

## BRIEF COMMUNICATIONS

**Albert J. Edmunds and the Buddhistic and Christian Gospels**

**T**HE accidental misplacing of the words "former" and "latter" at the beginning of the second sentence of n. 67, p. 74 of vol. XXXIII of this JOURNAL made a criticism intended for the work of Seydel apply to that of Albert J. Edmunds, thereby doing an unintentional injustice. Although the last sentence of the note makes the meaning intended clear, it is but just that the error should be corrected.

The writer would also invite the attention of New Testament scholars to the scientific character of Edmunds' comparison of the Buddhistic and Christian religious books. This work must be reckoned with in a manner equally scientific. He has shown that the channels through which Buddhistic influence might have come to the first generation of Christians were, in all probability, open. Whether such influence actually shaped the statements in our New Testament in any degree can only be determined by dispassionate inquiry, which should proceed first to a scientific exegesis of the passages in the two collections of sacred books which are alleged to resemble one another, and should then seek to find whether the ideas obtained from the New Testament material could not have developed out of ideas already in Judaism or Christianity. Only when the collection of material brought together by Edmunds is dispassionately tested by scholars in this scientific way can it be determined whether Buddhistic influence, which was possible, was actually present.

George A. Barton.