



# 十周年紀念特刊

香港撒瑪利亞會

杜學魁題

# 寫在前面

杜學魁

本刊所彙集的十年來香港撒瑪利亞會的中、英文各年年報；統計圖表及一些有關本會的重要新聞與文獻。

編印的主要目的在保存這些資料，以備為關心社會問題者；特別是關心自殺問題者的研討；參考。

所有資料並非全面，雖力求詳盡，然掛一漏萬之處，敬請鑒諒。

所有論點，根據事實，力求客觀，然見仁見智，固屬難免，相左之處，希望批評；指正。在過去十年中，香港撒瑪利亞會處理過一千多宗自殺案件，也鼓勵過甚多灰心失望的人，我們不能說這是大成功，但是對這樣一個小組組織，既無經濟來源，又是志願服務的團體而言，我們當為我們會員的工作成就而自豪。同時也向曾經對本會工作予以鼓勵、協助的社會人士，文化界，福利機構，教會團體謹致謝意。沒有這些鼓勵與協助，香港撒瑪利亞會是不能有此成就的。

回顧過去，瞻望未來。我們充滿了信心，願為防止自殺工作繼續奮鬥。最後我們向全社會呼籲——請正視自殺問題的嚴重；一些慢性自殺者：請停止你對待自己的殘酷行為！



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FOREWORD		

# 香港撒瑪利亞防止自殺會章程

本會成立於一九六二年  
本章程業經社團註冊處核准

## 六、組織：

- 一、本會定名為「香港撒瑪利亞防止自殺會」。
- 二、會址：香港九龍老虎岩新區十三座地下四十五號。
- 三、本會之宗旨為：

甲、基於人道立場，發揚撒瑪利亞之精神，防止自殺，盡量設法保障生存人權，用經濟或精神力量，救助絕望受難者，促進反自殺運動深入社會人心，以遏阻香港之自殺頹風。

乙、對於企圖自殺者予以恰當之勸阻與救助，並與之保持可能之友誼聯繫。

丙、對自殺而未死者，予以適當之安慰與救助，以重建其生存意念。

丁、對極端絕望與慢性自殺者幫助其恢復正常之生活觀念。

戊、定期用演講、授課或測驗方式，訓練及砥勵會員有捨己為人，勇於救人之服務社會精神，從而陶冶撒瑪利亞人品格使之發揚光大。

己、本會按實際需要發行會刊，以發揚本會之精神，並舉辦有關防止自殺之社會教育活動，同時在本會經濟能力許可下舉辦醫療所，就業指導及婚姻指導等措施。

- 四、本會之隸屬：本會為國際撒瑪利亞分會之一，業經總會認可，並會派本會創辦人於一九六二年九月先後參加英聯邦及國際撒瑪利亞大會，依章創辦入並為國際撒瑪利亞會發起人之一。

五、本會視必要時得以本會名義參加其他與本會宗旨有關之機構為團體會員，同時亦接受與本會宗旨有關之機構為本會之團體會員，惟該社團需要書面證明授權一人為代表，參加本會並經本會委員會通過。

甲、本會得邀請若干有聲望及有地位之社會熱心人士為本會之名譽會長及贊助人。

乙、本會以會員大會為最高權力機構，由全體會員組織之。

(子)職權：依章選舉及罷免委員，決定會務方針，通過修改會章，審查及通過財務及會務報告。

(丑)會期：會員大會每年於三月份內舉行一次，於會期兩週前，由委員會書面通知全體會員。

(寅)特別會員大會：必要時得由本會委員三分之一，或全體會員四分之一，以書面邀請主席召開之。主席得於接到邀請書之日起，兩週內舉行特別會員大會，惟討論決議之事項，只限於請求書上所列各點。

(卯)上列會議以全體會員四分之一出席為法定人數。

(辰)首次會議未足法定人數時，作流會論，並由該日起在十四天內再次舉行之。但仍須預先五天以書面郵寄通知各會員，第二次會議不論出席會員人數多寡均作為法定人數。

(巳)會員大會及特別會員大會之議案以出席會員過半數贊成方得為決議案。

丙、本會委員會：會員大會閉會期間，以委員會為最高執行機構。

(子)委員會：由會員大會選出委員十七人，候補委員



四人，委員中再互選主席一人，第一、第二及第三副主席各一人，秘書長一人，第一及第二副秘書長各一人，財務組長一人，總務組長一人，個案組長一人，統計研究組長一人，教育宣傳組長一人，編譯組長一人，審組一人，福利組長一人，其餘二人為普通委員，共同組織委員會，每屆新委員選出後須報告總會。

(丑) 委員會每月召開會議一次，由主席授權秘書長召集之，如主席認為必要時得召開臨時會議，以過數委員出席為法定人數，一切議決案均須出席者過半數贊成，方為決議。

(寅) 任委員均為義務職，每年改選一次，連選得連任，惟各委員不得兼任為本會受薪僱員，或接受本會任何酬報。

(卯) 委員會之職權：

- 一、執行會員大會及特別會員大會之議決案。
- 二、處理日常會務。
- 三、指導各組之工作。
- 四、執行經會所付予之任務。
- 五、審查委員之失職。
- 六、稽核本會一切賬務。
- 七、決定僱員之聘用，解僱及薪酬。

丁、各委員之職權如下：

(子) 主席為本會代表，指導委員會轄下各組組長之工作，綜理各項會務及主持一切會議。

(丑) 副主席協助主席辦理會務，如遇主席缺席、請假或離職時則依次代行其職務。

(寅) 甲、秘書長負責全部秘書任務，保管本會印信，文件，檔案及紀錄各項會議之議案。

乙、各秘書協助秘書長辦理會務，如遇秘書長缺席、請假或離職時，則依次代行職務。

(卯) 司庫：

一、負責本會一切賬款收支事項，編製財務月結呈交委員會審核，每年編造年結，於大會舉行前兩週送交委員會審核後，提交於會員大會通過。會款如超過二百元時，須存入委員會指定之銀行存儲。

二、關於銀行款項之動用及票據之簽署，除主席簽署外，得由司庫及秘書長中之任何一人簽署方能生效。

三、司庫得在主席授權下支用會款二百元，如超過該額數得事先經委員會通過。

(辰) 總務組長：在會員中聘用組員，負責購置公物及處理一切不屬其他各組範圍之事務。

(巳) 個案組長：在會員中聘用組員，負責調查訪問紀錄有關自殺事件之情形及建議。

(午) 統計研究組組長：在會員中聘用組員，負責自殺事件之統計及有關防止自殺之研究。

(未) 宣傳教育組組長：在會員中聘用組員，負責防止自殺之宣傳。

(申) 編譯組組長：在會員中聘用組員，負責一切有關自殺問題之編譯工作。

(酉) 福利組組長：在會員中聘用組員，負責辦理醫療所及婚姻指導各項事務。如開辦診療所時，須事先獲得醫務處之批准，方得開辦。

(戊) 審查組組長：在會員中聘用組員，負責稽核

本會一切賬目，檢舉委員及會員之違章或瀆職等事宜。

七、遞補方法：如主席出缺時，由副主席依次遞補，副主席出缺時，由秘書長遞補，秘書長出缺時，由副秘書長依次遞補，副秘書長出缺時，由各組之組長互選遞補，其遺缺則由候補委員按照大會選舉時所得票數之多寡依次遞補之。

八、會員資格：凡贊成本會宗旨及願遵守本會章程者，不分性別、國籍，年齡在廿歲或以上，經會員二人介紹填具入會申請書，由委員會審查合格編定類別後，並繳交入會費各項費用頒發會員證，方得為本會會員，其種類如下：

甲、會員種類：

(子) 團體會員：凡符合第五條之規定，得參加本會為團體會員。

(丑) 顧問會員：凡有醫學、神學、心理學、法律、經濟，或其他專門學識，在彼等之專門工作方面協助本會工作者，得為顧問會員。

(寅) 基本會員：凡贊同本會宗旨，履行入會手續而能幫助本會擔任運輸、款待、訪問、抄寫等服務工作者。

乙、會

費：團體會員每年繳納會費五十元，顧問會員每年繳納會費三十元，基本會員每年須繳納會費十元。第一年會費於入會時一次過繳交，其後每年會費應在年初繳交。

丙、會員義務：遵守會章，服從大會各項議決案，繳納會費。

丁、會員權利：

(子) 會員有選舉、被選舉、提議、表決及罷免權，並得享受本會章程第三條宗旨內規定之一切事項。

(丑) 會員服務成績良好經短期訓練後，獲有充分經驗

，有完全責任感者，經會核准得呈報總會為撒瑪利亞榮譽會員。

戊、會員如有下開任何情形之一者，經委員會通過後，得開除其會籍。

(子) 不履行會員義務者。

(丑) 觸犯本港刑法而判定罪者。

(寅) 欠繳會費一年以上者。

九、選舉：

甲、初選：每年會員大會舉行前半月，委員會就委員中選出五人，組織選舉委員會，並互選主任委員一人，負責處理一切選舉事項。選舉委員會於會員大會舉行前一週，應將印備全體會員之名單以郵寄分發每一會員一份，請其圈選出委員十七人，然後投入本會特設之票箱，此票箱只能限於會員大會中開啓，並計算票數，以票數最多者當選為委員，次多者為候補，如遇票數相同時，則以抽籤決定之。

乙、複選：選舉委員會應於新任委員選出之日起，在七天內舉行一新委員會，以便彼等互選出擔任委員會中各職位，在選舉完成後，選舉委員會即告結束，舊任委員應於完成之日起，七天內移交職務。

十、會款用途：本會會款只限支付本會經費及達成本章程第三條宗旨內所規定之各項事務，不得移作其他用途。

十一、解散：本會如要解散時，須經會員大會或特別會員大會決定，並須以全體會員四分之三贊成，方得解散。解散時，本會資產倘有剩餘時，則全部贈送倫敦總會。

十二、本會債務及責任：如遇本會牽涉任何債務或責任，由該屆全體委員負責。

十三、本會章程如有任何修改，需經大會通過，並呈請總會及社團註冊官批准後施行。



# THE HONG KONG SAMARITANS

香港撒瑪利亞防止自殺會

BRANCH OF:

THE SAMARITANS INC. (LONDON)

AFFILIATED TO:

INTERNATIONAL CENTRE OF INFORMATION FOR TELEPHONE HELP (GENEVA)

INTERNATIONAL ASSOCIATION FOR SUICIDE PREVENTION (U. S. A.)

## HON. PATRON

THE RT. REV. GILBERT BAKER

BISHOP OF

HONG KONG & MACAO

港澳區會督白約翰

BISHOP FRANCIS C.P. HSU

香港教區主教徐誠斌



## 一九七一年度職員名錄

主席	杜學魁
副主席	葉錫恩
秘書長	施應元
秘書	陳存仁
司庫	王元消
總務	李李哲
會計	李永鴻
宣傳	柳少青
編審	王哲夫
福利	段白慶
調查	鄧林慶
委員	林英容
	關翔
	劉禎
	龍光
	葉瑞麟

有慈悲心腸者請參加本會！

有救人願望者請資助本會！





THE HONG KONG SAMARITANS

香港撒瑪利亞防止自殺會

## 工 作 證

45, BLOCK 13, G/F LO FU NGAM R.E.,  
KOWLOON, HONG KONG  
LIFE LINE: 836611

九龍老虎岩十三座地下四十五號  
生命綫電話：八三六六一

請有關機構人仕予以工作上之方便。

持證者對別人的私事絕對守秘。

持證者應有充分之愛心耐心。

持證者目的在解厄救命，不辭勞苦。

持證者係義務工作人員，不計酬勞。

正面 

 反面

號碼  
No. \_\_\_\_\_

姓名 中文: \_\_\_\_\_

Name 英文: \_\_\_\_\_

性別  
Sex: \_\_\_\_\_

身份證  
H.K. I/C. No.: \_\_\_\_\_

持證人簽字  
Signature of holder \_\_\_\_\_

相

片

主席  
Chairman: \_\_\_\_\_

副主席  
Vice-chairman: \_\_\_\_\_

屆滿日期  
Expiry Date \_\_\_\_\_

## 香港撒瑪利亞會 一九六五年度年報

# 香港的自殺問題

### (甲)說明

- 一、「自殺」是社會問題中的尖端問題，能夠掌握自殺問題之實質，也就能夠掌握整個社會問題之實質，故此收集並統計自殺問題之資料，從而分析研究，以致對該一社會之了解及其病態所在，喚起社會人士關注，以便防止自殺，此即為本年報之目的。
- 二、本年報包括一九六四與一九六五年兩年，文內所列統計資料，係根據本港華僑、星島、晶報、大公、新晚、快報等六大報紙之新聞報導，去其重複逐日分類登記，按月統計而得。
- 三、國際性資料，除部分得自報章雜誌外，大部分得自一九六四年度在英國牛津召開之國際防止自殺組織第三屆年會。
- 四、凡經有自殺行為者，包括喪生者與輕生未

遂者，皆列為自殺案件，但內中並未計入，向本會求助之人數。

- 五、本年報之內容觀點，悉為本會照意見，見仁見智，各有不同，敬祈予以指正。

- 六、數學分類及自殺率之計算，本會雖盡最大努力，但因碍於資料，可能未盡全面，尚希鑒諒。

### (乙)本港自殺率之升降

根據本會統計：從一九六一年十萬人中的二十點二七逐漸降到六二年的十八點三八，六三年的十六點五，至六四年開始，始回升至十八點二，去年已高升至十九點四，此一端倪，已顯示本港的自殺率已在升高而非降低，自殺問題已更嚴重而非輕鬆，從整個本港形勢來講，經濟形勢實為決定本港居民痛苦與幸福的基本因素，

亦即決定本港自殺問題之主因，從六一年起，本港經濟在蓬勃發展，工商業之發達，物產業之一枝獨秀，足以說明，因此市民求職較易，生活較安而自殺率也便逐漸降低，但從六四年開始，隨着銀行擠提風潮，物業不景，工商緊縮，市民求職不易，經濟支絀，生活艱難，因而自殺率也便逐漸升高。

瞻望未來，根本防止自殺之道，在建立一有秩序而安定之社會，使經濟穩定，市民能夠「安居樂業」，有所「安全感」，否則弱者自易走上自殺之途。

### (丙)一九六四年與一九六五年本港輕生案件統計及其比較

- 一、總數：一九六四年度，本港輕生案件為六百三十七宗，平均每日輕生人數為一點七五，自殺率為十八點二，一九六五年則有七百三十八宗自殺案件，平均每日自殺人數為二點零二，其自殺率則為十九點四，兩者比較，一九六五年較六四年自殺人數增加了百分之一五點八五。
- 二、自殺者性別之比較：一九六四年有二百七

十七位男性自殺，佔該年度百分之四十三點五，女性有三百六十名，佔百分之五十六點五，女性自殺較高過男性約百分之十三，六五年度三百廿八名男性自殺，佔該年度百分之四十四點四強，女性自殺共四百一十名，佔百分之五十五點五弱，女性自殺超過男性約百分之十一，上列數字，一再證明，本港自殺者女性多於男性，其原因本會曾一再提及，婦女在今日的香港，不論是職業婦女或家庭婦女，實未獲其應有地位，職業方面社會給她們留下的出路實在很窄，而且男女並不同工同酬，女性因婚姻或分娩，很難得職業上的保障，絕大多數的婦女依靠丈夫生活，設若丈夫失業，「貧賤夫妻百事哀」首先受到犧牲的便是婦女，同時大清時代的婚姻律例，仍在依循，妾侍制度仍未明令禁止，設若婦女們行差踏錯，遇人不淑，那就呼救無援，哭訴無門，結果只能走上輕生之途。

因此，本會建議，政府應實施男女同工同酬制度，保障女權，不再依循大清律例，明令廢止妾侍制度，這不僅是基本的



防止女性自殺之道，更是使社會安定，減少犯罪為亂源之策。

### 三、

自殺者之年齡比較：一九六四年度二十歲以下之自殺者，只有一百零九名，為全年自殺總數之百分之十七點一，廿一歲至四十五歲者共三百六十四名，佔總數百分之五十七點四，四十六歲至六十歲者八十六名，佔百分之十三點七，六十歲以上者四十五名，佔百分之七點零七。六五年度廿歲以下者一百廿六名，佔該年度總額百分之十七點零七，廿一歲至四十五歲者四百卅六名，佔百分之五十九點零八，四十六至六十歲共一百零五名，佔百分之十四點廿三，六十歲以上者四十七名，佔百分之六點三十七，上項數字，當使關心本港社會的人士，不寒而慄，在歐洲，自殺者以老年人為多，因他們不堪年老的寂寞，在亞洲，日本老年人的自殺率也高，（日本六十至六十九歲男女自殺率，以十萬人為單位，為六十一與三十五，美國六十至六十歲男女自殺率則為四十三與十）而香港自殺者則以中年人為最多，未成年者次之，這不僅說明了我們的社會問題是如

何的嚴重，更足以說明了我們的教育的失敗，社會對於這些命案應該負責，中年如日之中昇，輝煌燦爛，正是創基立業服務社會的時候，竟爾自殺，這說明了甚麼問題？少年們，更是嫩苗出土，旭日初昇，有權利受培育、看顧、鼓舞、喝采，而他們竟學會了自殺，進而被迫着自殺，我們的社會，此一點上何其殘酷！設若這些自殺者，以他們的勇氣來反抗現實，我們社會的亂火豈不燎原。這些自殺者，他們不挺而走險，只以自己的生命做孤注一擲，作為控訴的抗議，這裏邊有多少慘絕人寰的血與淚……？

因此，我們要求，加強社會教育，提高人性的莊嚴，讓我們的市民更深入的了解生命的意義及其價值，特別對在學的青年們，應加強在此一意義上之公民教育及其訓練。（上述統計數字，年歲未詳者未列入內）

### 四、

自殺者的方式：一九六四與一九六五年度內自殺者之自殺方式，仍然與前三年一樣，服毒與跳樓者比例頗大，前者佔全年總數之百分之五十二點九（六四年）六五



## 五、

年度則為百分之五十四點四七，後者在六四年為百分之廿三點五五，六五年為百分之十七點六二，其次則為吊頸，在六四與六五兩年中，為百分之九點五八及百分之十點八四；而投海與自刎者，比例反為不高，此一數字充分表明了企圖自殺者以為採用跳樓與服毒方式最易了「殘生」。香港到處是摩天大廈，自殺者可能無資格住此高樓大廈，但卻有可能從此巍峨大廈一躍；至於服毒，安眠藥、山埃等固可購得，而拉素、滴露、木虱藥、紅花油和白花油等更不在話下，服毒者只要能及時發覺，或毒性不烈，獲救自有可能，但跳樓者只要縱身一躍，便回天乏術，年前本會曾提出建議，要求在建築與管理上控制高樓以防悲劇，同時也曾建議加強管制上述毒藥，我們當然也明白，此種建議僅屬治標之法而非治本，但在根本無法防止自殺之本港社會情況下，治標也有其一定的作用。

輕生者的觸發因素與主因：自殺的原因頗為複雜，甚難以一單純的因素來說明，譬如因考試失敗而自殺，表面看來似乎是受

不起考試失敗的刺激而走極端，實質上則是由於不良的教育制度所施予不良教育的後果，因病而自殺，固然由於屢醫罔效，康復無望，但也牽涉到病牀不足，求醫無錢的醫療制，度家庭環境經濟背景與及病者所受思想教育等等問題，貧窮失業負債等，更關乎到整個社會的經濟制度，及社會福利制度，吸毒則表明有毒可吸，香港毒品泛濫，實為本港的耻辱，若果能得毒品從本港消滅淨盡，當然因吸毒而自殺的這一項原因，便不會存在。至於家庭失調與失戀牽涉的問題更多，從表面看我們可能說：因夫婦鬭氣、受責，或對方不理而自殺，實際上它包括了婚姻制度、家庭經濟、家庭教育、男女社交、態度等等問題，因此，當我們分析輕生的原因時，應深刻的分析其輕生的主因，這些主因根源已深，緣由已久，反易被人忽視，而臨時刺激輕生者走向輕生之途的因素，卻被重視，其實這只是「觸發」因素，它觸發了企圖輕生者深藏已久的創痕，使它全面爆發，一點殘存的常態消失了，自我毀滅的變態行為，便佔有他整個的思維。



六、自殺輕生的觸發因素：由於本會的原始資料獲自報章，只能就已報導的資料，加以主觀的分類，因而未詳項的百分比率頗大，不過我們仍然可以從已知項內獲得一些觸發因素的端倪。

一九六四年因貧、病、失業而輕生者一百九十三名，除該年度百分之三十四點三八，原因未詳外，此項數字實佔其首有百分之三十點三，在六五年度除去原因未詳數佔百分之四十點六五，而貧病、失業輕生者佔百分之二十五點二，亦佔該年度之首，上述數字，足可說明：生活對本港市民的煎迫何其嚴重，如果我們不能穩固外銷市場，扶助並保障我們的工商業，停止潮湧般的加價，則未來問題的嚴重得不可想像。

因考試失敗而輕生者，六四年有十一名，數字似乎不大，但問題卻頗嚴重，本會已一再提出廢除會考制度，改善會考制度，但未蒙採納，現在我們仍然再一次的呼籲請教育當局珍惜這些年青的生命。

因賭敗而輕生者六四年有廿二名，六五年有廿六名，賭似乎已經成為本港市民

生活中被迫而不可少的一項活動，我們說：「被迫」是因為賭在本港隨處可有，時時可有，捨賭而外，社會環境甚少予人們以其他消遣，賭是人類的墮性，舉世皆然，要是社會不能導之正軌，則「賭」便很容易成為一些人們每每作為無路可走的路，無希望中的希望，本會也曾經向社會呼籲明令禁賭，也曾被要求函送因賭而輕生的資料；感謝「賭博政策諮詢委員會」否決了賭外圍馬合法化的建議，今後我們仍希望能更进一步的遏止賭風。

因家庭失調與失戀輕生的數字也很高，六四年有一五八名，六五年有二一二名，大多是吵嘴、鬭氣、被責、被棄等，而輕生者絕大多數為女性，在此我們不能苛責女性的軟弱，實則在今日的社會女性，每每仍是「出氣筒」；是貨品、是被欺、被騙、被蹂躪的一羣貧賤夫妻百事哀，困難痛苦家庭的成員們，應該彼此慰藉共勉。

七、輕生者的職業：根據資料職業未詳或職業無法分類的輕生者共五五一名，所佔的百分比頗大，此外，六四年的輕生者以主婦為多，共一百七十名，其次是工人是一一



九名，六五年則以工人為多，共一七五名，其次則為主婦共一百六十四名，舞女輕生者兩年共五十名，學生五十五名，小販十九名，文員廿七名，商人卅二名，而輕生最少者則為軍警及農民，前者四名後者九名。

八、輕生地點：輕生最多的地點，是輕生者自己家中，兩年來共六九五名，其次是各類大廈的天台，共二二三名，再次是公寓酒店一三零名，本會之所以提出此項數字是希望家庭的成員們，對鬧氣後或情感不安後所產生的後果應予深切的關注，以免發生不良的後果，而大廈的管理人員或其他有關人士，應該經常注意陌生而愁苦的人走上天台，公寓酒店的服務人員，更請關懷客人的安全，這些服務人員的小心機警，是能及時救助輕生者出生天的。

九、輕生較多的月份：根據五年來的統計，比較上輕生最多的月份是五月，（佔全年之百分如下：一九六一年為百分之十，一九六二年為百分之十一點八，而六三年為百分之十一點七，至於六四及六五兩年則為百分之九點八與百分之十點五七。）其次

是八月與七月，從上述數字來看，可見香港人的「五窮六絕七翻甦」的說法，確有其意義的，比較上輕生最少的月份是一月二月與十一月及十二月其中只有一個例外，那便是六四年的十二月，輕生者特別多，佔該年度的百分之十一點七七，這可能與該年的銀行擠提潮經濟不景有關。

### （丁）結論——本會介紹

本會為一義務性的正式註冊社團，是國際撒瑪利亞會分會之一，現任主席亦為國際撒瑪利亞會發起人暨會董之一，曾兩次參加國際防止自殺會議，本會現有會員一六一名，皆為熱心義務人員，目的在防止自殺救助極端絕望與失意者，本會無任何外援，所有開支全賴會員會費及熱心人士之捐助，現在會址在九龍老虎岩新區第十三座地下四十五號，被稱為生命線之電話號碼為「三七六六一」，五年來兢兢業業在社會熱心人士之鼓勵指導下，在新聞界先進的協助下，已竭盡所能貢獻社會，今後自當再接再勵，更加努力，以求本港自殺頹風之遏止。

# 香港撒瑪利亞會一九六六年度會務報告

一、本會簡介：本會為國際撒瑪利亞會分會，是本港唯一防止自殺之義務性社團，經已註冊在案，並為日內瓦國際電話諮詢服務中心發起會員（International Centre Of Information For Telephonic Help GENEVE）成立迄今經已七載，現會址在九龍老虎岩新區第十三座四十五號地下，生命線電話號碼為三七六六一，贊助人為港澳主教白約翰會督，會員一八四人，內有社會工作者，中西醫師、大律師、會計師、牧師、精神分析專家及教師等，均為熱心救人之義務工作人員。

二、自殺案件之統計與分析：此為本會經常工作之一，目的在從統計數字中分析並探討本港自殺率之增降及其趨勢，從而獲得防止自殺之方法，以便遏止自殺頹風。一九六六年一月至十二月根據本港各報章報導，經本會統計所得，港九新界共發生自殺案件七六七宗。其中男性三二三宗，女性四四四宗。自殺原因仍以家庭糾紛一三六宗為最多，自殺方式以服毒四零三宗為最普遍，較諸一九六五年增加百分之九點二六，平均每日有自殺行為者二點一人。

三、本會救助案件：一九六六年全年經本會救助案件共一六零宗，其中男性九十六宗，女性六十四宗，皆根據案件之不同性質予以分別處理，計調解紛爭者十五宗，轉介學校者九宗，勸勉並予以精神分析者二零二宗，介紹職業者十三宗，送院醫療者三宗，轉介社會福利機構處理者十三宗，本會予現金支助者五宗。（上述案件，並不在報告第二項統計數字內。）

四、自殺資料展覽：一九六六年四月四日本會假大會堂低座展覽廳舉辦防止自殺資料展覽，並舉行記者招待會，由前港澳主教何明華會督揭幕，當時展出本港一九六一年至一九六五年之自殺資料，並介紹國際有關防止自殺之資料及各國防止自殺機構之分佈及其緊急電話號碼。

五、「救人一命」頒獎大會：本會為表揚善舉，鼓勵勇於救人，喚起社會人士重視防止自殺起見，於一九六六年四月四日假大會堂劇院舉行「救人一命」榮譽紀念獎章及獎狀頒贈大會，到會之救人善士十五名，各界嘉賓四百餘人，由首席官委市政局議員，沙利士先生主持頒獎，會後並由羅富國師範學院學生會義演防止自殺話劇「驚夢」助慶。

六、專題演講：一九六六年內，本會曾假大會堂舉行有關自殺問題之專題演講三次，目的對自殺問題詳予分析，並即席解答聽眾所提出之問題，從而鼓勵社會人士對本港自殺問題之重視，對企圖自殺者予以確實之援助。

七、擴大會所：一九六六年蒙政府撥租原有會所隔壁面積相等之單位一間，作為本會辦公之用，復蒙各熱心會友捐獻裝修及添置辦公用具之全部費用，使會所擴大一倍，工作方便不少，並於去年十月十五日舉行會所擴展開幕典禮，恭請英國國會議員藍堅先生主持揭幕。

八、會考前後之工作：每年會考前，有眾多學子發憤忘食，憂心忡忡，患得患失，情緒極不平衡，試後，成功者沾沾自喜，失敗者極端沮喪，此不但已形成香港考生之心理病狀，嚴重者，走向極端，自毀其生命，已屢見不鮮，本會有見及此，特於每年會考前後加強對參與會考學生之服務工作。一九六六年會考前，本會印發告會考同學書，分別在報章披露，並寄發各學校校長，請予張貼講解，冀能對青年學子有所幫助，放榜之日，本會派出工作隊三組，分別在工商、星島、華僑三大報社駐守，以收及時服務之效。同時在香港中英文電台、商業電台、綠邨電台廣播，勸慰會考落第諸生，於放榜後親到本會或以電話求助者共一百二十餘宗。

九、總會創辦人陳華樂先生之觀察及貴賓之訪問：一九六六年度本會訪問之貴賓，計有英國國會議員，現自由黨黨魁多普先生（J. Jeremy Thorpe M. P.）英國工黨國會議員現國會香港委員會副主席藍堅先生（Mr. Rankin M. P.）紐西蘭撒瑪利亞會會員 Miss T. Dew 等人，皆對本會工作予以讚揚及鼓勵，而本會創辦人國際（日內瓦）電話服務諮詢中心主席陳華樂先生（Rev. Chad Varah）之蒞港視察，更予本會絕大之鼓勵。

十、本會願望：回顧一九六六年經已過去，若云本會工作有所成就，則各界賢達，新聞先進之鼓勵與指導實為主因，而本會之會員，雖屬義務工作，但勇於服務，救命向不後人之精神，亦盡棉力，今後任重道遠，艱難重重，在本會人力、財力俱感缺乏之情況下，仍望各界人士多多指導匡助，而會員們也再接再厲，使本會會務開展，力挽本港慘絕人寰之自殺頹風，最後，我們呼籲：

**有慈悲心腸者請參加本會！**  
**有救人願望者請資助本會！**



## 香港撒瑪利亞會一九六七年度會務報告

本會乃一純義務性之立案社團，屬國際撒瑪利亞會分會，去年九月本會創辦人——現任主席杜學魁先生，先後被邀出席比利時布魯塞爾舉行之國際緊急電話服務會第四屆國際大會，英國蘇格蘭格拉斯哥舉行之第五屆國際撒瑪利亞大會，美國洛杉磯舉行之第三屆國際防止自殺大會，經杜氏參加上述國際會議後，本會現已成為各該機構之成員之一，不僅參予國際防止自殺工作，與各國防止自殺機構保持密切聯繫，並交換工作經驗研討國際性之防止自殺計劃，使防止自殺工作成為國際性運動之一。

目前自殺頹風，到處蔓延，不惟貧困落後地區如此，富有社會所謂進步國家，自殺之風抑且更甚，美國之自殺已成為社會極嚴重之問題，防止自殺（所謂治療精神病）專家，也成為自殺之熱門人物，美國政府有見及此，特由洛杉磯機防止自殺中心費伯朗博士等草擬全球性之防止自殺計劃，並在各大學設立防止自殺專科以訓練專門人才；在北歐，斯堪的納維亞半島諸國，社會安定，生活豐裕，向為人所稱道，但其自殺率之高，幾執世界牛耳；英國，盡管為一福利國家，但年老人因寂寞而自殺者，却極為嚴重；南非及意大利，富有之家庭主婦，飽食終日，無所事事，其自殺率却比男性為高，凡此種種足以顯示自殺問題，不論貧富地區，東西各國，都成為極嚴重的社會問題，是人類生命的一大威脅。

本會以地區而言，為亞洲防止自殺的首創組織，除對本港自殺問題盡了防止外，並有責任對亞洲各地區，特別是東南亞地區，展開防止自殺運動，喚起社會人士，重視生命價值，予自我毀滅者，以各種可能之援助。本年度本會曾與星加坡及孟買之社會人士作有關工作上之聯繫，欣聞該兩地區已先後成立防止自殺組織，除對該會等祝賀外，甚盼在不久將來，東南各地區都能普遍地成立防止自殺機構，以期全球性的防止自殺機構形成網狀的組織，共同遏止人類自殺的最嚴重威脅。

本會現有會員一百九十七名，皆為業餘義務工作者。雖缺少專業人才，但參與工作者都有一顆救人救命的熱心。不考權利，只盡義務，也惟有毫不為己者才能徹底救人，這就是本會的基本精神。部分新會員，來處理過自殺案件，或者不敢處理自殺案件，原因是無經驗、怕錯誤、怕困難。其實，處理自殺案件，並不一定要專門技能，只要處理者有極豐富的同情心、耐心、細膩、觀察入微、細心分析，憑愛心便會從死神手中奪回生命。當一宗案件成功後，處理者得到信心，安慰鼓舞，更會得到經驗，增加處理更多案件的勇氣。

本會的經費，大部分憑藉會員會費，偶爾的捐助，數目極有限，但並不能阻擋本會的會務進行。因為我們所為：有錢的工作，可能容易做，但不一定能做得好，沒有錢的工作，可能不容易做，但做起來可能做得好，而且更能表現撒瑪利亞會的救人、救命的真精神。

本會成立迄今，已近八年，八年來的工作逐年均有公開報告。茲得本年度工作報告如下：

(一) 每月根據會章召開委員會一次，討論促進會務事宜，並研討經辦之自殺案件。召開地點均假九龍西青會舉行，由此本會特向西青會供給開會地點謹致謝意。

(二) 本年五月七日曾假大會堂舉行救人一命頒獎典禮，此項典禮逐年舉行，以獎勵在該年度內曾救助自殺者之善士，藉資鼓舞社會人士重視自殺問題，勇於救人。本年頒獎善士較諸一九六六年度多十七人，共有三十二人，由本會名譽贊助人，港澳會督白約翰主教主持頒獎，除頒給本會救人一命榮譽紀念章及獎狀外，並由社會人士捐贈每人二十元之獎金。本會於此，除向白約翰主教致敬外，並向捐贈獎金之熱心人士致謝。

