



# IN REPLY TO 'HAIR'

P.C.Y.



The article on God-blessed hair which appeared in an earlier issue of *Caduceus* aroused many fervent reactions among medical students. It even extended outside our campus wall and I found myself at one occasion discussing its implications with a girl outside our student body.

Besides hair, Mr. K.T.M. included quite an extensive and miscellaneous connotations in his article. The 'dehumanisation' brought about by uniformity and mechanisation, conformity and anti-conformity, Establishment and radicalism, friendship, civilisation, our professional attitude as well as attire, nationalism, Communism, love and human weakness.

Among the mixed comments, condemnation predominated. The part that specifically surprised and yet averted me was the description concerning our Dean. Many, if not all, shared the amusement forwarded by the picture of an old shaky man with shiny white hair and a florid face and went as far as disfiguring the image to suit their own imaginations. They took a full share of the 'mob togetherness'. After all, it is too easy to stand amidst the crowd as on-lookers and hail the executioner, especially when an authoritative figure is nailed. It is however tremendously difficult and highly perilous to stand alone or to initiate any contrary judgment. I must say that

they have totally missed the subtle reverence Mr. K.T.M. had held for our Dean.

The forwardness, the defiance, the naivety are, to me, all too vivid between the lines. The challenge, the conflicts, the self-consciousness — they pose as a replica of my experience that I had some years ago. These were the phases that I witnessed during the maturation of my mind and it is my conviction that they are almost indispensable in everyone's life if one is going to achieve any rational and emotional equilibrium at all. Yet, it does not necessarily commit myself to agreeing entirely to what he said. I may not share his passion nor even his reason. In fact, I tend to differ. It is his

state of mind that I treasure and his expressing so that I appreciate.

I

The urge that throbs uniformly throughout his article is the desire to search for one's identity. The process of finding oneself begins the day when we leave the uterus, physiologically speaking, but it is not until we are teenage that it emerges in our behavioural pattern, and psychologically recognised only some years later. It is in a further advanced stage, as the final step of maturation, that our mind becomes conscious of the urge — this phase may or may not appear at all in one's short life span.

It is beyond doubt that the primary part of such a quest is indoctrination. We are taught and disciplined without our reasoning, nor given expedient explanation. The moral codes and the social values rigidify during our learning. The paternal or the maternal image, depending on the sex of the self, means almost the whole world to us. Then along with puberty comes a total annihilation of the previously established structure. The biological changes and the alteration of social outlook may have overgrown overnight. The educational system is inadequate to furnish us with answer and the familiar system is found to be over-confining. The self is at this moment labelled rebellious. Many a rebel, I admit, is without a cause. The world is an unfamiliar place to one's mind then and the whole being is thrown into bewilderment although this is not always conscious to one's mental faculty.

Then expressions meet restriction and when desires encounter despair, our psychology experiences inhibition which coupled with an enforced stimulation from the 'id' so often sets our emotions into a cyclic wax and wane. This stage carries with it immense psychological trauma even for those who survive. The wounds are only to be healed and the mauled integrity only to be resurrected when our mind takes control. Rationalization searches into every deep recess of our mind, resolves every old deleterious inhibition, keeps our ungrounded fear and

desire in abeyance and maintains our emotion on a balance. There and then our real self is unveiled.

To me every phase is essential and indispensable and merits no ungrounded restrictions. Indoctrination, rebelliousness, emotional exhilaration and depression and rationalization — each has its own place in the travel of our life, although untimely sequence or prolonged indulgence in any one phase are to be condemned.

After finding one's self, the obvious and natural thing to do is to be one's self. This sounds like a challenge from the lips of a youth but resounds more like a reassurance from those of the aged for by no means is this belief confined to the young. To be oneself, as Tillich puts it, takes courage. More often and certainly more unnatural, we find people failing the call and complacent to be grades yet lower than what their potential can afford them to be. I believe that one can only attain peace, if not joy, by being oneself.

II.

