



legal systems ... an insulting aim, of course, when dealing with cultures often of much greater antiquity. But, ignoring these aberrations, for centuries or even millennia cultures have always fruitfully intermingled on an equal footing in order to trade goods and ideas, influencing each other technologically and spiritually to their mutual advantage. Often it was the finest and the most learned who travelled to share what they knew with others; but inevitably, before the industrial revolutions of the West improved modes of transport, these contacts were limited in scope. By the time an envoy had travelled from Europe to, say, China and returned, many years of his life might well have passed. But today we have the jet plane, and fast ships, and radiocommunications, and this has been leading slowly to something quite new, the development of an embryonic world culture ... not a shoddy, corrupt and polluted amalgam of East and West or North and South, but something new in its own right. Regional cultures

will persist, and no doubt should be encouraged to persist, but today and in the future men and women of intelligence and talent must begin to feel themselves a part of a true supranational culture. And, furthermore, it is becoming vital for the survival of mankind even, that some of us at least should shed the limitations of territoriality, the limitations of local customs and prejudices and begin to feel ourselves true citizens of the world. Perhaps the less intelligent and the less talented will not be able to do this nor want to ... but let the talented and the educated throw off as far as possible their early narrow conditionings. And as for the academic world, especially in science and medicine and in the technological subjects, there is a sense in which the phrase 'academic expatriate' should be replaced by something like 'wandering scholar' or 'peripatetic academic'. It should be possible for such a person to go anywhere, within, of course, the limitations of language and an understandable avoidance of those places riddled with discrimination or intolerant ideologies. There he could exercise his skills in teaching and research or in art of music, without this arousing any special comment. There would be enormous advantages in this free flow, throughout the world, of an elite of minds unfettered and unconditioned. In universities, it would prevent academic inbreeding very prone to happen in H.K., as I have said. It is true that there are enough brilliant

H.K.U. graduates here and abroad to staff entirely both our Universities (especially if all those abroad could be enticed back!) But it is probably healthier to mix the brew, to have as well a good circulation of short-term peripatetic academics from all over to prevent stagnation and an insidious lowering of standards. It is no accident that those academic expatriates who have made the most impact here, who have really stirred up discussion and controversy, and made even student *think*, have often been the short-term expatriates here for just a few years or less. After all, I would remind you that the word 'university' has the same root as 'universal', and universities need universal men and women.

In mediaeval Europe there was for a time something approaching this ideal, before the disease of nationalism became chronically established, when the Catholic Church lent a temporary spiritual unity and Latin was a sort of universal language of educated and erudite men. Then, scholars travelled freely over the continent of Europe ... which was, as far as they knew at the time, the limits of the civilised world ... and shared their knowledge. It was indeed a sort of global culture. No one asked an Englishman, I am sure, what brought him to Rome, or a German what brought him to London.

We need urgently today to re-establish this ideal on a truly global

scale ... and if we do not do it soon, I see little future for mankind as a species ... we need a leavening and an elite of those who will be prepared to circulate round the world body politic like the humoral messengers and the growth factors in our bodies. Then a doctor or an engineer or a teacher will not be asked, 'What brought you to H.K., or to Huddersfield or Houston, Texas?'. This kind of wandering or peripatetic scholar or academic needs not only intelligence, skill, talent, but more importantly complete freedom from narrow nationalisms and ideological prejudices, he must have independence of thought and a capacity to question accepted and established doctrines and dogmas, to be nobody's lackey, to be nobody's patroniser.

So perhaps, to conclude, I will assume briefly the role of Polonius, much though I dislike to, and give you some good advice. Neither a patroniser nor a lackey be. Be neither arrogant nor servile. Learn from your teachers, but do not give them uncritical respect; question them and express your own opinions fearlessly. Stick to your opinions, too, and do not vacillate or change sides for vulgar reasons of expediency or from pressure from above. Do not bully or ignore your inferiors and cultivate your superiors to gain their approval. Do not worship authority. Seek excellence, not financial reward. Be prepared to go anywhere in the world, within reason, or even stay in H.K. if there is a place for you. H.K.U. should welcome back its brightest students after graduation, in open competition, of course, with any academic wanderer who is inclined to spend a little time here. *Note, a little time, I emphasise once again, for the age of the chronic expatriate is ending, I hope, and will soon be gone for ever.*

You see, I have not directly answered the question in the title of this address! On deeper thought, I feel that such a question would never be asked in a healthy world community where people and ideas moved freely across the artificial manmade boundaries of meaningless territoriality. I have found it as rewarding to teach pharmacology here as in Aberdeen, Scotland, or in Addis Ababa, and as important, and this is what really matters to me ... and to you, also, I hope

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2. *Lancet*, 1973, 1, 151.
3. *Brit. med. J.*, 1972, 1, 585.
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CORRESPONDENCE

NO SAINTLY CREED

Dear Sir,

I read in dismay your editorial concerning private medical practice.

