ness and stupidity. Perhaps there is some fault all around. It is certain, how-
erver, that had our diplomats taken the trouble to study the Chinese character,
many severe clashes and the spilling of innocent blood as well as the expenditure
of enormous sums of money in a warfare that, far from redressing wrong only
served to make matters worse, might have been avoided.

China is an interesting country; the landscapes are beautiful; its mountains
are rich in coal and ores; its plains are as fertile as the prairies of Illinois, per-
haps more so; its national traditions are curious; and it is certain that some time
the currents of Chinese nationality and Western civilisation will be intermingled.
China will be opened to Western civilisation, and perhaps the Chinese too will
slowly but steadily gain a foothold in the territories of the West. It is difficult to
predict the result, but one thing is sure, that while Western civilisation is bound
to upset and revolutionise China, the Chinese will in their turn affect the habits,
opinions, and the entire social and racial constitution of Western culture. There
is never an action without its reaction. The Chinese are not war-like, they are not
conquerors like the Saxons, but they possess qualities that in the struggle for ex-
istence are of greater importance still, viz., endurance, persistence, plodding pa-
tience, and industrious habits.

We propose to publish a series of articles, partly original and new, partly re-
produced from relatively inaccessible sources, for the purpose of shedding some
light on the relation of China to the Western world. The present number contains
a brief sketch of the Opium War and a judgment of the Chinese character by Rev.
R. Morrison, which will be followed up in the subsequent number by articles on
the Tai Ping Rebellion, on Hung Hsin Ch'ii'an, the leader of the Tai Ping, a de-
scription of Gützloff's influence in China, a translation of the Tai Ping canon, and
kindred subjects.

THE NEW JEWISH ENCYCLOPÆDIA, AND THE PROPOSED
UNIVERSITY OF JEWISH THEOLOGY, HISTORY,
AND LITERATURE.

On Tuesday, May 21, 1901, the "Judeans," one of the most scholarly of
American Jewish organisations, entertained the publishers and editors of The
Jewish Encyclopedia at a banquet in New York, as an expression of their appreci-
cation of the indefatigable labors of the editors and publishers, and especially of
the promotor of the Encyclopedia idea, Dr. Isidor Singer, formerly of Vienna and
Paris, and now of New York.

The first volume of The Jewish Encyclopedia was published this month by
the Funk and Wagnalls Co., of New York. The work is a monumental one, and
is designed to be a complete history of the Jews and Judaism. All that has gone
to the making of the Jewish people, its history and biography, its literature, phi-
losophy, and sociology, is to be presented here authoritatively and completely.

Dr. Isidor Singer, the originator of the undertaking, had labored hard in Aus-
tria, Germany, France, and England, for the realisation of his project; but it was
not until he reached America and until he pressed his case with the Funk & Wagn-
alls Co. that he was successful in obtaining the support to enable him to carry out
his ideas.

The Board of Consulting Editors engaged by the publishers of the Encyclopedia
number thirteen, and include the names of B. Felsenthal, Ph. D., Bernard
Drachman, Ph. D., Gustav Gottheil, Ph. D., H. Pereira Mendes, M. D., Joseph
Silverman, D. D., Ira Maurice Priee, B. D., Ph. D., Emil G. Hirsch, Ph. D., L.L. D., Moses Mielziner, Ph. D., D. D., J. Frederic McCurdy, Ph. D., L.L. D., Henry Hyvernat, D. D., George F. Moore, M. A., D. D., David Philipson, D. D., and Jacob Voorsanger, D. D. In addition to the staff of editors, more than four hundred European and American scholars are at work on the task.

In the words of Dr. Leipziger, the president of the Judaeans, who presided as toast-master:

"The Jewish Encyclopedia represents not only a valuable book, a compendium of Israel's Science and Sorrow, but also a harmonious movement among Israel's scholars, a movement indefinite perhaps at present, to unite and perpetuate the scattered relics of the past in order to intensify Jewish conviction and Jewish faith. For this reason the honor tendered at this time to the makers of the Jewish Encyclopedia by the Judaeans, a body of gentlemen who stand in the community as thinking men in active life, marks an historic event."