(三) 會考放榜前後之特別服務，為本會每年一度之經常工作。放榜前分別在報章，電台詳釋會

考成敗問題，予學生及家長們以心理上之準備；放榜後分別派出工作人員留駐各大報社及時救助，因落第而灰心頹喪之學生。在會上接受電話投訴，接見要求救助者，計有男三十四名，女三十一名，共六十五名。

(四) 日常處理自殺案件，舉凡親到本會投訴者，電話通告本會者，或由有關機構人士通知本會者，來函投訴者，對此等企圖自殺者，均及時予以救助本年度處理案件共九十七宗，其中男六十一宗，女三十六宗（詳見本會統計表），較諸六六年度本會所援助之案件減少六十三宗，其原因與本港六七年度之社會動亂情況有關，茲分析如下：

(五) 由由本會對本港自殺資料之統計看六七年度香港之自殺問題：

對自殺資料之統計，確實是一件很困難的工作，特別在香港，尤其困難，首先，我們的原始資料是來自本港的新聞報導，從五六種報紙上，相互對照，去其重複，每日剪貼登記，儘量求取得完整數字。但自殺者的結果如何？死亡？被救？報紙上常常只登了自殺的新聞，並未報導其結果，因此也就牽涉到企圖自殺與自殺的分類問題了。在去年美國洛杉磯國際防止自殺第四屆大會上對自殺的定義曾有過爭論，據防止自殺權威專家 Dr. Stenger 之專題報告，極力主張要弄清楚何謂自殺，何謂企圖自殺的問題，我們認為防止自殺的工作，重點在於實際的行動「防止」上只要一個人有了自殺的行為，就應該嚴肅對付，便算為一宗自殺的案件。從自殺的行為上觀察，研究社會問題，解決自殺問題實為至要。在這意義上說，我們覺得雖然本會的統計資料，沒有能夠把本港的自殺數字分出自殺與企圖自殺來，但能夠得到一個字數，從大部分的案件中，得到普遍的情況，去了解，去研究社會問題，却有一定的價值的。

六七年度是本港社會極度不安的一年，據說自殺案件應該增加，但實際卻出乎意料的減少了，全年自殺案件三百七十七宗，較諸六六年度減少了約百分之五十，其中男性有一百八十七宗，女性有一百九十宗。根據本會統計，很顯著地看出，從一月份到四月份自殺案件平均每月佔全年度之百分之十至十五，其情況與往年相差不大，從五月份開始，即直線下降為百分之八點七五，八月份少至百分之一點三三。根據本會歷年來的統計來比較，通常五至九、十月是全年內自殺紀錄最高的月份，而本年



度卻大為不同。此一奇特現象深值研討。本會認為，自殺的原因雖多，但從精神來看，却是一種情緒上的「鬱結」，此一「結」由於諸多困難問題的困擾，愈結愈大也愈深，到自以為不可解之時，便走上自我毀滅的途徑。如果及時對企圖自殺者能在情緒上予以發洩的機會，便可相應的抵消自我毀滅的衝動。每年的十二月份自殺案件都比較少，雖然十二月份按本港社會情況來說，應該是經濟條件緊逼的一月份，自殺案件也應該較他月為多，但由於聖誕節與年節的歡樂氣氛，多少沖淡了人們情緒上的困擾，使鬱結有了一點舒散的機會。人們可能說：「熬過了年再說吧！」因此，十二月份自殺案件就比較少了。本港人稠地狹，人們終年生活在緊張的生活搏鬥中，日積月累的情緒鬱結很難有舒散的機會，一旦發生任何風吹草動的事情，刺激人心的事情，使人激動的事情，人們抑壓已久的情緒，便自然隨社會的氣氛而轉移，個人的困擾便很容易的淹沒在社會的氣氛中，或暫時被導入另一途徑。這是本會對六七年度本港自殺案件減少原因的看法。

(六) 自殺方式仍如往年一樣，以服毒為多，佔全年自殺案件百分之四六點六八，其次是跳樓，佔百分之二四點六七。

(七) 自殺的原因：除大部分原因未詳外，根據已得資料，以疾病與關係失調為最多，前者佔百分之二零點四二，後者佔百分之一五點六五。

(八) 自殺者的年齡：二十歲以下者佔百分之一四點三二，廿一歲至四十五歲者為最多，佔百分之五六點五，四十六歲至六十歲者佔百分之一五點三八。

(九) 自殺者的職業：以工人為最多，佔百分之三三點一六，其次是家庭主婦，佔百分之二八點三八。

結論：以上是六七年度本會的會務報告，對本港六七年度自殺問題的分析，也是本會的初看法。見仁見智，或有不同，向祈關心人命者予以指正。

最後要提出的是：一九六七年度，本港取消自殺是犯罪行為的法例，是本會於數年前曾經呼籲要求過的，現在成為事實，本會表示歡迎。其次是一九六七年度對會考制度的修改，雖仍屬換湯不換藥之舉，但亦表示對本會歷年來之呼籲有所行動，因此本會亦表歡迎。



## 一九六八年香港自殺案件報告—— 香港撒瑪利亞會一九六八年報



時光匆匆又是一年！本會處理防止自殺案件及救助極端沮喪失望者之工作，已進入第九個年頭，愈做我們愈感到工作之艱巨、責任之重大；愈做我們也愈獲得鼓舞、欣慰與力量，瞻望來茲任重道遠，香港撒瑪利亞會對防止香港自殺問題已視為自己的職責，撒瑪利亞會會員對救命活人的工作更應認為是自己的天職，是自己的榮耀。

隨着香港社會的演變，及其文化上的錯綜複雜社會關係的脫節、文化上的失調，乃是很自然的事，它反映在現實生活中，將不可避免的產生愈來愈烈的悲劇與逐漸增多的自殺案件。

一九六八年從一月到十二月止，本港的自殺案件根據本會統計數字共五五九名，其中男性二一九名，女性三四零名，此項數字較一九六七年度增多了一八二件，增多百分之四八點二八，但較諸一九六六年度却相差二零八件。上項數字說明：當本港社會在通常的情況下其自殺率差度不大，但在有特殊變動的情況下，即社會有突變的

情況下，其自殺率則差度甚大，有顯著的上昇或下降的趨勢，在此，本會應該嚴重的提出的是：一九六八年的自殺案件增加了！特別在四月份八十二名，五月份六十一名，十二月份六十二名，這是一個非常惡劣而嚴重的社會問題，據本會的觀察，如不能及時防止阻遏，自殺頹風今後有日漸趨烈之可能。

另外需要提出的是：根據聯合國國際衛生部門去年所公佈的官方數字說：本港的自殺率是：十萬分之九，我們不知道該機構所根據的資料如何，但却與本會一九六七年所統計的數字巧合，一九六七年全年，本會統計本港自殺案件共三七七名，若以四百萬人口計，每十萬人中其自殺率是九，這個率數和世界其他地區比較當然不能稱高。因此有人便以為本港的自殺問題並不嚴重，不值得重視，這實在是一種大錯特錯的看法，也是一種應當澄清的誤解。第一：如果該機構的數字是根據本會的統計，那末在會歷年的報告中都

一再說明的：本會的資料係根據本港六種不同的報紙的報導，故其重複，逐日統計所得，並非官方數字，亦非全面數字，因此十萬分之九若說：這是香港某一年自殺案件的概數則可，若肯定公佈說這是香港的自殺率則不對；第二：一九六七年是本港社會有突變的一年，特殊的一年，在該年內自殺率急遽的下降，有本港特殊的社會因素，此點本會在一九六七年年報中已有所論列，故不能以「特殊」來定「通常」；第三：根據本會近十年的統計：一九六七年，本港自殺案較諸其他年份為少，最高的一年自殺率曾達一九、二十以上。是故，可以證明本港的自殺率絕非是十萬分之九；第四：我們絕非在為本港爭——「自殺冠軍」，事實上某一地區自殺案件多，表明該地區社會問題的嚴重、社會關係的脫節，這種慘痛的事實，我們寧願它沒有、更寧願我們沒有工作可做，但自殺案件既然有了，而且多了，我們也絕不希望人們不面對現實，自欺欺人。

六八年自殺案件中仍以女性為多，佔全數百分之六十以上，依所知身份而言，其中以家庭主婦為最多，計七十三名，其次是舞女有三十三名，再其次是女工廿二名，接着是女學生有九名，文員六名，身份未詳者一九七名，上述數字，再

次告訴我們：婦女仍是弱者，在今日香港社會，婦女仍是被騙被奴役的對象。特別是女工，她們終日辛勤，勞苦工作，生活沒有調劑，對社會認識不清，很容易被欺被騙；而舞女，更長久生活在黑暗中，生活在慢性自殺中。她們自殺的因素已經俱備，只待觸發的導火而已。關於九名女學生的自殺，數字似乎不大，但確頗為驚人，年青的女孩子為甚麼要尋短見呢？常見的原因是「受責」負氣，這一方面我們應考慮：家長們、教師們教育孩子們的方法與態度，同時更需要嚴肅的認識到。年青一代的氣度是何等的窄狹啊！

一九六八年的自殺方式，仍以服毒為最多，共有二九三名，佔百分之五二點四一，其次是跳樓一零九名，佔百分之五二點五，吊頸八十八名，百分之一五點七四，投海者四十一名，百分之七點三四，自刺十六名，百分之二點八六，其他十二名，百分之二點一五。關於服毒，本年曾有人倡議請政府嚴格管制「毒藥」之銷售，諸如安眠藥片之類，本會以前亦曾經向政府有過如此公開的建議，但部份人士以為：決心自殺者即使找不到毒藥也會用其他方法，故管制毒藥與否無關宏旨，我們不同意這一種書生的看法，因為這是理論而非事實，根據本會歷年救助企圖自殺者的經



## 一九六九年香港自殺案件報告 香港撒瑪利亞會一九六九年報

一九六八年香港自殺案件報告書中本會曾經嚴重的指出：

一九六八年的自殺案件增加了，特別在「四月份八十二名，五月份六十一名，十二月份六十二名。這是一個非常惡劣而嚴重的社會問題，據本會的觀察，如不能及時防止阻遏，自殺之頹風今後有日漸趨烈之可能，在此我們沉痛的向公眾報告」。上述預示不幸而言中。

一九六九年從一月到十二月底，本港的自殺及企圖自殺案件，根據本會統計共七八二件，其中男性三二八件，佔百分之四一點九四，女性四五三件，佔百分之五九點九三，未詳者一名，較諸一九六八年增加了二二三名，增加率為百分之四十，（此一數字純得自本港各報紙之新聞報導，由本會逐日統計而得，並不包括六九年內本會

曾予救援之一六七件案件在內）。如果從一九六一年計起，在八年中，六九年是自殺案件最多的一年。

有很多關心本港社會問題的人士經常向本會詢問有關自殺問題的原因，這些原因，我們在歷年的年報中都有過詳盡的報導，當然不同的案件有不同的原因。但主要原則則是：經濟因素，一九六九年，盡管在表面現象上一些人說：這是本港較為安定繁榮的一年，但深一層的從社會問題的核心來觀察，就不難發現在表面「安定」「繁榮」的表皮裏實蘊藏着巨大的變動與不安，我們雖然沒有統計過去年本港的搶劫案、兇殺案、少女失蹤和訛騙案等的數字，但任何關心本港的人士，都會同意這些案件的發生，在去年已到驚人的程度，幾乎無日無之，自殺案件，更不用說，也

是幾乎無日無之，以去年五月份說：就有九十九件，平均日有三件，這數字何其驚人，何其痛心！

我們所要指出的是，上述這些嚴重的社會問題，是與本港的經濟形態及其發展，息息相關的，從報紙上及官方，半官方所發表的年報年結來看：滙豐純利近億，港府盈餘四億五，電話電燈公司盈餘幾千萬，巴士公司說有盈餘。但盈餘的不夠等等，總而言之，都有盈餘，都笑哈哈，都認為是好現象，很「繁榮」，也都期望未來能夠更繁榮，有更多的盈餘。當然盈餘是永遠不會夠的，胃口也永遠不會滿足的，這在所謂自由市場的本質上講：用本求利，實不足怪，但我們所怪的是：這些「盈餘」是那裏來的？怎樣來的？如果我們不用：「殺雞取卵」「不壓窮人不富」「剝削」「壓搾」等名詞的話，起碼也認為這些「盈餘」和本港小民的血汗有關。問題的癥結在：林林總總的「盈餘」愈多，小民的負擔也愈重，有盈餘者的笑口愈大，小民所受的苦也愈慘！目前當局似乎有意在「刺激繁榮」，加價之風，正在燎原，當局在「一面倒」！加租是和業主商量，九巴加票價則和九巴商量，從來沒有見過當局和小民商量，當然蟻民眾多，無可商量，也是一

理，不過「加加聲」之後，緊隨着就是苦苦聲！「大人」開口笑，小民沒得活，富者愈富，貧者愈貧，香港社會急速的向兩極分化，分化本來是自由市場的必然現象，但「急速過亟」，就會把小民逼上殺人與自殺之途，即使自命為「適應性」很強、忍耐力很大的百分之九十九底香港居民，也會走這條路的。

去年有一個某船塢工作的苦工來會求救，他月薪三百廿元，養活一家四口，出糧之日為妄冀多博一點，不幸將三百廿元也輸掉了，他不敢回家面對妻啼兒號，卻來本會痛哭失聲，竟令七尺昂藏為區區三張紅底而號哭，大人先生們當然覺得可笑可愚，但他的哭聲，卻的確確是：痛苦悔恨與絕望的哭聲。第二天，當我們到他家訪問的時候，我們發現了天堂的悲劇，他的妻子跡近瘋狂，用手撕開棉被將棉絮一塊塊地往啼飢的兒女口中塞，她的丈夫嚇呆了，我們也嚇呆了，如果不是親眼看到，我們都不會相信，但這是千萬萬確的事實，是香港經濟因素下所反映出來的慘痛事實。

一九六九年的自殺案件，除百分之五十五點五原因未詳外，其餘百分之四四點五之觸發原因如下：

考敗	八件	百分之一點零二
因病	一二八件	百分之一六點三七
貧困	一七件	百分之二點一七
賭敗	一九件	百分之一點九二
家庭糾紛	一一九件	百分之一五點二二
失戀	六一件	百分之七點八

上述案件，我們之所以稱為觸發原因者，因為大多數的基本問題仍然在經濟。(一)考敗

本會去年處理四十四件考試失敗案件，其共同情況是：十二年寒窗苦讀(幼、小、中)已使父母精疲力竭，無力再供，且對已期望甚殷，一旦名落孫山，既愧對父母心，又惶於無所出路，心胸窄的青年們當然想不開。(二)貧病——去年度經本會處理貧病案件五十二件，我們發現絕手停口停的人，絕對病不得，在天堂似的香港，尤其病不得，一病就慘，公立醫院客常滿，私家醫院住不起，請醫生談何容易？五行缺「水」的人，貧、病、死三者是相互關連的。(三)貧困

走投無路，不待多言。(四)賭敗——在不

正常的經濟情況下，賭已成為本港正常生活方式之一，靠賭求僥倖為生的人日多一日，這是所謂「博一博」！希望橫財到手，豪賭客一擲萬金面

不改容，即使賭輸了，也很少聽到有錢佬為賭敗而自殺的，但對升斗小民則嚴重多了，他們敗不得，卻一定會敗，一旦米飯錢輸光了，後果也就堪慮了！(五)家庭糾紛——這是每年自殺的觸發原因最多的一項，「貧賤夫妻百事哀」，已描繪出此中的苦況。家庭糾紛中犧牲最多的是婦女，在——一九九件中佔九十二件，丈夫人工少，不足維持家計，要向妻子發脾氣，妻子家用不足向丈夫要錢，也要爭吵，「家」於是變成了貧賤夫婦雙方的「枷」，在這苦不堪言的枷下，家庭失了溫暖，夫妻失了感情，父子失了尊敬，其他老弱殘廢，都成了池魚，這樣的家，安有不發生悲劇的道理？

我們在六九年內曾經處理過五十一件此類案件中，一件是：丈夫人工短絀，不足以給起碼的家家用，妻子每向丈夫要錢，就要挨打，打的次數多了，日久了，變成了習慣性的打，丈夫變得暴戾，妻子成了——「出氣筒」，結果妻子被打遍體鱗傷，舊傷未愈，新傷又來；離婚？談何易？離不了！既憐惜兩個親生的孩子，又無能且無力告狀，憤極到差館報案，所得的結果是：家庭糾紛——不理！請律師，律師費每庭四百到八百元，此景此情，着實令人驚怕！



還有一件是丈夫失業，痛苦、激憤、羞愧交織的情緒，使他完全發洩在妻子身上，他聲言要用菜刀斬死她，她嚇得不敢回家，到我們這裏哭訴。(六)失戀——在這銀紙萬能的社會，一切以金錢的多寡來衡量，所謂「愛情至上」已變成欺騙的言語，假如青少年們，不考慮自己的經濟地位趨向於盲目的所謂「愛情」，一旦找錯了對象，搭錯了線，很少不發生悲劇的。在六九年內，本會曾經處理過十七件此類案件，青少年們，在紅燈綠酒，紙醉金迷的誘惑下，心被偷去了，情感無所依從了，心靈上的傷痛無可理解。特別

是已失身而有孕的少女更慘。她們，羞、愧、驚慌擾成一團，既不敢讓人知，又要解決腹中的一塊爸爸不承認的肉，真是難為了未婚的媽媽。本港墮胎是犯罪的。掛牌醫生絕對不愁沒有生意，怎肯冒險犯罪替妳墮胎？沒辦法中，這些少女們只有向死亡進軍了！此雖咎由自取，但社會風氣如此，則又怎能要她負完全責任？

上述是我們對本港一九六九年自殺案件的原因的分析。雖然是以經濟因素為主，但我們也願意指出其他的因素，根據我們的統計，去年自殺及企圖自殺者的年齡計：

廿歲以下	男	三三	女	一三	共	一六六	百分之二一點二三
廿一至四十五歲	男	二零九	女	二二	共	四四二	百分之五十六點五二
四十六至六十歲	男	五九	女	四八	共	一零七	百分之一三點六八
其他	男	二七	女	四零	共	六七	百分之八點五

從數字看：案件以中年人為多，其次是青少年（過往一樣）。這些人的自尋死路，當然是因為無路可走，才出此下策。我們說無路可走，是指他們除了在經濟上沒出路以外，在思想上情感也沒有出路，香港是一個「未知的社會」，或者說是沒有母體的社會，因而在這社會上的「人」，也就成為孤獨的人，沒有明天的人。所表現的，也都是短暫、膚淺、冷漠。老年人們在思想情

感上，似乎還有些「老本」藉以依據，雖然也自知「老本」並不足恃，但總還算有。（所以自殺數字比較不多）中年人則似乎有些一腳踏空了的感覺，迷迷糊糊，不知所措，在得過且過中苟全；青少年們則朦朧無知，他們真是：「前不見古人，後不知來者」了！他們走在被瞎子帶領的路上。

在美國有所謂「斷隔」的一代，在英國也有

所謂「憤怒」的一代，兩者在不同的情形下，都有哭、有笑、有愛、有憎！都能夠在不同的程度下發洩一下他們的情感，單獨是香港，是一片沉寂，一片冷漠！如果說香港的青少年們沒有情感，那又不是，但有情感而不能發洩情感，或不能表示情感，則十分可怕！這種情感「鬱」久了，成了「結」、「結」久了便成了「死結」！

### 結論

已死者將死帶去！

本生者千萬「偷生」。

廉價的毒品怎可換四百零三個生命？

一百四十七個蠢人：本非是你的高樓，跳它何用？

一一八條細罪犯的繩，怎可用它吊斷自己的頸？

刀剪有它自己的用，卅六個愚人爲甚麼會用錯？

六十四個不會游泳者，爲甚麼要自投波臣、慘遭沒頂？

死神要你死！你爲甚麼不堅強的活下去？

### 【上接第20頁】

驗看來，防止企圖自殺者的唯一方法是緩和其衝動，充足的時間是使企圖自殺者回心轉意及勸阻其採取行動的唯一方法。易獲毒藥對一位極端痛苦沮喪者來說是一種有條件的暗示，不易獲得毒藥，使有求死不易的感覺，足以緩和其衝動是故本會仍希望能有有效的管制毒物藥品的銷售。

一九六八年自殺案件的原因：除原因未詳者三一六名，百分之五五點五三外，仍以家庭糾紛爲多，一零五名（百分之八點七八），其次貧病八八名，（百分之五點七四）；再次是失戀，三十二名，（百分之五點七三），這些數字表明了香港社會的家庭關係是存在着嚴重的問題的；而對婚姻問題缺乏教育與指導，很多年青男女只根據經濟條件來定他們的終身，將會導致更多的悲劇。

一九六八年自殺案件的年齡統計數字：仍以二十至四十五歲爲最多，二九八名，（百分之五三點三一），二十歲以下有一一五名，（百分之二零點五七），這是一個很慘痛的數字，本會再提出，二十歲至四十五歲的人自殺案這樣多，是社會的大損失，二十歲以下的人的自殺案有這樣高的比例，是社會的大耻辱，在香港居住的人，一定要認真的考慮這一問題。

## 香港撒瑪利亞會一九七〇年年報

一九七〇年度香港自殺案件總數，根據本會從報紙刊佈自殺新聞，逐日統計共五九五件，較諸六九年同一資料所得七八一件，男性案件減少五十五件，女性案件減少一百卅一宗共減少一百八十六宗。但本會在七〇年度內處理企圖自殺及極度頹喪案件卻大幅度的增加，共四百一十五宗，較六九年度增加了二百四十八宗（男增七十宗，女增一百七十八宗）。

關於自殺案件與香港社會因素及其文化模式的關聯，本會已在歷屆年報中詳細論及。一九七〇年香港社會的發展，仍循舊有規迹，並無遽變突出，故自殺問題的社會因素，一如過去，本會本年報不再論及。

惟本會必須指出的是：目前租金暴漲，各物加價，與民生極其有關的水費，亦決定加價，如此發展下去，勢必導致通貨膨脹，民不聊生的地步。民無以維生，悲劇便會發生，殺人、自殺、搶劫種種問題，將會急遽上升。

此外特別再要指出的是青年犯罪的問題，一九七〇年內青年犯罪問題的嚴重，已至家喻戶曉人人關注的程度，解決之道，目前似乎只提出嚴刑重典，以收阻嚇之效；但阻嚇之後，青年如仍無正路可循，社會對青年仍無正當的輔導，青年人對自己的前途既無信心，又無遠景，且少奮鬥的目標，只生活在極其現實的「搵銀紙」生活中，則得來的情形將會更嚴重於今日。任何對社會有責任感的人，都應該知道：怎樣對待青年問題，將是影響今後百年或者最少幾十年的香港社會的重心問題，而不是只重一時的頭痛醫頭，腳痛醫腳的短暫問題。

在過去一年內，我們處理過二百卅名二十歲以下的青少年案件，也處理過一百五十九宗廿一歲至四十五歲的青中年案件，當我們接觸到這許多不同問題的實際人物時，我們感到痛心，感到失望，以下我們將問題逐項的歸納如下，希望有興趣看我們年報的人，對青年們關懷的人，千千



萬萬青年的父母師長們，回味一下我所釀造成的多種「毒酒」。

(一)「先生：人爲甚麼要活？」「人活着是爲甚麼？」在過去一年內，有很多青年人痛苦不堪的向我們提出了這樣看似幼稚，實際卻觸及了千千萬萬香港青年的嚴重問題，他們大多數是良善老實的青年，有固定的職業，用他們自己的話「打一份牛工」日日做，一年一年的做，做到甚麼結果，做到何時爲止？有何前途？茫茫然！其中有些在工作之餘，還參加夜校或專業訓練，但這仍不能使他們看出前途上有任何一點光明，有一位某部門的「科文」，在他生活史上第一次飲醉了酒，前來哭訴，他說五年了，生活在固定的老絃律上，他感到空虛，茫然！懷疑自己生命的價值。

(二)中五結業了，會考落第的固然灰心喪氣，鬪志盡失，即使能勉強重讀中五的也極端自卑，信心毫無。而那些會考成功的，也感覺到前途茫然，無所適從，能繼續讀中六的實在很少。於是這類青年人一年比一年增加，他們的出路便成了絕大的社會問題，也成了困擾他們自己的問題。去年度我們共處理過二百一十三宗這類的案件，我們發現：

A、殘酷的現行考試制度，剝奪了他們的青春活力與鬪志，他們爲考試而求學，考試落第了，便憎恨讀書，有些說一看到書本就頭痛。社會好心人士一再勸解他們不必過分重視考試，其實這只是說說而已，實際上他們那裏能越「雷池半步」。

B、在中學五年中，他們所學的那些爲應付考試機械的，甚且落伍的所謂「知識」，離開現實社會的實際需要，真有十萬八千里之遙，請問他們怎樣「就業」？就「甚麼業」？一位落第的女學生指定我們介紹一份文員工作，但她既不會打字，也不懂簿記，更不會速寫，從她所寫的履歷來看，她甚至連一行字都寫不整齊端莊，我們建議她：如果文員工作沒有，可否到工廠做工，回答是：「父親不同意，自己也不願意！」

C、家長的期望與青年自己主觀的想法離現實太遠，他們都以爲中學畢業後，應該是「人上人」了，應該「搵銀紙」回來了；因而他們擇業的標準是待遇的好壞，人工的多少，而不是工作本身的意義價值與將來的發展。

D、我們的家庭教育，學校教育，社會影響，從正面講，很少灌輸給青年人，人生的價值與生命的意義，更從未讓他們看到明天美麗的遠景

，鼓勵他們爲正確的理想而奮鬥。從反面而論，卻灌輸了他們一套急功近利，只求個人舒適，爲個人名利打算的極端自私的思想。

E、目前香港的社會是一個非常現實的社會，人與人之間的關係是建築在「利害」上的，教育是商業化，甚至親情的關係也在商業化，我們缺乏了「情感教育」，因而也無法培養青年人一種富有人性的正常情感，於是反映在青年們身上的是愛憎不明，一片冷漠，漸漸地走向暴戾！

(三)在過去一年中，我們處理了五十一宗失戀案件，其中最頭痛的是未婚即遭遺棄的媽媽，她們多半是一些未經世面的少女，一旦有了身孕，對方不認賬，既不敢讓父母知道，又不知道對腹中的小生命如何處理，在這種情形下，不發生悲劇，幾不可能；當然我們對這些案件都盡力小心處理。在此我們要特別提出的是：香港的青年男女多半早熟，在不良的社會風氣下，在形形色色的暴露刺激引誘下，他們對異性的追求與需要，是很自然的事情，但我們的教育，卻對青年的戀愛與結交異性朋友的問題，從未重視，也不關懷，更談不到正確的指導與教育，青年男女們不懂得真正愛情的意義，對愛情不能負責、結果使戀愛變成「亂愛」，在不能自制的脆弱情感下

，悲劇便發生了。

(四)此外，我們在去年度內，也處理過六十九宗家庭糾紛案，七十四宗貧病交迫案，八宗負債及賭敗案，對這些案件的分析，我們在歷屆年報中都會論及，此處不再贅述。以下，因爲有人詢及我們處理案件的方法，對這樣的詢問，我們的回答是，因爲不同的案件有其不同的原因與背景，且對象的不同：情況的各異，所採用的方法也就各異，勸阻自殺，援助絕望與頹喪者，絕無固定的方法，雖然如此，我們也願得撒瑪利亞會的精神與處理案件的原則，提出如下，以供各界人士的參考與指教：

A、我們救助別人，既不爲名，也不爲利，全部義務，毫無條件，我們覺得只有如此，才能真正救人，才能完全爲對方着想。

B、對每一位求助者開始時都如此說：我們的目的是盡量幫助你，即使對你的問題無能爲力，也不會給你增加任何麻煩，我們對你的事絕對守密。請不要有任何顧慮，你的姓名地址，除非你願意讓我們知道，或者有必要知道，請不必告訴我們，我們只是了解問題，幫你解決問題。

C、愛心是作爲一個撒瑪利亞會員的必要條件。至誠的關心別人，才可以感動對方，獲得對

方的信任，信任是處理案件成功的首要條件。

D、耐心的傾聽，留心並默記對方傾訴時每一問題的關鍵，有時對方哭哭啼啼，語無倫次，有時非常激動，有時又沉默無言，總之，俟對方傾訴完了，由關鍵性的逐點向對方分析。

E、對痛苦鬱結的對方，應「小心的」使他及時的發洩，對沉默無言的對方，應善於誘導其發言。

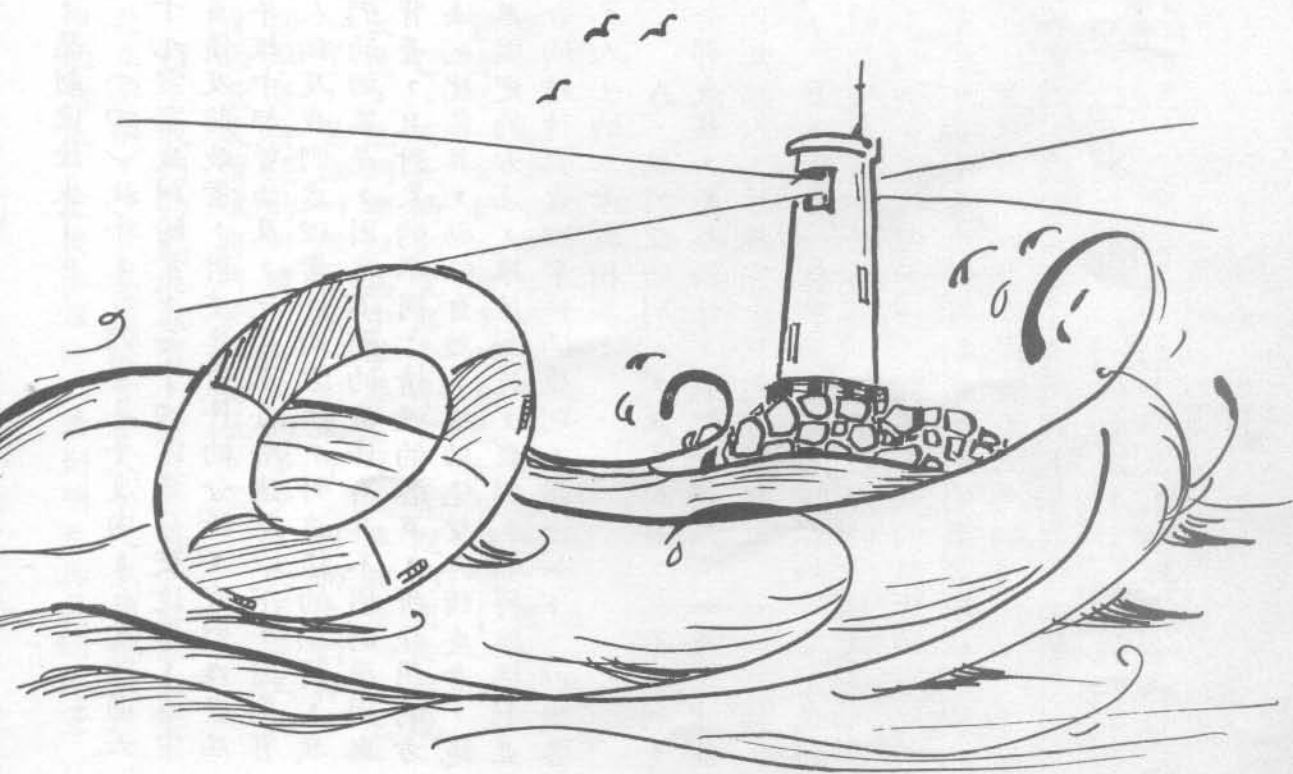
F、不論問題解決與否，應讓對方有困難時再想回到撒瑪利亞會來。

G、善於運用暗示，在思想上種植一點生存信心，善於用實際事例做「事實」上的說服。

H、及時解決其某一件最少的困擾，以減輕對方心理及情感上的負擔。（常常因為解決了一件我們認為不關痛癢的小問題，使對方的整個情緒改觀。）

I、在救人救命的目的下，對方的錯誤行為，只能用同情的態度予以分析、開導，避免說教批評。

J、在對方悲痛到不能支持的情況下，在生死感情衝突尖銳相持不下的情況下，工作人員應該有魄力地決斷採取行動，讓對方離開危險的環境或及時移去危險的物品。





# 香港自殺問題之分析

一九六二年出席英國暨  
國際防止自殺大會報告書

## 一、由統計數字看本港的自殺問題

(一)由一九六一年二月至一九六二年一月底止，本港自殺案件共五百九十四人，其中男性二百五十六人，女性三百三十八人，平均每日約有一、六人自殺。

上項數字係聯合國香港協會防止自殺委員會根據本港華僑，工商，星島，循環，大公，明報等六份報紙，每日所披露之自殺新聞，刪去重複統計所得者，並不包括逕向該會求援之企圖自殺者一百七十二名在內，若包括此項數字，則平均每日自殺或企圖之人數，當達兩人以上。

根據所知資料：一九五一至五五年，瑞典平均自殺率，每十萬人中有七十點三。一九五六年英格蘭與威爾斯則為十一點八。一九五七年，蘇格蘭為八點二。一九五七年愛爾蘭為三點六。一九五九年澳洲為十一點一。而本港自殺率之高，實在驚人！自殺問題也實在嚴重。螻蟻尚且貪生，何況人乎？人，誰都惡死貪生，但一旦求生不得，對社會，對環境，俱感絕望，孤立無援，被迫放棄自己寶貴生命之時，其內心之悲慘，痛楚，實非吾人所能想像。所以姑無從人道立場，從社會觀點，從宗教意義來看自殺，實為一種違反人道，影響社會，拂逆神的旨意的行為。