To begin with, I hold in high esteem your boldness and frankness in tackling with the subject and in bringing direct attention to the one sore spot of the medical profession. In this respect, public criticism has arisen not infrequently; but our profession have adopted an extraordinarily tolerant attitude of mere silence. Now that even the students of the profession raise up the issue, it is high time that we members of the profession should step forward to examine if such allegations are soundly based on accurate facts.

Your observation that excessively expensive fees results in availability of private medical services only to the rich is indeed well founded. But you seem to have overlooked the fact that colossal fees are charged only by the sparsely few prosperous GP's.

Fees charged by the average private practitioners are in the range of \$10-20 per visit, drug supplies included. This is

quite moderate and not at all expensive even when compared to the prices of herbalist treatment if the cost of herbs is taken into account. And then there are the "low cost clinic" private doctors who provide really cheap medical services, charging a normal fee of \$3 per patient. Bearing these in mind therefore, your generalisation and inference that the private practitioners are providing their professional services only for the wealthy people is certainly far from correct.

Your view of national health system is again open to question. Not that the idea is objectionable, but you voiced no deliberation of what you really mean. Private medical practitioners play a most essential role in the operation of the national health system in the United Kingdom, and Canada and other parts of the western world, private practitioners provide the actual machinery for high quality national health services, although bearing alternative names such as medical insurance schemes. Hence there is no conflict between private medical practice and national health. If you should be thinking of a nationalised health system of the "socialist" or "communist" style, please remember that Hong Kong is part of the "free" world. Anyway, that would

be an ideological outcry which requires complete changes of social structure and medical fees would not be a suitable pretext.

Please be reminded that money mindedness is no sin, nor is it in any way unethical. The Hippocratic Oath has no mention that the disciples of medical shall not make a fortune out of his professional skill.

If I may say so: Doctors are only ordinary men dedicated to the professional skill of caring for the sick, and avowed not to any such noble intentions of self-

sacrifice or knightly courage but to respect their own selves and their trade, — though perhaps yielding up self-denial as circumstances may call for. We should keep ourselves down to earth and cease to indulge in the delusions of our profession as a saintly creed.

Thank you for your attention,

Yours truly,
Dr. H.K. Mak

An open letter to members of medical Society, KHUSU

Dear members of Medical Society, HKUSU,

First of all allow me to thank you for your support during the A.G.M. my work within these two weeks has been very rewarding and worthwhile.

However, during this period, I have also discovered that it will not be possible for me to carry out the majority of my proposed programme that I consider indispensable and the execution of which requires close co-operation among the executives — a co-operation that is essential for efficient working in any organisation.

I am worthy of my post only if I can carry out my promise.

Finally, thank you for your attention and wishing you every success.
Date: 19th November 1973 (Mon).

Yours sincerely,
CHAN Ka-kam (Mr.).



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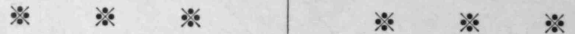
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RESTRAIN ITCHY FINGERS . . .

Dear Sir,

It is interesting to note that medical students are studying acupuncture in the library during the summer months instead of preparing for the 1st MB as they usually did in the past. However, I would suggest the eager student not to be too energetic in practising his needle till he has tried it on himself and fully confident that he has mastered the technique.

With the emergence of budding acupunctureists, there has been an increasing incidence of patients with rheumatoid, renal and respiratory diseases turning to the acupunctureists for help. I have known a part-time acupunctureist, a foreman in a construction site by trade, who drove a 4 inch needle into the renal angles of a bed-ridden patient in an attempt to treat chronic renal failure; he produced iatrogenic haematuria. That patient could have much improved by a special diet, physiotherapy, diuretics and electrolyte replacement. Another lady with OA (osteoarthritis) of the knees turned back to analgesics after the acupunctureist produced aggravation instead of relief of her knee pain. I still relish the X-rays of a 2 inch piece of acupuncture needle broken in the back of a man's neck while he was self-treating his neck pain by acupuncture.