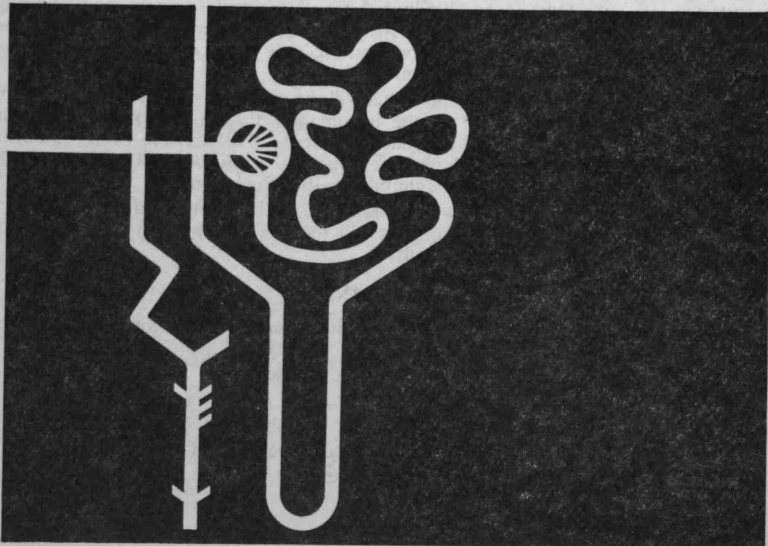
The partner in one of my discussions queried that since Mr. K.T.M. attacked the Establishment and deviated himself from conformity, what better solutions he would offer in place of the existing system, and in the absence of more enlightening proposals, he was impractical and even nonsensical. I disagree wholeheartedly.

Man tends to look at the fruition of the Establishment satisfyingly. On the established system, we project our ambitions and career, we derive our hopes and pleasures, we take as much as it can provide. We feel secure. We welcome no changes, for any shaking of the foundation of the Establishment may mean a disruption of our family, a menace to our prospect or even a dissolution of our sweet self. The more we dwell on the success and facilitation that the Establishment provides, the more we want to keep it intact. There is basically nothing erroneous about that — just human instinct. But as testified by history, stagnancy leads to degeneration and progress can only be brought about

Continued on Page 4

## Ceporan injection of cephaloridine

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for urinary tract infections



Ceporan is the antibiotic of choice in the treatment of urinary tract infections caused by most strains of both gram-positive and gram-negative organisms. It is almost entirely excreted by the kidneys and appears in the urine in high concentrations. In acute conditions the urine can be rendered sterile quickly and symptoms often subside rapidly. Ceporan is also valuable as cover before and after urinary tract surgery.

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Ceporan injections are remarkably painless and make the whole dose of the antibiotic available to the body.

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# STREAM OF CONSCIOUSNESS

C. HO

## STREAM OF CONSCIOUSNESS

This is the day when my youth grows old  
for all my dreamy years have flown  
It is because  
I have told them so many times  
to let me do it my way

My youth has aged before it's time  
Since I depended on drugs to dream  
and I relied on it more and more  
so now all my dreams are dreamt

But I had my moments of euphoria  
in my secret Shangrila  
There were times that  
I could see and hear  
fully  
the complete spectra of colours and sounds  
with my hallucinatory state of mind  
And I have discovered  
that really only on earth  
that there are heaven and hell  
For on IT  
you are in the rainbow-clouds of heaven  
and off IT  
you are in the scorching flames of hell  
And I have also learnt  
that eternity is a lie  
for nothing lasts forever  
sooner or later  
everything in this universe will disintegrate  
That is what my final dream has taught me

Now they tell me that  
I have squandered away my life  
and how I have wasted myself  
like a seed buried in sand  
Yet I care nothing of what they say  
for it is my own life that I have lived  
I have been my own hero  
so what if I have been a zero to them

Looking back with my unfocusing eyes  
I see no regret  
Weeds were my deeds  
Yet looking ahead  
I see no future  
for my tomorrow already came  
The time has come for me to go!

Brothers and sisters  
this will be the last piece of news from me  
read about it tomorrow in the daily papers  
if you would bother, that is  
or just forget it

And this will be my final dose of IT  
After this  
I shall stay still  
and let the mist and dust  
settle on me . . . .



