

ticles, which serve as a basis capable of fixing their motions.

If to the idea of the word *sex*, we give all the extent here supposed, we shall say, that sexes are found throughout all nature ; for then sex will mean only the parts which furnish the organic particles, different from the common particles, and which must serve as a fixed point for their union. But, enough of reasoning on a question that can be at once resolved, by saying, that God having created sexes, it necessarily follows that animals should reproduce by their connection. In fact, we are not made, as I have formerly said, to give a reason for every *why*. We are not in a state of explaining *why* Nature, almost throughout her works, makes use of sexes for the reproduction of animals, or why sexes exist ; we ought, therefore, to content ourselves with reasoning on what is, on things as they are, since we cannot go beyond, by forming suppositions which will remove us from the sphere we ought to contain ourselves in, and to which the small extent of our knowledge is limited.

Quitting, therefore, all doubtful conjectures, I shall rest on facts and observations. I find, that the reproduction of beings is formed in  
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