

“The Teleological Argument” by William Paley



William Paley, Thoenmes

About the author... Charles Darwin wrote that Paley’s *Natural Theology* gave him as much pleasure as did his study of Euclid. William Paley (1743-1805) elaborates the main tenets of natural theology—the belief that the nature of God could be shown by an examination of the natural world. Although Hume devastated the teleological argument two decades before the publication of *Natural Theology*, Paley’s argument continues to exert influence in nonphilosophical circles.

About the work.... William Paley in his *Natural Theology; or Evidences of the Existence and Attributes of the Deity, Collected from the Appearances of Nature*¹ argues for the existence of God based upon the intricate design of the universe. On Paley’s view, just as the function and complexity of a watch implies a watch-maker so likewise the function and complexity of the universe implies the existence of a universe-maker.

1. William Paley. *Natural Theology*. Philadelphia: Parker, 1802.

From the reading...

“It is a perversion of language to assign any law as the efficient operative cause of anything. A law presupposes an agent... ”

Ideas of Interest from *Natural Theology*

1. What are the similarities between Paley’s watch argument and Thomas’s fifth way?
2. State Paley’s argument for God’s existence as clearly as possible.
3. How does Paley answer the objection that the universe could have come into order and pattern by chance?
4. To what extent is Paley’s argument an *ad hominem*² attack on the skeptic?
5. Explain whether laws of nature are discovered or whether they are invented.

The Reading Selection from *Natural Theology*

[Statement of the Watch Argument]

In crossing a heath, suppose I pitched my foot against a stone, and were asked how the stone came to be there, I might possibly answer, that, for anything I knew to the contrary, it had lain there for ever; nor would it,

2. An *ad hominem* is the fallacy of attacking the character or circumstances of an individual who is advancing an argument rather than trying to disprove the truth or validity of what that individual is attempting to prove.

perhaps, be very easy to show the absurdity of this answer. But suppose I found a watch upon the ground, and it should be inquired how the watch happened to be in that place, I should hardly think of the answer which I had given—that, for anything I knew, the watch might have always been there. Yet why should not this answer serve for the watch as well as for the stone? why is it not as admissible in the second case as in the first? For this reason, and for no other; *viz.*, that, when we come to inspect the watch, we perceive (what we could not discover in the stone) that its several parts are framed and put together for a purpose, *e.g.* that they are so formed and adjusted as to produce motion, and that motion so regulated as to point out the hour of the day; that, if the different parts had been differently shaped from what they are, if a different size from what they are, or placed after any other manner, or in any other order than that in which they are placed, either no motion at all would have been carried on in the machine, or none which would have answered the use that is now served by it. To reckon up a few of the plainest of these parts, and of their offices, all tending to one result:—We see a cylindrical box containing a coiled elastic spring, which, by its endeavor to relax itself, turns round the box. We next observe a flexible chain (artificially wrought for the sake of flexure) communicating the action of the spring from the box to the fusee. We then find a series of wheels, the teeth of which catch in, and apply to, each other, conducting the motion from the fusee to the balance, and from the balance to the pointer, and, at the same time, by the size and shape of those wheels, so regulating that motion as to terminate in causing an index, by an equable and measured progression, to pass over a given space in a given time. We take notice that the wheels are made of brass, in order to keep them from rust; the springs of steel, no other metal being so elastic; that over the face of the watch there is placed a glass, a material employed in no other part of the work, but in the room of which, if there had been any other than a transparent substance, the hour could not be seen without opening the case. This mechanism being observed, (it requires indeed an examination of the instrument, and perhaps some previous knowledge of the subject, to perceive and understand it; but being once, as we have said, observed and understood,) the inference, we think, is inevitable, that the watch must have had a maker; that there must have existed, at some time, and at some place or other, an artificer or artificers who formed it for the purpose which we find it actually to answer; who comprehended its construction, and designed its use.

I. Nor would it, I apprehend, weaken the conclusion, that we had never seen a watch made; that we had never known an artist capable of making one; that we were altogether incapable of executing such a piece of work-

manship ourselves, or of understanding in what manner it was performed; all this being no more than what is true of some exquisite remains of ancient art, of some lost arts, and, to the generality of mankind, of the more curious productions of modern manufacture. Does one man in a million know how oval frames are turned? Ignorance of this kind exalts our opinion of the unseen and unknown artists skill, if he be unseen and unknown, but raises no doubt in our minds of the existence and agency of such an artist, at some former time, and in some place or other. Nor can I perceive that it varies at all the inference, whether the question arise concerning a human agent, or concerning an agent of a different species, or an agent possessing, in some respect, a different nature.