This banquet is also memorable for Jewish people from the fact that the first announcement was there made by Dr. Singer of the proposed establishment of a University for Jewish Theology, History, and Literature. The plan of this institution is the outcome of conferences held by Dr. Singer with prominent rabbis, scholarly laymen, and some Wall Street men, recognised leaders of American Judaism. The plan of the University is not that of a sectarian institution, but simply of an educational centre for Jewish lore and culture in general. To quote the words of Dr. Singer:

"It is not at all our intention to create a denominational college, an institution which would rightly meet with the strongest kind of opposition from the majority of progressive American Jews. We Jews in America do not feel that we are of a particular sect with a special Weltanschauung; we are not in the position of the Catholic Church, which possesses an inflexible body of dogmas and religious doctrines and which therefore quite naturally intends to have its future priest get his entire higher education in an atmosphere essentially Catholic. The Roman Catholic Church was thus certainly justified in creating its Catholic University in Washington. But there is nowhere, as far as I know, either here or in Europe, a "Protestant" University built on similar lines as the Catholic University, and we American Jews would be guilty of a disastrous blunder were we to establish a Judeo-National University with a more or less definite sectarian purpose. The consequences of this fatal error would reach not only us here, but the Jews the world over. What we want is merely to establish on American soil a University for Jewish Science, international and cosmopolitan, as all seats of true science are or should be. Above the entrance to this university, which shall be opened not only to Jews, but to students of all religious denominations, will be our motto:

"From God Without Controversy."

The further hope and desire is expressed by the founders, "that students of various Christian Theological Seminaries, as well as of the two Universities in our city; nay, that professors of these and other educational institutions and many Catholic and Protestant clergymen will come and sit at the feet of Jewish scholars as Reuchlin and Luther, Pico di Mirandola and J. Chr. Wolf and so many other great Christian scholars did in past centuries. This unique audience, where priests and rabbis of fashionable churches and synagogues will sit side by side with the poor Russian Maskill of East Broadway, will in itself mark an epoch in the intellectual and social evolution of the Jewish race as well as of Christianity. But not only theologians but also historians, jurists, philologists and litterateurs will come
SUGGESTIONS TOWARD A THEORY OF GRAVITATION.

To the Editor of the Open Court:

A distinguished English physicist has recently brought forward evidence that the atomic theory does not adequately account for the ultimate constitution of matter; a conclusion that has long been advocated by me as essential to a solution of the problem of gravitation.

In view of the evident trend of investigation in that direction it has occurred to me that this might be a favorable time to lay the matter before the public of The Open Court. The following is a brief synopsis of my argument:

I. Recent discoveries in physical science tend to show that the atomic theory, in so far as it pronounces upon the ultimate constitution of matter, is unfounded. With due regard for scientific caution, we cannot go beyond the statement that matter acts as if it were composed of atoms; but further than this their existence is experimentally unproven, and it seems probable that their distinctive characters will remain forever unknown.

II. With our conception of matter thus qualified, we may say that ether is a rarified kind of matter. This conclusion is widely disputed, but we cannot escape it without doing violence to logic, inasmuch as whatever possesses attributes of matter must be matter. The main objection to it is that matter is composed of ultimate particles and ether is not; but it is equally permissible and somewhat more consistent with the present trend of investigation to regard the atom as a center of concentration of properties inhering in ether, and continuous with it.

III. Given a universe as above constituted and assuming the existence of a tendency to contraction at its periphery, we would then have a condition capable of effecting the phenomenon of gravitation within its mass. All solid bodies located therein would be subjected to an equal pressure on all sides except the side opposite an adjacent body, upon which side each body would be relieved of the pressure to an extent varying with mass and proximity. The result would be the establishment between the two bodies of a line of least resistance along which each body would tend to move.

IV. This is, in substance, the theory of Le Sage; but he provided for his pressure by a system of "transmundane particles" that violated the consistency of nature. If, instead, we postulate a body of matter without discontinuity, we obviate the difficulty that made Le Sage's hypothesis intolerable. If this explanation is accepted, an adequate physical cause of gravitation will have been attained, but the problem of adjusting this conception, and the mechanism it involves, to the preconceived order of nature will raise fresh difficulties in many directions.

New York City.

Geo. S. Seymour.

AN AMERICAN EDITION OF LOTI'S BOOK.

The Story of a Child by Pierre Loti is a book that has become famous in its original form, which is in French, and needs not our praise to recommend it. The