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Mr. Bennett and drinking

Premier Bennett is well-known as an abstainer so there can be no cynical approach to his remarks in the legislature on alcoholic consumption. He practices what he preaches. Nevertheless of course an anomaly exists in that his government derives much revenue from its sales of alcoholic beverages. If people followed his advice to the limit he would be seriously embarrassed in his capacity of finance minister.

There is also a little confusion about abstention and temperance, as so often there is. As a rule temperance societies do not advocate temperance—which would be moderation—but prohibition. Mr. Bennett says he doesn't mean prohibition yet he doesn't mean moderation either, which would be puzzling except that patently he means that the abstention should be voluntary. He is not suggesting the reintroduction of prohibition by statute.

As to his general observations on the evils of excessive drinking there can be no dissent. This can bring misery and hardship both to the offender and his family alike. Not all the "men of distinction" he quoted end up in the gutter, however. There are some civilized drinkers to whom a refreshment of this nature is a social grace and handled as such. There may be too many alcoholics in B.C. for comfort, yet undeniably there are more patrons of the liquor stores who are not alcoholics.

This is not to gainsay the value of the premier's advice, however. Were human nature different the world could get along quite well without the manufacture and consumption of alcoholic beverages. That the government is itself in the liquor business is a recognition of the fact of human habit and inclination.

It is surprising therefore that the vote for alcoholic treatment, in the context of which the premier offered his observations on drinking, should be so small. Mr. Bennett's sincerity cannot be questioned but his advice is badly offset by the apportionment of less than half of one per cent of government liquor revenues to combat the evils he mentions.

Mr. Bennett's personal views on alcoholic consumption would be strengthened did his government as such show equal concern when it comes to budgetary provisions.

—The Victoria Colonist.

The teen-ager's morals

The charge of a Hamilton high school student, William Van Gorder, that teen-agers at his school are given to cheating and Saturday night drinking will occasion no surprise. Such accusations are made often enough these days.

They should be judged in the light of the findings of Geoffrey Gorer, British anthropologist, who reports "no firm evidence" that today's adolescents have looser morals than teen-agers of the past.

Adolescents, like their elders, are not wholly code breakers and code evaders. They are also code obeyers, but the code they obey is their own brand.

It is the operative code that their crowd, gang and class are shaping, because the formal one does not always fulfill the needs of their lives nor express the forces in their culture.

However much youngsters think they are liberating themselves from the stuffy code their elders preach (which, by the way, their elders don't always obey either), they find it hard to escape from the guilt that pursues them. Hence the tensions they suffer.

"Peer-group" standards can be helpful or tyrannical, depending on whether the teen-ager keeps his identity or surrenders it to his "crowd". This is where parents, teachers and ministers of religion can function. They can help give the adolescent a sense of identity as an aid to coping with his tensions.

Understood in this way, most teen-agers are not necessarily bad or good; they are in the process of growing. — The Toronto Telegram

Vigilance against Communism

With a smashing climax, the sensational espionage trial in London ends in long prison terms for the five conspirators. They can count themselves lucky. They have escaped with their lives, and it is possible that they may be released before serving their full term, like Klaus Fuchs, who was freed after serving nine years of a 14-year sentence.

In the cold understatement of Attorney General Sir Reginald Maningham Buller, they were active "for a purpose prejudicial to the safety and interests of the state". Systematically, malignantly, they contrived to pass information to Russia of vital consequence to the security not merely of Britain.

The motivation of spies is sometimes simple — as in the case of the civil servants Houghton and Ethel Gee, who spied for money. Sometimes it is prompted by patriotism — the person named Lonsdale appears to be a Russian in the secret service of his country. Sometimes it is inspired by misguided idealism, which might have induced Peter and Helen Kroger to act as agents. The patriot arouses some respect. For those who sell their country for money there is nothing but contempt.

Espionage in a world of conflicting ideologies and ambitions is inevitable. The security of nations depends on information about the intentions, armaments and plans of the other side. There is no reason to suppose the arrest and conviction of these five will interrupt or deter spying. Vigilance continues to be vital.

— The Toronto Telegram

INTERPRETING THE NEWS

U.S. affirms attitude toward Cuba, Castro

By CARMAN CUMMING
Canadian Press Staff Writer

The United States has strengthened its case against Fidel Castro with a clear and relatively dispassionate enunciation of its objections to the Cuban regime.

The state department pamphlet issued Monday will likely draw sympathy for the U.S. position for at least three reasons:

1. It acknowledges, without going into details, "past omissions and errors" in U.S. policy towards Cuba.

2. It praises the original aims of the Castro revolution and the social reforms begun in the early days of the revolutionary regime.

3. In the main it avoids indulging in sweeping and unsupported charges; details of restrictions on civil liberties and the extent of Communist influence are carefully documented.