## SPORTS NEWS

Interfaculty Competitions — OMEGA ROSE BOWL CUP

### Team Captains (1971-1972)

<b>Athletics:</b>	Mr. James Hwang	<b>Soccer:</b>	Mr. Ambrose Ng
<b>Badminton:</b>	Mr. Allen Heng	<b>Soft Ball:</b>	Mr. Clement Ho
<b>Basketball:</b>	Mr. Lee Pui Kee	<b>Squash:</b>	Mr. Wong Kin
<b>Hockey:</b>	Mr. Wong Chun Chung	<b>Table Tennis:</b>	Mr. Lau Kai Chiu
<b>Lawn Tennis:</b>	Mr. Leo Chan	<b>Volley Ball:</b>	Mr. Lee Pui Keung
<b>Lacrosse:</b>	Mr. Yeung Kwok Pang		

### Results—The Latest

<b>Athletics</b>	First	<b>Squash</b>	Second
<b>Hockey</b>	First	<b>Badminton</b>	Third
<b>Lawn Tennis</b>	Entering Final	<b>Table Tennis</b>	Fourth
<b>Soft Ball</b>	Entering Final	<b>Basketball</b>	Lost Altogether
<b>Volley</b>	Entering Final	<b>Soccer</b>	Lost Altogether
<b>Lacrosse</b>	Not Yet Started		

N.B. The Sports Association has not yet decided about the point systems to be awarded to the various places in any particular game.

All players need spiritual support, the Medics are no exception. So please strive to come and cheer for our team in the coming events. Your support is most needed.

### The Braga Cup

The Council decided that the Braga Cup be given to the permanent possession of the Final Year Medical Students on account of their winning the Cup for over 3 consecutive years. The Sports Secretary will seek for donation of a new cup.

## NEWS IN BRIEF

### 2nd Quadrennium

A group of HKU students including the President of HKUSU and the Senate Representative Elect and a group of HKU staff members have been organized to discuss on possible suggestions to the University Quadrennial Plan for 1974-1978. The first stage of their work, which is to end in February, 1972, will be on publicity i.e. to arouse student interest in this matter through informal means. Co-ordinators had been appointed to communicate ideas between different faculties and the main group.

### The proposed budget

It was resolved that the proposed expenditure for the two social gatherings be reduced from HK\$800 to \$600 and that the proposed expenditure for the launch and picnic be raised from \$300 to \$500.

### B.Sc. (Med.)

A new course is proposed leading to a B.Sc. (Med.) which will involve one year of intensive study on one of intensive study on one preclinical or para clinical subject, and which is hoped to provide a source of staffs for the preclinical departments. The opinions of the Medical Students on this subject will be sought for through the class representatives.

### Heart Week

The HK Cardiological Society is going to organize a Heart Week in April 1972 and the HKU Medical Society is invited to put up one or two stalls in the grand exhibition to be held in City Hall. The invitation was accepted by the Council.

(Continued from Page 2)

by changes. Assaults on the Establishment, even at the expense of the stability of society and lives of the people, must always be allowed. Have we not shared the patriotism of Dr. Sun's Revolution against the Manchurian, witnessed the change of Government's attitude after the '67 Riot, or been promised the "Temple rebuilt in three days"? One must be prepared to sacrifice his portion in the wake of reconstruction. If one can elevate oneself to a higher level and think in terms of the community, personal security will cease to be a drag.

Perhaps we are skeptical of the success of 'Re-Establishment' after the demolition is over, even for those who admit that changes are necessary. Yes, there may be chaos and anarchy in the destruction phase, caught after the old system is discarded and before the new system is established. I don't know how long the destruction will last or how boisterous and multi-direction it will point but I firmly believe that fragmentation must precede re-assembly and annihilation must forestall resurrection. However, it will be nice to develop some good results at

the end of the strife, but it is equally nice for us to find the meaning of the battle itself which are yet immaterial for we have found the meaning of the war.

It is therefore not essential for us to be equipped with a better plan before we start to grumble or to have a better system before we fire at the Establishment. The recognition for change and the courage to tank them out deserve every credit. One golden condition must however be observed: the criticism be genuine to the heart and endorsed by the rational mind.

Another partner in another discussion commented that should Mr. K.T.M. feel so indignant about the Medical Faculty, he can always quit and should be put such a heavy favouritism on Communism, he can always cross the border. This argument seems to be justified but its implications are criminal — to eliminate the discontented element from a community. It appears to me that the right to criticise or even to revolt is endowed only to those who belong to that community. It is the bounden duty for every member to voice

their opinion, in agreement or in disagreement. And dissatisfaction can never automatically exclude his full share of the community.

III

Conformity is a social phenomenon. It is inevitable whenever people are gathered together. Standards are set up and practices are enforced to make sure that everyone inside the group falls in step with each and nobody is really left out. This is originated, I should postulate, to immunize every individual of the group against isolation and loneliness. This carries many merits for uniformity fosters unity and hence strength and harmony leads to coordination and thus efficiency. But this becomes a social pressure as soon as it demands absolute obedience from every element of the group and tolerates no difference in behaviour. In this context, it strips off freedom and imposes, as Mr. K.T.M. rightly alleged, indoctrination, mechanisation and dehumanisation. The social pressure is transformed into a social evil.