II. Neither, secondly, would it invalidate our conclusion, that the watch sometimes went wrong, or that it seldom went exactly right. The purpose of the machinery, the design, and the designer, might be evident, and, in the case supposed, would be evident, in whatever way we accounted for the irregularity of the movement, or whether we could account for it or not. It is not necessary that a machine be perfect, in order to show with what design it was made; still less necessary, where the only question is, whether it were made with any design at all.³

III. Nor, thirdly, would it bring any uncertainty into the argument, if there were a few parts of the watch, concerning which we could not discover, or had not yet discovered, in what manner they conduced to the general effect; or even some parts, concerning which we could not ascertain whether they conduced to that effect in any manner whatever. For, as to the first branch of the case, if by the loss, or disorder, or decay of the parts in question, the movement of the watch were found in fact to be stopped, or disturbed, or retarded, no doubt would remain in our minds as to the utility or intention of these parts, although we should be unable to investigate the manner according to which, or the connection by which, the ultimate effect depended upon their action or assistance; and the more complex is the machine, the more likely is this obscurity to arise. Then, as to the second thing supposed, namely, that there were parts which might be spared without prejudice to the movement of the watch, and that he had proved this by experiment, these superfluous parts, even if we were completely assured that they were such, would not vacate the reasoning which we had instituted concerning other parts. The indication of contrivance remained, with respect to them, nearly as it was before.

IV. Nor, fourthly, would any man in his senses think the existence of the

3. Relate this possible objection to the problem of evil. *Ed.*

watch, with its various machinery, accounted for, by being told that it was one out of possible combinations of material forms; that whatever he had found in the place where he found the watch, must have contained some internal configuration or other; and that this configuration might be the structure now exhibited, *viz.*, of the works of a watch, as well as a different structure.

V. Nor, fifthly, would it yield his inquiry more satisfaction, to be answered, that there existed in things a principle of order, which had disposed the parts of the watch into their present form and situation. He never knew a watch made by the principle of order; nor can he even form to himself an idea of what is meant by a principle of order, distinct from the intelligence of the watchmaker.

VI. Sixthly, he would be surprised to hear that the mechanism of the watch was no proof of contrivance, only a motive to induce the mind to think so.

VII. And not less surprised to be informed, that the watch in his hand was nothing more than the result of the laws of metallic nature. It is a perversion of language to assign any law as the efficient, operative cause of anything. A law presupposes an agent; for it is only the mode according to which an agent proceeds; it implies a power; for it is the order according to which that power acts. Without this agent, without this power, which are both distinct from itself, the law does nothing, is nothing. The expression, “the law of metallic nature,” may sound strange and harsh to a philosophic ear; but it seems quite as justifiable as some others which are more familiar to him such as “the law of vegetable nature,” “the law of animal nature,” or, indeed, as “the law of nature” in general, when assigned as the cause of phenomena in exclusion of agency and power, or when it is substituted into the place of these.

VIII. Neither, lastly, would our observer be driven out of his conclusion, or from his confidence in its truth, by being told that he knew nothing at all about the matter. He knows enough for his argument: he knows the utility of the end: he knows the subserviency and adaptation of the means to the end.

These points being known, his ignorance of other points, his doubts concerning other points, affect not the certainty of his reasoning. The consciousness of knowing little need not beget a distrust of that which he does know. . .

[Application of the Argument]

Every indication of contrivance, every manifestation of design, which existed in the watch, exists in the works of nature; with the difference, on the side of nature, of being greater and more, and that in a degree which exceeds all computation. I mean that the contrivances of nature surpass the contrivances of art, in the complexity, subtlety, and curiosity of the mechanism; and still more, if possible, do they go beyond them in number and variety; yet in a multitude of cases, are not less evidently mechanical, not less evidently contrivances, not less evidently accommodated to their end, or suited to their office, than are the most perfect productions of human ingenuity. . .

From the reading. . .

“Every indication of contrivance, every manifestation of design, which exists in the watch, exists in the works of nature. . .”

Related Ideas

Teleological argument (http://www.wikipedia.org/wiki/Teleological_argument/) *Wikipedia: The Free Encyclopedia* A summary article of the history of the teleological argument for God’s existence.



Watch, freemage

Topics Worth Investigating

1. What disanalogies or points of difference are there between the design of the watch and the design of the universe?
2. Should a distinction be made between “prescriptive law” and “descriptive law”? *I.e.*, a distinction between legal rules and laws of science?
3. If the watch or universe were defective in any way, would that point to an imperfection in the maker?

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