

Anancasm

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Three modes of evolution have thus been brought before us: evolution by fortuitous variation, evolution by mechanical necessity, and evolution by creative love. We may term them *tychastic* evolution, or *tychasm*, *anancastic* evolution, or *anancasm*, and *agapastic* evolution, or *agapasm*. The doctrines which represent these as severally of principal importance we may term *tychasticism*, *anancasticism*, and *agapasticism*. On the other hand the mere propositions that absolute chance, mechanical necessity, and the law of love are severally operative in the cosmos may receive the names of *tychism*, *anancism*, and *agapism*.

All three modes of evolution are composed of the same general elements. Agapasm exhibits them the most clearly. [—] Just so, tychasm and anancasm are degenerate forms of agapasm.

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Anancastic evolution advances by successive strides with pauses between. The reason is that, in this process, a habit of thought, having been overthrown, is supplanted by the next strongest. Now this next strongest is sure to be widely disparate from the first, and as often as not is its direct contrary. It reminds one of our old rule of making the second candidate vice-president. This character, therefore, clearly distinguishes anancasm from tychasm. The character which distinguishes it from agapasm is its purposelessness. But external and internal anancasm have to be examined separately. Development under the pressure of external circumstances, or cataclasmic evolution, is in most cases unmistakable enough.[—]

Internal anancasm, or logical groping, which advances upon a predestined line without being able to foresee whither it is to be carried nor to steer its course, this is the rule of development of philosophy.

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I first formulate for the reader's convenience the briefest possible definitions of the three conceivable modes of development of thought, distinguishing also two varieties of anancasm and three of agapasm. [—] The anancastic development of thought will consist of new ideas adopted without foreseeing whither they tend, but having a character determined by causes either external to the mind, such as changed circumstances of life, or internal to the mind as logical developments of ideas already accepted, such as generalizations. The agapastic development of thought is the adoption of certain mental tendencies, not altogether heedlessly, as in tychasm, nor quite blindly by the mere force of circumstances or of logic, as in anancasm, but by an immediate attraction for the idea itself, whose nature is divined before the mind possesses it, by the power of sympathy, that is, by virtue of the continuity of mind ...