Conformity is a negative attitude. In the forceful con-

frontation between the social set-up and the feeble self, most would yield and join the drift, perhaps in search of a social recognition and a shield from loneliness — these people may not have really made judgment of their own but allow their 'self's to be collectively enslaved. They are the ones that one would feel contemptuous to be associated with. But there are others, undoubtedly a very minority, although behaving identically with all the others who conform, gauge the values carefully and judge the situation critically and still choose to conform. Their principle is 'acceptance'.

Acceptance is a positive attitude. It is not blind nor emotional. It is free and voluntary. This group of people who choose to conform sees greater values beyond conformity. Conforming, to them, is only a means, and never the end, by which they can achieve greater service to mankind or fulfil their impossible dreams. It takes immense courage to accept acceptance and the whole rational being is constantly called upon to be rational in every issue and to stabilise the emotional equilibrium. This can only be

excelled in those whose maturation of the mind has completed.

IV

Mr. K.T.M. also shows a great yearning to be extraordinary, to be distinguished among his class, or at least he despises the idea of being ordinary, being one of the many commodities on the production line unhesitatingly. In my own limited experience, to be extraordinary means a lot of suffering, whether you be crowned as a hero or drowned as a criminal. After all these years, I come to the conclusion that to be able to be ordinary is a blessing. To be ordinary is in fact not too easy either and my share of the blessing is still very much awaited.

I often say that the young challenge, the middle-aged accept and the elderly dwells in memory. This saying does not automatically throw Mr. K.T.M. and myself into two different age groups but it is sincerely hoped that Mr. K.T.M., well equipped with his drive and brilliance, would look far and wide and think deep and high that the day may come when 'Hair' becomes indeed a triviale in life.

醫生對香港社會如何作出更大貢獻

承編者不棄，要我對香港醫生在社會改革中應負的使命寫幾句話。編者之提出這問題，正表示了青年的天真與可愛處。因為儘管醫學界可以有孫中山先生這度的偉人，領導了舊中國的革命；但香港醫學會對社會改革方面起多大作用，至少在目前，顯然是「一種奢望」。為的是我們本身的若干觀點，作風，就是要被改革掉的對象。此所以我擅自避重就輕的改了題目。

(一) 香港人看醫生：

如同其他資本主義社會一樣，醫生在香港社會上的地位很高。不只因為他們讀書的時間最長，似乎理應博學多才；更因為很多人行醫而致富，未嘗聽過醫生鬧窮。在這先敬羅衣後敬人的殖民地，自然格外受人青睞相看。但我們衡量社會地位的高低也包含了受市民尊敬的程度，情形可就大不相同了。因為太多醫生把醫學與技能，當作了可以致富的「二商品」。醫生與病人間的接觸與一般買賣相同。醫生看病，患者給錢，雙方交易而退；少數有名而有特長者，還可挾技自重，任意需索。於是，醫生變了商場上若干行業中的一種。唯一不同的是我們這行，只有賺多賺少，決不虧本。

最近南華西報上一連串函件中，就是一個例子，那位維護醫生的，所持理由就是「醫學智識商品論」。他還說，本港醫生不足，專家更少；若要看專家，就得先準備好錢；沒錢的，到政府機構去吧！不幸的是這種「商品論」也是醫學團體的意見。記得三年前，我在市政局演詞內，曾對本港醫生收費漫無標準，少數「名醫」收費太高，缺乏道義上的自覺而表示遺憾。隨後，兩醫學團體的發言人都在報章反駁本人之意見；其論據，就是這套商品論。

其實，西醫的祖師爺希布格拉底為我們訂下的誓詞裡，不是清楚寫明，要我們做醫生的，必須以拯救人類疾病中為己任，使能常為世人所尊敬嗎？他幾曾說過，醫學知識是為了待價而估？