All in all, please try to restrain your itchy fingers, gentlemen and ladies.

Yours etc.
Choi Kin

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啟思



雲與水

海

在晴空萬里的一個早晨，翠綠的山崗上繞着一朵浮雲，耀眼的陽光，把天空照得蔚藍一片，清澈的，深遠的。那孤寂的白雲，像剛醒過來，正要開始今天的旅程似的，慢慢的，徐徐的飄向海港。

海水，深藍的一片，已活躍起來了，無數的白浪正沸騰着，翻滾着。它們撲向岸邊，撲向在海中遊戈着的船隻。太陽給它們的熱能恐怕還未足夠吧，任憑他們一次又一次，……地翻騰，攀抓，它們始終頑然地跌下，流返盈滄海之中，祇有小小的浪花，浪花，乘着勢，衝着風，衝離了水面，化作縷縷氣柱，悠悠然的向白雲飄去，加入了它，成為新的一員。那是一朵使人望之目眩的雲團。

太陽，依舊放射出灼熱的光華。但風不再吹，雲也不再動，浪水疲乏了。一切都快要沉靜下來，一切東西好像沉醉在它們的環境中，得到了滿足。然而遊戈着的船隻却不停地翻開浪花，一個又一個新的浪頭正不斷的湧現，而且正不停的向外擴散，向外推展。它們好像沉不住氣，受不了，勇猛的叫聲，喊着，一天天的拍上岸邊。一點一點的，請你們已幹甚麼了！我的孩子們，博鬥了很久，請你們開一點，讓太陽多給他們一點熱力，使他們能動一點，這時的雲，絲毫也動不了，它在燦爛的陽光底下，正舒徐的享受着溫馨，浸淫在泛泛霞光之中。它如影隨形地伴着太陽，拱衛着太陽。軟綿綿的身軀使它更完美，更切底地完成了對太陽底任務。

黃昏，火紅的太陽，快要下山了。它把整個大地照得更美，把雲團套上一襲又一襲的彩衣。七彩的浪花展示着它的晚裝，炫耀着它的光輝。在大概黃昏的雲團快要歸化成太陽吧！但是，正在下沉的太陽，正逃向一列列巍然山嶺的背後，快要被淹沒了。白雲的美麗外衣逐漸消逝，它現在正孤孤的縮瑟了一角，黑黑的身軀和蒼白的面孔，望着已經被淹沒了的太陽嘆息着，追悔着。

一陣陣無情的海風，輕輕的拂着，把蒼白的雲團凝結成水點，一點點的滴在海面。沙沙的雨水，如泣如訴的返到大海的懷抱：「我不是水，我是雲，雖然我會經和你們一樣是水，但是太陽已把我的本質改變了，現在我是雲，飄浮在高空中的雲，太陽已將我改變了，我不能跌下來，和你們一起。太陽已……。然而，一個又一個的浪頭，正要把它環抱起來，淹沒了。

一個新的浪頭正不斷的湧現，而且正不停的向外擴散，向外推展。它們好像沉不住氣，受不了，勇猛的叫聲，喊着，一天天的拍上岸邊。一點一點的，請你們已幹甚麼了！我的孩子們，博鬥了很久，請你們開一點，讓太陽多給他們一點熱力，使他們能動一點，這時的雲，絲毫也動不了，它在燦爛的陽光底下，正舒徐的享受着溫馨，浸淫在泛泛霞光之中。它如影隨形地伴着太陽，拱衛着太陽。軟綿綿的身軀使它更完美，更切底地完成了對太陽底任務。

很多人喜歡以興趣來解釋他們的所作所為：為甚麼不愛藝術？沒有興趣。為甚麼不讀醫科？興趣。為甚麼又不談了？沒有興趣了。似乎這解釋能替他卸卸不少責任，但究竟是不是呢？

興趣之有無，是看能否夠進行該事之中得到快樂。對於一切健康的事，其間必有可足收穫的快樂，如何去攫取，大部份有賴自己。首要條件，我們須自問在進行這件事之前的快樂目標是否正確，不正確的目標，只可以導致一些不穩定的假興趣，而需用以維持這些所謂「興趣」的力量亦較大，也是很多空虛感覺的泉源。以愛藝術為例，一個人若以此能炫耀於人為目的，雖然很多時他能得到他所需要的，亦足以維持他對此事的「興趣」。但當他在這件事上遇到困難而他又知道還有很多其他比較容易的事可供他炫耀的時候，其「興趣」受到動搖是必然的。又以讀醫科為例，若把金錢視為目的，你便要準備