(二)根據聯合國香港協會防止自殺委員會之統計，本港自殺案件，特點之一為女性多於男性。計男性佔總數之百分之四十

三，女性為百分之五十七。女性自殺比率之大，並非由於女性脆弱，慣於「一哭二鬧三上吊」，實由於諸多社會因素迫使婦女走入歧途。今日香港，除少數特殊婦女，獲得地位外，百分之九十以上的婦女，仍隸屬於從屬地位，或生活於不正常的生活中。大清律例的依據，妾侍地位之存在，同工不同酬職業上對已婚婦女之歧視等，皆表明社會對婦女不公平，給婦女留下的道路很窄，婦女們唯一的道路，似乎只是擇良而嫁，期獲得溫飽。一旦所擇非人，被騙，被欺，被棄，或生活困難，悲劇就因此產生。據所得資料看：五百九十四件自殺案中，除一百六十五件原因未詳外，由於家庭失調，和戀愛失敗者竟達二百三十名之多，已佔百分之三十八強，若將一百六十五件原因未詳者中，其堅不吐實之婦女，或自殺身死之婦女計入，其數字更是驚人。

此外部份自食其力，勤苦終生之女工，她他因鑒於社會之險惡，嫁人之可怕，便堅決自梳起來，克勤克儉，積蓄一點血汗錢，以終餘年。殊不知如此一來，生活上便陷於孤獨，心理反常。一旦此人為之防線被天性潰敗，若遇人不淑，鮮有不發生悲劇者。

另一些婦女，經不起環境的誘惑，受不起生活的煎熬，在笑貧不笑娼的思想下，或自願或被誘，便踏入了地獄火山，出賣肉體靈魂，這無疑，已經是一種慢性的自殺，只待時機成熟，加上觸發的條件，便走上自殺之路了。

(三) 本港自殺問題之另一特點：為少年自殺，青年中年自殺者多於老年。據統計二十歲以下者，在全部五百九十四名自殺者中竟有九十七名，佔百分之十六點四，數字比較上雖不算大，然問題申實嚴重，深值每一為父母者，師長者，社會負責者，沉痛深思。二十歲以下之少年男女，真所謂是黃口孺子，乳臭未乾，他們有權利受教育有權利生存在他們的土地上，他們有美好的未來，然而他們還未成長，便爾夭折，甚麼都未懂，便知道了自殺！此何世？此何時？不惟中國歷史上少有，即使西洋史亦屬創始，若云自殺係一種犯罪行為，我們真不知此種「罪」應歸於誰？胡為為之？孰令致之？十三歲女學生，獨生女兒，竟作跳樓人，凌空飛墜，變成肉醬（載六月三日華僑日報），如果社會尚有良心，社會尚有公義，社會應當沉痛的懺悔，應當向千萬個未死的小生命負責，因為社會謀殺了這些純潔的小生命，社會犯了謀殺的罪。

二十歲以上到四十五歲這一階段，如日之中天，正是生命中光輝燦爛的一段；對社會，這是一批建設生產的生力軍，他們肩負着承先啓後的責任，他們是社會有用的人才。不幸，統計的數字表明，五百九十四件自殺者中，他們竟佔有三百六十八名，佔百分之六十二。這是一種社會的不幸，社會的嚴重損失。

(四) 由自殺的方式來看：我們將本港的自殺方式分為服毒，跳樓，投海，吊頸，其他等五種。我們之所以統計此項方式者，是想從自殺方式中研究並獲得防止自殺的方法。當然，這並不是根本治本的方法，然在治標上卻有他一定的作用。從數字來看服毒者有三百五十九名，佔百分之六十點四，為自殺方式中最多的一種。通常所服食之毒品，以多寡為順序，有滴露，木虱藥，紅花油，白花油，拉素，安眠藥，山埃。上項藥品，除安眠藥，山埃外，皆為日常家用易於購置者，故亦易於為不幸者於情感衝動時所採用。若能將上項藥品加以進一步之管制，改良，如減輕其成份，改小其包裝，或在封面上加適當警語，則對防止自

殺、或可有所補益。

跳樓者一百一十一名，佔全數百份之十八點七，這是自殺的最可怕方式。服毒被救生還者甚多，但跳樓生還者則甚少。若果我們能在建樓時，注意及此，在天台四周及窗戶上加以鐵絲網，或在建成後加以適當管制，既可避免人們失足，又可避免跳樓慘劇發生。

投海之比率較小，佔百份之八點八。此或許投海之居民諳泳之故。惟大多投海者係在過海輪船上，多半亦被生近囚。此實歸功於渡海小輪上之工作人員。對這些熱心救人者會救，應予優厚獎勵，勸來茲，而挽頹風。

吊頸者佔百分之十點六，其他則佔百分之一點五，對此，吾人除希望社會各界隨時注意外，倘無適當治標方法建議。

(五) 關於自殺的原因：

此段將根據所得資料，分析其觸發原因。所謂觸發原因因素，係根據其表面現象，引起自殺之動機加以分析，致於導致此種原因之社會因素則留待以下討論。

因健康不佳，患有某種疾病，久醫無效，或無錢診治，因而鬱鬱寡歡，消極厭世，其中以精神病息者與肺病患者居多，據統計有九十名。

因貧窮失業或負債，告貸無門，無以維生而，自殺者有九十八名。

上兩項自殺者以男性居多。

因家庭失調，口角，負氣，自疚，產生極惡劣之情緒，因而以死明志，以死規諫，以死報復恫嚇，或以死謝罪等，其為數最大，有一百四十名。

因失戀情困而自殺者有九十名。

上兩項以女性居多。

因原因不一，內情相當複雜者有三名。

因考試失敗，自以為無面目對父母親友，自尊心受損，因而

感前途無望而自殺者有八名。  
原因未詳，無從悉知其自殺動機者，有一百六十五名。

## 二、自殺者之思想分析

自殺是一種具有感染力的精神病態，它是一種不正常心理的反應，一種錯誤的觀念意識在思想上的絕對佔有。此種情況形成企圖自殺者與社會關係的失調，因而無所適從，便走上自我毀滅之道。

(一)、一了百了，大解脫：多數自殺者有此種觀念意識的存在，他們認為：生既然如此痛苦，生何足戀，眼不見為淨，耳不聞為安，一了百了，只要將軀體毀了，生命已不存在，無知覺，無感覺，一切煩惱，憂慮，痛苦……與我何干？長痛不如短痛，來個大解脫，一死了之。

毫無疑問，這種思想，多少受佛道兩家思想的影響，而對佛道兩家思想的了解，都是一知半解。須知這是一種極端愚蠢的逃避現實的思想，是一種對人生，對社會，對自己俱不負責任的自私行為。如果有勇氣去死，死都不懼，又何懼乎其他？一了並未百了！可憐只是了了自己，並未了了已存在的問題，相反地，卻增添了社會的問題。

(二)、早死早轉生，二十年後又是一條後生。這是一種愚夫愚婦的想法，他們迷信佛家的輪迴學說，認為這一次生不逢辰，命運不佳，還是早一點結束為妙，今世不成，好等來世，因而他們便將自己寶貴的生命結束了，將美好的希望期諸轉生的來世。

這當然是一種奇異的思想，生活在二十世紀六十年代科學倡明的今天，如果仍然相信命運，將自己寶貴的生命投諸於迷信的轉生說法裏，這毋寧是對生命的浪費。

(三)、屍諫：這是一種愚忠的表現。一些人為了表示忠誠

於自己所敬愛的人，對他們期望過高，愛之既深，責之又切，一旦忠言逆耳，諫之不聽，心痛之餘，便出下策，以死相諫。以為以自己一死之慘，當能使對方收觸目驚心，幡然悔悟之效。殊不知，此法之愚，愚不可及，既忠愛於對方，又何忍驟然棄之而去？設若對方無動於衷仍無悔改，或因所受刺激過甚，不惟未改，尚且加厲，形同瘋狂，死者對此又何忍當何？九泉如有知，當不瞑目，悔不當初也。故規諫別人，當體察環境，運用方法，循循善誘，萬不可出此下策，行此愚忠。

(四)、恐嚇：為達到某種慾望與需求，以自我毀傷為手段迫使對方，警懼，憐憫，而又無可奈何，從而獲得所需。這是一種小兒女們，庸庸的惡作劇。他們真正的目的並不要自殺，只不過是一種撒嬌耍的手段，結果往往是弄假成真，拿自己的生命開玩笑，重則可能是一命嗚呼！輕則終成殘病，為何既恐嚇別人，又而犧牲自己的生命，何苦來哉。

常見一些小孩子，當他們向母親要求某一目的，而不能獲得滿足時，便號啕大哭，在地上打滾，甚且痛打自己的頭。這樣的行為，已經是我毀傷的初步。如果做父母的不加注意，使這樣的習慣形成了，便形成自殺的思想根源之一。

(五)、愧悔：有一種人因為做錯了一件事情，自認為是罪大惡極，對不起家人，對不起社會，對不起自己良心，愧悔交集，走頭無路，自覺無面目見人，挽救既不可能，俾訴又無用處，甚至有時根本無法俾訴，痛恨自己所為不當，因而便想自我處罰，以死謝罪，許多賭敗自殺者，亂倫自殺者，多數類此。

還有一種人，是因為事業失敗，覺一 lifetime 心血盡付東流，往日豪華猶似煙雲，自覺英雄末路，感慨良深，愧對江東父老，因而便想一死以謝天下，以為如此死法仍屬英雄本色，許多失敗之政治家，軍事家，企業家，走此條路者，殊為不少。

此種思想正確與否？固屬見仁見智，難衷一是，須待專文分析，惟在防止自殺之立場言，此種思想仍應清除，大體而言：前



一種人，多重感情用事，糊塗懦弱；後一種人，則多半剛愎自用，昧於時勢，因而泥足深陷，難以自拔。

(六)、畏懼：此是一種懼怕心理的強烈反應，與上述自我慚愧者不同。自殺者，事先耳聞目覩，觸犯了某種法律之結果，一旦事情發生在自己身上，便引起了強烈條件反射，畏懼不可終日，以爲與其等待慘刑，不若自我了結爲妙，此類自殺者以警員、政府人員爲多。另外一些可憐的小市民，受黑社會的迫害，本港黑社會組織甚多，據統計有八萬多，其成員根據警方報告，竟達四十多萬，這是一種無法無天，專門欺凌善良，壓榨弱小，販毒、庇娼、敲榨勒索，無惡不作的組織，他們發展組織踢人入會，不惟藉機敲榨，而且以死威脅，受脅者既無聲援，又不敢控告，忍無可忍，深怕受進一步之慘害，因而也走上自殺之途。此類事件在本港不乏實例。其實此種思想，實際上是一種心理上的恐懼幻影，自殺者被這種陰影籠罩，便惶惶不安，以爲非死不可，姑不論事實與真相如何，但預支未來的痛苦，自我慘酷，不思解救，終是弱者與愚蠢的行爲。

(七)、壓世：這是一種虛無主義者，他們的自殺可能找不出具體理由，只是不想活了而已。這是一種沉默寡言，鬱鬱寡歡，離羣獨居，極端內傾的人。他們知道些道理，也懂一所謂的哲學，他們覺得這大千世界盡是煩惱，圓顛方趾，面目可憎，生既無可戀，死又何所惜？不成熟的道家思想，支配了他們的一生，於是悲春傷秋，自我悲嘆，跡近瘋狂，偶爾觸景傷情，引動悲緒時，不能自持便自殺了，此種實例，在今日之香港雖云不多，但此種思想卻仍存在。廿年前筆者有一青年好友，無緣無故，投洞庭湖自殺，事後發現其遺留對聯一副，上聯不復記憶，其下聯云，望八百里湖光，何處再寄吾身！即此種思想之具體寫照。

(八)、風頭主義：這實在是一種不能原諒的惡作劇。一些想出風頭，想把自己的名字公佈在報紙上，讓社會人士知道自己或重視自己，使自己成爲傳奇性人物，因而便假戲真作，來一次

自殺表演，殊不知，這樣愚蠢的行爲，常常弄假成真，結果雖不致死，但最少也要吃許多苦頭，甚至殘廢，同時更會引起社會的不良反應，形成不良的風氣。有此種思想，以明星、準明星、歌政、紅舞女等爲最烈。

### 三、形成自殺風氣之社會因素：

#### (一)文化失調：

香港是由於鴉片戰爭割讓給英國的殖民地，百分之九十以上居住着中國居民，其他則爲英聯邦或其他國籍居民，從歷史而言，這一小島繼承着中國傳統的文化，充滿着東方的色彩，從地理而言，它是東西方來往的交通孔道。特別是現在，它已經成爲東西文化在亞洲的交會點，因此形成了香港的五花八門，五方雜處的局面。在香港我們一方面可以看到最新式的摩天大樓，卻也存在着穴居野處的岩洞與茅屋。一方面有着現代化的交通工具，同時也有着把人當畜的人力車。有些人東來西往環球旅行是平常事，有些人卻終生生活在舢舨上，山野裏，甚至未能到市區裏一開眼界。這裏有和尚道士尼姑，也有牧師神父修女；有人穿西裝革履，也有人穿長袍馬褂。法律在這裏極具彈性，既嚴格執行一夫一妻制，卻也容忍着三妻四妾的存在。教育也是兼容並納，一方面推行科學教育，同時也蔓延着復古的幽情，就這樣，光怪陸離，形成了鮮明的對比。在這裏，我們並不欲涉及東西文化的優劣問題，而只是說兩種或多種不同的文化，匯集在一起形成多末不調和紛亂，迷離的局面，而這種局面在微妙的形勢下，必須被壓抑着調和，於是問題便出在這裏：

調和的結果，使人們迷惘了。一切都顯得矛盾而不調和，卻要表現着調和，於是人們在思上失去了主宰，無所適從，既無理想可以鬭爭，又無遠景可資打算，於是只好先顧現實，而現實的對比既鮮明，又不遷就人，於是一種不新不舊，不東不西的矛盾

複雜文化體便反映在香港人的身上。在這種文化支配下，也就有了一種香港型的生活。香港型生活的特點之一是人無橫財不富，馬無野草不肥。一些典型強盜發達的史實，給人們灌輸了這樣的思想，也就是飄洋過海的海盜行爲土生土長的大天二作風，結合而成的生活態度。這思想支配了人們的生活，於是人們撈呀！撈呀！從正門撈不到或撈得不「過癮」，那只有從偏門來撈，只要撈到一把……人應該是生活在希望當中，而香港人卻生活在「奇望」當中。爲獲得橫財，可以想入非非，不擇手段，傷天害理，無法無天。這種「奇望」，在思想上卻也麻醉了香港人，使他們能够堅忍的生活在痛苦中。拿每年數度發行大小馬票，與最近政府彩票的發行數量，以及外圍馬、賭字花、賭波、甚至赴澳門賭博。日有所聞所見的事實來看，賭，似乎已成爲香港市民生活中的必不可少的事物。在在皆表明：人們寄「奇望」在橫財到手，雖然明知連百萬分之一的希望都沒有，但總算是希望，有總比沒有好，否則香港人還有甚麼希望呢？如果再有：那便是日有所聞的無法無天販毒走私搶劫勒索專做野狼以求橫財到手了。姑不論如何，人們都爲橫財而活，爲橫財去「搏」，搏之一字，似乎是一種生死的搏鬥，成功了是殺人，失敗了是自殺。因此香港人每天就生活在殺人與自殺的邊緣上。

香港型的另一種生活態度便是可憐的自私。我們說可憐：是因爲香港人生活在狹小的天地裏，除了挺而走險外，寸步難移，爲了苟安偷生，被迫着不得不自私。自由也罷！民主也罷！這三美麗的東西，仍然是伊甸園裏的生命果，可望而不可食。這是「神」的旨意，神命令過不可以食，否則人們將看清楚了自己赤身露體的醜態……然而生命果畢竟與生命攸關，人們盼望着，渴慕着饑涎欲滴，於是便不得不拜神求神，而香港在天上的神卻是數清的多，耶穌天主、菩薩、釋加、太上老君、孔夫子、財神、地……而這些神都是各不相容，相互排擠的但他們卻也是各具威不相上下的，人們對每一位神，都得罪不起，不敢不拜而心

中卻又是每一位都沒有至誠的拜。這情形在一位傳教士的心目中是可咒咀的，而我們卻覺得是理所當然，因爲生活在痛苦中的香港居民，爲自私自打算他不得不選擇對已有的神來拜，耶穌對自己有利的則拜耶穌，天主對自己有利的則拜天主，一旦兩者對自己都沒有利的時候，不礙再拜菩薩。

由於在天上沒有獨一的神，因而反映在地上也沒有獨一的人。不但是多重人格，而且也是多樣的面孔，變幻莫測的情感。香港人的確在表演着被壓抑、委屈、自卑、因而自私的悲劇角色。人們偏處在小島上，四週是茫茫大海，乘風破浪的勇氣沒有了，僅有的目標是太平山頂，爬呀！三百多萬人們爭着往山頂上爬，你推我擠，互相殘踏搏鬥、號叫、啼哭！呻吟！慘不忍聞，然而這路，畢竟是神遺留的唯一窄門窄路，沒有充足的門票費買路錢，休想登上太平的天堂。

人們不敢得罪神，當然也不敢得罪神的僕人，因爲他們是代神發號司令的人。於是唯一的對手，便只剩和自己一樣愁眉苦臉的人，這正是旗鼓相當，可搏的對相，於是上下其手，相互煎迫，彼此互不當人，甚麼都做出來，甚麼都不顧忌，你死係你嘅事，只要我活！對那些呼救、啼哭、呻吟，置若罔聞，絕不多事，因爲我是爲我，自顧不暇，何惶其他？

終於，到了一天，諸神不靈了！神的僕之怒目相向了，而自己力竭聲嘶，再也爬不動，美麗的太平山可望而不可及，自己呻吟呼救，別人也置若罔聞的時候，倒也！倒也！便只有走上自殺之途。

## （二）生活困難——居住條件的惡劣：

香港戰後人口急驟增加，由幾十萬一躍而爲三百一十三萬多，一九六一年統計若連最近新來港之難民數計入將近三百二十萬人，已超過香港之負擔能力，成爲香港之嚴重社會問題，以目前趨勢而言，仍有大批增加之可能，如無妥善辦法，設法疏導或予

移置，後果誠不堪設想。以現在情況而言，就業與居住，已困擾着本港居民，威脅着大部份居民的生命與安全，誠然香港在表面上看是一片繁榮，然而這繁榮是多麼的不正常，它就像一個靠投機取巧而發財的暴發戶，儘管票面價值是提高了，但實質上都是空空如也！

譬如：天公不落雨，香港食水便成了絕大的問題，托水聲中，水桶擺成了一條條長龍式的陣勢，爲了爭水，不知發生了多少不愉快的悲劇；而天氣炎熱，人們生活在缺水的煎迫中，其情緒之壞，無以復加。再如：香港的棉紡業，塑膠業，它是本港較大的工業生產，本年遭受到若干國家的限額禁令，便一厥不振，甚多工廠，不是倒閉，便是縮減，當然與此相應而來的，便是工人的失業了。

舉世皆知，香港是廉價勞工的市場，而這些卑賤的廉價勞工，卻建設了美麗的香港，他們用血汗凝結了香港的繁榮，卻不能享受繁榮的成果，他們建造了一層層的高樓大廈，計各式樓宇至一九六〇年底止共一十四萬五千六百九十九層，自己卻沒有居住的地方。據香港政府的統計：居住於不合標準之地窖，閣仔及非住宅地方，如樓梯及走廊等，加上居住在天台，木屋，廢艇及小販攤枱，以及其他類似之非住宅地方者共七十二萬六千五百七十七人。這實在是一個驚人數字，據政府統計一九六一年獲得徙置者共四十五萬人，目前尚待徙置者則仍有五十萬之衆，凡此皆足以說明香港居住問題之嚴重。

搵食不易，居住艱難，貪水不足，天氣悶熱，情緒自然惡劣，一家八口一張床，在香港已不算奇聞，林立的小公寓內，擺滿了上下床位，上位可能是一位男工，下鋪也可能住着一位女工，或者白天租給一位開夜工的，晚上卻又換了另一位居停，環境非常惡劣，而加以收音機聲，叫罵聲，吵架聲，麻雀聲……似乎是永遠不停，使人們不論在肉體上或精神上，永無寧息，就這樣的生活，如果不發生悲劇，那才是奇蹟，因而非禮，發瘋，揮刀斬

人，服毒，跳樓……便日有所聞了。

一位企圖自殺的肺病患者，投函本會說：「居於九龍仔，大坑西……此處地屬低窪山腳之下，天公稍爲降雨，房間即水浸尺許，或浸上床，久久不退，而木屋殘舊日久失修，屋頂臘青紙，已破爛多處，雨水淋漓下降，床席盡濕，一家大小，未能安眠，淒涼景況罄竹難書……」這種情形，是百多萬木屋居民，居住條件的具體寫照。

眼望，這天堂上一幢幢的摩天大樓的興起，與那些豬寮似的木屋，形成了鮮明的比對。不幸者行從這些可望不可及的高樓下經過，會產生強烈的自卑，那灰色的建築形象，有一種導致死亡的感覺。

### (三)不良電影書報之影響：

根據聯合國統計，香港是全世界，看電影次數最多的城市，華僑年鑑統計平均每日有二十萬人看電影，香港的影劇院，除尚在興建者不計外，共有六十八家，上項數字，足可以說明：電影在香港市民的生活中，有着重要的位置，也有着重大的影響，一些富有教育意義與對人生有直接啓迪作用的片子，當然會產生良好的作用，但一些壞的片子，或與東方文化不調和的片子，便產生了非常壞的影響。好的影響，經常並不顯著，但壞的影響卻是燎原的星星之火。不幸在貪圖巨利的目的下，製片商並沒有考慮到這一點，因而一些販賣色情，讚揚惡勢力，驚險打鬥，以殘殺有色人種爲能事的影片，使經常出現在香港的銀幕上，四五的小孩子，甚麼都不懂，便知道拿着玩具的手槍向你蹣跚、蹣跚的開火、阿飛、盜竊、黑社會人物、大都是模仿了影片上的典型，而一些淒怨哀艷的鏡頭，也給青少年男女們一種壞的榜樣，讓他們走上自我毀滅之途。去年當BB的切脈自殺的影片在本港放映時，該月便有兩位小姐用切脈的方法去自殺。

說到不良書報雜誌對社會影響的巨大，更是難以衡量，根據



華僑年鑑的統計，已登記的新聞出版業，香港共有一百五十二家，未登記的，或自由而隨便出版發行的，尚不知有多少，後一種便是播散黃色毒素的主要根源。

一些書報雜誌，在競求銷路的目的下，根本沒有考慮到本身負有教育社會，代表輿情，鑄造歷史的責任，更沒有考慮到報導的反映與後果，只一味的引人入勝，對犯罪新聞一味的渲染，務期達到聳動聽聞，不久以前的雙黃案，本港各報，幾乎以整版篇幅頭題新聞連續報導數日之久，似乎本港除匪徒行徑之外沒有再值得可報導的新聞，而對着這樣的報導，使讀者覺得是在看驚險曲折的小說，或電影，根本沒有考慮到匪徒們的無法無天慘無人道。甚至還可能覺得匪徒們出了大風頭，成了名，不愧是英雄行徑。關於報導跳樓的新聞：有許多報導與編排，是值得考慮的，譬如說：以頭題特大號字標以「萬頭攢動爭看跳樓人」或「中年漢魂斷摩天樓」「空中飛人」等，我們很難明白編者是何用心？自殺是社會的不幸，是一件慘事，編者應如何用此不幸的悲劇教育社會，抑止頹風，實為新聞報導的責任。而這樣的標題第一表現了毫無同情心的幸災樂禍的心理。第二將一件非常悲慘的事加以戲劇化的氣氛，姑不論編者有意或無意，但其後果，在市民的心理反應上，都非常不好，日子久了，將使香港社會變成更冷酷，人和人之間，將更為膜不相關。

#### (四) 舞廳、酒吧、麻雀館林立：

這裏提出了這三項，是比較大者，其他按摩院，私寨，特別架步，一元試片，脫衣舞院，番窟……不勝枚舉，不在話下，根據華僑年鑑本港舞廳在該年鑑編印有名者，共五十三家，若根據一些黃色小報的舞廳廣告計，最少超過一百家以上。酒吧，我們沒有確實的數字可資參考，但我們在一些繁盛的區域到處可見。砰！砰！拍！拍！的麻雀要樂除專業化者未知詳數外，香港可以說是麻雀要樂的世界，玩麻雀已經成為香港市民生活中不可缺少

的部份；僅製造麻雀牌的工場，據華僑年鑑所載者有十四間之多。目前我們無法說明，香港究竟有多少舞女，吧女，妓女，也無法說出有多少職業賭徒，半賭徒，但根據香港的每日聞所見，我們有充分的理由說：香港是一個充滿了色情，騙局，賭徒的社會。

這裏，我無意苛評一些可憐的人；我們只能說在今日香港的社會條件，以及由此種條件所形成的社會風氣下，爲了生活，他們在被迫的，無他路可走，不得不出賣自己的色相，靈魂，肉體，人格，以求溫飽。不過我們必須提出來：這是香港的恥辱，是本港嚴重的社會病態，罪惡的溫床，更是自殺的淵源，因為這些人已經在實行着既殺人又慢性的自殺中。

#### (五) 病牀和醫務人員的不足：

我們無庸舉數字作比較，來說明本港的醫療設備不足與醫務人員不夠，事實上只要看公立醫院門診時所排的長龍，數位病人共用一張病牀的事實，以及許多因額滿而被拒於醫院門外的病人，便可以證明這一問題的嚴重。香港是世界人口密度最高的都市。香港的肺病率，也是世界上手屈一指。但肺病醫院的牀位卻是少得可憐，而肺病的傳染卻是有增無已。根據一九六二年港府印行之香港年鑑，一九六一年本港肺病牀，共一千八百廿五張，同期登記的肺病患者共二萬八千八百一十六，這表明只有百分之六點三患者而獲得病牀。再據一九六二年七月廿八日本港南華早報一九六二年七月十四前一週內，五十四人因疾病而死亡，其中因肺病而死亡者有四十四名……上列數字已足以說本港肺病問題的嚴重，而肺病患者大多是窮苦的升斗小市民，他們掙扎在飢餓線上，居住條件既惡劣，營養又差，一旦患了肺病，就等於患了絕症，公立醫院永遠是客滿，無門可入，私家醫生，窮苦者根本無資格問津。於是伴隨着的是：失業，飢餓，與由此而來的鬱悵，煩躁，死亡！

# 香港自殺問題之透視

杜學魁

諸位先生、諸位朋友：

自殺問題，是嚴重的社會問題之一，要了解社會問題之嚴重及其嚴重的程度，應該拿該社會的自殺率來衡量。因為造成自殺問題的因素殊多，成因複雜，牽涉甚廣，它極尖銳的反映出諸多的社會失調現象，它對社會是一種最後絕望的控訴、痛苦、憤恨、悲傷、憂怨、絕望，各種錯綜複雜的情意綜。在一個月自殺者的思想上是應有盡有，不論我們抽那一點來分析、研究，都可以條縷分陳，發現此種病態的社會根源。因此我們說，自殺問題，是尖端的社會問題，這一個「死結」，是整個社會問題的「死結」，能够了解這一個「死結」，就能够了解整個社會的病態。能够解開這一個「死結」，也就能够解決整個的社會問題。

在工業社會裏，人類的生命非常脆弱，人們生活在這個社會上，隨處都可能死，隨時也可能死。「死」在工業社會裏，特別是人口超過百萬的都市裏，已經是司空見慣的事實。但我們要問，能不能避免這些悲劇呢？為甚麼一定要發生這些悲劇呢？原因是：我們應該從工業社會的文化結構上、社會組織上及制度上追究。在英國和荷蘭，自殺之主因是「寂寞」；在西柏林，自殺者是不適應於新的社會環境；在美國是高度物質文明刺激後的「空虛」。姑不論其原因如何，都表示出那樣的社會並不健全，它實在在少了一些甚麼？

香港是一個五方雜處的工商業社會，在文化上講，如果是多姿多彩，各方文化薈萃之地，不如說它是紛亂如麻，無根野草雜陳之處。傳說的中國文化，雖屬根深蒂固，但已黯然失色。人們

在此種環境下，思想上沒有落實，行為上自然無所適從。正好像北方的一種名叫「瞎蝻」的小蟲，盲目瞎撞，死而後已。在社會結構與組織上，家庭生活的意識逐漸淡薄，親情的觀念，逐漸消失。由於現實生活的脅迫，「夫妻本是同命鳥，大難臨頭各自飛。」的觀念意識相應增長，而階層與階層之間的距離，日漸遠隔，生活的圈子日漸縮小，謀生之路亦日漸短拙。在此種情形下，任你自認是三頭六臂的英雄，也將自顧不暇，惶論其他？在社會制度上，更是妙不可測，一方面這個社會仍保有封建的遺規，另一方面殖民地的制度卻在這裏寄生。這兩種絕對不相同的制度，一方面是地頭蛇，另一方面是遠來狼，而微妙的卻是，在對後者有利的條件下，兩者都有相輔而行，相互為用的微妙契合，而達到上下其手，搶奪則一的目的。

以上就理論而言，香港是如此的一個社會，環顧現實，我們具體的再分析，香港究竟是怎樣的一個社會？

（一）「撈世界」與搏命的社會，「人無橫財不富，馬無夜草不肥」，這已經成為香港居民上行下效的金科玉律，生活主題。一個「撈」字，一個「橫」字，一個「野」字，我覺得真是可圈可點。為了撈到一筆，便用「搏」之一途，想入非非，不擇手段，傷天害理，無法無天，成功了是殺人，失敗了是自殺。

（二）「賭」的社會，賭是聰明的搶竊，它也是「撈與搏」的一種，導之於上，行之於下。馬票、彩票、賭馬、賭狗、賭波、麻雀、牌九、字花，林林總總應有盡有。為民喉舌的報紙上，整篇整版的馬經、狗經、波經，專著特刊更不在話下。商店裏飄



飄盪盪的懸掛着使人望而想撈的不是此票，便是彼票，連慈善事業的捐款，也行之於賭的一途，到處是一片麻雀聲，震耳欲聾，贏了是我活，輸了是你死，這就是賭的社會。

(三)「黑」的社會，「你死過未呀？」「你都不識我咩？」這些特殊人馬的口語，耳熟能詳，一些兇神惡煞的面孔，一些油腔滑調，油頭粉面的嘴臉，到處可見。社會就在他們的欺凌壓搾，胡天胡帝，為非作惡的行為下黑漆一片，瑟縮一團。

(四)色情的社會，笑貧不笑娼的原則對此間婦女的出路，無形中是一種暗示與鼓舞。而人們因撈而搏到的錢，也必須化費在色情上，事實上消散下撈的辛苦與搏的緊張，色情似乎是唯一的出路。於是報紙上整版整版的舞廳廣告出現。舞廳、私寨、按摩院、特別架步……色情販子到處充斥林立。而街頭到處飄蕩着引人入勝的媚眼。老子有錢，固不在話下，老子無錢，苦悶的無處發洩，卻也想一試，於是「怪手」就隨時可有。

(五)擠迫的社會，輪水擠，住房擠，搭巴士擠，輪「飛」都擠，新樓擠倒了舊樓，大廈擠毀了新樓，業主迫走了住客，汽車擠走了小販，水上人家被擠上陸地，木屋居民被擠上荒山，擠！擠！一片擠迫聲，擠到人無法立足，無法活下去。

這就是香港社會！如果讓我再分析的話，還可以說：香港是肺病的社會，是毒品的社會，是無理可講的社會。

多年來，我在研究香港的自殺問題，也在辦理着防止自殺的工作，從自殺問題上，我透視出香港就是這樣的一種社會。請問在這樣的社會中，人們能够不自殺嗎？有一間報紙說：近來自殺案件這樣多，防止自殺會的衰衰諸公那裏去了。我的答案是：我們在這裏，我們在盡我們的力量，向這個無理可講，欲哭無淚的社會苦鬪。我們也在救人，那怕是一個兩個，我們仍在安慰人，鼓勵人，把溫暖給別人，那怕是微不足道。朋友們！讓我們正視香港的社會問題，請給不幸者以支持，以鼓勵，關心他們，也許因為你的一句話，一點同情，一點溫暖，你會救了一條命。朋友

！難道你不願做嗎？

以下，讓我再分析幾個我們已處理過的案件，用事實來論證我以上的透視。（從略）

## 論會考制度

諸位先生：我今天所講的題目是：論會考制度，事先我猛翻書本，希望於別人的論著中，偷取一些談論的資料，但是找不到，因為沒有一本書的理論，符合本港的會考制度，而規定香港會考制度的專家們，也沒有提出他們的理論，來支持他們現行的制度。於是我只好求援於時髦的「教育政策白皮書」了，不幸的很，白皮書上近三頁論考試的條文，只談論了收多少考試費，如何設立「考試當局」的問題，卻並沒有檢討到本港現行的考試制度。因此我只能以自己的愚見來發揮了，所談所論如有不當之處，尚請諸位先生指正。

首先讓我提出幾個有關考試的問題：

一、考試之目的，應該是測驗被試者之「知識能力」，而所謂知識能力，並不局限於刻板的機械記憶，而是以能獲知被試者的：運用能力、認識能力、分析與推斷能力之程度為目的。

二、考試之方法，在達到考試之目的，方法本身僅是為達到目的一種手段而不應該超越目的。

三、關於評分：理科的評分較易也較公正，術科、學科之評分則較難，也不易公正或因評分者「口味不同」「眼高眼低」標準各異，因而所獲得之結果，也就相差甚遠。韓文公三試於吏部無成，則十年猶布衣（日知錄）可能就是因此。