再加上稅務局當局公開指稱「醫生逃稅率」最高，與及報章一再出現「醫生兼賣藥劑」的批評，醫生受人尊重的程度之並不甚高，可以想見。

(二) 何不隨遇而安？何必談參與社會改革？

既然我們的先進賢達，在政府的充份合作下，使我們在香港做醫生的繼續成了不負責任，不受批評的特殊階層，何必談甚麼更大貢獻？講甚麼參與改革？

誠然，如果我們承認是極端自私的一羣，當然可以專心讀書，再細心策劃如何開業等等，追隨同業先進，力求提高生活享受可也。但在情理上，我們不該這麼做；再衡諸世界潮流，在今時此地，也不容我們這麼做。

講情理，不單是西醫的祖師爺，諄諄告誡，

(三) 如何作出更大貢獻？

對於醫學界而言，當然可能經由學生運動或參與其他羣眾性運動而對社會改革，作出貢獻。但對本港醫學界而言，醫生致力社會改革，我可不敢存此思想。因為就我們所知，較諸歐美各國及東南亞各地，香港行醫最易找錢；再者，我們這一行，被破壞得太久，太深了！積重難返！即使醫學界希望經由較好的服務精神，與市民有更好的接觸，做起來也不容易。最基本的原由是醫生不足。

最好的例子是在政府服務的同業。他們大部份隨時工作，而工作時又經常負擔過度。只要想像一個門診工作的醫生一天要看百多病人。他若要保持同情而仁慈的態度，不發脾氣，已屬難能可貴。若要建立起良好的醫生與病人間的關係，即使使心有餘，也將思力有不逮。

至於自行執業者，要就為病人「未夠多」而擔心，亟謀發展，要就是工作太忙。事實上，在醫生不足的情形下，醫學界能否以服務市民為主旨與市民打成一片，我十分悲觀。但也唯有寄以深切期望而已！

還有希望的是正在求學的下一代。他們處在不能不思考的世代，希望他們像世界各地覺悟的青年一樣，對自己的將來，先有了更清晰的認識，更明白自己將來的責任。學成而入世行醫時，可免因循舊習，隨波逐流，始能出污泥而不染。

醫生如同其他社會一份子一樣，並不一定都要積極參與社會改革工作，但至少得站定各自崗位，做好份內工作。對醫生來說，我們固然一樣要養家活口，但也不能忘了與這行不可分割的服務思想與精神。

一九七二年一月二十七日  
黃夢花



# 中國醫療衛生見聞錄

· 學新 ·

應邀為「啓思」寫一點關於新中國醫療事業的見聞，提起筆來，在有準醫師們面前班門弄斧之感。現僅將旅行期間參觀醫院，衛生院，藥店等醫療事業的零碎印象搜集和整理，綜合地向醫學院的同學們作簡畧的匯報。

## 農村醫療情況

據了解，毛澤東主席在一九六五年六月二十六日發出了「把醫療衛生的重點放到農村去」的指示，毛主席在「論聯合政府」一文中提過：「所謂國民衛生，離開三億六千萬農民，豈非大半成了空話？」可見中國領導階層非常重視中國廣大農民的衛生情況。關於這些，可舉我們參觀過的廣東省南海縣大滙人民公社為例。南海縣有人民醫院，規模比較大，設備也齊全。但為了方便大滙公社的六萬三千多人口，公社特設自己的衛生院及兩間分院。該衛生院其實也頗為完善，有病床六十多張，有門診，也可以留醫。產科、內科、外科，牙科等基本足夠解決社內需求。此外，每大隊有衛生站。全社有醫護人員一百七十多人，衛生員五百五十多人，赤腳醫生五十人。他們分佈於公社各地的醫療單位以照顧病人。

大滙公社於一九六八年後實行合作醫療，社員每月每人交醫療費兩角（人民幣計算），可享受以後免費治療。在蕪錫參觀河塘公社時，知悉該社醫療費更低，每人每年只付一元。社員生大病須到大醫院留醫或動大手術時，則由所屬生產隊負責或個人付百分之二十，視具體情況而定。大滙公社負責人說：「人民身體健康有保障。不用求神拜佛了。」目前全國的農村衛生事業均朝着這個方向走。

上海機床廠頗具規模，有工人六千多人，內有工人療養院一所，樓高二層，有醫務人員四十多人，病床百多張隨時準備處理廠內工傷事故。我們在各車間參觀時碰到廠內醫生背着藥箱巡迴醫療。與她談起，她說：「我們做醫生的應該主動去找病人，不是等傷病送到我們面前。」

