

and, above all, with animal phenomena. We have already seen that the exceedingly important physiological laws of Inheritance and Adaptation apply to the human organism in the same manner as to the animal and vegetable kingdoms, and in both cases interact with one another. Consequently, natural selection in the struggle for life transforms human society, just as it modifies animals and plants, and in both cases constantly produces new forms. The comparison of the phenomena of human and animal transformation is especially interesting in connection with the laws of divergence and progress, when the two fundamental laws are regarded as the direct and necessary consequences of natural selection in the struggle for life.

A comparative survey of the history of nations, or what is called "universal history," will readily yield to us, as the first and most general result, evidence of a continually *increasing variety* of human activities, both in the life of individuals and in that of families and states. This differentiation or separation, this constantly increasing divergence of human character and the form of human life, is caused by the ever-advancing and more complete division of labour among individuals. While the most ancient and lowest stages of human civilization show us throughout the same rude and simple conditions, we see in every succeeding period of history, among different nations, a greater variety of customs, practices, and institutions. The increasing division of labour necessitates an increasing variety of forms corresponding to it. This is expressed even in the formation of the human face. Among the lowest tribes of nations, most of the individuals resemble one another so much that European travellers often cannot distinguish