四、考試時之偶發事件，往往影響考生之身心，使之成功或使之失敗，而評卷者並不能慮及此種因素。

五、漏題，或徇私，時有可能。



六、考生之心理因素，影響其考試結果，慌亂、驚懼、過於緊張、患得患失，以上所提出之問題，一再表明，不論怎樣的考試都有其弊端，都不能達到選拔真才的目的。同時考試制度的本身卻又建築在「不信任」的基礎上，建築在功利主義的基礎上，其準確性更差。雖然如此，但多年來教育專家們卻無法想出一種良好的取而代之的方法，而只能在現有的制度方法上，減少其缺點，增添其功效而已！

香港的考試制度，當然也具有上述的缺點，也發生上述的問題。

一個有趣而可怕的事實，那就是：在本港一個學生從幼稚園到大學，在十八年的求學時間內，他或她究竟參加過多少考試？如果每年平均以六次計，那就是一百零八次了，這個數字很驚人，我們的學生哥，可以說是身經百戰的戰士了！當然，經過得多了，一方面經歷固然有所增加，但更可怕的是，他們在這樣殘酷的精神虐待下，對考試在感覺上遲鈍了，情感上麻痺了！但他們仍然不得不勉強以赴的原因，卻在所謂的「一紙證書」「一個學位」「一個未來的皇家飯碗」「一種不得不接受，不公平的衡量他們好壞的尺度」！就在這些殘酷的鞭策下，千萬個青年人默默地，全無表情的，走向精神的絞索場。

香港的會考，目前有三種：一種是所謂的「升中入學試」，另兩種是中英文中學的會考。

所謂升中入學試，顧名思義，是政府經過考試，選拔他以造就者，使升入中等學校深連，實際上，小學畢業生，未够童工就業年齡，他們有權進入中等學校，學校或類似學校受教，這是他們應有的權利，也是政府及社會應負的責任。但此時此地卻非如此，必須經過所謂的升中入學試。結果如何呢？固然大批的兒童被淘汰下來了，這些天真可愛的下一代，被認為是不合「考試機」的標準，是竊底橙應該被淘汰！而那些考取了的又如何呢？大家都知道：除了極少數被分配獲得所謂學位外，極大多數的學童

仍然無學可入，無書可讀，所謂升中往何處升？入學又往何處去學？教育為百年大計，全世界進步的國家，都以充足的經費開辦教育，以英國本土來說：教育撥款達百分之三十三，美國是百分之四十二，而本港教育撥款，不增反減，由去年已經很少的百分之十五減到今年的百分之十三·五，無怪英批評為「落後和愚昧的措施」。當然在這種情形下，中學學位怎能夠足？政府不納輿情，不增經費，擴辦中學增多學額反而年復一年以升中入學試的考試制度，玩弄黃口孺子，蹂躪他們的心靈，扼殺他們的智慧，毀滅他們的前途，這真是罪大惡極，不可寬赦！

我之所以說蹂躪兒童的心靈，那是因為孩子們天真活潑，心靈純潔。升中試在他們的心靈上抹上了陰影，天真的面孔上罩上的憂鬱與懼怕，使他們活潑的本性變成呆板，他們像一個「小大人」一樣，患得患失，完全失去了心靈上的平靜與安全。

我之所以說扼殺孩子們的智慧，那是因為在小學階段，他們的聰明智慧，隨着年齡的增長，也在發展與增進，他們的天才待發掘，他們的智慧待滋養。不幸升中試卻以中英算三種，將孩子們的智慧打入冷宮，讓他們與國工音體等其他各科絕緣，機械地，被迫地，死記那些死詞句死公式，讀那些千篇一律的升中必讀升中複習等投機取巧的死東西，他們被形容為被填的「鴨」一點也不差，他們被訓練像機器，盡量求快，成年人所不能負荷的東西，要他們負擔，所以本年試題為例：五科四十五分鐘，中文大題十個，每題最少包括小題十多個，算術八十九題，英文十八題，每題包括十多個小題，這樣多的題，這樣短的時間，身為教師的我也做不來，卻用以來考試兒童，這真是瘋狂，當然這種瘋狂迫害的結果會使孩子們憎恨學習，憎恨知識。

我之所謂毀滅孩子們的前途：那是說孩子們如日之初昇，光輝燦爛，前途無限廣闊，而升中試卻在孩子們的前進道路上設下了障礙，被錄取了的政府所謂幸運兒，我們卻認為是被蹂躪被扼殺過的可憐兒，他們在身心方面都受了不正常的待遇，影響了他

## —致會亞利瑪撒港香

### 試考會學中文英中、試中升加參度年本 — 。信開公的們學同試學入大中、大港及

親愛的同學們：

經過六年，或者十多年的中小學階段，你們在爸爸媽媽的殷切期望下，在師長們的鼓舞教導下，被認為是優秀的學生，被選派參加情形相若，名目不同的考試，你們日以繼夜，焚膏繼晷的苦讀，有的生病了，有的減輕了體重，戰戰兢兢，緊張萬分，你們以為，這考試似乎是一生成敗的關鍵，生死的搏鬥，不得不驚，不得不懼，因此在你們天真無邪的蒼白面孔上，籠罩着焦急與驚懼的愁容。

好容易，這痛苦的考試過去了，本來可以鬆一口氣。然而你們卻像待罪的羔羊，在這酷熱的長夏裏，坐臥不寧，焦等着最後的宣判，放榜的來臨。

現在升中試經已放榜，數萬個無辜的孩子面無表情，默默無言的失望，幾千個，「想極而泣」的孩子也嚐到「酸楚」的滋味。

中學會考也即將放榜，這幾天已有不少的孩子們食睡不安，甚且在夢中也會驚悸而醒，一旦發榜後，可以想像得到當同學們用顫抖的手拿起一張密密麻麻的報紙去找尋自己名字的時候，會有多少人流淚？多少人痛哭？多少人在街頭徘徊，不欲歸家……

姑不論同學們的考試成敗，但你們在情感上所受的折磨相同，在心靈上所遇的摧殘相等，你們統統是被不合理的考試制度蹂躪的一羣。

親愛的同學們！成功的，所謂「金榜題名」的並不可喜，因為那並不是「金榜」，僅僅

是蹂躪後的標記！失敗的，所謂「名落孫山」的也並不可悲，因為你們在被「蹂躪」的程度上還差了一皮。

沒有人敢範疇年青的一代，沒有人能阻擋你們的前進，更沒有人敢判定你們的前程，不合理的考試制度雖然兇惡，但它不能夠損傷任何一個堅強者的雄心、壯志，而且它將要在你們雄邁的步伐下粉碎！告終！

親愛的同學們，失敗的並不是你，是不合理的考試制度的本身，恥辱的也不是你，是容忍這樣制度存在的病態社會！

同學們，為考敗而失望、灰心、悲觀、自卑是一種不正常的想法，懦弱的行為。

我們為你的考敗可喜，因為我們覺得這種所謂「失敗」會增添你的認識能力，會增長你奮鬥的勇氣，但我們卻為你的懦弱與不正常的想法感到可悲，因為失望、灰心、自卑、悲觀才是你真正的失敗，它是你的死敵，會影響你的一生。

同學們，求學的目的，在增添你的「知」和「識」，你必須知道你自己，知道這一個社會，更必須認識你自己，也認識這一個社會，然後你才能判斷問題的是非。求學的目的，絕非是為了考試，更不是為了目前的一紙畢業證書，而是為了真知實學，因此，只要你自己盡了自己的力量，對目前的考試制度能有充分的認識，我們覺得你已經獲得了真正的「知與識」。

同學們，海濶縱魚躍，天高任鳥飛，你有你無限高遠的前程，憑你的奮鬥，再接再厲的精神，你的生活將充滿了愛，充滿了美，充滿了無限的生命意義。

親愛的同學們！我們撒瑪利亞會寫這封信的原因，目的在與你們互策互勵，因此，希望你能細細玩味這封信的意義，如果你仍然有所質疑，有所苦惱，請隨時電三七六一一，告訴我們，我們絕對竭誠歡迎，願意同你做好朋友，予你以安慰和鼓勵，如果你願來我們這裏談談，我們更表歡迎。我們的地點是：九龍老虎岩新區十三座地下。

香港撒瑪利亞會敬啟

們未來的發展，而那些未被錄取的，則遭受了更沉重的打擊，他們灰心、自卑，充滿了悲觀的情緒，在父母師長面前自覺無顏，對未來前途更無信心！

以上是所謂升中入學試，現在再談中學會考。

能够讀到F5或高中三年級的學生，在本港來說：真是天之驕子，不易之至，父母的血汗，學生的心血，好不容易盼到會考了，這自然是一件大事，前途上的一個關鍵，應該重視，當可理解，不過若因人爲的因素，制度與方法的不良，超越重視的範圍，增加青年學子許多不必要的困擾，致使因此種困擾使青年感到前途灰暗，尙喪失生存勇氣者，我們卻不敢苟同。

(1)目前的考試，是爲考試而考試，有意和考生爲難，根本超出了測驗學生「知識能力」的範圍，本來一篇作文就可以達到考試的目的卻要長篇累牘的出許多題，本來一兩天就可以考完，卻要一連好幾天，出題了師生們似乎以非難住莘莘學子不爲功，這種考試實在是費時失事，使家長們擔心，使學生們受罪，今年某頗有名氣的學校在會考前就有六個學生因備考而病倒入醫院，而我自己的一位學生卻告訴我：他的體重爲考試而減了十磅，而一九六四年度因考敗而自殺者據瑪利亞會的統計有三男四女（並未包括出榜後打電話向該會求援的十二名）當我們看着那些爲會考而臉青面黃，憂慮重重的下一代，我們真是感慨而痛心。

(2)中學會考的目的，似乎只爲了一紙文憑，家長們沒有考慮到自己子女的眞才實學，學生們沒有考慮到自己的興趣與所長，社會沒有考慮到他們的品德與修養，大家都只考慮到的是證書，而這一紙證書是本港求職的必要證件，特別是打皇家工的不缺少證件，因此學生們入學不是爲了求知識而是爲了求一紙證件到手，萬事皆足，有紙到處可通，無紙寸步難行，在這樣的制度下想請學校爲社會造就出怎樣的人才。昨天港大教授寇比先生在南華早報上說：本港的大學生們似乎只期望着「學位」的獲得，着重機械知識的記憶，他們機動的聰明智慧低於英國的兒童。

(3)衡量校譽的標準，目前是以會考的及格百分率爲根據，因此學校便把考試放在第一位把淘汰器法因才施教教育眞才實學的教育目的放在次要，考試第一，一切爲了考試，有些名校爲保持考試成績，連五歲入學的兒童都要經過筆試，這可謂眼光遠大！有些學校F1班收了廿多班，到F5時卻只留了兩三班，因爲會考成績重於學生，犧牲幾班學生並不重要，犧牲一點會考成績則大成問題。

(4)中學課程的編定，都是以會考的標準爲轉移，會考的標準變了，課本也隨着就變，這表明：我們對下一一代的教育根本沒有肯定的東西，我們沒有考慮到教育的死會效用，更沒有考慮到下一代的爲學與做人，我們是爲會考而辦教育。

以上是我所談論的現行中英文中學會考的諸問題當然還有許多問題，譬如會考的收費問題設立「考試當局問題」只好留待作白皮書的專家去討論了。

此處我應該提出的是：把不合理的升中入學試根本取消，解除孩子們精神上的桎梏，讓孩子們有權利升學。而對中英文學的會考，應該予以健全簡化，減輕青年們不必要的身心負擔，給他們時間，給他們理性，讓他們能够自己考慮自己的興趣前途，也考慮屬於他們的社會。

最後再讓我勸勸青年朋友們！

求學的目的在增加你的認識能力，豐富你的生活內容，使你了解生命的眞諦，求學的目的，絕非一紙證書，也絕非一些機械的知識，因此，你如果會考成功，獲得一紙證書固然可喜，但若失敗也絕無可悲，因你已經盡了你的最大努力，社會會同情你，朋友會了解你，失敗的是會考制度的本身，並非是你！請記住：證書並非生命，皇家工也絕非永久保險的金碗，你有你的事業前途，有你自己廣闊的天地，高瞻遠望，看高點！看遠點！看大點！不合理的制度只能籠罩你的一時，並不能限制你的永遠，憑你的眞才實學，憑你的辛勤努力，你會有生命的無窮意義！（完）



編輯先生：

中英中文學會考合格的名單就要公佈了。幾萬個青年在焦急，幾萬個家長在渴望。經過十多年的辛苦努力，他們都希望自己，或自己的子女榜上有名，獲得一紙證書，以備便於升學或就業。此時此地，我們對此一心情，有充分的了解。但是當他們用顫抖的手打開那一份報紙，設若是榜上無名：失望、灰心、憤怒、哭泣……以至於悲劇，都可能發生。

多年來，每逢發榜前後，我們從報章上，不斷的發現因考試失敗而發生的悲劇。我們珍惜下一代寶貴的生命，我們對他們這一種不幸的遭遇寄予無恨的同情，因此：我們要請貴報的廣大讀者們，家長們，及時重視此一嚴重的問題，設法勸慰、鼓勵、並開導這些年青人，以免無謂的犧牲。

性。

考試制度可能是測驗程度的方法之一，但我們並不滿意今天的考試制度，它產生許多流弊，而且也不可能選擇出真正的「真才實學」因此考取者固不可沾沾自喜，未取者尤不可戚戚而悲！

我們始終認為：求學的目的是為了豐富生活的內容，探求生命的更高價值，而絕非一紙「文憑」。「文憑」，在此時此地，也許有些部分的效用，但在若干時日後，他的效用，會被歷史沖淡，並且會消失如雲。因此：我們希望家長們、青年們萬勿「患得患失」而應「高瞻遠矚」。歷史上有不少成功成名的人物，是由於愈挫愈奮，百折不撓的精神，而他們中，不少的是考試失敗了的，或者是未曾受過正軌教育的，邱吉爾先生是經常考敗的。

縱將，林肯是自我教育成功的，而蕭伯納卻在學校並沒有學到甚麼……這些理論，這些事實，我們想年青的同學都會了解，因此不再多述，此處我們願再一次的提醒諸位的是：請勿為「未取錄」而悲傷，「海濶縱魚躍，天高任鳥飛」此一考試絕非諸位前途的極限，諸位的前途正如日之初昇，無限高遠。

編輯先生：這是我們的意見，我們請求

貴報的合作，在出榜前後請在相應的版面上披露此函，並將本會所擬附之標語，在莘莘學子的名字夾盆中予以補白，我們相信，這樣提醒青年們一下，是會有良好的效果的。此致

報社

香港撒瑪利亞會敬啟

## 勸慰標語

傷心不可灰心，  
失望並非絕望。

壓傷的蘆葦，  
造物者也不折斷；  
將殘的燈火，  
也不吹滅。

看榜後有苦悶，  
請電三七六六一一。

請勿「患得患失」  
而應「高瞻遠矚」。  
條條大路通羅馬。  
成功絕非一紙文憑。

# 香港撒瑪利亞會

致——參加升中試、中英文中學會考同學及家長書。  
親愛的家長們；同學們：

升中試經已放榜，中英文中學會考結果也將公佈，每年此時，成羣上萬參與考試的同學們焦急憂慮；終年辛苦以血汗供子女求學的家長們耽心期待，此種情感原屬人情之常，自可理解，但正因爲過於重視考試成敗的結果，反而忽略了因成敗所加予子女們精神；健康、思想上的刺激及其反應。這是一個非常嚴重的問題，關乎整個社會，更涉及下一代的幸福及其身心的成長與發展。我們如此說，是因爲一種不良的心理反應，及一種不正常的思想根苗，如果不能及時發覺化解，常易導致非常嚴重惡劣的後果。

榜上有名的學生，固然由於他曾經下過苦功，得來匪易，值得高興鼓舞，但如果他自以爲「得左」父母親也以爲自己的女子「得左」，但究竟，得左了些甚麼？是真才實學呢？還是僥倖在填鴨式的教育下，用身心的健康換來了一些，一過考試即已忘却的機械的廢料呢？如果不考慮這些，一味的沾沾自喜，便會使年青的下一代養成僥倖、自大、墨守成規、「死味書本」的惡劣作風，這種作風一旦養成，便很難根除，即使到大學畢業也只是是一名讀死書的學生，因此實際上是並未「得左」，只是「失左」！

對於榜上無名的學生，並不能說他沒有下過苦功，他之所以名落孫山，實在有許多原因，何況此時此地的考試，多少要碰運氣，一時的失敗，並不能說「孺子不可教也」，更不能對前途悲觀失望。可能，他在考試前緊張過度，休息不好，將本來記得清楚的忘了；可能由於患得患失，驚懼過度，所答非所問，又可能所考非他所「背誦」……如此而已！

沒有一個青年人，不自愛不好勝的，他們一到參加考試的前一年，已經「驚」了！而我們的考試制度，社會的功利習氣，也看實使他們不得不「驚」，他們爲自己的前途計，爲家庭想，更爲自己的榮譽想，可以說沒有一個不努力用功的，但結果，他們都落第了，他們的悲觀失望自是意料中的事，但做父母的，師長的，社會人士們，還能再責備他們，以冷酷的面孔對待他們，不安慰諒解鼓勵他們嗎？當他們被迫失學搵工時，心情已經很痛苦了，那些老板們還應該以那一張帶有僥倖性的證書爲取錄的標準嗎？

請留心這些青年人因考試失敗而存留在心靈上的陰影，他們有口難言，悲憤填胸。氣餒失望、自卑、痛苦地抓著他們的心，如果我們不及時化解，以愛心耐心誘導，則這種情緒、思想、會影響他們的一生，會給社會帶來無窮的不幸！

所以我們提醒：「金榜題名」的同學固然不要沾沾自喜，得意忘形，而應虛心學習，再接再厲。「名落孫山」的同學也不要戚戚自悲，自怨自艾，塞翁失馬安知非福？失敗爲成功之母，雖屬老生常談，但卻爲顛撲不破之真理，努力克服灰心、失望、悲觀自卑的心理，將是你獲得真正成功的法門。

同學們：請記住：撒瑪利亞會願意幫助你克復這些困難問題，請不要一個人悶悶不樂，請不要存無面目見江東父老的想法，挺起胸膛，受挫發奮，面對現實，有大成就的人，沒一個不經過失敗的鍛鍊的。如果你仍然想不開，看不透，請通知我們，我們向你伸出友誼的手，隨時歡迎和你們接觸，我們的地點是九龍老虎岩新區第十三座四十五號地下。電話是三七六六一一。

最後我們願再向全社會呼籲：請可憐這些青年人吧！請再給他們機會！給他們鼓勵！給他們溫暖！

香港撒瑪利亞會啟

# 香港撒瑪利亞會致應考同學書

親愛的同學們、朋友們：

考試的時間又來臨了！成千上萬的青年男女們都將抱着戰戰兢兢的心情，要去通過考試的大關了！

同學們：你們為考試而忙碌，日以繼夜的備課，緊張的氣氛控制你們的心；加重了你們情緒上的緊張；精神上的負擔。這種情形不但對考試無補，反而足以影響記憶；干擾思考，甚至影響你們未來的發展及長成。

據我們所知，在考試前，很多同學都有在夜間溫習功課的習慣，可能是白天太喧鬧了，不能夠集中精神，所以常常「開夜車」到深夜，遇到精神不能支持時，便猛塗藥油或不歇的喝咖啡提神，習慣久了，便會形成失眠或「神經衰弱症」。因此我們要向諸位提醒：健康第一，請養成早睡早起的好習慣，注意自己的身心健康，請勿斤斤計較於一時的得失，因參加考試而損害身心！

另外一些青年朋友們，每每因情緒過度緊張，而造成食慾不振，精神萎靡，以至體重銳減，患上貧血病。他們通常未經醫生指導，便服用某些藥物來「進補」或刺激，這些藥物通常都是一般性的「興奮劑」或「鎮定劑」，服食久了，不但易於上癮，而且極有害身體，因此我們希望各位青年朋友們，不可隨便服食那些藥物，要知道最好的補品，還是正常的飲食和休息！

還有一些青年朋友們曾對我們坦白傾訴：他們每次參加考試時，便不由自主的心跳加速，精神上產生一種恍惚或惘然若失的感覺，漸而手足微顫，雙手出汗不停……。這似乎是已形成嚴重的生理病態，或者是交替反應的心理病態了，他們正迫切的需要醫生或心理專家的診治啊！

上述的情況，我們認為都是由於對求學的目的；對考試的意義，認識不清所致，因此我們熱誠的呼籲：——青少年朋友們：請重新檢討，端正自己求學的態度，認識考試的意義，要知道求學在求取真正的學問，以備將來學以致用，為社會服務，絕非為應付考試而求學，目標是爭取永恒的成功，并非計較短暫的得失！

老師們：請多對同學們講解學習生活的真正義意，鼓勵你的學生，讓他們認識本身有着美麗的遠景。

家長們：請鼓勵你的孩子們去學做一個堂堂正正，對社會人羣有建樹的人，不要讓他們學做一個自私自利，只為考試過關的「讀書蟲」。

親愛的同學們：天氣炎熱起來了，考試很辛苦，因此你需要注意自己的健康，太緊張的情緒，會增加你的疲勞，患得患失的心理，會產生精神上的不安，我們期望你們，但也關心你們，願你們：精神飽滿，心情愉快，坦然輕鬆地應考！

香港撒瑪利亞會敬啟

電話：K三七六六一一



# 勸會考落第學生

## \* 香港撒瑪利亞會演講詞之一 \*

諸位朋友們：

今天，我借這一個機會勸一下會考落第的青年朋友們。當然重點在「會考落第」但對於會考成功者；或其他的社會青年朋友們，也應該說幾句話。因此，我覺得我們的講題應該改變為：「和青年朋友談話」。

從會考放榜後，十多天來，據我們撒瑪利亞會的瞭解，以及我們所接觸的幾十位年青朋友的情形，我覺得以下的問題是應該提出討論的。

一、無面目見江東父老的思想。

二、前途茫茫，走頭無路的眼光。

三、繞樹三匝，無枝可依的徬徨。

四、剪不斷理還亂的哀愁。

五、四面疑無路，人從谷裏來。

六、敗軍之將能否言勇。

一、大多數落第的學生，思想上最大的負擔，是「自卑感」，與「恥辱感」，由於自卑心理的作祟，他們變得軟弱懦怯，不敢為自己申訴辯護、行動畏縮，即使強顏歡笑，也掩飾不住內心的悲哀。由於恥辱感，他們變得非常消沉，不願意和別人接近，不願意和別人交談，在他們的思想上，似乎所有的人都看他們不起，疑神疑鬼，逐漸將自己孤立，日子久了，這兩個結如果不能解開或者在生活沒有新的變化沖淡這種情緒，則他們的精神極易失調，孤僻、憂鬱、易怒、易感傷，逐漸走向兩種不正常的道路，一種是得過且過，放浪形骸，自暴自棄，阿飛型的人物，另一種則是鬱鬱寡歡，自我損傷，接近精神分裂，形同慢性自殺。

對此，我們不能責備他們的思想不對，更不能期望三言兩語，用道理給他講明了；就可以打消他們這種負擔，因為這一種思想有着根深蒂固的社會因素，及其教育背景。另外，我們也可以說：有這一種思想的年青人，百分之百是有為的年青人，雖然他們對所謂「知耻」的認識有所誤解，但不能不說是一種好勝，想好，追求進步良善意圖的想法。問題是：我們如何能導引這種想法，納於正軌，就要靠教師們！家長們！賢明的社會人士們小心地，耐心諄諄善誘了！

我們撒瑪利亞會已經在致應考同學的公開信中說得明白，我們說：親愛的同學們：失敗的並不是你，是不合理的考試制度的本身，恥辱的也並不是你，是容忍這樣制度存在的病態社會！這些話已經被各報所採用，衆多耳熟能詳。因此我在此不再談論，而要用另外一些歷史人物來分析論證所謂無面目的問題。

衆所周知的西楚霸王，當年他之所以能以數千之衆戰勝多他數十倍的強大敵人，並非由於項羽武功的英勇，而是由於他破釜沉舟，不勝無歸的決心，當他被困垓下，烏江自刎的時候，他不聽漁父之勸，意志消沉，以無面目見江東父老爲理由，結束了他的生命，如果項羽當時志不衰，氣不洩，能够忍辱負重，聽從漁父的話，按當時的環境，他在江東仍有可爲，說不定楚漢相爭的歷史，要重寫過了，千餘年後的今日，我們評論歷史人物，在感慨之餘，我們可以說項羽是有勇無謀，而所謂「勇」是匹夫之勇，「無謀」則是毫無認識。

再說韓信，他之所以能成就爲歷史上的人物，在乎他在年青的時候能忍受跨下之辱。

親愛的同學們！回味一下這些歷史上的故事人物，認清楚甚麼是真恥辱、假恥辱。無面目見江東父老的想法，實在要不得！應該將這種思想從根拔起而揚棄。

前途茫茫，走頭無路，的看法：

畢業即是失業，這是句衆所周知的話。考試及格的同學們說：他們是前途茫茫走頭無路，考試落第的更不在話下，當然在今日的香港社會這是事實，社會的確給下一代留的路子太窄，甚至就沒有留下甚麼可行的道路，難怪青年朋友們如此想了！

然而我們要問：甚麼是你真正的前途？怎樣才能發現你的道路？是不是爸爸是千萬富翁，開有幾家銀行，兒子順理成章的可以錦衣玉食，坐汽車、住洋房、娶姨太太、做總經理，就是你的錦綉前途？是不是替你交學費，買機票，送你出洋留學，就是你的康莊大道？是不是打一份皇家工、捧一個金飯碗，卑躬屈節，做一個「Yes Man」，就是你的幸福？——這些都不是！姑不論這樣的安排對你的結果如何。但實際上你卻由有生命的人而轉變爲一具無靈魂的玩具，任人擺佈安排，消失了你的獨立性，創造性，以及你生命的活力，你將由活生生的人變轉爲僵硬的「活屍」。

中國人之所以被稱爲優秀的民族，中國文化之所以被認爲優

秀的文化，在於中國人能苦敢鬪，能忍耐，能適應。上千萬個中國的華僑在海外之所以能生根立足，甚至富甲一方，並非憑了海盜式的搶掠，更不是憑藉着槍和炮，而是憑着上述的精神，他們大多數是被賣的豬仔，從奴隸苦工而開始，然而他們卻憑自己的辛勤努力，走出了他們自己的路，開創了他們自己的前途，魯迅說：「路是人走出來的」，雖然是一句平凡的話，但卻具有深刻的真理。同學們：本來是無路的，但走的多了，自然會走出一條路來，問題在你有沒有勇氣，能不能辛勤，肯不肯吃苦而已！

凡事經過一番辛勤，流過汗甚至流過血，所獲得的成果，即使微小，也彌覺珍貴，意味無窮，反之若不勞而獲坐享其成，即使所獲巨大，亦視同無物，味同嚼蠟。

因此：同學們！真正的前途，不是享受而是創造，你大可以收起你學生哥的架勢，走入任何一種行業，從最低處做起，從小處做起，穩健地用自己的血汗創造自己的前途，俗語云「行行出狀元」那就是說：不論任何行業，你都可以憑自己的努力，打自己的天下，創自己的基業。

繞樹三匝無枝可依——這是曹孟德的詩句他用詩句道出了他當時內心的苦悶，今天爲升學或就業的青年朋友們也有着同樣的苦悶，你們在升學就業的樹前樹後飛繞，考那一間學校呢？選擇那一種職業呢？繞來繞去，徬徨終日，猶豫難決，這的確是一件苦事。讓一個認識不深，初入社會的年青人決定如此大事，確實不易，因此我願意在此，對年青朋友們提供一些象徵性原則的建議，希望能減少同學們的困擾，第一你所選的樹應該是生長力旺盛枝葉繁茂的樹，而它不是生長在妨礙的行人道上，第二，它是一株對公衆有用的樹，第三、不選擇雖然根深蒂固，但卻大限將到，即將死亡的樹。第四、這樹必須易於獲得日光，獲得雨露的滋潤。

總之，擇業與選校，應該從長遠、發展、學習、修養諸觀點來選擇，切忌短視、速成、貪圖小利。

化悲憤爲力量。……………（略）

# 從道德的觀點論墮胎

香港撒瑪利亞會主席杜學魁

——一九六九年十月二十四日演講於香港大學——

諸位先生：

談論「道德」是我最不喜歡的論題，因為它是抽象的；形而上的，同時或多或少使人有點近乎迂腐的感覺，但這並不能說我是一個道德的否定論者，何況，從道德的觀點來論「墮胎」已涉及現實而且涉及到我處理的現實案件。

道德的標準——我個人認為道德是人類生活的模式，是時代的產品，它由簡單而複雜，具體而抽象，這樣發展着演變着。直到現在，我們發現這樣一種事實：就是說，簡單的具體的模式遵守實踐輕易，但複雜的抽象的模式則遵守實踐較難。因此在二十世紀七十年代的今天一些衛道之士，大呼道德淪喪，世風日下，似乎那些舊道德非被他們重整一下不可，其實那些舊道德的標準已離現實生活很遠，一方面他的模式已不足範疇新的生活，另一方面新的一代也雅不欲被牢籠在說道說教的框框裏，於是道德也者也就變成一些特權者的特權，既得利益的大人先生們將道德當為約束控制小民的工具來維護自己既得的利益，而他們自己卻是滿口仁義道德，所行盡都男盜女娼。

宇宙間的事物，本來都在不停地變動中發展中的；道德當然也不能例外。在不同的時代對道德的界說與解釋也就不同，不同階級的人物，對道德觀點及其標準之衡量，當然也就各異。孔老夫子的時代，在男女受授不親的道德標準下，「嫂溺假以手」，應該不應該呢？早已成為爭論，需要老夫子解釋一番；但在今天，我們若再辯論這樣的問題，那真是天大的笑話。「父母在不遠遊」這是所謂「孝道」，封建社會裏，如果父母在，做兒子的遠遊的話那真是大逆不孝，該逆忤孽，這種標準，如果今天仍適用的話，那末諸位畢業，就不可能遠洋深造了。父要子死不可不死，兒子是父親的專利品，在



過去父親操着兒子的生死大權，但在今天呢？如果老豆打了兒子，使兒子受傷，老豆會被控告，會被定罪。原因是：兒子不是屬於老豆的私產了，兒子是屬於社會的了。

對不同道德標準的取決——我已經談過，當道德演變到今天，成為既複雜且抽象的模式時，對道德的解釋與取決的標準，也就因地位與觀點的不同，而見仁見智了。當大人先生們說：你誘人做不道德行為，該罰。小民卻說：我賣你買，公平交易，願者上鉤，有何不道德呢？初來本港的朋友們對本港印象最深的：莫過「請勿隨地吐痰」與「小心扒手」二條使人觸目心驚的標語了。似乎這兩則東西已成爲本港的專利品和口號了，在其他地方我相信也並非沒有扒手，沒人吐痰，只是沒有見到有這樣的標語經常懸示在公眾當眼的地方。這似乎是說明，香港有很多扒手，很多人隨地吐痰，不講公德。但從另外一個角度來說：貼上這樣對香港不名譽的招牌，實在侮辱香港，卻是大大的不道德。

在歷史上，在傳統上，當我們遇兩種或兩種以上不同的道德標準，而難以取決而又不得不取決時，那就要考慮到道德的價值問題了，價值與供求有關，特別對現實的利害需求有關，我們中國人在利害關頭上很講究，「通權達變」一通一變，可能盡失標準，道德的面目全非。魚我所欲也，熊掌亦我所欲也，在二者不可兼得時，究竟是要魚呢？還是要熊掌呢？這就要看那位老先生的喜愛了，如果他吃多了熊掌，自然要魚，如果他吃多了魚，自然要熊掌。（我相信廣東人一定要熊掌，熊掌多的北方佬一定要魚。）

自古所謂「忠孝」不能雙全，忠孝是主要的道德標準，在不能雙全而又必需一全的情形下應怎辦呢？傳統上是全忠不及孝，在我們的社會，當產婦因生產而垂危，嬰兒與母親不能雙全必有一亡時，醫生向例要做詢家人，顧大人呢還是顧嬰兒？傳統上，事實上，其回答都是要顧大人，不顧嬰孩。

論墮胎問題——墮胎是否謀殺？墮胎應否合法化，或有條件的合法化？墮胎應該不應該？

墮胎問題遠在二千三百年前希臘社會就有過爭論，十三世紀時天主教的哲學家倡言，生命自胎兒開始在母腹中活動時有，亞里斯多德說男胎兒四十天後女胎兒九十天後才有生命，羅馬時代說男女胎兒在四十天後有生命，意思是說在胎兒有生命之前墮胎並非謀殺，今天的天主教理論則表示一受孕就有生命，生命是上帝付予的，任何人沒有權利奪去生命，否則便是謀殺。我想：此時我們對歷史遺留下來的這些爭論不必做無結果的爭論，因為到目前爲止，儘管我們時代的科學昌明，但仍然還沒有解開生命的謎！對生命開始的解釋也沒有正確的科學依據。