在上海機床廠的工人療養院內有毛主席手書關於醫療疾病的意見，現時比較少見，故抄錄出來：「既來之則安之，自己完全不着急，讓體內慢慢生長抵抗力和他作鬥爭，直至最後戰而勝之。這是對付慢性的方法。就是急性病也只好讓醫生處治，自己也無所着急，因為是急不好的。對於病要有堅強鬥爭意志，但不要着急。這是我對於病的態度。」這幅書稿，大概是鼓勵病人耐心休養用的。

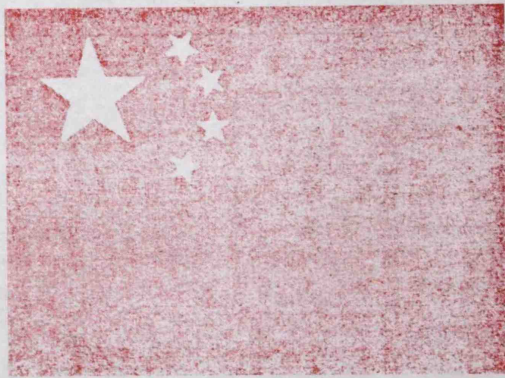
赤腳醫生」的名稱起源於一九五八年，當時上海郊外地區的農民對一些半農半醫，即在正規醫科學校讀過書，但具有高度為人民服務的精神，不倦地在鄉村中從事醫療工作的人，親切地稱為赤腳醫生。

## 赤腳醫生

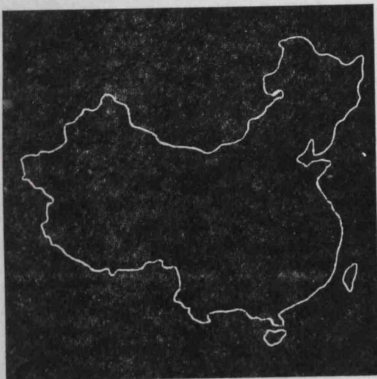
本本是農民被到公社衛生院學習六個月。這段期間每天上課四小時，接受解剖生理、傳染、外科、中草藥、針灸等基本常識訓練。學習完畢回到生產隊裡，一方面繼續勞動，一方面為「貧下中農」治療一般常見的疾病如感冒、腹瀉、外科損傷等。重病則直接送到衛生院處理。赤腳醫生的任務，是保證農民傷病時獲得即時及基本的治療。

## 城市醫療情況

城市有大型和現代化醫院，諸如廣州中山大學附屬醫院，湖北武漢醫學院附屬醫院及北京反帝醫院等不在話下。工人新村、工廠亦有自己的醫療設備。以上海楊浦區鳳城工人新村為例，該村人口五萬多，內有醫院一所，共有病床三十張。



# 祖國行



我們曾懷疑「赤腳醫生」的醫療技能，故在武漢醫學院第二附屬醫院座談時把這個問題提出。醫院負責人也承認他們沒有受過高深的醫學教育，但經過短期訓練後已具備普通醫學常識，能使用聽診器，注射器，針灸之類，掌握了種痘，避孕，注射，包紮傷口等應急的初步醫療技術，更能在農村推行衛生運動。況且，「赤腳醫生」是繼續深造的，每年農閒到醫院覆訓一次，每次一至三月，以提高醫學知識。我對「赤腳醫生」的認識也僅如此。只覺得他們有很高的服務精神，（他們為農民治病是不收報酬的，薪金從勞動中取得）。「赤腳醫生」制度的推行，是中國急切解決偏僻農村失醫問題的辦法之一。

## 中草藥

毛澤東主席對中草藥有很高的評價。「中國醫藥是一個偉大的寶庫，應該努力發掘，加以提高」。這句語錄，在參觀國內醫療機構時經常見到。全國各地人民對中草藥的知識非常普及。書店內關於中草藥的書籍不可勝數，而且價錢極低，購者眾多。大概每人亦識一兩味，醫治傷風鼻塞等小毛病。大滙公社衛生院門前一個小花園裡，有很多盆栽藥草，旁有文字說明藥品名稱，用途及產地，供農民及學生在空閒時辨認，增加草藥常識。江蘇省蘇州市九十多間中小學的學生也接受草藥常識訓練，於去年假期內為蘇州市採藥三萬多斤。醫院每年也派出採藥隊上山下鄉採藥，以武漢醫學院第二附屬醫院為例，去年採藥二萬七千多斤，共一百九十一品種。

