

# New tablet treatment relieves Piles

Here at last is an entirely new treatment for piles (haemorrhoids)—Hemotabs. It is a simple tablet treatment, clean and easy; and it brings relief from pain.

You simply swallow Hemotabs with a drink of water, just as you would take an aspirin. That is the complete Hemotabs treatment.

Hemotabs bring soothing relief from within the body, they reduce the swelling, relieve the pain and promote healing. Hemotabs are mildly laxative too and help to restore normal easy action, an important feature in the treatment of piles.

Hemotabs have already relieved thousands of sufferers. Get a packet yourself from your chemist or store. Price 3/11. N.Z. Distributors: W. & R. Smallbone Ltd., Wellington.

## POLI-GRIP Adhesive CREAM HOLDS FALSE TEETH FIRMER



# ARE WE A NATION OF CONFORMISTS?

(continued from page 4)

it arises from several factors: the outward lack of group distinctions; the genuine acceptance of people for what they're worth; the ease of first meeting; and the introduction by, and rapid use of first names. In fact, it's friendship of a limited kind—it starts and usually stops at about that initial level.

We know many people. Our small population is mobile, and that cancels out the relatively great distances. The free, compulsory, virtually non-segregated schooling means people from all walks of life are in contact with each other. We have, then, many acquaintances—people we address in personal terms, invite home, spend an evening with, and discuss and argue with, but we have few real friends. Deep friendship means more than being prepared to do most things if called upon; more than being someone to be counted on. It implies an intimate sharing of experiences, of doubts, hopes, and underlying feelings. We have a barrier of reserve beneath the exterior of amicability. Not that this friendliness is a mere facade—it is genuine enough, but we balk at getting emotionally involved beyond a certain stage. We're reticent about our private world and show less desire than do people of many other countries to share this inner life with trusted friends.

Now what I have been saying applies among men and among women. The relationship between men and women is a different phase altogether. At least the possession of deep friends of the same sex, though not as common here as elsewhere, is tolerated. Few married men here, however, would relish the task of explaining friendships with women other than their wives. We are conditioned to think in terms of "the other woman." This restriction on the sex of our friends, because it applies the other way round as well, is surely an unsatisfactory and immature state of affairs. The relationship between men and women in New Zealand needs looking into further. There are numerous reasons why one seldom sees married couples walking arm in arm along the streets, but this does not explain why the couples one sees merely walking together seem peculiarly detached. It's almost as if the husband accompanies his wife with the awkwardness of an elder brother who has been made to go along with one of his sisters.

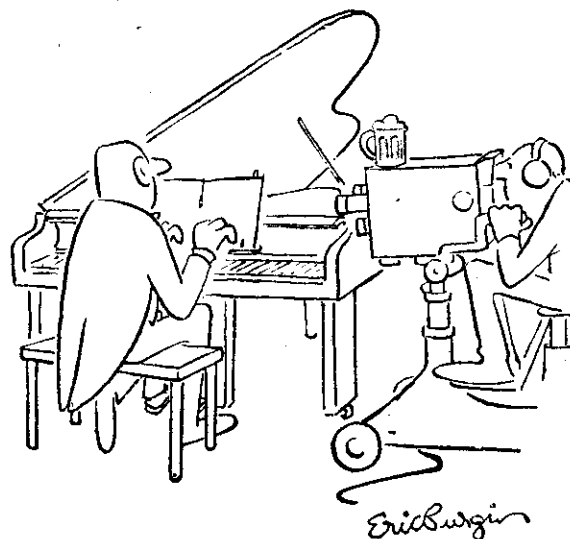
On the other hand, the desire to be seen among his own sex appears strong in the New Zealand male. A Continental man, for instance, enjoys the company of women—we merely tolerate them. This is a man's country, but we appear at times, anyway, to have preserved the tastes and habits of adolescent boys. For pronouncedly male as we are, it's not in an aggressively sexual sense. We will do what most Con-

tinental would find psychologically disturbing—and we have every right to be proud of it. We will carry a milk bottle, the bread, or the meat home quite openly. In this homely sense we can give males in many other countries a worthwhile lead even though the source of this characteristic may lie in our partial immaturity.

Now this degree of immaturity may also explain why, at parties and evenings, males congregate on one side of the room and females on the other—the women, probably talking home and the men shop, or giving practical hints for handymen from their own personal experience. (For to be assimilated rapidly into New Zealand, the immigrant must have some prowess in this direction.) Again, you've probably noticed the segregation in dance halls with the so-typical sight of young women sitting round the hall and the stag line a shuffling mob hanging round the doors. We must not appear to be too interested in women.

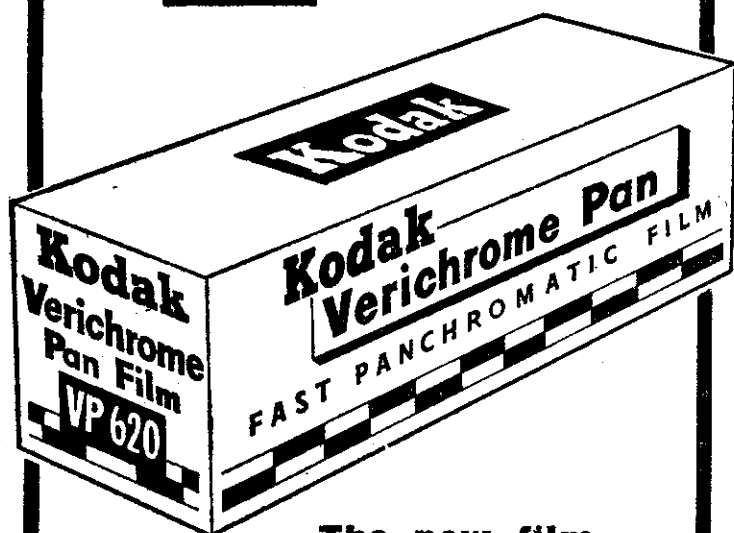
Among other men, we get absorbed in our conversation, our eyes light up, we are natural and relaxed and may even gesticulate a little; we may almost be charming. But this does not carry over to our relations with women. We may be good, kindly, helpful and tolerant, but not charming. We respect this in others but can't attain it in ourselves. This doesn't necessarily imply that our emotional relationships lack depth, but it suggests that on the surface in one another's company there is lack of ease, embarrassment, and tenseness.

Now you may not have seen in these observations I have made, the same underlying pattern of conformity and insecurity—I don't know which is prior. However, in your disagreeing try to find some other ways of explaining these varied aspects of our personal relationships which can be observed by anyone almost any day. I'll leave you with another example. Note the prevalence of so-called social drinking in New Zealand. Drinking not for enjoyment, but to get drunk or more often to pretend to get drunk—the state that many people sober up from when something drastic occurs. Much of the drinking I suspect is to gain release from the rigid conformity without and the insecurity within.



(C) Punch

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