墮胎是一個嚴重的社會問題，這是事實，我不是一個存在主義者，但談論社會問題仍然離不開已存在的社會事實。因此讓我們回顧一下已存的墮胎情況：據聯合國一九六五年統計，全世界每日平均有八萬五千墮胎案，平均每分鐘有五十九個。西德只有五千八百萬人口，每年出生率約一百萬，但非法墮胎案則有一百萬到三百萬。比利時人口九百五十萬，每年出生率約二十萬，非法墮胎的每年有十萬，羅馬的社會工作人員報告每生三個孩子就有二個墮胎，日本在一九六五年合法墮胎案有八十四萬三千，在美國一州的一某醫生每年經他手施墮胎手術的有七百個，在四十年中經他墮胎的二萬八千案。從上述數字看來：墮胎問題不論非法合法其嚴重程度實在驚人。不論人們怎樣論斷這一問題，說它是謀殺也好，說它是不道德也好，都不能夠減低其程度，更談不到解決了，原因是：社會環境、社會條件，這些客觀的存在製造了墮胎，除非我們能夠改變我們的環境與條件，否則繩之以法，律之以德，都不是釜底抽薪的辦法。在過去歐洲婦人甘冒死刑的危險仍要墮胎，哥倫比亞的婦人因怕受孕拒絕丈夫的求歡，離婚或離散後而自殺者成為該國自殺原因的第三位。

再從墮胎的方式來看：合法的，墮胎經過合法的醫生，在一定的條件下施行手術，在醫學昌明的今日其安全性當然很高，首先醫生與孕婦雙方都有了安全感，卻除了罪惡感，不恐懼信心，這便成了保障安全的要素。但非法墮胎則不同了，黑市醫生，通常在手術醫療既不高明，且又心慌底虛戰戰兢兢情況下，很容易弄出一屍兩命的悲劇。其他如亂食藥物，亂用器械企圖自行墮胎，更是危險之至，據說非洲某些婦女受孕後，用跳躍的方法墮胎，即是由椅子上抬子上往下跳，不斷的跳，企圖將胎兒跳落，那更是慘不忍聞了。

從這裏我們可以得出一個結論：那就是說墮胎當然是不好的，但它是存在的嚴重事實，我們既不能用法律阻嚇它，也不能用道德來範疇它，更不能用鴉片政策而不理它，那末我想用人的邏輯來說：讓墮胎有條件的合法化吧！這樣可以減少死亡，減少問題，這樣也符合客觀社會的需求，比較甚麼道德呀！謀殺呀！的空道理實際一點，也多少道德一點。

上述所謂有條件的使墮胎合法化，條件也者，是用社會的觀點來裁奪的，社會的普遍觀點應該是道德的標準，譬如：社會的人口壓力是否已過飽和點？本社的負荷力如何？社會問題的嚴重性怎樣？這都決定出生率的重要因素，不顧這些客觀的因素，一味講道德說仁義不允許墮胎不控制生育，讓出生率無限生長讓出生的兒童及其父母飢窮交迫，過非人類的生活，那將是最不道德的行為。（完）

# THE DAIRY FARM'S FRUIT DRINKS... BEST IN TOWN !





# 談談林黛之死

林黛之死，街談巷議，惋惜者有之，指責者有之，痛哭出聲者有之，淡然一驚，全無表情者有之，反應雖屬不一，但對港九社會，特別對婦女界，都是一項具有相當影響力的悲慘事實。

林黛入土那天，萬人空巷，爭看影后遺容，而四五十家大小報紙的報導，整篇整幅，圖文並茂，不厭其詳，餘音裊裊，迄今仍是「不了情」冷眼一觀，悲慘氣氛似已沖淡，戲劇氣氛與商業氣氛，都在提高。死者已矣，觀眾似乎仍不讓死者安息，仍在吹捧死者為「未來的不了情」做主角。

於此，我們不得不考慮到本港社會心理的趨向，羣衆性的衝動，與直觀性的模倣。在紅透半邊天的紅星的自殺榜樣下，將發生何其嚴重的影響。

一位天真的少女說林黛雖死猶榮，「梗係抵喇！」言下之意，不勝羨慕之至！

一位少婦嘆息着說，講名，佢係四屆影后，講利，佢有左三百幾萬，講家庭，佢有個潤少老公，寶貝兒子，咁樣都要自殺，我哋重有乜嘢好講？

聽聽看！我們真是不寒而慄。當然我們不是說講這些話的人，一定會自殺，倣仿這種愚蠢的行徑，但我們卻要指出，這種想法，對人命頗為脆弱的香港社會，實在是在是一服毒劑。

自殺的種子，在心理上已經種下了，

只待條件的成熟！林黛之死，是死於此，其他類似的自殺案件，又何嘗不然？

就報章所載，及其親屬的談話，我們必要分析的指出，林黛幼小時，有過一段艱苦的歲月，父母的仳離，可能在她幼小的心靈上有過「欲語無言」的陰影，加上生活的鞭策與激奮圖強的情緒，憑藉着天生的麗質，她勇敢的挺身向電影界「搏鬥」。由她成名後事親至孝一點而言，我們可以證明，她是多末願意彌補這一點「欲語無言」的缺憾，而企圖消散心靈上的陰影。

對一個美麗的少女來講，投身電影界確實是一種美麗的憧憬，而也確實是一種可怕的惡夢。林黛經歷過這種「惡夢」，也幾乎喪身在夢魘中。所幸在第一次自殺未死之後，她仍然能够挺身而起，再接再厲，不能不稱是難能可貴。

「翠翠」一片，林黛成名了，這用生命搏出來的「名」，增添了林黛的自信，也逐漸形成了她倔強的性格，隨着四次影后寶座的獲得，林黛紅透了半邊天，而倔強的性格，也漸漸地趨向於任性。我們當然可以理解，一個久經積壓的心靈，久經苦難的人一旦成功，是需要發洩的，不幸的是，她潛意識中的發洩，都由她自信而倔強的性格，任性的施展出來。而首當其衝的便是她的丈夫與工人了。她要求別人的想法和她自己一樣，當然最主要的是要

求她丈夫的想法應當和她一樣，問題就出在這裏，她忽略了一件事實，那就是說，因時間、空間、情緒、認識、利害等等的不同，因而對問題也很難有同一的觀點。父子如此，夫婦也如此，何遑其他？據我們研究，家庭悲劇的發生有百分之七十的原因如此，只要求別人「同」己，不尊重別人「異」己。

在東方的家庭傳統，應該是夫名重於妻名，夫業重於妻業，夫位高於妻位。對於這一傳統的正確與否，是另一問題，不在此文論例之內，但若反於此道，則可能在男女雙方的心理上產生不正常的反應，而這種心理，又非常難以解釋，不易啓口，積壓經久，情緒複雜，變化多端，開始彼此挑剔，互不遷就，爭吵成風，以至鬧到家庭不和，發生悲劇。我們對林黛丈夫龍先生的「功業」尙屬無知，因此所論是否中肯，尙待商榷，但因有些家庭悲劇，實源於此，故不得不提。

林黛事業上是成功了，這是一般的評論，也是林黛最親近的人的評論，可能在林黛的心中也如此想。此處我們不能說林黛因此而驕傲。但最低限度她的家人卻由此而「寵」，而「嬌縱」。母親含辛茹苦守了多少年，守到了獲得四個影后的女兒，能不寵，能不縱？丈夫面對着如花似玉萬人愛慕的嬌妻，能不遷，能不就？這些都是情之當然，無可厚非。但是有一件可能是忽略了，就是林黛的事業究竟是否成功了？是怎樣的一種成功？而這種成功是否是林黛事業的極限？我相信如果有人

舞業界的姊妹們：

由於許多的舞女自殺，引起了我們的焦慮與關懷，因為我們熱誠地呼籲各姊妹們合作，共同來防止自殺。

我很同情姊妹們的處境，尊重你們謀生的職業。不幸悲劇的產生，任何階層都有，並非舞女獨然。只是處今日的香港，比較上姊妹們是站在了悲劇的邊緣，強顏歡笑，受欺，受騙，受凌辱……一旦想不開了。一旦心房破碎了，較軟弱的姊妹便易走上自我毀滅的道路。這實在是社會的不幸，大眾的不幸。冤死狐尚悲，何況我們是人？因此我們請求姊妹們能夠互愛互助，互相勸解，把痛苦吐出來，把困難用羣力克服；特別對一些新入行的姊妹們，愛護他們，告誡她們，安慰她們，以防一失足成千古恨！

對於主持舞業的朋友們，我們並不厚非你們的業務，只希望你们在營業之餘，能夠關心一下這些生活在痛苦中的姊妹們的命運與安全。

我們曾經決議過——到舞廳巡迴講解一些愛護生命的道理，但這似乎是一件困難而氣氛不大調和的工作。不過我們並未放棄，如果主持舞業的朋友們，覺得有必要，能夠給我們機會，我們也很願意樂為。

最後，我們再請求：

舞業界的姊妹們！朋友們！和我們合作，把我們所印行的警語，以及這封信張貼在休息的地方，如果姊妹們有任何想不開的困難和迷惘，請來告訴我們，我們盡力替你解決。如果你們發現任何姊妹鬱鬱寡歡，神色沮喪，請不要離開她，送她到我們這裏來，或將她的住址通知我們，我們會派專人往訪。

我們是：——

**香港撒瑪利亞防止自殺會**

九龍老虎岩十三座地下四十五號

生命線電話：三七六六一

特別是「愛護」林黛的親人們，能够認真地考慮過這一問題，經常的鼓勵，勸勉她，使她有新的認識，新的想法，我敢肯定的說，林黛不僅不會自殺，而且憑着她的倔強，苦悶的性格，她會有更大更多的成就的。

林黛是死了，她聰明一世，糊塗一時，仍然沒有脫離開舊時代女性，一哭、二鬧、三上吊的愚蠢巢臼，「死給你看看」——嚇嚇丈夫」的方法並不能改變別人的面貌，只是苦了自己，毀滅了自己，給別人看些甚麼？又嚇別人些甚麼？只不過是一堆黃土，幾根衰草而已。日子久了，林黛的名字，在人們的記憶中也會漸漸的消失了。

因林黛而感懷身世的姊妹們，生活不

在乎位高，名大，錢多，窮人家有窮人家的樂趣，有錢佬有他自己的煩惱，家庭相處和為貴，夫妻貴在敬如賓，正視生活，享受生活的真正價值為樂趣，將勝過一切的浮名浮利。生活優裕，飛黃騰達的林黛活不下去，而粗茶淡飯，生活不易的人，能活下去，這些人，將遠遠地勝於林黛。

「嬌縱慣了的」林黛已經死了，她是自殺的，似乎是已無疑問，但宗教界的領袖，為了一塊墓地，經會議決，卻偏偏說是死於「意外」，這不能不使人感到有點「意外」了。難道死後的林黛仍然需要「寵」，需要「縱」嗎？「自殺」是一種社會的病態，應該撲滅，我們反對，對死者或自殺未死者予以懲處，這原是憫其行而憐其愚，但絕非認真其「可」，尤不可掩

其「非」！

林黛死了！是死於第四次的自殺，因此有些朋友們在傷嘆之餘責問我們撒瑪利亞會做了些甚麼？我們的答覆是，我們仍然在做着「救人一命」的工作，可能因為我們的力量不够，不能從死神手中把許多蓄意自殺者的生命挽回來，林黛是其中之一。但我們仍在盡我們的力量，能救一命，便救一命。如果林黛的家人，在他爭吵後警惕於林黛以往曾自殺過的事實，而能及時的將這種情形通知我們，我敢肯定的說，我們是能够防止林黛的自殺的。

死者已矣，來者可諫！經過一次的教訓，我們希望社會人士能够警惕大家，羣策羣力，重視生命，共同來撲滅香港自殺的頹風。

撒瑪利亞會的志願工作者爲了救一條性命，無遠弗屆。

## 陌路之愛

住

在大城市裏，有時會覺得處處碰壁，內心寂寞。許多人都有這種感覺。生活上的問題，如果嚴重到受不了地步，便走投無路。但是，過去八年來，香港有一位從事教育工作的中年人，卻找到了祛除絕望心理的方法。這種心理，不但是大陸難民和生活困苦的人有，就是許多生活富裕的人也有。杜學魁現在是慕光學校的校長，他在一九五〇年由內蒙老家逃到香港，自己也是難民。如今他和一羣志願參加工作的人，專以幫助別人爲職志。到現在爲止，已經有一千四百多人在絕望中得到了他們的幫助，重新鼓起了希望。

這些志願工作者的組織就是香港撒瑪利亞會。他們的辦事處設於九龍老虎岩新區十三座地下四十五號，電話三七六六一，大家稱它「生命線」。二十四小時都有人聽電話。

有一天，紅磡灣暮色蒼茫，年方廿一歲的漢偉在他家附近沿着海邊走，心裏很難過。他是獨子，父母已經離婚，六歲起便失了母愛，可是他始終愛母親。兩天前，他因爲去看望早已改嫁的母親，竟被

父親痛罵了一頓。他凝望海水，心裏在想：「我跳下去之前，要先寫一封訣別信給媽。」

他熱淚盈眶地趕回家去。在抽屜裏亂翻找紙，忽然見到一小塊報紙，那還是幾年前他初次與父親大吵之後剪下來的，爲甚麼吵的現在不記得了。報上說：「如有自殺的危險或感覺絕望，請即打電話給三七六六一生命線。」



漢偉猶豫不決，心裏求生的意念突然轉盛，於是撥了那個電話號碼，接電話的人說：「這裏是九龍三七六六一生命線。我能幫你忙嗎？」

那聲音聽起來既和善，又富有同情。不過漢偉一向沉默寡言，覺得難以把心事傾吐給這位只聞其聲，不見其人的朋友。他終於結結巴巴地說：「你們是撒瑪利亞會嗎？我：呃：我：」

「是的，我們是撒瑪利亞會，」對方說：「也許你有問題，不知道怎麼說，從那兒說起好，你能過來談談嗎？或者我們在那一個地方見面？」

他們商量好在紅磡海邊某一個地方見面。接電話的志願工作者雇了汽車趕去。漢偉當時很遲遲，垂頭喪氣，而且見面之後仍舊像在電話那樣不肯開口，不過他願意和來人一同到撒瑪利亞會辦事處去。

「這裏沒有別人，」志願工作者和他回到辦事處，把門關上，坐下來對他說，「把你的苦惱講給我聽，我一定盡我的能力幫助你解決問題。」

漢偉後來慢慢傾訴他的苦惱。志願工作者叫了一頓豐盛的晚飯來——漢偉已經有兩天沒有吃東西，現在他吃了。他聽着志願工作者對他講話，苦惱漸漸消失。幾個星期之後，他開始在他父親的小製衣廠裏工作，現在正以他自己掙的錢在讀職業夜校。



## 轉載自——讀者文摘——（一九六八年七月版）

這位救星是撒瑪利亞會的一百九十七名志願工作者之一。他們當中，有社會福利工作者、醫生、律師、教士、心理治療專家、會計師和教師等等，隨時都可以幫助遇到困難的人。有些志願工作者和會長杜學魁一樣，也是從大陸來的難民，初來香港時也嘗過懷疑和失去勇氣的滋味，所以一個人絕望的時候，多需聽到友善的聲音，遇到肯耐心傾聽的耳朵，和坦誠的心，我以為再沒有比他們這些過來人更清楚的了。

過去兩年香港撒瑪利亞會幫助的二百五十七個有困難的人當中，有的是家庭主婦，有的是舞女，也有工人、商人、學生、農夫、小販、白領階級。他們對人生絕望的原因不一，但差不多都是可能要自殺的——也有幾個人，只是因為不相識的人居然同情、安慰他們，所以去找撒瑪利亞會。其中十九個人夫妻不和，後來都言歸於好；七十四個人求學有問題，經他們勉勵，結果都勤奮向學；一百十三人無論他們的苦惱是失戀，是輸了一大筆錢，或是其他諸如此類的「不幸」，經過志願者抱着同情心加以分析之後，都能接受勸慰，改

變人生觀。他們替十八個人找工作，幫助五個人得到治療，另有二十一個人交給了社會福利機構，七個人由志願工作者自己掏腰包，予以接濟。

香港撒瑪利亞會現是國際撒瑪利亞會（International Samaritans）的分會。這個組織是一九五三年華樂（Edward Chad Varah）牧師在倫敦辦的。這位五十多歲，高高瘦瘦的牧師前年曾到香港視察會務，分會的人得到莫大的鼓勵。



他是英國聖公會牧師。年輕的時候做副主祭，初次主持殯葬儀式，事後想到死者的不幸，心裏極其難過。原來死者是個十四歲的女孩子，經期開始誤以為染了性病，很害怕，就此自殺身死。華樂說：「要是她能和明白她問題的人談一談，這條性命就可以保住了。」

他在牛津攻讀心理學與哲學，也有過懷疑和絕望的時候，本來是無神論者，好不容易才做到牧師。他主持那次殯葬儀式後，二十年內曾先後在精神病院、監獄和貧民窟裏工作過。他在這些地方見到的人往往毫無惻隱之心，見到需要幫助的人便退避三舍。他聽說倫敦八小時就有一個人尋短見，於是矢志要防止自殺。他管理一座教堂，稱之為「絕望」堂區，自己的使命是甚麼，已經非常明顯了。

華樂牧師把一個人自殺的基本原因加以分析，認為是缺乏真正的信念或人生觀，性的失調和精神不平衡所致。「可是更為普遍的原因，」他說：「是寂寞，也就是使人最難受的痛苦。」

如今這個救人的組織已經普及於全世界了。華樂牧師說：「我在一九五三年十一月二日請想自殺的人打電話給我的堂區，那時並沒有打算組織甚麼團體，更沒有想到在全世界推行像今天這樣的運動。」這個會不但在英國有八十個分會，全球許多地方也都有分會。

有一個人從哥本 根打電話問他：「我怎樣可以叫我的女朋友不要自殺？我的錢只够打三分鐘電話。」華樂牧師說，「用不着你說三分鐘。我只有三個字奉告：跟住她。」

撒瑪利亞會會員的目的不僅在於「使人活下去，而且還要幫助人高高興興地活下去。」香港年輕人的自殺率最高。一個志願工作者奉派到一個做散工的木匠家裏去，那家十九歲的長女剛從海裏被人救起不久。他到了那裏之後，發現木匠夫婦正在痛罵那個女孩子，怪她不該幹出跳海的傻事。於是他便請父母讓開，由他單獨和少女講話。她說，多年來她母親一直在街上做小販，靠賺來的那一點點錢餬口，可是絕不准她出去找工作。那位志願工作者便幫助這位少女，從一家塑膠花廠裏拿些論件計酬的膠塑花回家去做。他後來看過那女孩子兩次，每次都見她在工作，心裏也不再有任何埋怨了。

杜學魁和他的志願工作者爲了拯救一條性命，無遠弗屆。每年八月，香港中學會考成績發榜前夕，撒瑪利亞會特別利用報紙和廣播，宣傳他們的工作，並請學生需要幫助時打電話給他們。

有一位落第的女學生甚麼話也不肯講。幾個星期之後，她母親在絕望之餘，打電話給撒瑪利亞會。那家人雖然住在香港島上一個偏僻的地方，可是當天下午就有

一名志願工作者登門造訪。他想盡辦法和那個女孩子講話，她就是不開口。他並不氣餒，第二天再去，仍然碰壁。第三天他又去了，到的時候，發現她在在收聽足球賽廣播。他一聲不響在她身旁坐下。廣播完了，他便講起一個球員，女孩子竟然回答了。他就逐步誘她談話。在他告辭以前，女孩子已經滔滔不絕，越過了她危機的最高峯。

志願工作者發現，有許多人之所以感覺絕望，是因為心頭藏着一樁自覺「罪無可恕的秘密」，而這個秘密就好像定時炸彈似的，到了一定的時候便會爆發。有這種心病的人，通常都把它看得過份嚴重，比實際情形嚴重許多倍。桂英是位賢慧的家庭主婦，丈夫做包辦筵席的生意，有時候她也駕車送貨。某天晚上，丈夫出去辦酒席，她和主顧的男工去看電影，在電影院裏曾任此人輕薄，後來她覺得自己犯了大罪，竟然沒有心情服侍丈夫。丈夫憤怒之下離家出走，五個月都沒有回去。

在這五個月裏，桂英三次想自殺，可是每次正要下手，就想起她那五個嗷嗷待哺的孩子，懸崖勒馬，自制住了。後來實在無可奈何了，便打電話給撒瑪利亞會。

和桂英見面的志願工作者是心理治療專家郭尙文。他向她細細解釋，她雖然一度行爲不檢，但是仍能保持清白，並沒有幹出甚麼真正不好的事。一個月後，她告

訴這位專家，她已經和丈夫破鏡重圓了。杜學魁說：「香港的自殺率逐步上升，一九六三年平均每天爲一點四五人，一九六六年則爲二點一人。香港撒瑪利亞會今後將加倍努力。希望有很多好心腸的人加入我們的會，或是資助我們，幫着救人的性命，我們歡迎之至。」

如今在亞洲，除了香港以外，日本和印度也有國際撒瑪利亞分會。其他大城市也漸漸聽到關於這個組織的事情了，這大部份要歸功於香港分會的成績。所有分會利用電話，把溫暖傳達給別人，從不令人失望。我們希望不久便有許多亞洲的語言在問：「我能幫你忙嗎？」

——伍乾滋——

當你情緒低落，甚至有自殺企圖時，

請撥電話：**K-376611**

——家長們尤應注視失意的兒女

■ 本畫報記者：子慧

你煩惱？你愁苦？你的情緒低落？你想自殺了此殘生？朋友，別忙！請你冷靜一下，拿起電話聽筒，撥個電話K-376611，那邊聽電話的人會為你解決許多事情。

電話K-376611屬於香港撒瑪利亞會所有，會址在九龍老虎岩新區第十三座四十五號地下。每年此時，升中試經已放榜，中英文中學會考結果也已公佈，「金榜題名」的同學固是沾沾自喜，「名落孫山」的同學就不免戚戚自悲了，對於一個失敗者，其灰心、

失望、悲觀、自卑的心理，我們是可以理解得到的。這種因為考試不及格，或是為了家庭糾紛、貧病、負債、失戀、神經失常、賭敗、吸毒、失業而導致自殺者時有所聞，基於此，本畫報記者奉編輯之命，特往訪撒瑪利亞會主席杜學魁。



杜學魁主席接聽求助者電話。

「本會原是防止自殺會，但我們不願意用這刺激性的名稱。」杜學魁主席首先向記者解釋。「貴會的宗旨是……」  
「本會的宗旨有三：一、救命；二、救危；三、解厄。」  
「請杜主席談談貴會的組織及工作情形。」  
「本會會員共二五七人，全部自願服務，其中約三分之一為女性。一九六〇年開始工作，至去年為止，救助了九七六宗事件。」

「那麼貴會的基金呢？有否向有關當局申請？」  
「我們雖向當局註冊，但沒有申請基金。我們的基金靠會員每年繳交會費十元。」  
「怎樣替別人服務？有何輔助救濟？」

「如果有人因情緒低落，甚至有自殺企圖時，只要撥電話或親自到來向我們求助，我們當會盡一切力量為他們解決困難。首先，我們會為求助者勸導、分析，也會為他作主，並予以精神分析，有需要時將會轉為介紹到其他機構。」  
「所謂其他機構是指哪一些？」

「諸如慈善機構、福利機構、勞工處等，請求予以醫藥或經濟幫助。」  
「現正值學校放榜之後，請問今年學生自殺為數幾何？」

「本會成立以來，曾經勸導挽回性命者約一千人，其中只有兩人經勸導不成，結果自殺輕生。今年則有四十人被挽回，其中廿餘人是意圖自殺的學生。」  
「其他者請舉例說明。」

「其中有因感社會冷酷，人與人之間關係太脆弱，又不關心別人而演成自殺案；有憑色相僥倖做明星，當沒價值時，又學壞者；更有因家長不准交男友而輕生的少女，實在不一而足。」  
「這些自殺的人有向貴會投訴求助嗎？」

「當然沒有。其實，我們是會守秘的，對他們絕對無不良影響。」  
據悉，近日有一位十七歲少女，被姦成孕，非常沮喪，並決定自殺以求解決，因她不欲有一個她不想要的孩子，亦不欲身負污名而生存下去，除非撒瑪利亞會能予以幫

自願服務會員正在工作中。



撒瑪利亞會經調查屬實後，請求醫務處能安排予該少女合法墮胎。但政府醫院當局覆函謂該少女曾受兩位精神科醫生的估評，認為從精神上無須墮胎。此事，杜學魁主席曾公開抨擊醫務處之有意忽視其請求，有兩位市政局議員亦希望墮胎法能全部修訂，以英國為榜樣，使墮胎合法化，以免迫使婦女投向非法墮胎。  
此事件至截稿時止仍未有解決。杜學魁於稍後時又稱：一名美國主婦寫信給他，說他們夫婦希望明年接這名孤女及嬰孩前往美國。現該少女已被轉送社會福利署所辦理的收容所。  
據了解，香港墮胎法是於一九一一年通過的。一位名流表示，墮胎法已「過時」與「不人道」，香港係世界上維持五十年前訂立之墮胎法之少數國家之一。





# 想一想

好撒瑪利亞



想一想！  
朋友！生命是寶貴的，你有任何困難，請告訴我們，我們設法替你解決，替你守秘。  
請你不要厭煩這世界，這世界仍然有希望，有同情，有溫暖。  
如果你覺得人們對你不住，那麼你應該對得住自己。

如果你覺得你對不住別人，那麼留下你的生命，你將有甚多時間，贖回你的罪愆！  
一切得不到的東西，一切失去的東西，都可以有辦法得回，只有失去

朋友！生命是寶貴的，你有任何困難，請告訴我們，我們設法替你解決，替你守秘。

請不要厭煩這世界，這世界仍然有希望，有同情，有溫暖！

如果你覺得人們對你不住，那麼你應該對得住自己。

如果你覺得你對不住別人，那麼留下你的生命，你將有甚多時間，贖回你的罪愆！

一切得不到的東西，一切失去的東西，都可以得回，只有失去了生命，再也得不回來。

朋友！請再想一想，留得青山在，不怕沒柴燒！



香港撒瑪利亞會誌

地址：九龍老虎岩13座45號

電話：三三六六六一

# 香港撒瑪利亞會

——一九六五年度救人一命

榮譽紀念獎章獎狀頒贈典禮——

## 暨 各善士救人事蹟介紹

### 一、陳嘉榮善士

陳嘉榮君爲一二二五號消防員，於一九六五年十二月十三日接獲有人跳樓之消息後，迅即趕赴現場。見一婦人危立十一樓窗外之鐵架上，形勢異常險惡。該婦人並聲言若受干擾立即跳下。陳君親狀救人心切，即由十二樓穿窗攀繩冒險而下，並突施繩套將該婦套住，卒將其由險死中救回。陳君勇雙全深值敬佩。特發榮譽紀念章及獎狀以資表揚。

### 二、朱伯奇善士

朱伯奇博士於一九六五年三月，悉知一女士因交友不慎鑄成大錯，飽受虐待，欲尋短見，博士即予多方勸解，並予救助，使該女士回頭達岸。博士仁風殊深敬佩。特頒榮譽紀念章及獎狀以資紀念。

### 三、張祥善士

張祥君於一九六五年四月在公寓內，因及時報警，使一服毒自殺者獲救，張君關心他人安危，殊堪敬佩。特頒發榮譽紀念章及獎狀。以資表揚。

四、江 銘善士

五、黃 興善士

六、潘 發善士

江銘君於一九五五年四月二日上午十一時，見一孀婦人在北角渣華街海旁跳海。當即大呼救命，並與黃興君一同躍入海中施救。惟水流急湍，該婦人已被沖離頗遠，正苦不能及時救援，幸另一途人潘發君見狀，亦奪勇躍入海中，三人合力將該母子二命救出天生，江黃潘三君義舉仁風，殊深敬佩。特各頒榮譽紀念章及獎狀以紀其事。

七、陳達邦善士

八、陳 芬善士

陳達邦君於一九六五年八月廿六日清晨五時許，在民耀小輪當值，突聞海面有呼救聲，見離碼頭二十碼左右有婦人及一兒童浮沉苦海，危在俄頃。陳君當即請陳芬君協助。二人不顧寒冷，奪身下海，始將該母子救出天生，事後曾接無名氏贈款數百元，陳君以救人本屬義舉，悉將該款轉送慈善機構，爲此本會特各頒贈榮譽紀念章及獎狀以資表揚。

九、黃輝善士

黃輝君於一九六五年八月卅一日夜間，發覺公寓內一零五號房住客可能服毒，因黃君警惕及時報警，並通知救護車，結果服毒者被救。爲此本會特頒發紀念章及獎狀。以資表揚。

十、華善士

吳華君於一九六五年九月於公寓內，因及時通知救傷車，而

使一服毒自殺者護救，吳君關心他人安危，殊堪敬佩。特發榮譽紀念章及獎狀以資表揚。

### 十一、黃紹松善士

黃紹松君，於一九六五年九月某日，在航安渡海小輪當值，該船駛經鯉魚門海口時，黃君突見一婦人投海自殺，當時水流急湍，黃君幾經艱危始將該婦人救起。

又一九六六年二月十二日，黃君航行至魔鬼山海面附近，見有一男子投海，黃君亦將其救起，黃君經常救人，不計危險艱難，仁風義舉，堪為楷模，特頒榮譽紀念章及獎狀，以資表揚。

### 十二、黃濟明善士

黃濟明君於一九六五年十一月，發覺友人賭敗及失戀，突萌死念，便以愛心開導，並邀該友人留宿其家，小心看顧，多方勸解，直至企圖自殺者回心轉意，並獲得工作為止，黃君愛友如己，精神可佩，特發紀念章及獎狀以資紀念。

### 十三、林海善士

林海君於一九六六年一月十六日，午夜途經北角渡海輪碼頭時，突聞呼救聲立即循聲，馳往見一婦人已跨越欄干，勢欲投海，另一婦人緊執其臂，但力有不勝，林君迅即援手，幾經努力始將該婦人救離險地，並護送其回家，林君仁風義舉，深值敬佩，特頒榮譽紀念章及獎狀，以資表揚。

### 十四、馬伙勝善士

馬伙勝君於一九六六年二月十二日，下午四時十二分，在香港油蔴地小輪公司民毅號輪船當值，見有人投海自殺，馬君立即

奪不顧身躍入海中，經多方努力始將自殺者救至船上，並送院救治，此種仁風義舉，深值敬佩，特頒榮譽紀念章及獎狀，以資紀念。

### 十五、梁錦文善士

梁錦文君於一九六六年二月廿一日下午四時，在民忠號小輪工作時，見一婦人挾一嬰孩投海，梁君立即奪不顧身躍下海中，為照顧嬰兒安全，在海中幾經艱難，剛將該婦執着托轉背向海面時，突見另一小童已先行被該婦拋落，亦浮沉海中，危在俄頃，梁君當即大呼救命，適船上一位乘客見義勇為，躍入海中，並得其他船員協力，始將該母子三人由海中救出天生，事後梁君表示隨身財物因入海而喪失，惟能救活三命是為生平最大之快事，梁君仁風義舉，寔屬罕見，特頒榮譽紀念章及獎狀，以資表揚。

## 香港撒瑪利亞會

——一九六六年度救人一命

榮譽獎章及獎狀頒贈典禮——

### 各善士救人事蹟介紹

#### 一、王耀君善士

王君，年五十歲，於一九六六年十一月九日晚，發覺公寓內一女客過時未進食，遂起疑查問，乃發現該女已服毒自殺，由於及時報警將之送院救治，女客得慶生還。王君不僅機警過人，抑且關心他人，殊堪欽佩，特頒榮譽紀念章及獎狀，以資表揚。



## 二、譚友君善士

譚友君，四十六歲，於一九六六年八月廿三日，見公寓內一女客過午未起，心有所疑，乃提前入房換茶工作，乃發現該女客已服毒自殺，立即報警送院救治，因及時施救，結果挽回一命，譚君工作認真，關心他人，殊堪敬佩，特頒發榮譽紀念章及獎狀，以資表揚。

## 三、余聰三善士

余聰三君，四十九歲，於一九六六年八月廿日晚，在公寓內聞男女客在房中爭吵，經勸告後，即久而不聞動靜，乃起疑查察，發現其雙雙仰藥殉情，由於余君個人機敏及時報警送院，結果皆獲救生還，余君關心他人安危，殊堪欽佩，特頒發榮譽紀念章及獎狀，以資表揚。

## 四、徐滔善士

徐滔君於一九六六年三月廿九日，由於機警及關心他人安危，及時察覺住客服毒自殺而救回一命，特發榮譽紀念章及獎狀，以資表揚。

## 五、鍾其昌善士

鍾其昌君於一九六六年九月十一日，由於關心他人安危，機警仁厚，結果在公寓內搶救得陳姓自殺住客一命。為此，特頒榮譽紀念章及獎狀，以資表揚。

## 六、梁羣善士

梁羣女士於一九六六年九月廿五日在公寓內發覺張姓女住客服毒自殺，及時入房搶救，並送院救治，結果該客得慶生還，梁

女士義勇可嘉，深值欽佩，特頒發榮譽紀念章及獎狀，以資表揚。

## 七、陳福善士

陳福君於一九六六年九月九日在酒店內察覺508號房女客服毒自殺，由於搶救送院及時，結果該婦幸慶生還，陳君關心他人安危，殊堪欽佩，特頒發榮譽章及獎狀，以資表揚。

## 八、陳坤善士

陳坤君於一九六六年二十七夜在公寓內，由於工作認真，察覺余姓房客服毒自殺，能及時送院救治，該住客幸獲救生還，陳君關心他人安危，深值敬佩，特頒發榮譽紀念章及獎狀，以資表揚。

## 九、馮錦善士

馮錦君於一九六六年七月廿四夜在公寓內，由於警覺性高，察知李姓孕婦住客服毒自殺，及時報警送院救治，結果該客獲救生還，特頒發榮譽紀念章及獎狀，以資表揚。

## 十、周錫善士

周錫君於一九六六年五月廿五夜在公園內察覺有王姓婦人服毒呻吟，即將之送院急救，幸獲重生，周君義勇可嘉，特頒發榮譽紀念章及獎狀，以資表揚。

## 十一、侯雪華善士

侯雪華女士於一九六六年元月廿日在公寓內察覺麥姓住客服毒輕生，及時破門搶救，并報警求援，結果該客得慶生還，侯女士智勇過人，至深敬佩，特頒發榮譽紀念章及獎狀，以資表揚。