國內正以科學的方法處理和提煉中草藥，在廣東中山大學，大滙公社衛生院，蘇州大慶中藥店，武漢醫院及其他醫務單位參觀時，發覺他們在中草藥提煉手問題，提煉四環素，止血藥、穿心蓮、胃藥、消炎膏、壽比納等藥品、針劑、藥水、藥膏或丸散等藥物，使服食中藥更方便，更有成效。一些比較名貴的中草藥可治血吸蟲、急性腹症（闌尾炎）、肺炎、痢疾、哮喘等。聞說國內現正試驗推行一種中藥避孕丸，服一片可避二十五天，避孕率達95%—98%。

## 針灸治療

這是文化大革命以後震驚中外的發展，這次我們也有機會接觸一二。在武漢醫學院第二附屬醫院會參觀針灸室。見到醫務人員用（95%半導體治療機）把電流震動插入肌肉中的銀針為病人治療。其中一位二十八歲的姑娘舌頭麻痺不能說話，醫生用銀針插入其舌下神經俾使舌頭恢復活動。另一中年男子患胃下垂十三年，屢醫無效。在武漢醫院接受一段時間針灸後，飯量由每天二兩增至每餐八兩。此外我們見到一羣兒童接受針灸，有些是晚上遺尿，有些是患近視。醫生說，十歲左右的兒童，療效達90%以上。

針刺麻醉手術若不是親眼看過，簡直難以置信。在武漢醫院我們在手術室的玻璃頂看兩個針麻手術，一是腹腫瘤，另是甲狀腺腫瘤。前者是一個女工，開刀前，接受半小時的針刺。一支銀針插在她腳部進行震動，以求麻醉。這稱為誘導期。病人受麻後一直保持清醒，不時向我們揮手微笑。醫生用鋒利手術刀割開病人腹部時，腹水流出，我們驚訝地笑，病人因輪着看不到自己腹部，不知道腹部被切開，也向我們報以微笑。接着是一幕緊張而熱烈的取瘤手術，取出腫瘤有七八磅重。病人除了腸臟受牽引時有一點不舒服外，整個過程神色自如。縫合後還自己移動過病床，臨別時還向我們鼓掌。據一位接待我們的醫生說，此類手術屬中型已進行一千五百多次，成功率達90%以上。我們還覺得手術期間用很少止血劑。後來獲知他們特製一種止血水滲在紗布上，按在傷口即能止血。

該校有學生二百七十人，教職工七十三人。文革前只教手勢語。一九六八年一廣東部隊毛澤東思想宣傳隊「到」校。他們派人到瀋陽學習針灸治療方法，回來後在自己身上反覆練習，扎了三、四百針，終於找到有效的穴位。

學生每天接受治療，由教師用熟練手法對學生的耳部及手部針刺。學生們頭伏在桌上，臉朝側面接受針刺。這種工作非常艱苦。教師不顧勞力，大聲地一遍一遍地指導學生。學生分三級，第一級能夠辨別出發音的差別和發出聲音；第二及三級能作簡單會話。他們還表演了歌唱節目，音調雖然不大準確。但感情激動，賺人熱淚。團內本有一位同學專門負責錄音，但他竟以為參觀醫學院沒有可錄的地方而把錄音機留在酒店裡，只有大嘆欣恨。

以上東拉西扯地寫了一點感受，不知有沒有正確反映中國醫療發展的現況。記得參觀武漢醫院時，歡迎我們的同志在醫院門口迎頭就問：你們團裡有沒有讀醫科的同學？可惜當時沒有。聞說今年暑假醫學院同學也組織旅行團回國參觀訪問。這好極了。相位不少同學，都等待你們回來後把祖國的醫療情況作一個全面和正確的報導。



# 啟思

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冬眠

第七屆專上學生戲劇節終於在一月三日晚上優勝者演出中結束了。無可否認，專上學生戲劇節在近年來的劇運中有一定的推動作用；而事實上，在戲劇中，近年來就發掘了不少人才。而每年都有幾套水準或甚至水準之上的戲劇出現。就拿這兩年為例，去屆港大的「五十萬年」，聯合的「狼來了」，及今屆港大的「冬眠」與中大的「蟒」，都是優秀的作品。

