the 300 years , and they were gin-highly educated and highly cultured, but now the revolution camek in China and the Manchurian leaders lot their power, and she mentioned s quite incidential incidential incidential , how as her mothed looked out the window she whou-saw these manchurian women hei-hiding behind the trees and x crawling around, and then some Chinese would come up and grab one of them and kill her, -a-d-h-xk and she said her mother felt so sorry for these women, but she didn't dare open the door or let any of them in or try to help them, but-because theat wouldn't have helped them any, they w ould have been killed anyway, and prozbably she would have been killed too, and as you read these and many other incidents of this type, you see that the ideas that we have in America that human life is precise prekcious, is an idea that was utterly unknown in the <del>Ghna</del>-China in <del>wihe</del>-which Pearl Buck was brought up. Oh yes, their friedands -- Oh- were precious, the friends that belong xed to their particular class were precious, the people that had some particular - particular interest xda reason for having an interest, but the idea that there is value in an individual human soul, the idea that an individual life is first being kind to, regardless of any a particular excellence in that individual. It is something that is unknown in China or ancient Greece or any other het-heathen country that I know. It is only through the Bible, and through the-Christianity that this idea has come, that g od has G created every human being and that humans begin-being has an a human soul -- an eternal soul and that we have a duty to be kind to every one and to try to help them. The strange irony is that in our Christian land so many of our educated leaders have departed from the bib-Bible, have departed from the gospel, and k yet have taken certain of these Biblical ideas and have stretched them out of proportion and made them sort of fetishes in a way that they are not

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