## 十二、叢禮滋善士

叢禮滋君於一九六六年六月十六晚，在海旁睹一壯漢蹈海輕生，乃奮不顧身下水拯救，幾經困難，始救其平安登岸，叢君不僅捨己爲人且智勇雙全，至堪欽佩，特頒發榮譽紀念章及獎狀，以資表揚。

## 十三、梁國強善士

梁國強君於一九六六年十一月七日，曾在驚濤駭浪中獨力拯救一位投海輕生少年，梁君義勇救人，深值欽佩，特頒發榮譽紀念章及獎狀，以資表揚。

## 十四、黃錦泉善士

黃錦泉君於一九六六年七月二日深夜在渡海小輪上，見一三等乘客蹈海自殺，立即跳下海中拯救，幾經艱辛始將其救回，黃君奮勇救人，義風可嘉，特頒發榮譽紀念章及獎狀，以資表揚。

## 十五、劉紹和善士

## 十六、梁金業善士

劉紹和君和梁金業君於一九六六年六月三日深夜，在小輪上見一乘客蹈海自殺，兩人一齊躍入海中，合力拯救，結果將其救回，劉，梁兩君捨己救人，殊深敬佩，特各頒發榮譽紀念章及獎狀，以資表揚。

## 十七、何 有善士

## 十八、黎志華善士

何有君與黎志華君於一九六六年八月十日晚，在小輪上見有

人浮沉於怒海中，兩人即奮不顧身入海拯救，由於當時波濤洶湧，幾經艱難才合二人之力將其救回，何，黎二君義勇救人，可敬可佩，特各頒發榮譽紀念章及獎狀，以資表揚。

## 十九、馮勝仔善士

## 二十、周 發善士

馮勝仔君及周發君於一九六六年七月十七日，深夜在小輪上見一女客蹈海輕生，二人即下海搜索，果能將其救回，馮，周二君義勇救人，至堪欽佩，特各頒發榮譽紀念章及獎狀，以資表揚。

## 二一、梁錦文善士

梁錦文君於一九六六年五月廿七晚在小輪上見有一女乘客蹈海，即躍身入海拯救，幾經艱辛始將其救回。梁君義勇救人殊堪欽佩，特頒發榮譽紀念章及獎狀，以資表揚。

## 二二、梁木善士

梁木君於一九六六年五月十三日在民和號小輪航行中，獨力跳下海中拯救一投水輕生之李姓婦人，梁君之見義勇爲精神，殊堪欽佩，特頒發榮譽紀念章及獎狀，以資表揚。

## 二三、陳木根善士

## 二四、梁樹輝善士

陳木根君及梁樹輝君於一九六六年十月十七日深夜在怒海中，兩人合力拯救一跳海自殺之男子。陳，梁二君捨身救人之義勇行爲，殊深敬佩，特各頒發榮譽紀念章及獎狀，以資表揚。

## 二五、張明菊善士

張明菊女士於一九六六年二月九月在公寓內突然嗅得異味，即行查察，發覺一房客服毒自殺及時報警送院，乃救回一命，張女士機警救人，至堪欽佩，特頒榮譽紀念章及獎狀，以資表揚。

## 二六、郭德明善士

郭德明君於一九六六年元月二日，深夜在民泰號小輪上見一青年乘客投水自盡，立即奮身躍入海中將其救回，郭君之見義勇為精神，殊堪敬佩，特頒榮譽紀念章及獎狀，以資表揚。

## 二七、樊醒龍善士

## 二八、黃章善士

樊醒龍君與黃章君於一九六六年元月一日晚在民定號小輪工作中，突聞有人跳海自殺，乃一同跳下海中，合力將其救回，樊，黃二君奮勇救人，殊堪欽佩，特各頒榮譽紀念章及獎狀，以資表揚。

## 二九、陳炳滿善士

陳炳滿君於一九六六年十月廿九日，在民邦號小輪航行中，奮身入海將一位投海自殺之乘客救回，陳君此種義勇救人行爲，至堪敬佩，特頒榮譽紀念章及獎狀，以資表揚。

## 三十、蘇志萍善士

蘇志萍女士於一九六六年八月十七日，在酒店內發覺一對男女住客雙雙擁抱服毒殉情，即破門施救，並召警送院，卒救回兩命，蘇女士機警救人，至爲敬佩，特頒榮譽紀念章及獎狀，以資表揚。

# 香港撒瑪利亞會

## ——一九六九年度救人一命榮譽獎章及獎狀頒贈典禮——

近兩年來，本港自殺之不良頹風，愈見嚴重，如何遏止與消弭，實爲當前社會最迫要之問題，本會爲挽救此一社會頹風，發揚勇於救人之尚義美德，特舉行本年度「救人一命」頒獎大會，對過去一年內曾經救人一命之善士除頒發「救人一命」金章外并頒發獎狀，用資褒勉，茲謹將各善士芳名及救人事蹟簡述於后：

### 一、黃義根善士

黃君，年三十歲，爲民泰號渡海小輪水手，於一九六六年一月十六日下午四時許，當民泰輪由佐敦道碼頭開赴灣仔途中，黃義士突聞迎面而過之民錦號發出有乘客出事之訊號，黃義立即通知本輪舵手停航，協助打撈，並冒波濤危險，蹈身入海獨力將自殺青年救起，送院急救並慶生還。

### 二、黃錦泉善士

黃君，係油蔴地小輪公司職工，於一九六九年一月十九日在船上工作中，當小輪將抵碼頭之際，突有一女客跳海自盡，黃義士即奮不顧身躍下海中拯救，在急激波濤中，幾經掙扎，始將自殺者生命在險危境地中挽回。

### 三、馮樹勝善士

馮君年二十七歲。任職於民德號渡海小輪，在本年二月十日，當小輪於大角嘴對開海面與民華號相遇時，突聞該輪發出求救訊號，並睹有人跳海，馮義士毫不猶豫，躍入海中，將該投海自殺之少女救起。



#### 四、張俊光善士

張君於一九六九年二月二十四日，在九龍橫頭磡公園，見有一引火自焚者，張義士雖未知其性別，但以人命關天，即一面呼救，一面奮力滅火，終於將自殺者救出，並報警送院救治，結果該自殺者得慶生還。

#### 五、鄭水有善士

鄭君，年三十五歲，於本年四月十日下午二時，在北角觀塘線渡海小輪上當值時，小輪已離開北角碼頭，突見一五十餘歲老人跳海自殺，鄭義士見義勇為，奮不顧身立即跳入海中將老人救起，並通知船長報警。

#### 六、郭牛枝善士

郭君，年二十九歲，於一九六九年五月四日，在民添號渡海輪上當值，當小輪將到佐敦道碼頭時，一年十七歲青年竟跳海自殺，當時三等乘客雖大聲呼救，但援助無人，而郭義君見義勇為，不惜冒險，一方面拋下救生圈，並縱身下海，卒將自殺者拯救送院。

#### 七、黎根頭善士

黎君，年二十九歲。於一九六九年五月四日下午三時，在油蔴地小輪當值，當船離開深水埔碼頭十分鐘，即有一年約七十歲之老婦跳海企圖自殺，黎義士除立即拋下救生圈外并即下海援救，又於同年五月廿九日下午五時許，當輪船開離碼頭約千碼時，即聞迎面行來之民欣輪發出呼救訊號，黎義士服務之輪迅即駛往出事地點，當黎君瞥見投海人時，即義無反顧飛身撲救，幾經艱苦卒將自殺者救回送院。

#### 八、馮克明善士

馮君，三十七歲，一九六八年五月十六日上午十時，於北角

海堤街十六號前海濱有一少婦投海自殺，適為馮義士所見，當時馮君以人命關天迅即躍海拯救，該少婦決心自盡故極力爭持，復因該少婦身胖體重施救困難，馮義士亦因而飽啖海水，幾經艱苦，并獲艇家相助，始將婦人救起送院施救，結果挽回一命。

#### 九、羅有根善士

羅君，年三十五歲。本年六月三日下午三時，適值傾盆大雨，羅義士在灣仔渡輪當值，睹一年約二十餘歲之女子冒雨呆立船邊，神情有異，羅君便小心留意，結身該女子投海自殺羅君遂立即躍下，在水流急湍中，幾經危險始將該女子救起，報警送院救治。

#### 十、朱陳佩瓊善士

陳女士於一九六八年七月廿二日發覺一同屋者林水波入房多時，不久且聞碎杯聲，心疑有異，更恐有不測，因即拍門查詢竟無反應，便決其服毒，除施救外並報警送院救治，結果該自殺者慶獲生還。

#### 周志明善士（略）

#### 羅全有善士（略）

救人一命勝造七級浮屠。

解危·濟厄·救命

——是人類崇高的同情。

# 屈臣氏... 品質超群 馳譽全球130年!

屈臣氏...本港規模最大,  
歷史悠久,機器設備最先進,  
產品種類繁多:  
有十四種不同味道汽水及  
十種鮮菓汁,  
暢銷本港及東南亞,曾獲  
本港貿易發展局頒贈  
「七零年玻璃容器設計優異獎」,  
屈臣氏總代理世界著名佳釀  
及葯物不下數百種。



## 屈臣氏

香港屈臣氏大廈C座六樓



星國會已通過墮胎合法化

# 本港重提合法墮胎

## 重視現實杜絕黑市



稿特

聖誕前夕，是加坡國會通過了墮胎合法化法案，現時只待星加坡總統的例行批准，她就可以合法地消滅因強姦、亂倫或其他性犯罪而引起的懷孕。

本港社會人士和輿論最近亦曾一再要求政府立法，准許墮胎合法化，有人指出英國本土施行的墮胎條例亦可適用於本港，但有關當局對此似未引起重視，未作認真的考慮，現在我們的鄰居又比我們走先一步，要來有再次研究的必要。

今年較早的時候曾有一名少女被姦成孕而企圖自殺不果的新聞，當時亦曾一度掀起墮胎合法化的爭論。在這事件中的主要發言人之一香港撒瑪利亞會會長杜學魁昨日對記者重申其一直的主張：在本港施行有條件的合法墮胎。所謂有條件者是指那些沒有出嫁的媽媽，子女超過五個而無法供養

者，年齡太小而不幸懷孕者以及精神有問題者，這四類人是可以獲准在醫院進行合法的墮胎。

杜氏批評政府當局不應像鴉片一樣，無視社會的現實，讓這些應該獲得合法墮胎照顧的婦女，向黑市墮胎求援，以致弄成死傷的悲劇。

杜會長指出：本港的客觀現實就是地小人多，就業不易，子女繁多，照顧不來，在經濟的壓迫下和風氣的影響下，就會出現許多上述四類不應懷孕而懷孕的女性。一位不願透露姓名的社會學家亦認為：這些不幸的婦女，她們是得到社會的同情和諒解，有權要求政府給予更多的甚至一生都無法解決的社會問題的侵襲。

另一位人士從旅遊角度出發指出：本港出外遊學的婦女中有相當數量是為了擺脫這種自然生理上的怪胎，她們既費花費一筆可觀的金錢，繁瑣了他人才能得償所願，我們為甚麼要讓這筆資金外流呢？再說那些貧困的和經濟上不可能這樣做的婦女，難道只有在恐懼籠罩下任由黑市醫生主宰割嗎？

至於合法墮胎是否會促成更嚴重的亂交和道德淪亡呢？據杜學魁今晨表示：這兩者是不能相提並論的，道德衰頹，人慾橫流乃是教育和社會風氣使然，這種現象墮胎合法與否均一樣存在，不會因為合法而變本加厲，何況這是「有條件」的合法化呢。

# 救人一命

勝造七級浮屠

會考竟成奪命索？

「防止自殺會」宣稱，有十四名會考生，自稱心灰意冷，企圖自殺。

一對美國夫婦隔洋遙寄同情

# 志願接孤女赴美

## 自半防作 殺年止出 死三自此 人百殺統 多餘會計

【本報訊】今年上半年，香港共有三百三十六人自殺死亡。去年上半年自殺死者一百六十五人，全年三百三十人。今年一半時間，就超出了去年全年數字。

自殺協會主席杜學魁說，香港已成為「世界的自殺首都」。他認為今年的數字是世界最高的。他說，今年的「自殺高潮」還未到來，數字已達到驚人的程度。到會考放榜後，學生自殺的數字達到頂點時，將更令人吃驚。

到又期考會

防止自殺會

加緊戒備

以防意外

## 本港今年自殺大增

方式的毒害加緊。

據統計，去年全年自殺的共五百五十九宗，今年九個月內則比去年全年數字有所增加。在美式生活毒害下，自殺者中以青年男女佔大多數，其中二千歲以下的書院生亦為數不少。

平均每日兩人均有自殺。新加坡及香港，另外，學生自殺的比例也逐漸增加。至於因經濟、家庭、婚姻等自殺案，為數亦佔不少。舞女、吧女及新潮女郎等自殺案增加，也顯出美國生活

（本報訊）今年一至九月，本港自殺案件大增。據「防止自殺會」統計，今年九個月來自殺案達五百九十九宗，其中男姓二百三十八人，女性三百六十一人，平均每月七十三點三人，即平均每日有兩點四人自殺。在大量增加的自殺案件中，舞女、吧女及新潮女郎佔數頗多。另外，學生自殺的比例也逐漸增加。至於因經濟、家庭、婚姻等自殺案，為數亦佔不少。舞女、吧女及新潮女郎等自殺案增加，也顯出美國生活

LIFE LINE:





去年自殺五百五十九宗

# 比前年增五成

## 多因經濟與壞風氣影响

# 「救人一命」



自殺是否可由他人防止呢？香港撒瑪利亞防止自殺會主席杜學魁的答覆是肯定的。

「當然可以。特別是在香港，自殺案件常在公寓發生，如果公寓的女工對於神色不對的客人加以注意，很可能會挽回一條生命。你知道，自殺的人臨死時常會後悔，許多服毒而死的，常被發現手持電話筒，就是這個道理。其實死不是勇敢，真正的勇氣是如何活下去。」杜先生說。

他認為人人都可以防止別人的自殺，尤其是鄰人，制止自殺的可能性更大。

以前該會曾印發一些宣傳傳單，在公共場所張貼。他表示這雖然可以湊效，但基於經濟原因，他們不擬再印發。至於在各便於自殺的地點，如海濱或山頂插一警告性的木牌，他覺得無此需要。因為香港的自殺方式，很少選擇在自然界，多為關窗服毒。

為了便於港島居民的求助，該會考慮將來在港島亦設一分會。

杜先生指出，本港自殺案件的增加速度，現已居世界第一位。去年只有六百多宗，而本年度上半年，就已超過去年全年的數字。

「此僅指比例而言，非謂數量之多，冠於全球。」他解釋道。促成自殺的因素他分析為直接的「觸發」，及基本上的「經濟」。他舉出許多前往該會求助的例子，佔大多數係因經濟困難而先產生死的念頭，再碰到一極偶然的事，便一觸即發，結束自己的性命。

今年中學會考放榜後，打電話到該會求助的共二百零六人，計男生八十人，女生一百二十六人。這是該會創辦以來，學生求助最多的一次。

「有一點我必須說明的，就是這些會考落第而前來求助的青年，並非意圖輕生，或以自殺要脅。他們只因深受打擊，情緒非常沮喪，心理上想得到一些安慰，才來我們這裡。」

「那些親自到本會來求助的，我們即個別接見，除給以心理上所需的安慰外，並為彼等作實際之考慮。因為只說些安慰的話，對他們幫助不大，且有時流於老生常談，他們未必聽得進去。」他繼續道：「這些學生有的希望重讀，有的想找份工作，我們都盡力一一為他們解決。但單靠我們的力量畢竟有限，尚須各界的幫忙，方可成功。很幸運，此項無償是找職或重讀，各界均樂意助一臂之力，這令人體會到香港這個非常現實的社會，還是有人情味的。」

他指出，一個事實，在這些想找職業的學生裡面，很多都不願入工廠工作，他們多希望做寫字樓的工作，入工廠便覺得委屈。

「其實這是一種誤解的觀念，但很難改變過來，年輕人有此種思想實在不對。」他批評道。

港青年輕生為世界之冠

# 香港撒瑪利亞會小組

# 提出防止自殺的方法

## 增加廉廈病床及打開就業之路

聯合國港協會「海德公園講座」

## 杜學魁校長劇烈抨擊

## 會考制度為桎梏人性

力斥升中試制度為扼殺學子智慧、蹂躪兒童心靈、毀滅青年前途 復指出中學會考制度之各種弊害



## 升中試落第者

## 幸勿灰心自殺

## 如有困難請致電求援

陷入焦慮、憂慮、或沮喪、復仇中。他們由於受會考失敗的打擊，感到前途渺茫，甚至萌生自殺念頭。幸勿灰心，如有困難，請致電求援。

（按：中學會考放榜日期，相信是八月初）

因考試失敗而萌生自殺念頭的學生，屢見不鮮。今年亦曾發生一名十四歲學生，因不及格而服毒斃命。悲劇，八三六六一號。

【本報訊】會考失敗，是奇恥大辱嗎？會考失敗，將無顏再見父母嗎？香港聖瑪利亞會考，這些都是不可能的事！

該會昨日發表一封公開信，給參加本年升中及英文中學會考的同學及該等學生家長，關心考試與社會關係及人生問題，該信全文如下：

親愛的家長們！同學們！

升中試已經放榜，中英文中學會考也發表了，每年此時成羣上萬參加考試的同學們焦急憂慮，終年辛苦以血汗供子女求學的家長們就心期待，此種情感原屬人情之常，自可理解，但正因爲過於重視考試成敗的結果，反而忽略了因失敗所加予子女們精神、健康、思想上的刺激反應，這是一個非常嚴重的問題，關乎整個社會更涉及下一代的幸福及其身心的成長與發展。我們如此說，是因爲一種不良的心理反應，及一種不正常的思想根苗，如果不能及時覺化，常易導致非常嚴重惡劣的後果。

榜上有名的學生，固然是由於他曾經下過苦功

撒瑪利亞會一封公開信

參加考試的前一年已經受驚了！而我們的考試制度，社會的功利習氣，也着實使他們不得不驚，他們爲自己的前途計，爲家庭計，更爲自己的榮譽想，可以說沒有一個不動力用功的，但結果，他們都落第了，他們的悲觀失望，自是意料中的事，但做父母的，師長的，社會人士們，還能夠寬寬他們，以冷靜的面孔對待他們，不安慰諒解鼓勵他們嗎？當他們被遺失學握工時，心情已經痛苦了，那些老師們還應該以那一張帶有憐憫性的證書爲取錄的標準嗎？

請留心這些青年人因考試失敗而存在心靈上的陰影，他們有口難言，悲憤填胸，餒氣失望，自卑，緊緊地抓着他的心，如果我們不及時化解，以愛心耐心誘導，則這種情緒，思想，會影響他們的一生，會給社會帶來無窮的不幸！

所以，我們提醒：「金榜題名」的同學固然不要沾沾自喜，得意忘形，而應虛心學習，再接再厲。「名落孫山」的同學也不要感嘆自悲，自怨自艾，塞翁失馬安知非福？失敗爲成功之母，雖

# 勸落第生不必悲觀 家長應以愛心誘導

## 希望政府當局應爲落第青年設想

得來匪易，值得高興鼓舞，但如果他自以爲「得著」，父母親也以爲自己的子女「得著」，但究竟，得着了什麼？是眞才實學呢？還是僅僅在填鴨式的教育下，用身心的健康換來了一些「過考試即已忘却的機械的廢料呢？如果不考慮這些，一味地沾沾自喜，便會使年青的一代養成傲慢、自大、固守成規、死讀書本的惡劣作風，這種作風一旦養成，便很難除根，即使到大學畢業也只是一名讀死書的學生，因此實際上並未「得著」。只是「失著」！

對於榜上無名的學生，並不能說他沒有下過苦功，他之所以名落孫山，實在有許多原因，何況此時此地的考試，多少要碰運氣，一時的失敗，並不能說，落子不可救，也不能對前途悲觀失望。可能，他在考試前緊張過度，休息不好，將本來記得很清楚的忘了，可能由於患得患失，驚慌過度，所答非所問，可能由於他所習背誦：

屬老生常談，但却爲顛撲不破之真理，努力克服灰心、失望、悲觀自卑的心理，將是你獲得真正成功的法門。

同學們：請記住：撒瑪利亞會願意幫助你克服這些困難問題，請不要一個人悶悶不樂，請不要有無面目見江東父老的想法，挺起胸膛，挺起胸膛，面對現實，有大成就的人，沒一個不經過失敗的煎熬的。如果你仍然想不開，看不透！請通知我們，我們向你伸出友誼的手，隨時歡迎和你接觸，我們的地點是老虎岩第十三座四十五號樓下。電話是八三六六一。

最後我們再向政府呼籲：請同情這些孩子們吧！請首先廢除升中入學試。中英文中學會考，如果不想廢除，也希望爲這些青年們考慮一下他們的出路，特別是落第的青年們！他們到那裏去呢？去年，只要有一科合格的學生，也有証明發給，這是一種十分良好的改進，學子們！家長們！

# 誰曾救人一命？

## 在三年來曾救自殺者 防止自殺會贈榮譽章 藉遏止本港自殺頹風

香港撒瑪利亞會，爲展開「救人一命」工作，製備精微榮譽紀念章及救人一命獎狀，奉贈曾挽救生命者之任何社會人士，藉以宣揚防止自殺工作，喚起社會人士注意，共同遏止本港自殺頹風，鼓勵各界善士本社會一命，勝過七級浮屠之旨，多創善舉，多救人命。該會奉贈辦法：凡於一九六七年至今，曾救自殺者一命之仁人君子，向九龍老虎岩新區十三座四十五號地下該會接洽，俾能表揚仁風正義，以樹社會楷模。

「救人一命」榮譽紀念章，榮譽獎狀辦法如下：

(一) 社會人士，不分性別信仰，凡在一九六七至六九年度內，曾運用物質，精神力量或任何方式挽救生命者之生命者，均可申請此項榮譽紀念章及榮譽獎狀。

(二) 申請者須能提供其救人之事實及其經過情形經本會認可，而屬實者。

(三) 申請人須於一九六九年六月十日之前，用書面或親臨九龍老虎岩十三座四十五號地下本會，報導救人事實。

(四) 本會對被救者之姓名，住址等絕對保守秘密。

(五) 凡獲得本會榮譽紀念章及榮譽獎狀者，本會皆聘爲榮譽會員，并將榮譽事項公開表揚。

(六) 定期六月廿九日假香港大會堂舉行奉贈禮。

# 葉錫恩在「救人一命」頒獎禮稱 市民自殺案件增多 或因社會冷酷無情

## 失去生命再也得不回來 自殺多爲家庭糾紛

十九義士昨獲頒「救人一命」獎



## A stylized illustration of a city skyline with several tall buildings and a sailboat in the foreground. The style is simple and graphic, using black outlines and white space.

防止自殺會每天廿四小時，都有人當值，如有任何難題，當會替你解決。請電

因考試不合格而企圖自殺。本屆各項考試，將於八月間放榜，該會亦將做該項勝造七級浮屠工作，該會下月份將有三百五十位志願人士日夜當值，任何對考試表現憂慮之學生，均歡迎撥電話K八二六六一，與該會人員細談。

香港撒瑪利亞防止自殺會，成立於一九六〇年，由聯合國協會香港分會、學魁、葉錫恩、馬文輝等發起成立者。並於一九六二年成立註冊。

當會考後，爲防止不及格考生萌短見，該會人員於放榜後，日夜當值，等候肅求劫電話，以防上考生



近日來，本港社會，自發之風甚熾，生命何其浪費？這是值得重視的社會問題。

香港撒瑪利亞防止自殺會，歷年來為本港的防止自殺問題，做過不少工作，在過去每

據香港撒瑪利亞會主席杜軒銳說，當時發起成立防止自殺會的起因，是一時看到報紙，見香港自殺的人數很多，在香港已有很多會，如讀書會等，但當時仍未有一個會是防止自殺的。既有自戕的現象發生，就應有防止自殺的工作，我們是中國人，對同胞的困難，較為明白，覺得有責任有義務來處理這種事情，乃於一九六〇年成立一個防止自殺會，至一九六二年，有一位英國女士巴麗小姐來港，她有責任有義務來處理這種事情，乃於一九六〇年成立一個防止自殺會的工作相同，於是，和本人接觸，暢談工作情形，並建議與英國撒瑪利亞會彼此聯繫，自那年起，便成了英國撒瑪利亞會的分會，稱為香港撒瑪利亞會。

一九六四年，杜氏曾赴英國撒瑪利亞會國際性會議，又赴德國參加歐洲國際性防止自殺會議。一九六六年又到美國參加國際性防止自殺會議。

據杜氏稱，在香港來說，自殺的原因主要是貧窮經濟不能解決，其他原因為家庭不和，因病，因賭，失戀，失業，會考失敗等。

該會自成立至今，向該會求助的人約有二千人。

該會的工作人員，平時經常性的工作有十餘人，八月分會考試放榜後將有工人數為二百餘人。也門的工作是維護

包括有教師，醫生，傳教士，商人，小販及學生等各階層的人士。

杜氏稱，世界自殺率最高的首推西柏林，次爲瑞典，香港究佔第幾位？**蘭**暫未統計比較。但香港之自殺問題，是值得注意的社會現象，希望社會人士，共同努力，來消滅這種現象。（業）

世界第一

撒瑪利亞會

# 頒獎救人一命

分獎名譽獎章及獎狀

社會抗議

就全美國而言，自殺僅居死亡原因中的第十位，低於其他各種「自然死亡」原因（如癌症、心臟病及肺病等），且亦低於車禍意外死亡數字。

弗洛伊德又認為，青年男女自殺，反映出他（或她）對家庭（父母或母）的變態性愛與依賴性，由絕望而產生仇弗洛伊德的「理論」，干言歸總一句話，即自殺完全係個人行為，而且係出於潛意識的變態性心理動機。

生中，自殺却高踞死亡原因第三位，僅次於車禍意外死亡及癌症二者。

但隨着時代進展，愈來愈多的社會學家與心理學者均指摘弗洛伊德的理論漏洞百出，矛盾錯謬極多。

青年自毀率為何如此之高？尤其是知識份子階層的大學生中，自殺不僅成爲一時風氣，且往往含有對社會強烈抗議性質。

一九一〇年，西格蒙·弗洛伊德（著名的性心理分析學派創立人）

弗洛伊德的最大錯誤，在認為自殺係一項「罪惡」，甚至類似「原罪」，無論在道義上或法律上均為不可饒恕者，有若羅馬天主教教定自殺為一項宗教犯罪。然（因破壞了神所創造的生命）。

的自殺現象，提出著名的「奧迪普斯錯綜」理論（即母戀或父戀的變

事實恰恰相反：青年人自殺，正是對社會罪惡的一項抗議手段。

企圖自殺

女多於男

自殺死亡數字中，

指自殺「已遂」者而言

女生部式目録

未達一者，則多出男性

三倍。

專家們指出：這有

常識（對自殺工具的知

自殺，多採取手槍、炸

女性自殺，則多採取服安眠藥片、吞毒或開放煤氣管等「溫和」手段，如發現及時，洗胃或行人工呼吸猶可急救，不致必死。

但由女性企圖自殺者之多，亦足以證明美國仍係男性中心社會，作為「弱者」的女性唯有自殺為對家庭、社會的最後抗議手段。

人。」目前，美國各大城市共有「防止自殺中心」六十三個，預料至本年底此數將增為一百個以上。

由於自殺率日高，全美心理健康學會（全國性的精神分析醫師組織）於一九六六年首次創設「防止自殺研究中心」。

由於自殺率日高，全美心理健康學會（全國性的精神分析醫師組織）於一九六六年首次創設「防止自殺研究中心」。



# 西德自殺率

## 全歐洲第一

每十萬人中十六人自殺

【法新社蘇尼黑十九日電】蘇黎士大學社會醫學院教授比納今天在蘇尼黑醫藥刊物中說，西德是歐洲國家自殺率最高的國家之一，平均每十萬人口中有十六人自殺。歐洲自殺率高的國家是奧地利、西德、瑞士、瑞典、丹麥和芬蘭。

西德從十五歲到四十四歲之間的死亡原因，自殺佔第三位。西德自殺的人，男子比女子多：一九六五年男子自殺的人數是六千八百四十二名，女子為三千七百二十八名。



# 珍惜寶貴生命，鼓起勇氣做人

生存是我們的權利，自殺是怯懦的行為

撒馬利亞會曾舉行「救人一命」頒獎大會，並在大會堂展覽廳舉行防止自殺圖片展覽。自殺在本港，是一個非常惡劣而嚴重的社會問題。

正是「人生自古誰無死」，不過却有「死有重於泰山，死有輕於鴻毛」的分別。古往今來，死得轟轟烈烈的仁人義士，我們自應表示無限的景仰，但社會上，逃避現實死去的懦弱者，我們實在替他們可惜。何況，自殺不過是最愚昧的行為，自殺是不值得原諒和同情的行為。

在香港，輕生自殺的新聞，無日無之，似乎已經不是新聞。有為家庭問題而死；有為經濟問題而死；有為事業失敗而死；有為生活困難而死；有為愛情發生波折而死；甚至有為學業不如理想而死。死就可以解決問題嗎？死就可以一了百了嗎？這樣的死，徒然白白糟蹋了你自己的寶貴生命，試問對得住養育之恩的父母嗎？對得住兄弟姊妹嗎？對得住枕邊人嗎？對得住親戚朋友嗎？對得住社會嗎？

根據防止自殺會統計，在一九六八年，本港全年自殺案數字共五百五十九宗，其中男性佔二百一十九名，女性佔三百四十名。這個數字，比較一九六七年增加了一百八十二人。從上述數字，可以分析出女性佔百分之六十以上，依照所知身份而言，其中以家庭主婦為最多，計七十三名，其次是婦女，有

## 艾菲鐵塔輕生者

三百五十一人了

巴黎著名的艾菲鐵塔，是在一八八九年三月三十一日建成的，因此，今年是艾菲鐵塔落成的八十週年。

鐵塔以艾菲為名，那是因為承建造這座鐵塔的設計師是姓艾菲的。

艾菲鐵塔現在已成為巴黎的標誌，但也一如成為舊金山標誌的金門大橋，不少自殺者在此輕生。艾菲鐵塔八十年來，先後已有三百五十一人一時想不開，在此墮下喪生了。（時）

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# 美人自殺何其多？

金采

兩分半鐘 一人自殺



一九六六年，全美共有二萬一千人因自殺「已遂」而喪生——其自殺「未遂」者則超出此項數字八倍，即至少有十七萬人之多。

二者相加，全美每年試圖以自殺結束自己生命者將近二十萬人。

美國人口為二億人，平均每每年每一萬人中，至少有一人用各種手段試圖自殺。

每兩分半鐘，至少有一人嘗試自殺。

這樣高的自殺率是驚人的。專家們預言，由於社會經濟動盪不安、失業現象普遍，自殺數字仍將繼續「升級」。一九六七年的全美自殺喪生數字此刻猶未搜集完畢，估計當超出二萬五千人。

一九六八年，全美自殺死亡數字極可能突破三萬大關。

三十三名，再其次是女工，有二十二名，接着是女學生，共九名，文員六名，身份未詳的佔一百九十七名。

其實自殺案的增加，祇能部份反映這個社會的病態，絕大部份是基於個人的因素。因此，社會對於自殺的責任，是微乎其微，主要還是自殺者本身的意志薄弱和愚昧。

語曰：「不如意事常八九」，人生的遭遇，窮通得失，事至平常。偶遇困難，偶遇挫折，我們祇有面對現實，鼓起勇氣，百折不回，死裏求生，才是最好的辦法。所謂屢敗屢戰，愈挫愈勇，一息尚存，此志不容少懈。須要知道，花不常好，月不長圓，但花落轉眼就花開，月缺轉眼又見月圓，天下間無不可解決的問題，天下間亦決無萬劫不復之境。何必因一時的挫折，一時的失敗，一時的失意，就去輕生求死呢？

根據自殺案件的年齡統計，以二十至四十五歲為最多，有二百九十八名；二十歲以下有一百一十五名。這是一個很慘痛的數字，而且是社會最大的損失，因為他們都是壯年，應該是對社會有最大貢獻的年齡。至於二十歲以下的青年，自殺率也這樣的高，這真是青年人的恥辱、教育的恥辱和社會的恥辱。

自殺的原因，一部份是因病厭世，這是弱者的心理，缺少生存抗爭的勇氣，而走向死亡。一部份是因家庭困難，這是消極的心理，自殺不祇不能解決家庭困難，祇有增加家庭的困難。

一部份是因貪窮而自殺，這是屈服和投降的心理，如果能够奮鬥，安知不能打破逆境。一部份是因賭失敗而自殺，賭仔回頭金不換，祇要回頭，不賭是贏錢，何必以生命作最後的賭注呢！一部份是學業成績不如理想而自殺，這是自暴自棄心理，須知勤能補拙，更何況考試是有幸運性的存在呢。最後一部份，祇是因愛情而自殺了。所謂「生不同衾，死當同穴」，那簡直是荒唐和胡塗的妄想。愛情不過是生命的點綴，愛情可以令到我們生命更多姿多采，但失去愛情，並不等於失去生命。為愛情而犧牲自己性命，實在是天下第一大傻瓜。

何況，自殺在社會意義而言，是一種犯罪，自殺者不但毀棄了自己的寶貴生命，而且給予社會以壞的影響，不祇是個人愚昧而已。

不管自殺的原因為何，但自殺總是基於困難，因為解決不了困難，就用自己的寶貴生命去殉難。試想：「千古難離唯一死」，死且不畏，又何畏於困難呢？為什麼不以其不畏死的精神，向困難衝去，向困難一拼呢？

俗語說：「留得青山在，不怕沒柴燒」。我們願以最沉重的心情，喚醒一切失意的人，喚醒一切失敗的人，喚醒一切絕望的人。人的生命是寶貴的，人的生命是可愛的。生存是我們的權利，求死是最怯懦的行為。珍惜你的寶貴生命吧！鼓起你的勇氣去做人吧！





# THE HONG KONG SAMARITANS

香港撒瑪利亞防止自殺會

BRANCH OF:

THE SAMARITANS INC. (LONDON)

AFFILIATED TO:

INTERNATIONAL CENTRE OF INFORMATION FOR TELEPHONE HELP (GENEVA)

INTERNATIONAL ASSOCIATION FOR SUICIDE PREVENTION (U. S. A.)