在戲劇節或電影節中設獎，對參加者無疑是一種刺激和鼓舞，但也很容易使人對得獎及落選的戲劇產生一種錯覺。今屆港大的「冬眠」不幸只得一個最佳戲劇亞軍獎，其中評分制度外人不能得知，以致有其公平與不公平之爭論，而爭論者又每每忽畧了自己對冠軍、亞軍及季軍劇的領略，了解及分析。筆者寫此文之原意，是試圖以筆者的眼光評論「冬眠」一劇的演出。

「冬眠」無疑是今屆戲劇中最令人注目的一齣戲劇。編劇者以香港青年學生的眼光去看香港目前的現狀。全劇表現了編劇者的自覺，肯定及信心，是一部充滿政治及社會意識的戲劇。就香港目前的情況而言，此一類性質的戲劇，實有推廣的價值。

「冬眠」的格局與去屆的「五十萬年」十分相近，大概是劇本同出自一人之手吧！不過在一個比賽中來講，無疑是打了一個折扣。也許是由於演出時間的關係，劇本本身就有一個十分不圓滿的地方——就是乙的轉變，實在快得驚人。劇本從乙說：「我看見宏偉的建設，及安定繁榮。」起，至甲說：「我們就像一班蛇蟲鼠蟻：冬天就是末日，就是幻滅。」止，不夠五分鐘的時間，就憑甲短短幾句說話，把乙一百八十度的轉變過來，由無知至醒覺而行動，

實在太過兒戲，也將劇力大大的減弱。

「冬眠」的處理，採取單刀直入的手法，一開幕，就內抓着觀眾的情緒。就觀眾的對象（大專學生）來看，本劇無疑是十分成功。但若將觀眾的範圍擴大，劇力就有增加的必要，務求在觀眾未及思考之前把他們帶入劇中，否則觀眾心門一關，嚴肅地像本劇一般，就會產生很大的反效果。

就戲劇的形式，「冬眠」也有不統一的地方。該劇一開始就如劇名一樣，是一個比喻：冬天代表了香港悲觀的前途。而全劇的終結也很現實。所以全劇在不知不覺間就分開了兩大段：乙轉變之前是一段，轉變之後是另一段。以筆者的眼光，與其從一段戲跳進另一段戲，倒不如採用漸進的方法：由比喻至迷惑，迷惑至醒覺及至懷疑，到最後行動起來，讓觀眾有一個適應的機會，可增加全劇的節奏感，也加強了效果及氣氛。

至於「冬眠」的演出，就如評判當晚所說一般，有「做戲做做」之弊病。由於編導和演員太過認真，以至造成全劇的拘束，呆板

及演員感情和做手（及有些台位）的虛假。太嚴肅的氣氛使演員不能發揮其特有的優點及表演時的創作性，好些時候觀眾就能清楚的看見演員為了要說某一句對白，就故意走到某一個台位做某一個手勢，這是全劇最不成功的地方。音响效果也是太強及很不自然地插入戲中，影響觀眾的情緒。如果鼓聲能多一點代替風聲，及

FADE IN和FADE OUT長一點的話，效果想會更佳。「冬眠」一劇自覺多於靈氣；嚴肅認真得令人敬佩。失望的是演出及處理上不自然及不能將劇力隨意發揮。但也不失為一部出色的戲劇。

（編導者改良了「五十萬年」的格局，棄其輕鬆及自嘲的表現手法，「冬眠」的霸氣增加了，却失去了「五十萬年」的靈氣及秀氣，其效果豈是編導者所能預料？）

筆者寫此文的目的，不是有意在雞蛋裡挑骨頭，文中或有對「冬眠」批評太過份之處，僅代表筆者對「冬眠」的心聲。

東林

不知是甚麼年代  
在一塊小小的土地上  
建設的背後是幻滅  
繁榮與廢墟重疊着

這是風聲——這不是風聲  
這是冬末——這不是冬末  
這是幻滅——這是……這是幻滅？

冬

眠

我們是蛇蟲鼠蟻，我們是自欺欺人，飽食放縱之後，  
便想鑽進洞裏冬眠。  
我們從無知到覺醒，覺醒而後行動，然後失敗，失望，  
沒辦法！ 只有冬眠等待。

我們能坐以待斃嗎？  
我們能任由宰割嗎？  
我們能心安理得，舒舒服服地冬眠嗎？  
睡不着！  
根本就睡不着！  
睡也不是辦法！

你相信我們行動就能挽救這危機，這幻滅嗎？  
我相信我們不行動就不能挽救這危機，這幻滅！而且——  
這危機幻滅一定來臨，很快來臨……