The pamphlet also gains authority by being linked with the name of Arthur M. Schlesinger Jr., noted liberal-minded historian who is reported to be its main author.

And it attempts, as President Kennedy has done throughout his administration, to link the American position with the revolutionary traditions of Latin America and the U.S.

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The Western Hemisphere, it says, "rejoiced" at the overthrow of dictator Fulgencio Batista. But it avoids embarrassing details of U.S. relations with the Batista regime.

Nor does it, in admitting past failures, discuss the role of U.S. business in social backwardness of pre-revolutionary Cuba.

This is a point that has consistently bewildered Latin Americans: The apparent total lack of understanding by Americans of what Castro means by the term "economic aggression."

The pamphlet makes no mention of the Cuban nationalization of American property and promises "future democratic governments" full support in achieving social advance.

But having said this, it goes on to attack the "betrayal" of revolutionary aims and the institution of a "repressive dictatorship" under the wing of international communism.

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It claims that since the middle of 1960 more than 80,000 tons of arms with a total value of $50,000,000 have poured in from behind the Iron Curtain to equip a military establishment of 250,000 to 400,000 men.

This, it points out, gives Cuba the second largest ground force in the hemisphere after the United States — a force considerably stronger numerically than Canada's 48,000 ground troops and overall military establishment of 110,000 men.

Tight control of the schools, courts, and press are condemned in turn and a convincing array of evidence — rejected by the Cuban press as lies or twisted facts — is presented.

It marks little basic change in the U.S. attitude toward the current Cuban regime.

But the whole tenor of the document brings U.S. policy more in line with the significant segment of Latin American opinion that welcomed Castro's aims but now watches his authoritarian tactics with increasing dismay.

PRETTY BETTY PANAS, 20, of Virgil, Ont., tosses a coin into the fountain at the main greenhouse of the Niagara Parks Commission at Niagara Falls. A beautiful display of traditional Easter lilies and other spring flowers is now open to the public at the greenhouse. — CP Photo

SHOULDN'T EVEN BE IN UNIVERSITY

Standout basketball player with low IQ one to approach to fix U.S. college games

By BILL JAUSS
Chicago Daily Tribune

CHICAGO—You are a gambler, and you wish to fix the outcome or point spread of a college basketball game. Whom do you approach?

"You go right to a player whose mentality or his moral background . . . or both . . . is so low that he will not think of the consequences of his act," says Ray Meyer, basketball coach at De Paul University.

And Meyer, a bitterly disappointed man, insists that too many of these youths are playing basketball today in colleges and universities that never should have admitted them.

Almost immediately after the current betting scandal broke in New York recently, Meyer and other coaches of teams there for the National Invitational Tournament met and discussed reasons for the scandal.

Their conversation, Meyer recalls, was spiced with case histories of mental and/or moral midgets allowed into colleges because they could play basketball well enough to help satisfy an insatiable big-money pressure to win.

One coach told of a 7-foot teen-age degenerate with a 73 IQ and a sex record. The coach vows that the youth is being wooed by an eastern university that already has a fresh man player today with a sub-80 IQ.

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One coach visited the principal of a Chicago high school few years ago to ask about a standout player. He asked about the boy's grades.

"You asked the wrong question," said the principal.

"Poor student?"

"He has to be led from class to class. At 14," said the principal, "he learned to wave good-by."

That youth played regularly this past season on a midwest college team, one ranked among the best in the nation.

One coach was embraced by the intoxicated wife of a notorious gambler in the lobby of the hotel where his team was staying on a road trip. The woman tried unsuccessfully to lure the coach to her room.

One coach was directly approached by a gambler who wanted him to fix a game.

The gambler knew the amount of the mortgage on the coach's home, the number of his children and other matters of family finance.

Another midwestern coach believes that fix contact was attempted last November in a letter sent to one of his players by one of the boy's high school chums, who was playing basketball at a college half a continent away.

The boy turned over the letter to his coach. It said: ". . . I've got a good deal for you . . . one I'd rather discuss on the phone rather than in a letter. Call me collect at this number . . ."

Was the "good deal" point shaving? Couldn't it be innocent, the coach was asked

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"Don't be naive," he replied. "One college boy doesn't ask another to call him collect halfway across the country to talk about 'a summer job'."

Upon advice, the coach dropped the matter rather than involve his school in a police investigation.

Most coaches carefully try to protect their athletes, even after they have been screened for admission.

Coaches monitor incoming phone calls for their players at out-of-town hotels.

They advise their players to travel in large groups rather than alone or in twos or threes when they sightsee in another town.

But perhaps Joe Lapchick, St. John's (Brooklyn) coach, has the most successful preventative formula—a basketball scrapbook unlike any basketball scrapbook in the country. It tells a tragic story of heartbreak and grief.