## HON. PATRON

THE RT. REV. GILBERT BAKER

BISHOP OF

HONG KONG & MACAO

港澳區會督白約翰

BISHOP FRANCIS C.P. HSU

香港教區主教徐誠斌

## CHAIRMAN:

MR. ANDREW H. K. TU

杜學魁

VICE CHAIRMAN:

MRS. ELSIE ELLIOTT

葉錫恩

# 香港撒瑪利亞會

國際撒瑪利亞分會

THE HONG KONG SAMARITANS

[A Branch of the International Samaritans Inc.]

# 救人一命榮譽紀念獎狀





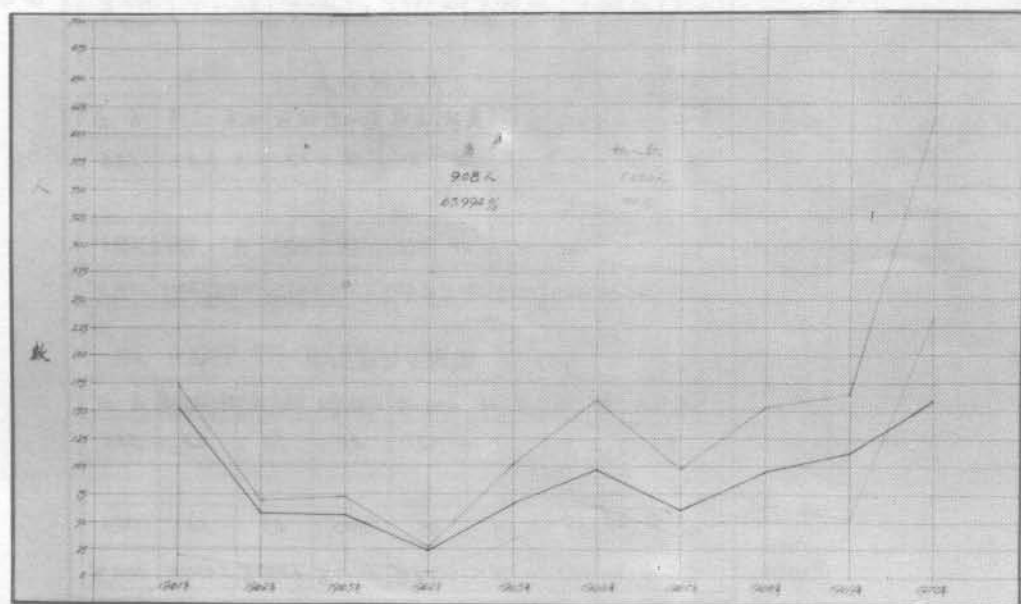
# 香港十年来自殺案件職業分類統計表 OCCUPATION GROUPS OF SUICIDE CASES 1961-1970



	工人	主婦	廚工	學生	小販	文員	商人	兵員	軍醫	其他	合計
1961	113	5	24	23	8	7	9	0	0	255	442
1962	158	32	23	22	7	12	8	0	0	241	503
1963	180	120	21	20	7	10	10	0	0	340	648
1964	119	170	23	25	11	18	18	0	1	352	775
1965	175	104	27	30	5	9	14	0	3	358	756
1966	113	232	33	26	9	20	15	0	4	313	753
1967	125	167	7	26	7	7	11	0	0	353	735
1968	51	73	33	3	4	9	12	3	0	309	532
1969	111	100	40	19	9	14	9	5	0	376	768
1970	88	80	35	17	4	15	7	1	0	308	593
合計	1596	1821	272	251	74	27	145	9	8	3359	7493

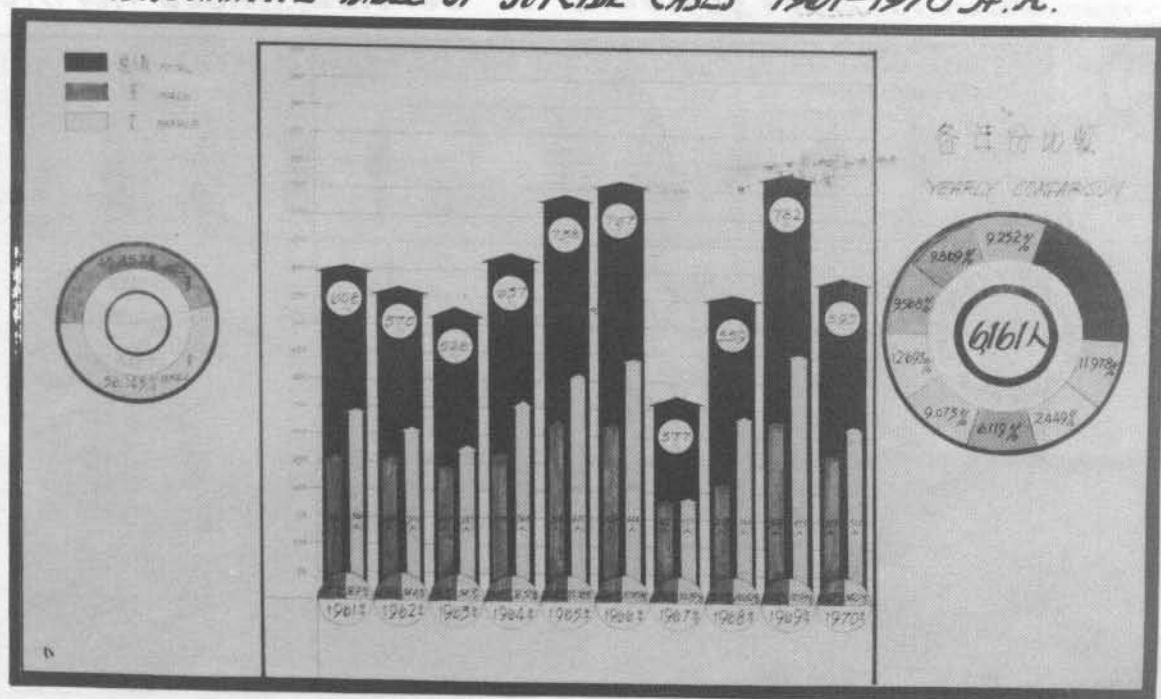
觸目驚心！

香港撒瑪利亞會1961—1970年  
救助企圖自殺人數統計表  
RECORD OF CASES HELPED BY THE HONG KONG SAMARITANS  
DURING THE PERIOD FROM 1961-1970

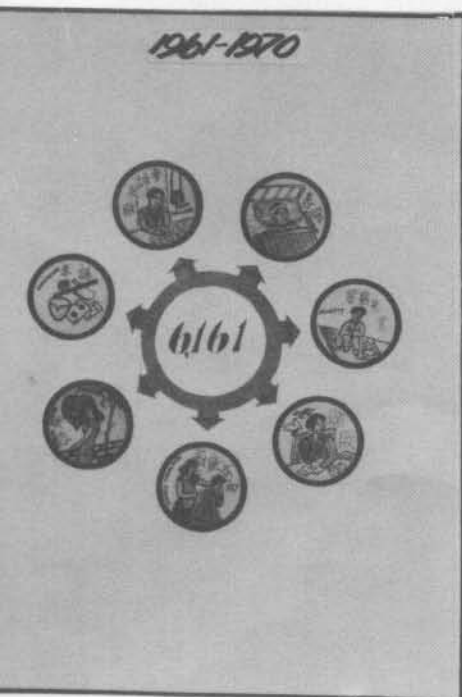


# 香港十年來自殺個案統計表

COMPARATIVE TABLE OF SUICIDE CASES 1961-1970 H.K.



## 自殺原因



## 香港撒瑪利亞會 1966-1970 年處理個案紀錄統計表

年齡統計表										
年齡	20歲以下		21-45歲		46-60歲		61歲以上		未詳	合計
性別	男	女	男	女	男	女	男	女	男	女
人數	263		215		33		8		25	544
合計	549		357		43		12		32	
百分比	55.286%		35.951%		4.331%		1.209%		3.223%	

原因統計表										
原因	政改	窮困	負債	失業	精神失常	賭博	吸毒	失戀	合計	
男	245	76	82	24	45	19	12	8	33	544
女	208	21								
合計	500	156	159	27	88	25	12	8	38	993
百分比	50.352%	15.709%	15.999%	2.719%	8.862%	2.518%	1.209%	0.806%	3.826%	100%

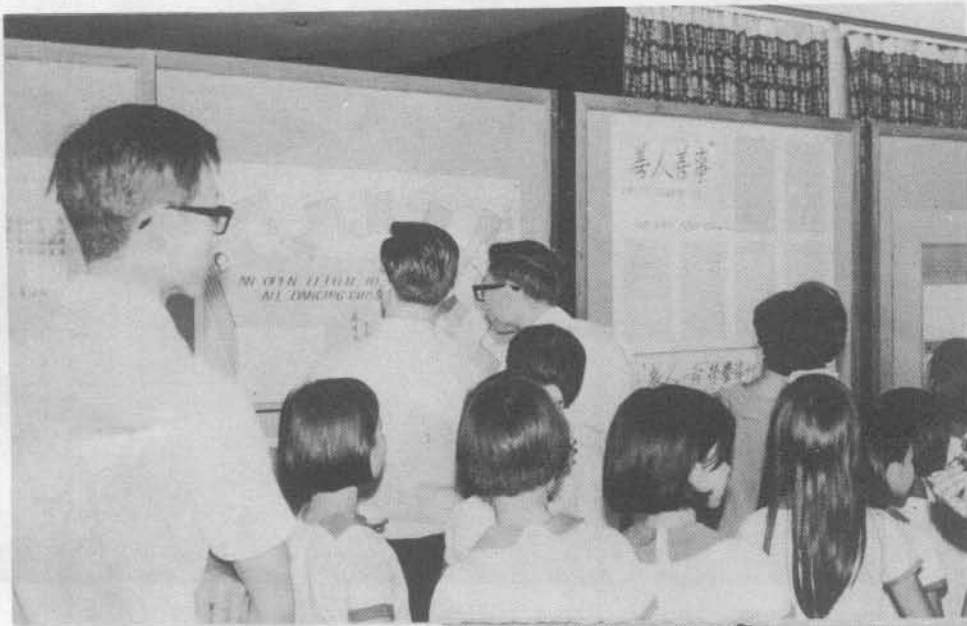
  

處理方法統計表										
處理情形	勸解	協助	介紹工作	介紹學校	送院	轉介輔導	合計			
男	355	27	52	40	28	42	544			
女										
合計	653	48	95	100	43	54	993			
百分比	65.760%	4.834%	9.568%	10.070%	4.330%	5.438%	100%			

The Exhibition of Suicide Records by the H.K. Samaritans was held in the City Hall.



關心社會問題之熱心人士紛紛赴大會堂參觀。



Youths showing great interests in this Exhibition.

年青人對本會之展覽會極感興趣。

DEATH IS HORRIBLE!!

死亡是可怕的!!

WE WANT TO LIVE!!

我們要活下去!!





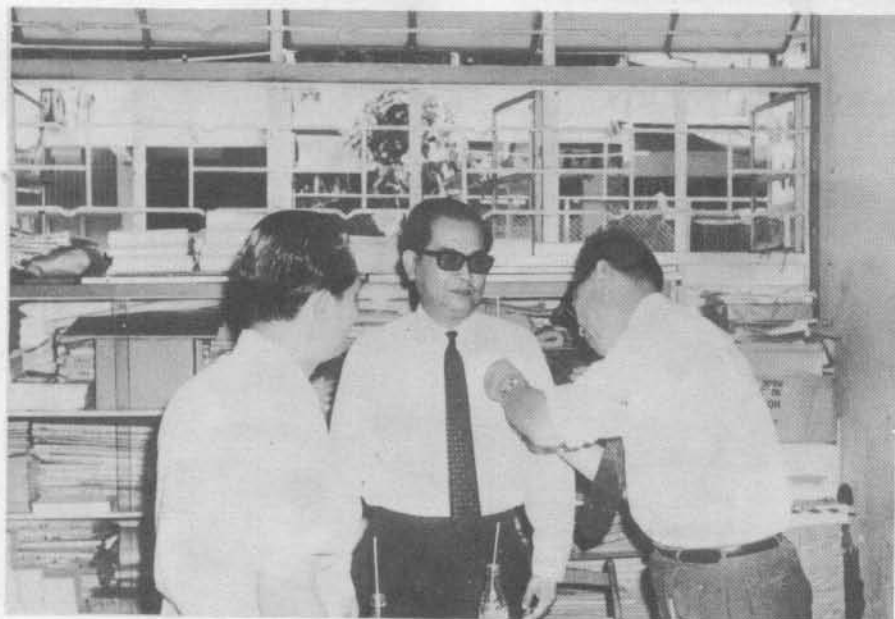


Vice Chairman Mrs. E. Elliott was making speeches at the meeting.

本會葉副主席於頒獎典禮大會中懇切陳詞。

Mrs. E. Elliott presented batches of the most meritorious as rewards during the meeting.

士為正義勇敢救人者之掛上紀念章表示敬意。



Chairman Tu also presented a batch to the one who showed great enthusiasm towards the Samaritans.

本會杜主席正為泰國代表佩上紀念章表示崇高敬意。



Mr. H.K. Tu was interviewing a doctor and the three specialists in Psychology from the U.S.A. (From right to left)  
 本會主席接見醫生及來自美國之三位心理學者。



The lady standing by left hand-side of Chairman Tu was the Representative of Samaritans of Singapore.

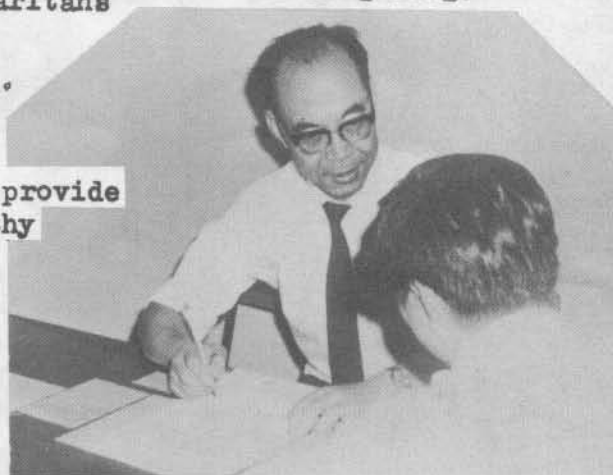
傍立本會杜主席之女賓為星加坡分會之代表人。

Mr. H.K. Tu was trying his utmost to provide this youth with assistance and sympathy sincerely.

杜主席聆聽青年人之傾訴後，正熱心設法為其解決個人難題并付予同情及了解。



Mr. Tu meeting the Secretary of Samaritans of Europe in Hong Kong.





Chairman Tu accompanying by the Chairman of Samaritans of Europe.

本會杜主席於歐洲晤談總會主席。



Here are the volunteers who are at present working for the H.K. Samaritans.

rs. Elsie Elliott,  
ice Chairman of  
.K. Samaritans,  
as taking care of  
girl who was in  
eed of help des-  
erately.

會葉錫恩副主席正熱誠小  
對求助之少女加以慰解及  
助。



The Founder, Rev. Chad Varah meet-  
ing the Chairman of Samaritans of  
Europe. 創辦人陳牧師與總會主席合照。





The meeting was under process.

會議在進行中。

Chairman Tu  
meeting the  
Representative  
of Samaritans  
of South Africa.

本會主席杜學魁生會  
晤南非分會代表。





Mr. H.K. Tu, Chairman of H.K. Samaritans, exchanging opinions with Rev. Chad Varah, Founder of Samaritans, and the Chairman of International Samaritans after the meeting. (From right to left)

本會主席與總會創辦人陳華樂牧師及歐洲總會主席於會後交換意見。(由右至左)



Mr. H.K. Tu having discussions with the Representatives of the International Centre of Information for Telephonic Help during the meeting in Los Angeles.

本會主席於美國洛杉磯晤談國際緊急電話中心各代表人。

Jennifer Walters'

# I-VIEW

**S**UICIDE holds a morbid fascination for many people.

They are entranced by the power each human being has to destroy himself.

But it was not this fascination that led me to interview Mr. Andrew H. K. Tu, chairman of the Hong-kong Samaritans.

My reason was a concern. The fascination I once felt for death has gone. It's buried with a friend of mine who chose to die one August morning, years ago.

Here, three thousand miles from that grave hundreds of people every year attempt to kill themselves. Many succeed.

Mr. Tu is convinced the number of those who will try, and the number who will succeed, is steadily increasing.

His organisation of more than 200 members trying to help those inclined to self destruction.

Statistics show most suicides in Hongkong are by poison or by jumping from high places.

Mr. Tu believes that poverty is a prime cause of suicide here.

Families are crowded into a single room. The resulting conditions can cause depression.

And depression is a prime requisite for suicide.

## The many causes

**T**HE actual spark that results in an attempt to take one's own life may be a multitude of things: gambling debt, an unhappy love affair, unemployment, ill health, a fight with a relative.

It can be anything — as overwhelming as the death of someone you love, as small as a telephone that fails to ring or a letter that never arrives.

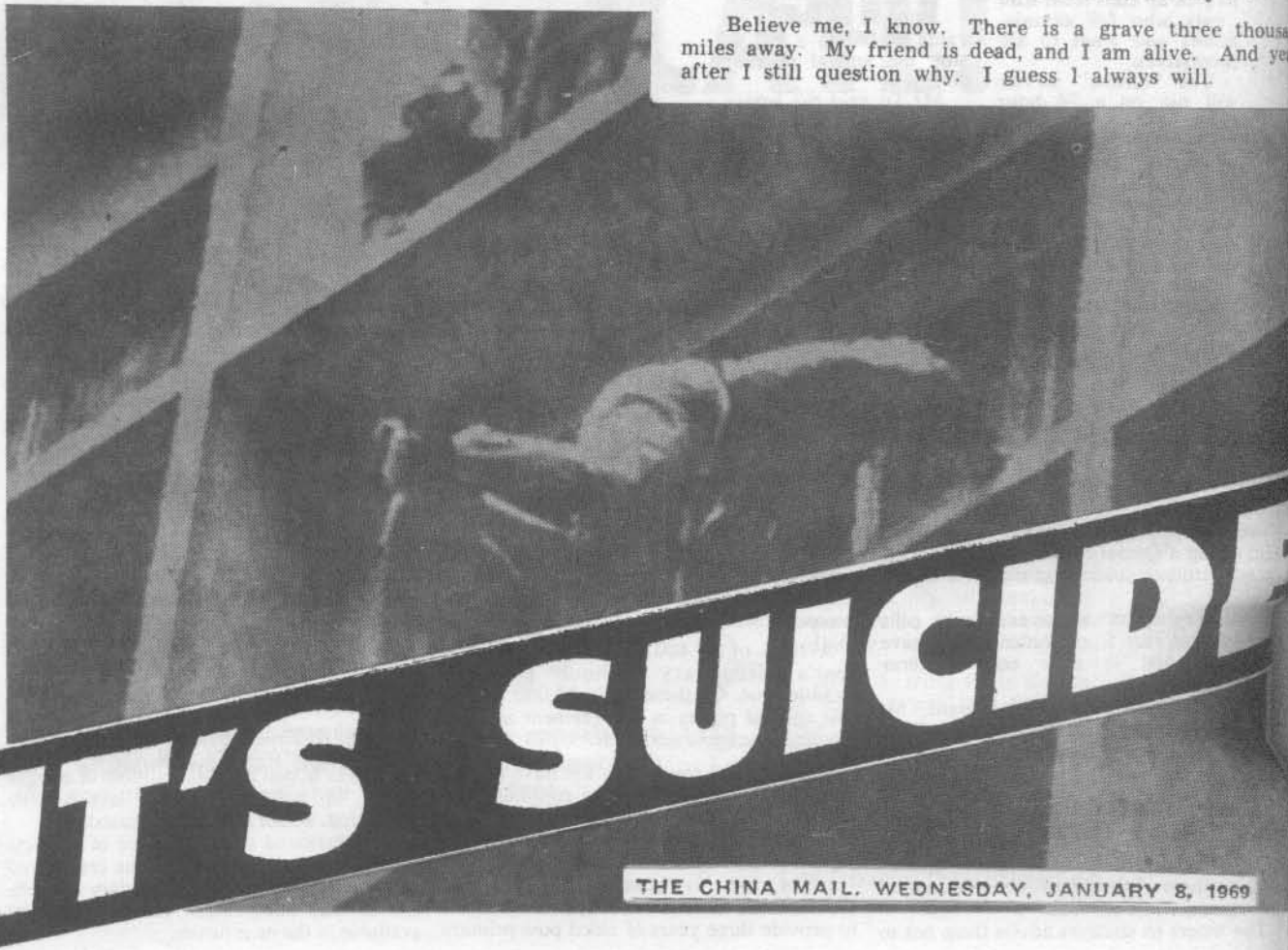
About 15 people a month approach the Samaritans for help. A telephone, K-836611, is manned from 9 a.m. to 9.30 p.m.

So help is there for those who seek it.

Certainly the help comes from strangers, but to the suicide surely everyone is a stranger.

Sometimes it seems the dead are lucky — they take their lives, and know no more. It is the living who are left to ask "why?" and who are left to wonder if they could not have saved that life, if only . . .

Believe me, I know. There is a grave three thousand miles away. My friend is dead, and I am alive. And years after I still question why. I guess I always will.



THE CHINA MAIL, WEDNESDAY, JANUARY 8, 1969





HON. PATRON

BISHOP FRANCIS C.P. HSU  
香港教區主教徐誠斌

THE RT. REV. GILBERT BAKER  
BISHOP OF  
HONG KONG & MACAO  
港澳區會督白約翰

CHAIRMAN:  
MR. ANDREW H. K. TU  
杜學魁  
VICE CHAIRMAN:  
MRS. ELSIE ELLIOTT  
葉錫恩

# Students call the Samaritans

Six more students — depressed after failing the Hongkong Certificate of Education Examination — telephoned the Samaritans for help this morning.

And the anti-suicide group is expecting more pleas for help on its lifeline.

## Bleak

Yesterday 10 girls and nine boys called the Samaritans after learning they had failed the exam.

Today's early callers

were four girls and two boys.

The girls said they were frightened and did not know what to do.

The boys said they were facing a bleak future.

They asked the Samari-

tans to help them find a school in which they could repeat.

Chairman of the Samaritans, Andrew Tu, today appealed to school principals to let him know of vacancies for repeaters.

THE HONG KONG SAMARITANS

## New help line

THE Hongkong Samaritans has set up a special committee again to pick up calls from students who fail examinations and want to kill themselves.

The "lifeline" service will run on a 24 hour basis.

The HK Samaritans' chairman, Mr Andrew H.K. Tu, told the CHINA MAIL today 40,000 letters will be sent to schools, teachers, parents and students.

The letters advise students not to get too nervous over bad results in exams.

It also tells them the

value of life in a bid to stop the annual rash of suicides.

Mr Tu said the letters also point out to teachers that they should try to console students who got bad results.

Members will offer any help.

Mr Tu said he received many phone calls from desperate students last year.

He expected there would be even more calls for help this year.



● "TAKE it easy, boy, take it easy, and be calm", said Mr. Wong Yuen-wai, of the Hongkong Samaritans as he answers a call from a schoolboy who was worried over his school certificate examination results.

SOUTH CHINA MORNING POST

MONDAY, MAY 17, 1971

## Samaritans ready for suicides

The Hongkong Samaritans have once again set up a special committee to deal with potential student suicides at this time of the year.

And they expect to get even more calls for help this year from students who have not done well in their end of term examinations.

The Chairman of the Samaritans, Mr Andrew Tu, said his organisation had worked out a schedule whereby it could be contacted by any student on a 24-hour basis.

In the meantime, he said, his organisation had also sent out about 40,000 letters to schools, teachers, parents and students advising them of their responsibilities and of the organisation's services.

The letters to students advise them not to

worry too much if they fail, that other opportunities exist in which they could do better, and of the value of life.

The letters to teachers advise them to try to console students who have not done well.

A total of 69,400 students sat for this year's Secondary School Entrance Examination. Of these, only 43,000 will be able to find places in Government assisted secondary schools next year.

Unsuccessful candidates will have to seek other means if they wish to continue their education. They could either enrol in private schools where the fees are much higher, or take up employment.

In a bid to combat the problem, Government has introduced a new scheme to provide three years of aided post-primary

schooling which will begin after the summer holidays this year.

In September, 8,000 Primary Six pupils will enter Form 1 in private schools — the places having been "bought" by Government.

The Assistant Director of Education, Mr N. M. Ho, in a speech in the Legislative Council on February 10, said that current figures showed a steady increase in Form 1 places in Government and aided schools, and it was hoped the total number of bought places in private schools, assisted or unassisted, would soon be increased.

He mentioned that a number of projects were planned which involved the creation of more aided or subsidised secondary schools, and it was likely these places would be available in the near future.



H. K. TU  
Chairman,  
The Hongkong Samaritans

★  
*'Does more harm  
than good'—Tu*

*'Balanced view  
needed'—Peggs*



Mr Peggs

# BAN THE SCHOOL CERTIFICATE!

The School Certificate examination should be dropped—it  
does more harm than good.

HONGKONG STANDARD Tuesday, August 6, 1968

## DEPRESSED STUDENTS

# Samaritans will help

**T**HE Hongkong Samaritans have again appealed to  
students who fail their examinations to approach  
the organisation when they feel despondent.

Mr. Andrew Tu, Chairman  
of the Hongkong Samaritans,  
yesterday said that he hopes  
that students will contact the  
organisation before they do  
anything foolish such as sui-  
cide.

He said: "All they have to  
do is just dial K-836611 and  
tell us the problems.

## *Arrangements*

"We will try to make ar-  
rangement to meet them im-  
mediately.

"After hearing their stories,  
we will try our best to solve  
their problems, make them  
understand the meaning of  
life and encourage them to  
live."

Mr. Tu said that more than  
100 students had sought for  
help from The Hongkong  
Samaritans last year.

# China Mail

FINAL

報郵國中

No. 40524 WEDNESDAY, AUGUST 27, 1969 10 Cents

## ABORTION THE LAW WILL NOT BE CHANGED

**THE** Government today quashed hopes for major changes to Hongkong's abortion laws. The Acting Attorney-General, Mr G. R. Sneath, told the Legislative Council that there were no plans to bring abortion laws into line with those in Britain.

### LESS SUICIDES IN '67 RIOTS

**H**ONGKONG'S suicide rate fell sharply during the 1967 disturbances because "it was too exciting to die," a doctor said today.

"People were worried about their lives, their homes and their futures," he said. "They did not have time for the normal worries which drive people to take their own lives."

#### 559 deaths

The Hongkong Samaritans' annual suicide report released today shows 559 people tried to kill themselves in 1968 — an increase of 182 on the 1967 number.

More female suicide cases were reported last year. Of these, 73 cases were housewives, and 33 dance-hall girls.

"It is no use for the Government to control the sale of drugs such as sleeping pills although this has been suggested. If a person has decided upon a course of suicide, he will find a means sooner or later," the report said.



Mr Andrew Tu about to enter the Legislative Council this afternoon.



# ALARM OVER INCREASE IN SUICIDES

A dramatic rise in suicide cases is causing concern to Hongkong welfare organisations, said Mr A. Murdock Keith, Director of the Hongkong Council of Social Service, yesterday.

"The matter is very complicated. A straight campaign is not much use in discouraging people against suicide," he said.

Several organisations said they were at a loss for a solution to the problem.

In their annual report, the Hongkong Samaritans said there were 559 known cases of suicide in the Colony last year — a 48.28 per cent increase over 1967.

Mr Andrew Tu, Samaritans Chairman, said official figures released by the United Nations showed the Hongkong suicide rate was nine per 100,000 of the population.

"Women are still the victims of cheating and slavery. Female labourers in particular are exploited," he said.

This often led to suicide.

"Dance hall girls live a shady existence. In their case, the suicide factor is always present," he added.

School pupils sometimes committed suicide, after punishment or failures in examinations.

Mr Tu reminded teachers and parents young people were sensitive and narrow in their outlook.

The Social Welfare Department assisted attempted suicides, a spokesman for the Department said yesterday.

"The assistance includes counsel and direct aid depending on the nature of the cases," he said.

All suicide cases were reported to the Social Welfare Department, he added.



## Andrew Tu

Hongkong has

the third

highest rate

in the world

# SUICIDE

*There's one every  
20 minutes in US*

# Red disturbances

The recent disturbances have had one good effect on the people of Hongkong....

There has been a sharp drop in attempted suicides.

In the first quarter of this year at least 70 suicides a month were reported to the Samaritans, the voluntary workers who worry about people with worries.

Since May there has been sharp drop to only 15 attempts a month.

# bring HK's suicide rate

## Lower

An official of the Samaritans attributed this decrease to people in lower social sectors taking up the challenge to survive during the Communist disturbances.

He added that most people had quite forgotten the subconscious desire to kill themselves.

Mr Poon Chao-fai, who works with the Samaritans told the CHINA MAIL: "The number of people who asked us for help in July, August and September were 18, 5 and 24 respectively.

## Trouble

"Pupils who have failed important examinations come to us with their trouble...we lend a listening ear, but their worries are usually short-lived," Mr Poon said.

The Samaritans act as a medium between the sad people and various relief bodies, including hospitals and the Social Welfare Department.

# D O W N

## SUICIDE CASES DOUBLED

A total of 559 known cases of suicide occurred in the Colony last year, a 48.28 per cent increase over 1967. Most of those who took their own lives were women: 73 housewives, 33 dance hall girls, 22 female labourers, nine girl students and six female clerks.

Providing these statistics from their own records the Hongkong Samaritans, an organisation devoted to preventing suicides, reported this social problem was becoming worse and predicted the number of cases would increase greatly unless some better ways could be devised to prevent people from killing themselves.

The reasons for 316 of last year's suicides were not known. Where reasons were known family trouble was the greatest cause. A total of 105, or 18.78 per cent, of the cases fell into this category. In 88 cases illness was the basic cause while love affairs accounted for 32 cases.

More than half of those who killed themselves last year took poison, and commenting on this the Samaritans said: "It has been suggested that Government should make a more serious attempt to control the dispensation of potentially dangerous drugs, such as sleeping pills. We have also made this suggestion previously."



# LOVE - SICK MAN MAY GET HIS BRIDE



**R**EMEMBER the lonely New Zealand dairy farmer who wanted to marry the "Chinese girl of my dreams"? He may soon have his dream fulfilled.

Yesterday, Mr. Andrew Tu, Chairman of the Hongkong Samaritans, said he had received two letters from Chinese women interested in the proposal of the 42-year-old New Zealander.

The lonely farmer, whose name is kept secret, wrote to Mr. Tu sometime back asking his help in getting married to a Chinese girl. He wrote that he would marry a Chinese or part-Chinese girl or would never marry.

Said Mr. Tu: "This morning we received two letters from interested women and I shall be writing to this man in the near future to introduce him to them."

## A widow

"One letter, written in English is from a widow. The other in Chinese is from a woman who is writing on behalf of a friend."

"But naturally those interested should be able to speak English if they read the

newspaper article about this."

Mr. Tu preferred some sort of personal contact between the man and the prospective wife.

## Interested

"Possibly he could come to Hongkong to meet the interested women," he said.

Mr. Tu had promised to keep confidential the names of all girls who write to him.

Yesterday he refused to reveal the names of the women "for obvious reasons."

"Besides, they have asked me not to reveal who they are," he said.

Those who are interested can write to Mr. Tu at the Samaritans, No. 45 Block 13, Ground Floor, Lofungam Resettlement Estate.

## Plea to would-be suicides

Needy people are urged to seek assistance from the Social Welfare Department or the Hongkong Samaritans Association when contemplating suicide.

The appeal came from the association's Chairman, Mr. Andrew Tu, who felt the cold weather was a contributing factor in suicides.

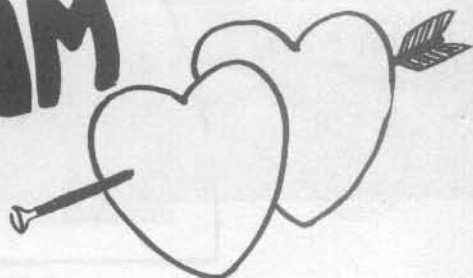
The coldness and hunger always made it difficult for poor families in winter, he said.

There had been a notable increase in the number of suicides around Christmas. "We don't want to see this happen again this year."

Apart from the Social Welfare Department, many voluntary welfare agencies were available to assist the needy people.

Mr. Tu said that people who committed suicide made it more difficult for the rest of their family.

