

(3) the extension of probation beyond death;
(4) the perfectibility of human nature.

Universalism was held by some of the early Church Fathers, and found advocates among the reformed thinkers in Germany, France, and England. Its great American apostle was John Murray, who crossed from England in 1770. The creed took institutional form for the first time on American soil, being organized into a church in 1803 at Winchester, New Hampshire, by the adoption of a confession and the acquisition of legal status. It is at present a large and flourishing sect.

Literature: The Universalist Register, Boston; HOSEA BIGLOW, The Ancient Hist. of Universalism; THAYER, Theol. of Universalism (1873); DODGE, The Purpose of God (1894); O. CONE, Gospel Criticism and Historical Christianity (1891).

Universalistic Hedonism: Ger. *universalistischer Hedonismus*; Fr. *hédonisme universaliste*; Ital. *edonismo universalista*. The doctrine that the moral end is 'the greatest happiness of the greatest number.' See ETHICAL THEORIES (Hedonism), and UTILITARIANISM. (J.M.B.)

Universality: Ger. *Allgemeingültigkeit*; Fr. *universalité*; Ital. *universalità*. See UNIVERSAL, and TESTS OF TRUTH; and cf. ABSTRACT IDEA.

Universe [Lat. *unus*, one, + *vertere*, to turn]: Ger. *Weltall, All*; Fr. *univers*; Ital. *universo*. The term is often used as synonymous with WORLD (q. v.), but is distinguished from it by the idea of completeness, all-inclusiveness.

So the German *Weltall* is distinguished from *Welt*. It, rather than world, is the equivalent of the Latin *MUNDUS* (q. v.). It is sometimes restricted to the entire created system, but is also used, like the Greek one-and-all (*ὅν καὶ τὸ πᾶν*), to include God as well. In this last sense it is equivalent to nature as used by Spinoza. It is also used in logic to denote the subject or topic taken as a whole — the UNIVERSE (q. v.) of discourse. (J.D.)

Universe (the) [Lat. *universum*, combined, from *unus*, one, + *vertere*, to turn]: Ger. (*das*) *Weltall*; Fr. (*l'*) *univers*; Ital. (*l'*) *universo*. (1) The collection of all material things, *τὸ πᾶν*; the word *universum* occurs in this sense in Cicero.

'Par l'espace,' says Pascal (*Pensées*, i. 6), 'l'univers me comprend et m'engloutit comme un point. Par la pensée, je le comprends.' It is used by some writers to include the spiritual world; by others to include God.

(2) *Universe* (in logic) of discourse, of a proposition, &c. In every proposition the circumstances of its enunciation show that it refers to some collection of individuals or of possibilities, which cannot be adequately described, but can only be indicated as something familiar to both speaker and auditor. At one time it may be the physical universe of sense (1), at another it may be the imaginary 'world' of some play or novel, at another a range of possibilities.

The term was introduced by De Morgan in 1846 (*Cambr. Philos. Trans.*, viii. 380), but De Morgan never showed that he fully comprehended it. It does not seem to be absolutely necessary in all cases that there should be an index proper outside the symbolic terms of the proposition to show what it is that is referred to; but in general there is such an index in the environment common to speaker and auditor. This De Morgan has not remarked; but what he has remarked has likewise its importance, namely, that for the purposes of logic it makes no difference whether the universe be wide or narrow. The idea of a limited logical universe was adopted by Boole and has been employed by all subsequent exact logicians. There is besides a universe of marks or characters, whenever marks are considered substantively, that is, as abstractions, as they commonly are in ordinary speech, even though the forms of language do not show it. Thus only, there comes to be a material difference between an affirmative and a negative proposition; and a meaning can thus alone be attached to Kant's limitative form of proposition. For it will then alone be one thing to say that an object wants some character common to all men, and another to say that it possesses every character common to all non-men. Only instead of this giving three qualities it gives four, for the assertion may be that an object wants some character common to all non-men; a point made by ancient writers.

In 1882 O. C. Mitchell extended the theory of the logical universe by the introduction of the idea of 'dimension' (see LOGIC, exact, ad fin.). (C.S.P., C.L.F.)

Unknowable (the) [Lat. *in + gnoscere*, to know]; Ger. *das Unerkennbare*; Fr. *l'incompréhensible, ce qu'on ne peut connaître*; Ital. *l'inconoscibile*. That which is not and cannot be known; that whose nature is such as to transcend or defy apprehension by any of the processes by which mind apprehends its objects. (J.D.—J.M.B.)