

the connection particular objects have with us having no influence on their origin. Moral affinity can never become a physical reason.

We must carefully distinguish these questions where the *why* is used, from those where the *how* is employed, and more so from those where the *how many* is mentioned. *Why* is always relative to the cause of the effect, or to the effect itself. *How* is relative to the mode from which the effect springs, and the *how many* has relation only to the proportionate quantity of the effect.

All these distinctions being explained, let us proceed to examine the question concerning the reproduction of bodies. If it is asked, why animals and vegetables reproduce? we shall clearly discover, that this being a question of fact, it is insolvable, and useless to endeavour at the solution of it. But if it is asked, *how* animals and vegetables reproduce; we reply by relating the history of the generation of every species of animal, and of the reproduction of each distinct vegetable; but, after having run over all the methods of an animal engendering its resemblance, accompanied even with the most exact observations, we shall find it has only taught us facts without indicating causes;