(2) (by) the extension of education beyond the cloisters; (4) the perfection of human nature

Universalism was held by some of the early Church Fathers, and found advocates among the Reformers (Luther in Germany, France, and England). Its great American apostle was John Wesley, who came from England in 1770. The creed took institutional form for the first time on American soil, being organized into a church in 1801 at Woburn, New Hampshire, by the adoption of a confession and the constitution of a synod. It is at present a large and flourishing sect.

**Literature:** The Religious Register, Boston; Rambler's Magazine; The Early History of Universalism, Toronto; An Outline of Universalism (1853) by Phelps, The Purpose of God, 1821.

(3) **Universalism** (Lat. universa, 'whole, entire'); Fr. universel; Itl. universale; Ger. universell; Sp. universal; Netherl. universaal; Eng. universal

**Universalism** (Lat. universus, 'whole, entire'), Fr. universel; Itl. universale; Gi. universell; Sp. universal; Netherl. universaal; Eng. universal.

**Universal** (Lat. univus, 'all, universal')

**Universa** (Lat. univus, 'all, universal')

**Universe** (Lat. universus, 'whole, entire'; Fr. universel; Itl. universale; Gi. universell; Sp. universal; Netherl. universaal; Eng. universal).

**Universe** (Lat. univus, 'all, universal')

(4) (in logic) of *universality*, of a proposition, etc.

In every proposition the circumstance of its communication show that it refers to some collection of individuals or possibilities, which must be adequately described, but can only be indicated as under

'as one'; and it is familiar to both speaker and audience. At one time it may be the physical universe of space (4), at another it may be the imagina-

'as things'; and in either case, it is an appropriate use of the word. In universal propositions, the speaker uses the word 'as' to signify the kind of possible

The term was introduced by J.C. Morgan in 1844 (Principles of Philosophy, 1844), but D.J. Morgan never showed that he fully comprehended it. It does not seem to be absolutely necessary in all cases that these

The word is often used as synonymous with 'world' (p. 78), but is distinguished from it by the idea of completeness, all-inclusion.

So the German Weltall is distinguished from Welt; - it is, rather than world, is the equivalent of the Latin Universum (p. 6). It is sometimes restricted to the entire

It is sometimes used as synonymous with the Greek kosmos (def. 9), to include God as well as also that which is considered in opposition to matter.

as used by Spinoza. The word is also used in logic to designate the subject or term taken as a whole - the Universe (p. 5) of something, (i.e.)

Universum (Lat. univus, 'all, universal')

(3) The collection of all material things, within, the word 'universum' occurs in various forms in German.

"The Universe," says W. F. (Provisional, 1906, 9) "contains the completed or completed form on point. The latter is the same thing. It is divided by some writers to include the spiritual world; by others to include God.

(5) (in logic) of *universality*, of a proposition, etc.