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. The good result is here brought to pass, first, by the bestowal of spontaneous energy by the parent upon the offspring, and, second, by the disposition of the latter to catch the general idea of those about it and thus to subserve the general purpose. [—] Just so, tychasm and anancasm are degenerate forms of agapasm.