抵受讀書時的空虛感覺，因為它比起其他賺錢的方法對你沒有特殊的意義。導致真興趣的目標，應該放在該件事時首而又無可替代的性質上，因為只有這樣，你才能永遠忠於這件事而不變。但如你認為在這獨特的性質方面不能攫取甚麼快樂，那麼，還是及早捨棄為佳。

但為甚麼不能在那獨特性質中攫取快樂呢？如前所說，一切健康的事，其中必有可足收穫的快樂。是則能攫取與否，決於個人對此事的才能和努力。才能是天生的，這便是趣有一部份是天生的理由，也便是很多人用興趣來推卸責任的理由。但努力是後天的，我敢說在普遍的情形下，努力所佔的份量比才能為多，因為芸芸眾生之中，有才能的人畢竟有限，而這不等於興趣只屬於少數人。認清楚了一件事的快樂目標，我們更要了解到世界上沒有不勞而獲的東西。才能可能是減輕辛勞的一個因素，但不能完全免却辛勞，而當沒有才能的時候，更大的努力便是唯一的途徑。

所以，當一個人說他對某一件事沒有興趣的時候，他究竟在說甚麼呢？他是說：

(一) 我不發現這件事有任何可給人快樂的獨特本質——這可能是我的愚昧，也可能這件事真的沒有(對於一切健康的事，前者的可能性較多。)

或

(二) 我没有從這件事攫取該獨特快樂的才能。

和

(三) 我在這方面沒有盡過所須的努力。

每文



新

潮

峰

今年的「醫學院之夜」，仍然跟以往一樣，在一片喧嘩叫聲中進行。節目仍是班際的戲劇比賽及歌唱表演。那有甚麼值得驚訝，不都是司空見慣嗎？不，彷彿在平凡中，我似乎感覺到一股潛在的新生力量，不禁惹起了一連串的聯想。

「醫學院之夜」一向給我的印象是一種近乎畸形的發洩——台上演一些祇限於以醫學為題材，但近乎低級趣味的戲劇；台下則嘈吵一片，偶爾還有觀眾走上舞台加插各類型的胡鬧。這是惡意嗎？這是空虛苦悶的表現麼？但往往在這種情形下，低級的同学對高班的「大仙」產生一種抗拒的心理——正表現於低年級的近百人大合唱，希望集百人的歌聲來掩蓋台下十來個人的搗亂。我不贊成他們的見解，但我欣賞他們那種氣概；在這惡劣情況下，仍然堅持高聲歌唱，認真地完成了戲劇表演。這是以往沒有的，過去，低年級的表演，在一片呼喝聲中，不都是草草完場嗎？

以啞劇的形式，簡單概括，誇張寫實的手法，演員入木三分的表演，描寫了莘莘學子，如何拼命擠到了學位，進而解剖課競爭誰為「主刀」，及至教授駕臨，各人爭先恐後，渴望得其所授之精華、上課拿了筆記溜之大吉，宿舍的玩弄生，醫學院之夜的百態，到最後考場的素描——有人拼命答卷，有人「出貓」、有人干脆放棄等。這是二年級的新嘗試，但却引起了我的共鳴，這不正是我們之中許多人的寫照嗎？同樣是以醫學院的生活為內容，同樣是令人發笑，但不是庸俗的，是清新悅目的笑料。

三年級打破了一貫的傳統，演出了一齣以十九世紀為背景，越南抵抗法國人侵略的戲劇。雖然我不大清楚全劇的內容(因台下時有干擾)，但他們認真、嚴肅的表演給予我——正如評判員所說——氣壯山河的感覺，這和他們後來大合唱滿江紅，正是互相呼應。自始至終，民族意識甚濃。或許有人會感到意外，感到他們幼稚，在這種場合竟會上演這一類的故事。我雖感到詫異，但我欣喜看到這變化——醫學學生不再是低頭終日埋頭苦讀，也能衝出象牙塔，關心社會國家。

一棵新生的苗芽，需要陽光及辛勤的園丁悉心撫育。願她能茁壯成長為在風雪中屹立的一棵青松。想到這裏，精神為之一振。