



**EVERY CHURCH  
WANTS  
Family Films  
FOR  
CHRISTMAS**



**THREE WISE BOYS**  
A story of three boys who are brought face to face with what Christmas is really all about — the love God has shown in His gift through the birth of Jesus. For all ages!  
B&W \$13.50  
Color \$22.50

**THE BIBLE STORY**

**BIRTH OF THE SAVIOR**  
The humble birth of the savior in the manger at Bethlehem.  
15 min. B&W \$7.50  
Color \$12.00

**CHILDHOOD OF JESUS**  
Visit of the wise men and the early boyhood of Jesus.  
15 min. B&W \$5.00  
Color \$8.00

**THE GUIDING STAR**

Christmas is the season for expressing the kind of Christian love that ought to be lived all the year.

30 minutes, B&W \$12.00



**TEENAGE CHRISTMAS**  
Typical teenagers are caught up in the mad rush of pressures of Christmas. Through a heart-warming experience they learn the true meaning.  
30 min. B&W \$13.50  
Color \$22.50

**FOR SUNDAY SCHOOL**

**GOD'S CHRISTMAS GIFT**  
A little girl discovers that the Birth of Christ is God's greatest gift of Love.  
15 min. B&W \$7.50  
Color \$12.00



**THE CHRISTMAS SPIRIT**  
Story of two boys, the pony they wanted for Christmas and one boy's love for his family.  
30 minutes, B&W \$13.50, Color \$22.50

**ANIMATED FILMS**

**HOPE AND THE ROMAN EAGLE**  
The kind of world into which Jesus was born. Appropriate for Advent.  
8 minutes, color \$5.00

**UNDER THE BETHLEHEM STAR**  
The shepherds go to Bethlehem to see Jesus. Later, wise men follow.

**RESERVE YOUR FILMS  
TODAY FOR CHOICE DATES**

See Your Family Films' Dealer or Write  
**FAMILY FILMS**  
5823 Santa Monica, Hollywood, Calif. 90038  
PLEASE RESERVE THESE FILMS: \_\_\_\_\_ DATE \_\_\_\_\_

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City, St. \_\_\_\_\_  
Church \_\_\_\_\_

clearing. A belligerent tribesman strides into the open space and reels off insults to the other faction, referring to their ancestry or virility; a challenger responds to the taunts and the bout is on. Other pairs of combatants lunge into the clearing. Blood flows and the spectators work themselves into a frenzy. Stick-wielding "referees" watch for fouls and patrol the sidelines. The pugilistic orgy rages on until at least one "slogger" of each match has been knocked unconscious. The winners go into a victory dance, then are carried off by their proud tribesmen in an uproar of shouting and chanting.

Despite such furious outlets of aggression the Bantu miner has a strong sense of social welfare and communal responsibility. The physically handicapped are treated with special respect. Charity affairs, most often barbecues, raise funds for the less fortunate within the tribe. Most miners contribute a healthy share of their salaries to their families in the kraal.

General stores which stock the gamut from phonograph needles to chiffoniers abound on the periphery of the compound. The white owners of the shops and their Bantu salesclerks conduct business in Fanakalo, Afrikaans, English and a host of tribal languages. On a normal trading day the miners stroll in and out of the stores, browse wistfully among the goods, occasionally put a small down payment on an item. Everyone marks time till the great fling of pay day, when the emporiums are scenes of wild tumult. Crowds of miners wait to plunk down fistfuls of coins for colored blankets, secondhand overcoats (some from the U.S.), yards of gaily printed cloth, herb medicines, mattresses, rings, suitcases, jazz records, bicycles — and the handful of candy, a *bakshish* (gratuity) to which each patron is entitled.

**Evils of the System**

When the miner returns to his kraal at the end of his contract period his brawn is in great demand to help work the land, since farming in the tribal reserves suffers sorely from the absence of 75 per cent of the able-bodied men at any given time. But less than six months later the miner is reporting again to the recruiting office. By returning to the mines before half a year has elapsed he is able to regain his last rate of pay — another inducement to get the hardy Bantu worker back into the mines. The Bantu who starts young and retains his stamina is able to work seven or eight 18-month contracts in his lifetime; miners over 40 are seldom seen.

Publicists for the South African gold mining association talk much about how the industry helps the Bantu make the adjustment from primitive tribal life to urbanization and modern civilization,

claiming that their institution serves as a stabilizing element in the transition. They point to the millions of *rands* in wages that annually pour into the native areas and the adjacent countries, providing an important boost to their economy. Regarding the pittance paid, they explain that the static price of gold (\$35 an ounce since 1932) compels the industry to maintain equally static wages. The mines stay open, say the publicists, only because Bantu can be found who are willing to work for the wages offered.

But while the huge mining corporations continue to lobby internationally for an increase in the price of gold, much guilt for static injustices must be laid at their door. Entire native rural areas have become debilitated because the adult males are so long absent. Rampant prostitution and sexual deviation pose problems. The families of the migratory Bantu workers are not allowed to live with them at their place of work. The traditional ties of tribal affiliation steadily deteriorate in the compounds. And Bantu workers are never upgraded to "white" jobs.

The South African gold mines, like the rest of the South African economy, go on expanding at an impressive rate. But even as exploitation of black labor persists, the writing on the segregationist walls poses two ominous questions: Can expansion of the gold mining industry, or of any South African industry, continue unless the Bantu are trained to become skilled laborers? What must finally happen, in the explosive situation before the Bantu are permitted to have a fair share in the country's wealth and productivity? **LEONARD NORMAN.**

*New York, N.Y.*

*Frankfurt*

*Book Fair*

**Ecumenical This Year**

For business acumen, book expertise and general bonhomie the Frankfurt Book Fair would be hard to beat. Another endearing quality is its United Nations air, complete with flutter of international flags, medley of languages, and the properly proud boast that here representatives of 50 nations are gathered to discuss the things of peace and to display the products of their peaceful calling.

This year the Frankfurt fair added "ecumenical" to its many titles, as evidenced by large photographs of Augustin Cardinal Bea and W. A. Visser 't Hooft, retired general secretary of the

**THE CHRISTIAN CENTURY**