"Joe showed it to us when he played at South Ben several weeks ago," says Notre Dame assistant coach Jim Gibbons. "He collected every picture and every story he could find about the 1950-51 scandal and put them in the book."

There are pictures of All-America athletes, broken and crying in court. Pictures of their parents watching their sons sentenced.

The book is required reading for St. John's players.

The Packsack of Gregory Clark

The gourmets of art — you know, htose $2 cliche type of intellectuals who go for those odd-tasting dishes in non-representational painting, plumbered sculpture and unintentional music — were alarmed recently when the biggest crowds in the history of the Toronto Art Gallery turned out for several weeks to see an exhibition of the paintings of van Gogh. The public came at the rate of 3,000 a day. Many of them were busloads of pupils from schools, and busloads of ladies' cultural clubs on their afternoon.

Van Gogh, of course, is not a modern in the sense that he painted nothing. But he is admitted into the tradition. He was a forerunner. Our gourmets were startled. What price gourmets if everybody starts eating truffles?

Fortunately, the art gallery put a question box in the lobby into which the visitors were requested to drop a questionnaire indicating their favorite painting among the priceless van Goghs. By a large margin they chose the small canvas showing just a pair of old boots, done so realistically as in a photograph in mud-colored monochrome paint by van Gogh in his earliest phase. It was included in the exhibition just to show how far van Gogh had progressed in his art by the time he was doing his masterpieces.

The gourmets can relax and cuddle together. The public still prefers home cooking.

Quote and unquote

Ontario Medical Review:

"In an effort to lure doctors to the far north, the Northwest Territories' Council is considering a plan which would guarantee medical men homes, offices, equipment and a gross income as high as $31,747."

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William Wrigley, of chewing gum fame, was traveling by plane and replied to his companion:

"How do I justify maintaining such an advertising budget? To do anything less would be like shutting down those propellers out there. It wouldn't be long before we hit the ground."

Lighter side

"What's the matter," yelled the pedestrian at the driver, "are you blind?"

"Blind? I hit you, didn't I?"

EDITOR'S NOTE—Signed articles and editorials credited to other newspapers do not necessarily reflect the views of The Daily News.

All Aboard with G. E. Mortimore

Indian spirit dancing still flourishes on Southern Vancouver Island. It isn't a stunt to amuse tourists, but a ceremony of deep meaning, part of the old pre-white pattern of life which has survived.

There are some of the "winter dances" to which white people are admitted—and other secret dances, which are supposed to be confined to members only.

Personally I have never attended or tried to attend any of the winter dances. I have always been afraid of intruding, or of seeming to treat my Indian friends as tourists sights.

Of course, the Indians sometimes like to have a joke at the white man's expense, and they will put on Prairie Indian feather headdress (never worn here) and stage some kind of made-up dance for a festival day, just to make a show.

They are acting a part—the part of stock Indians, as some white men with stereotyped ideas expect them to be. Sometimes they can even fool themselves.

However, those things have nothing to do with the spirit dances as performed here since distant times.

This dancing is confined to a limited brotherhood and sisterhood. Selection as a dancer has always been considered an honor.

It's like a surprise party. Everyone knows except the main performers. All the members of his family have been informed, but he (or she) has not.

However, the prospective dancer has been steeped in the tradition of which the spirit dancing forms a part. So, in a general way, he is prepared for what may happen.

When a group of people swoops down on a house and seizes a prospective dancer, the "victim" puts up a show of resistance before he (or she) allows himself to be taken away.

There may be instances, however, when the people in charge have neglected to go through the proper procedure of notifying relations and in-laws. Then the arrival of the recruiting party can be a surprise to everyone.

That's when there can be trouble — especially if there are some members of the younger generation who have learned to despise the ancestral customs.

However, there are still young people in their 20s becoming dancers, and there is not yet an unbridgable gap between generations.

When the dancers go into a special place to undergo their initiation, there is no "torture," or anything like torture.

It is quite the reverse. The subjects are treated with the greatest tenderness and consideration; and after a time, their "power" takes possession of them (supposedly the spirit of some bird, animal, or even a machine.

Then the dancer begins to sing his special song and to dance, with the power moving him.

And for all his life afterward, when winter dance time comes, the power will enter into his body, and he will go into a kind of trance, and sing his magic song.

This is said to have happened to an Indian sailor in a ship of the Royal Canadian Navy, and to an Indian soldier in the Canadian Army in France. And sometimes the "power" has been given credit for saving the man's life.

And the winter dances go on until the season when the deer begin to cough in the woods, and frogs begin to sing. To dance and sing at the same time as the frogs is looked upon as bad luck and loss of dignity.

I hope that the spirit dances will continue for many years. There is no reason why the Indians should let white men bully or ridicule them into abandoning these ancient customs, as long as they continue to have meaning.

DR. J. M. SPRUENKEN, M.D.
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