**THE BEAUTIFUL DREAM  
COMES TRUE!**





# They save lives



**'LIFE is precious' is the slogan of the Good Samaritans.**

And at the annual presentation of awards to life-savers, Mr Andrew H.K. Tu, the chairman of the Hongkong Samaritans' Association, said the main aim of the association was to help save lives and to help people in times of desperation.

"During 1966 there were more than 600 cases of suicide," he said.

"The Samaritan Association tries to contact people working in apartment houses or ferry companies to tell us if anyone tries to commit suicide while in an apartment or crossing the harbour.

## New life

"We try our best to rehabilitate them and to start them off in a new life."

Guests of honour included Mrs Elsie Elliott, Mr Ma Man-fai, and the Rt Rev Gilbert Baker, Anglican Bishop of Hongkong and Macau.

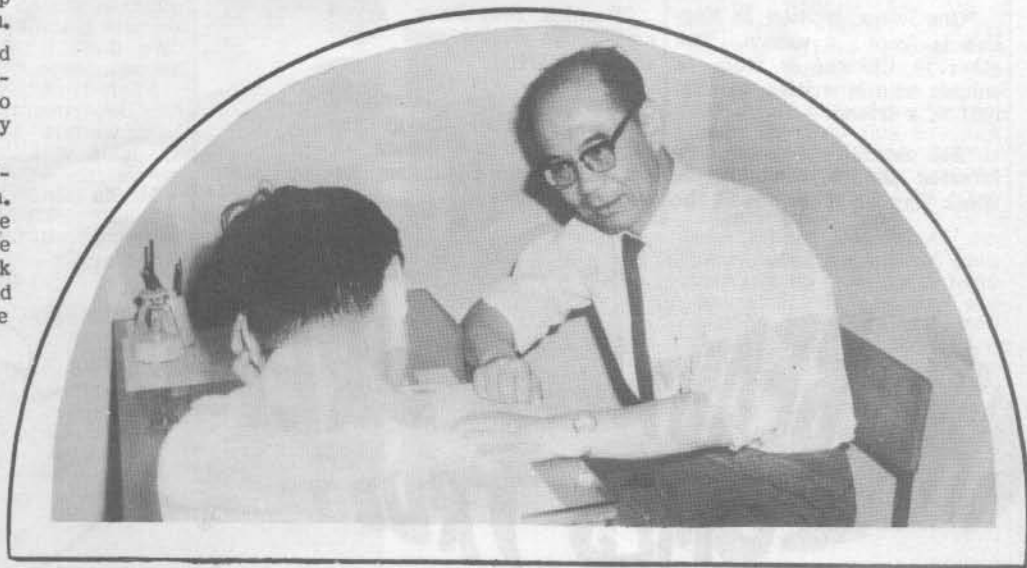
There was music and drama and also the presentation of awards to the life-savers by Bishop Baker.

Mrs Elliott delivered the closing speech.

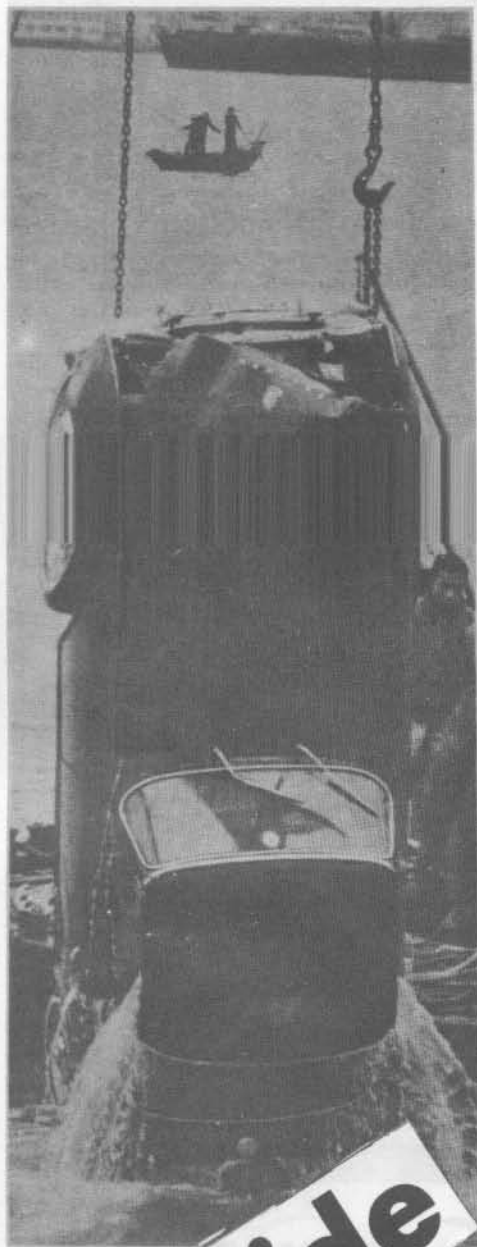
She said it was nice to see so many people interested in the work of the Samaritans and she hoped more people would support them.



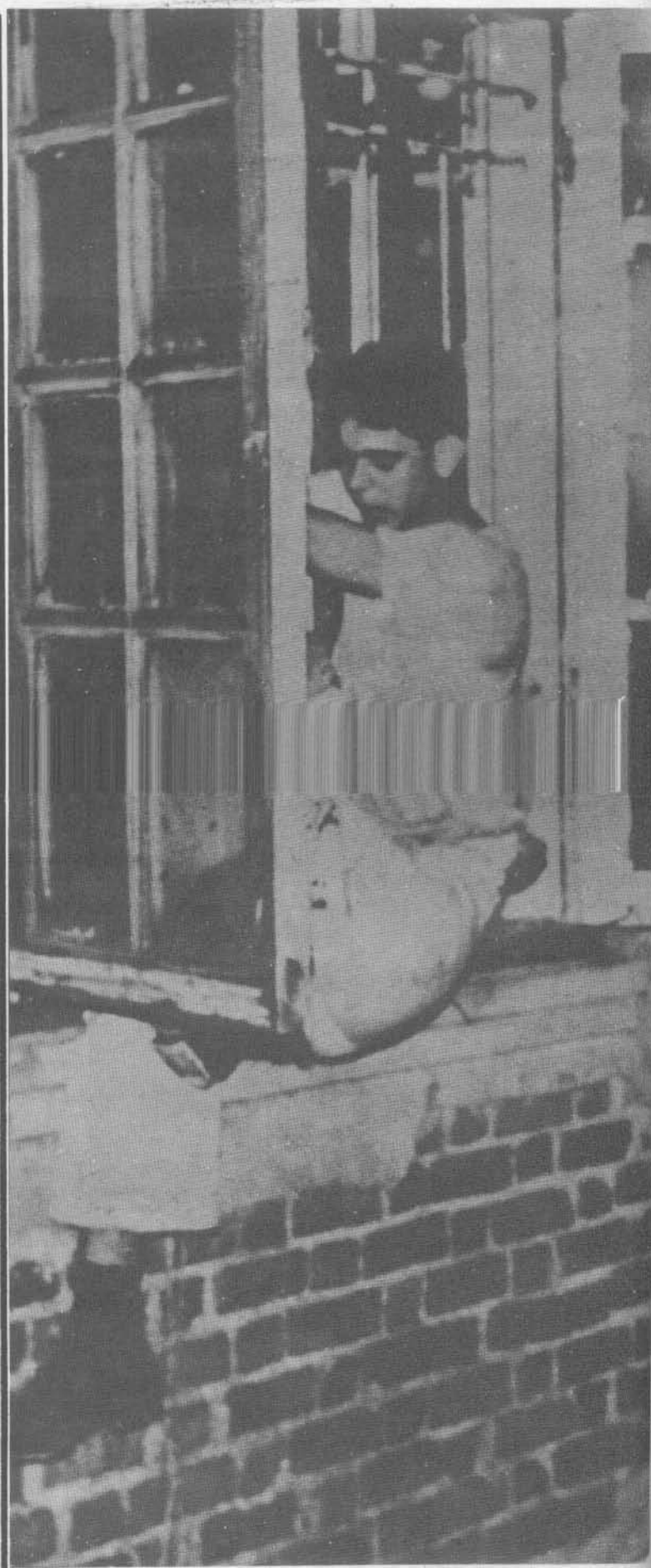
● BISHOP Baker presents an award to Mr Leung Kwik-keung.



# Suicides on the increase



**Suicide**





Trying to talk a suicide victim out of it.

SOMEONE, somewhere will jump into the harbour, slash his or her wrists, or plunge from a rooftop into a crowded street.

We don't know who, or where.

But, one thing is certain, someone will commit suicide in Hongkong today.



Taking the fatal plunge.



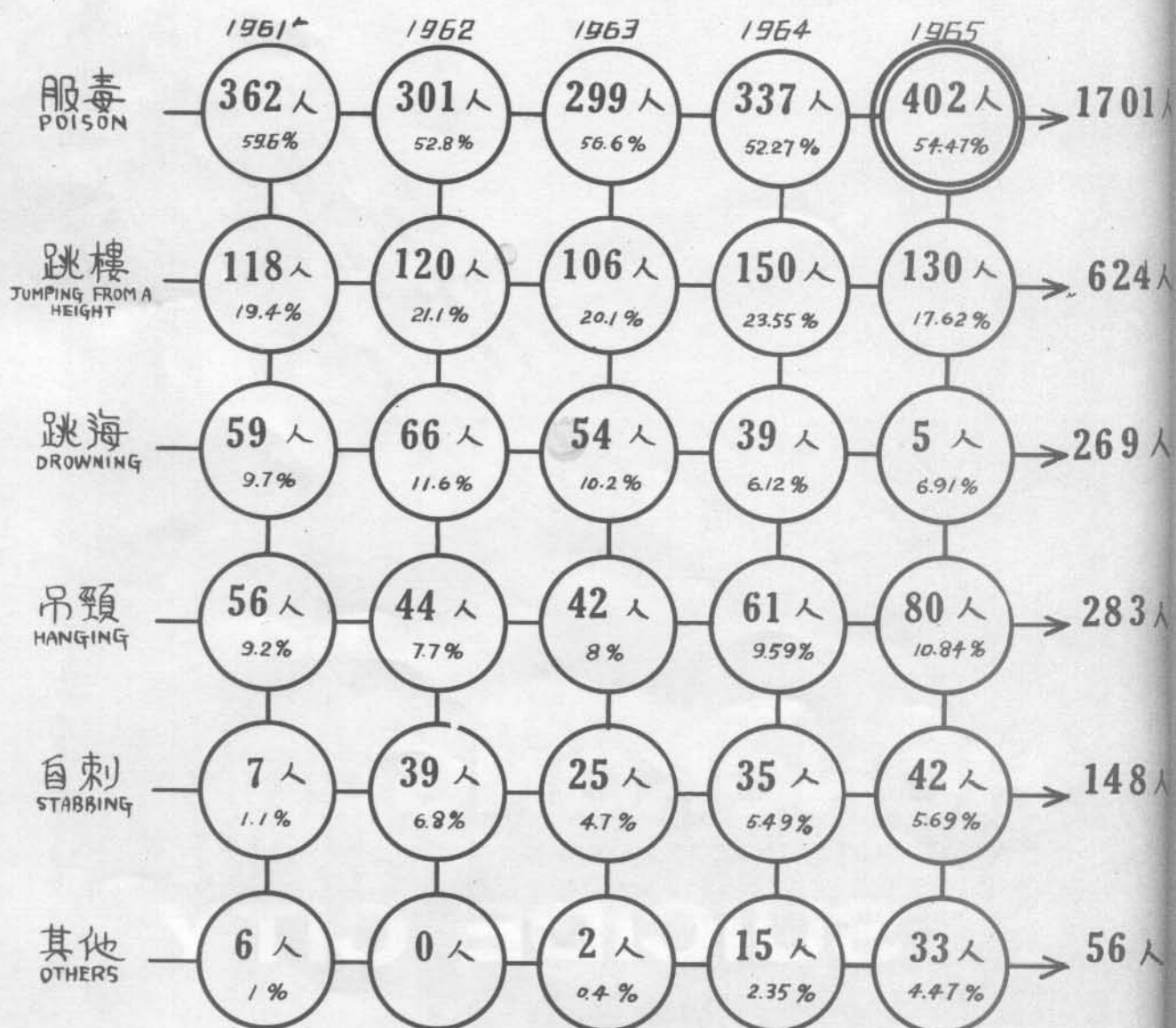
**SUICIDE  
IS LIKE A  
PLAGUE**

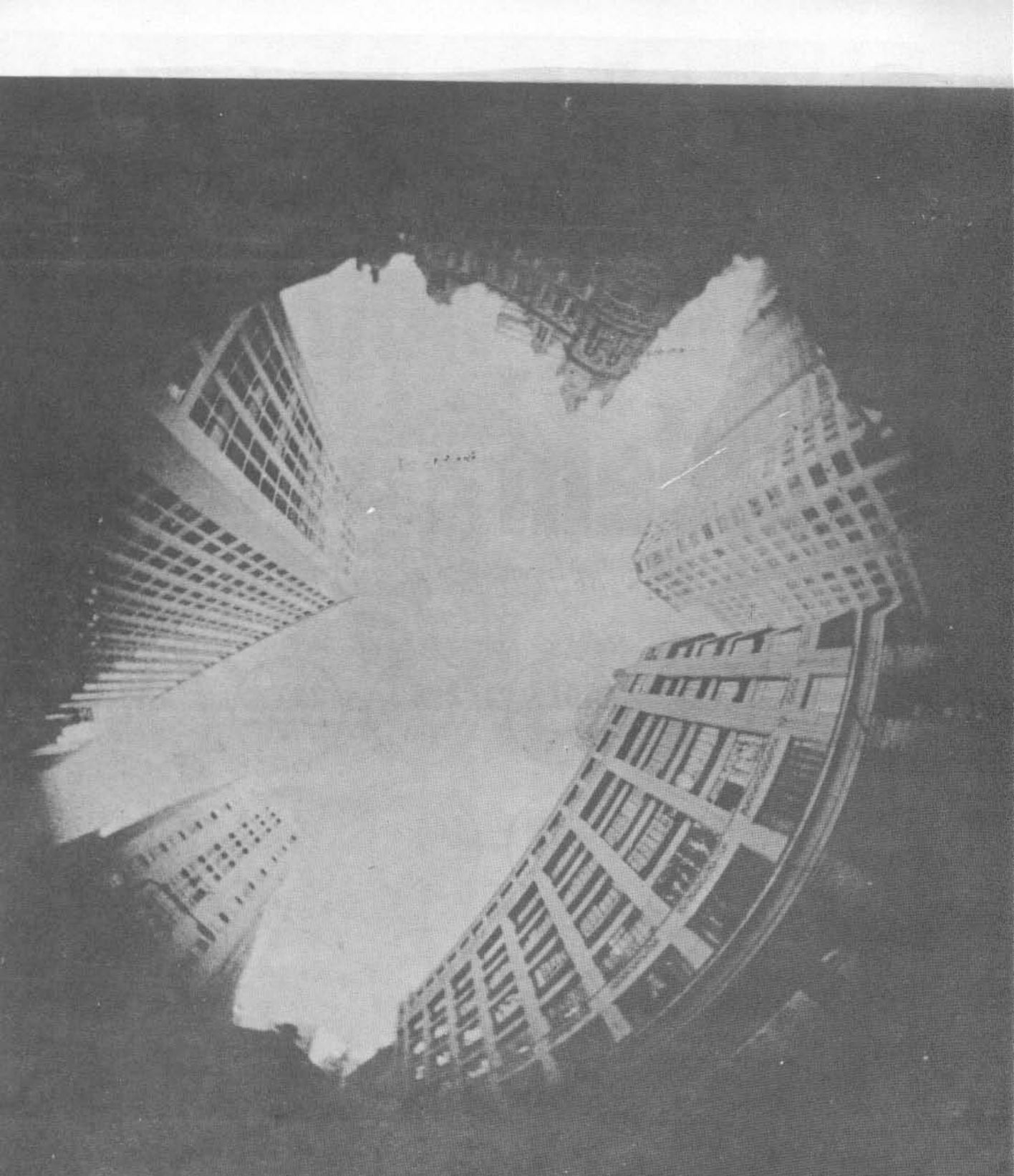


# Suicide: a major public health problem

香港五年來自殺方式統計

\* METHODS USED BY SUICIDE CASES 1961-65 \*





# **HONGKONG: SUICIDE CITY**



*With the compliments  
of  
The Harper Group.*

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Universal Cars Ltd.  
Harper Advertising Ltd.  
Insurance Advisory Services



THE HONG KONG SAMARITANS  
Committee Member List (1971)



NAME	Sex	Qualification	OCCUPATION	Address
English				
Tu Hsueh Kwei	M	Chairman	Headmaster	20 Block Ground floor, Lo Fu Ngam R.E., Kln.
E. Elliott	F	Vice-chairman	Supervisor	216 Prince Edward Road, Kowloon.
Sze Ying Yuen	M	Vice-chairman	Priest	215 D Block, 2nd floor, Jorden Vellay, Kowloon.
Chan Chin Yan	M	Vice-chairman	Chinese Meddicine Dr.	238 Nathan Road, 1st Floor, Kowloon.
Wong Yuen Wei	M	Secretary	Teacher	85 Tong Mi Rd., 13th Floor, B Flat, Cheung Fung Bldg., Kowloon.
Lee Chitt	M	Secretary	Officer	1C Wing Lung St., 3rd floor, Kowloon.
Lee Wing Hung	M	Secretary	Teacher	Flat B, 12th Fl., Yan Fu Man, Hip Woo St., Kwun Tong.
Lui Sau Ching	M	Treasurer	Teacher	1B Yin Hing Bldg., 6th fl., Sun Po Kong, Kowloon.
Wong Chai Fou	M	Committee Member	Teacher	621 D Block, Wong Tai Sin R.E., Kowloon.
Tuan Pai Chung	M	" "	Teacher	Flat C, 4 Fortune Bldg., G/F, North Point, H.K.
Tang Hing Lau	M	" "	Teacher	Flat A, 8th fl., 1st Block, Yuet Ming House, Kwun Tong, Kowloon.
Lam Hai	M	" "	Clerk	Rm. 1006, 37 Tin Chiu St., 10th fl., North Point.
Ng Yung	M	" "	Teacher	1A, Broadway St., 12/F, Mei Fu Sun Chuen, Kowloon.
C. H. Kuan	M	" "	Doctor	11 Stafford Street, Kowloon.
Lui Kong Jing	M	" "	Teacher	Flat A, 85 Fung Tak Road, 3rd Fl., Fung Wong New Village, Kowloon.
Loung Ling Kwong	M	" "	Pastor	Rm. 5, 12th Fl., Alhambra Building, Kowloon.
Yip Sui Lun	M	" "	Teacher	79, Flat A, Hong Ning Rd., 7th fl., Kwun Tong.

- (i) In saving a potential suicide, the Samaritan must always use a sympathetic attitude, and if the client has done something wrong, he should not blame or moralise.
- (j) When a client cannot control his grief, or when his life hangs in the balance, the Samaritan worker must have the courage to make an urgent decision, and immediately lead the client out of danger, or remove some danger from the client.



### THE HONG KONG "SAMARITANS"

(U.N.A. Prevention of Suicide Group)

A Translation of the Chinese Handbill

#### THINK:

My friend, Life is precious! If you have a problem, come and tell us; let us think out a way for you; let us do this confidentially.

Do not despise the world; for in the world there is still hope, sympathy, and warmth.

If you feel that the world has wronged you, you must not therefore wrong yourself.

If you feel you have wronged someone else, you must therefore live, to give yourself more time to make restitution for your wrong.

The things that you want but cannot get, the things that you had but have lost: for these there is still a way out; but if you lose your life, this alone can never be recovered.

My friend, please think again! So long as you remain on the green hill, you need not fear lack of wood for fuel.



were inexperienced young girls. When they found they were pregnant their boyfriends denied responsibility, and the girls were ashamed to tell their relatives and did not know what to do. This kind of case can easily lead to tragedy so we have to deal with them very carefully. We should like to point out that Hong Kong boys and girls mature early, and because of the bad social atmosphere and sex attractions, they now feel conscious of a need for the opposite sex; yet our education never touches on this problem and does nothing about trying to help our young people. There is no direction, and young people do not know the meaning of real love; they feel no responsibility in their love affairs. Such weak and sudden emotions may easily turn to tragedy.

. During 1970 we dealt with 69 family disputes, 74 cases of poverty and sickness, and 8 cases of debt and gambling; all this type of case had been analysed in our previous annual reports; we do not wish to repeat these facts. Sometimes people ask us what method we use to deal with suicide cases. Our answer is that each case has its own special background; the client is different so we use different methods. To prevent a suicide, and to help a depressed person has no fixed method. However, we should like to explain the spirit of the Samaritans, and our principles in dealing with cases, for the sake of those who are interested:

- (a) When we help others it must not be to get a name or an advantage for ourselves: it must be unconditional help. Only in this way can we save a life. We therefore consider only the patient, not ourselves.
- (b) When we meet a client we must first tell him that our purpose is to find a way to help him, and assure him that even if we cannot help him, certainly we will not bring him greater trouble. He must be told that everything he says will be kept confidential, so he should not hesitate to tell us the problem. It is not even necessary for the client to give his name and address unless he wishes. All we need to know are the facts of the case.
- (c) Love is the only condition in dealing with a client; a Samaritan should have deep concern for others, be able to move others, and gain the client's confidence. Trust is the key to success in dealing with cases.
- (d) It is necessary to have patience to listen, and a good memory to retain the main points. Sometimes the client is exhausted, sometimes he is completely silent. However, somehow or other we must find out the whole problem and analyse it for the client.
- (e) When dealing with a case in which grief and pain are pent up inside him, we should immediately try to get the client to speak out about it. If the client is silent we must try to find some way of coaxing him to speak.
- (f) No matter whether or not we succeed in solving the problem, we should at least make the client feel that he may come again and discuss his problem.
- (g) The Samaritan must be able to instil trust into the mind of the client; he must then use examples to lead the client into accepting his advice.
- (h) Whenever an opportunity occurs to settle even a small problem in the client's mind, the Samaritan must seize this opportunity to reduce by any means the burden on the mind and feelings of the client. When even a small matter is settled the client feels relief and his attitude may improve.



and began to doubt the value of life at all.

2. After graduating from Form 5, students who fail the Government Examination are naturally disappointed and depressed; they have no energy left to struggle. Even if they have the chance to repeat the examination the next year they already suffer from an inferiority complex; they have lost confidence in their ability to study. Even those who are successful feel that the future is blank, and they do not know what to do. Only a few can continue their studies in Form 6. Students in these categories increase year by year. Their future has become a social problem, as well as a problem to themselves. During 1970 we dealt with 213 cases of this kind and found:

(a) That the cruel examination system had hampered their natural ability and made them timid. These students had studied only for the examination. When they failed, they hated study. Some even told us that they got a headache even at the sight of a book. Some kind leaders of our community like to tell the students not to look too seriously on examinations. They are empty words: the students know that without them they cannot move an inch forward.

(b) During their five years of study at secondary school, students learn only the so-called knowledge required for their examinations; some of this knowledge is already out of date, or it is only examination technique. It is far removed from the needs of the community. We should like to ask how this kind of knowledge can get them a job? What kind of job can they do? One girl student who had failed asked us to find her a clerk's job, but she could not do shorthand, could not type, and could not keep accounts. From her writing we discovered that she could not even write one line of tidy writing. We suggested that if she could not find clerk's job she might go into a factory, but she replied. "My father would never agree with that - nor would I."

(c) The expectations of parents and the ambition of students are both very far from reality. Both imagine that those graduating from Form 5 are supermen and can easily earn lots of money. So in choosing a job, the criteria are, "How much salary?" and "What are the working conditions?". The applicant for a job seldom considers the meaning, or value of the job itself.

(d) What we lack in our education, in the family, in school, and in society, is direction to young people on the meaning and value of human life. On the one hand we do not give the young people any prospect for the future, never encourage them to struggle for any ideals. On the other hand, we only influence them into considering what is to their own personal advantage, what is comfort personal success, and other selfish goals.

(e) Hong Kong is a community of opportunism. Relationships are built up on self-interest. Education is a business proposition. Even in close family relationships there is an element of business. We lack training in human relations. Therefore we are unable to guide our young people into normal human feelings in their relationships, and they are consequently unable to distinguish what to love and what to hate. Their attitude is cold and apathetic, an attitude that may lead to the kind of cruelty that can kill without feeling any remorse.

3. During the past year we dealt with 51 cases involving love affairs. Our greatest headache was the unmarried mother. Most of these cases

# THE HONG KONG SAMARITANS' 1970 ANNUAL REPORT

During 1970, the total number of suicides in Hong Kong according to Samaritans' statistics compiled from newspaper reports was 595, compared with 781 compiled from the same sources for 1969. 55 fewer males and 131 fewer females committed or attempted suicide; on the other hand, the Samaritans last year dealt with a far greater number than ever before, a total of 415, that is, 248 more than in 1969 (male increased by 70 and female by 178). In their Annual Reports the Samaritans have in the past already analysed how suicide is related to social and cultural problems. Last year, 1970, social developments followed the normal patterns, so the same factors remain.

We must point out, however, that rents have risen steeply, and all prices have been raised, while there are plans also to raise water charges. If Hong Kong continues to develop in this inflationary way, there will be increased hardship in the living conditions of the people. Such a situation will certainly result in an increase in tragedies such as suicide, murder and robbery.

We should also like to refer to the problem of youth crime. In 1970, serious youth crime caused deep concern in every family in Hong Kong. So far, all that has emerged concerning this problem is the decision to use caning and heavier punishment as deterrents. Nothing has done to deal with the root of this problem. The Samaritans believe that fear of punishment can only be effective as a temporary deterrent; but if the young people still have no guidance, and our society gives them no proper education or direction, the young people will lose hope for the future, they will find neither purpose nor prospects in their lives, and will have nothing to struggle for except the very narrow motive of obtaining money; the future could eventually be even worse than the present in the matter of youth crime. We trust that these in authority will realise that dealing with young people is a matter affecting future generations, and not just a matter of finding temporary relief for the headache of today.

During 1970, we dealt with 230 cases of young people under 20 years of age, and 159 between the ages of 21 and 45 years. Contact with these cases gives us pain and disappointment: We should like to raise a few points on this, in the hope that those who deal with young people, parents, teachers and other will taste something of the poisonwine we have made for our youth:

1. What is the meaning of life? What is its purpose? These are the painful questions many young people raised during 1970. They seem ridiculous questions, yet they are closely related to the problems of thousands of our youth today. These are good and honest young people. They have a job of work to do. In their own words, they are "doing the work of oxen" every day, every year. With what result? What is there at the end of it all? All is complete darkness to them go to evening classes after work to try to learn something new, but still they cannot see a glimmer in their future. One young foreman, after tasting the first drink of wine in his life, came to the Samaritans crying. He said that for 5 years he had worked on a monotonous job. He felt life was empty and confused,

From these figures it appears that most suicides occur in middle age, and next, among young people (as in previous years). They commit suicide because they have no other way - economically there is no way out. In thought and feeling too they can find no other way. Hong Kong is a community of "uncertainties"; it is a "motherless" community. People here are without community relationship or future. Their attitude to others is therefore skin deep, superficial, aloof. Older men do have some remnants of the old culture to depend on, and this no doubt keeps down the suicide rate there. But middle-aged people feel as if one foot dangles in emptiness; they are confused, more bewildered day by day. Young people know nothing of the past and little of the future; they are led by the blind along a blind pathway.

In Britain there is an escapist generation; in Britain there are angry young men. Both know how to cry, smile and hate in various circumstances. But in Hong Kong the young people are lonely and cold, not that the Hong Kong young people have no feeling, but that they cannot find a way of expressing feeling, a way of escape. If this feeling should spread, the result will be widespread.

When people are already dead, they follow a dead generation;  
These who are not dead will struggle to the end to live.

How can a worthless poison be exchanged for 403 valuable lives?

Why do 147 foolish people jump from a building that does not belong to them?

118 pieces of rope used for binding criminals have been used around your own necks. Why?

Knives and scissors have their own proper uses. Why do 36 foolish people use them for the wrong purpose?

Why do 64 people who cannot swim jump into the sea?

The god of death asks you to die. Why do you not oppose him with all your might?





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stroke in gambling will hardly lose colour, let alone commit suicide. But for a poor person gambling is a serious business. He simply dare not lose; and yet he does lose, and his last dollar for rice is gone. Tragedy follows.

5. Family Troubles: These spark off more suicides than other causes. In a poor family there is always some kind of trouble. And here mostly women are sacrificed. Out of 119 cases of this type in 1969, 92 were women. When a man's wages cannot support the family, he becomes bad-tempered with his wife. If she finds the money insufficient and asks for more, she starts off a quarrel. In poor circumstances, having a family is a heavy yoke; family warmth and affection disappear between wife and husband, parents and children. How can tragedy then be avoided?

In 1969 we dealt with 51 cases of this kind. In one case, the husband's wages could not support the family, and every time the wife asked for money he beat her. Beating became a daily habit and the husband became sadistic; the wife's affection died. Finally her whole body was bruised, and before the old scars healed, new blows were inflicted. To get a divorce was not easy, because she loved the children and going to court costs money. Frantic with the beatings she reported to the police, who said they did not interfere in family matters. To engage a lawyer to go to court costs \$400 - \$8-- for each appearance. The situation of this woman was really terrible.

Another case was that of a family in which the husband was unemployed. The man found an outlet for his pain, anger and frustration in the ill-treatment of his wife. He threatened to kill her with a hopper. She was afraid to go home and came to the Samaritans for help.

6. Love Affairs: In this kind of society, everything is measured in terms of money. It is a lie to say that love comes first. If young people do not consider their economic position but seek what they think is "real love" they may find the wrong partner, get on the wrong lines, and meet tragedy. Last year we dealt with 17 such cases. The young people were attracted by the red lights, the wine and the luxury. Young people's hearts are easily captured, their feelings are easily wayed, their hearts are soon broken. This is especially true of unmarried mothers: they find only shame, disappointment and fear all intermingled. They dare not tell anyone of their plight, yet they cannot avoid settling the problem of the unfathered baby they bear. This is a cruel place for the unmarried mother. On Hong Kong abortion is illegal, and registered doctors have enough money not to look for illegal ventures. The girls have no alternative but they enter the arch to death.

There are some of our analyses of suicides in 1969. The fundamental issue is economic. There are other factors we should like to point out. According to statistics last year, suicides or attempted suicides by age groups were:

Under 20	- Male 33, Female 133.
21 - 45	- Male 109, Female 232.
46 - 60	- Male 59, Female 48.
Over 60	- Male 27, Female 40.

that is an excuse with which the Government seems to be satisfied.

But after the gaiety and the music fade away, only sadness remains. The rich are rich are richer; the poor are poorer. The community is divided into the two extremes of wealth and poverty. Division in a laissez-faire society is natural, but if the division is too great the poor will kill others or kill themselves. The Chinese people who form 99% of Hong Kong's population will react this way in spite of their adaptability and patience.

A labourer working in a certain dockyard came to the Samaritans for help. His wages were \$320 a month to feed a family of four. He tried to swell his earnings by gambling, but lost and dared not face a weeping wife and children. Instead he wept to the Samaritans. A rich man would think it foolish to cry over a 3-figure banknote; but this man's cry was one of pain, remorse and disappointment. The next day when we visited his home we found the tragedy of this Hong Kong "paradise". We found his wife almost crazy: she was tearing the cotton wool quilt and offering pieces to her hungry children for food, while her husband stood petrified. We also stood speechless at the sight. It had to be seen to be believed. This is only one example of what goes on beneath the surface of the Hong Kong economy.

In 1969 the reasons for 55.5% of the suicides were not divulged, but in the remaining 44.5%, suicide action was sparked off by one of following:

Failure in examination - 8 cases, 1.02%

Sickness - 128, or 16.37%

Poverty - 17 cases, 2.17%

Gambling - 19 cases, 1.92%

Family Troubles - 119, or 15.22%

Love Affairs - 61 or 7.8%

Although these were the reasons that sparked off suicide action, the fundamental reason underlying them was still economic factors.

1. Failure in Examinations: Last year we dealt with 44 such cases, in which the circumstances were all similar. The students had studied hard for about 12 years, from kindergarten to high school. During those years the parents had great difficulty in supporting them, but great expectations for their future. When sudden failure came, the students were ashamed before their parents and worried about their own future. Unfortunately, young people are short-sighted and do not know how to solve such problem.

2. Sickness: Last year we dealt with about 52 such cases and found that they were all afraid of sickness. The Cantonese people say "When the hand stops working the mouth stops eating," and such people dared not be sick, especially in Hong Kong's "paradise". Sickness brings sorrow and tragedy here: Government hospitals are usually full and private hospitals are too expensive; even to see a doctor is not easy. Poverty, sickness and death always go hand in hand when people have no "water" (money).

3. Poverty: Where poverty exists there is just no road, and it is unnecessary to analyse this problem further.

4. Gambling: In Hong Kong's abnormal circumstances, gambling has become a normal way of life. The number of people trying to get a "lucky strike" increases day by day. A rich man who loses \$10,000 at one



# 1969 ANNUAL REPORT — Samaritans

The Hong Kong Samaritans, in the 1968 Report, pointed out: "There has been a rise in the suicide rate, presenting a very serious problem. If we cannot stem this increase, the problem will continue to become more serious". Unfortunately those fears were justified.

During 1969, attempted suicides in Hong Kong totalled 782: male cases numbered 328, about 41.94% of the total; female cases numbered 453, about 57.93%. Compared with the 1968 total of 559, this was an increase of 222 cases, 40%. (The figures are taken from reports in Hong Kong newspapers, upon which the records of the Hong Kong Samaritans' reports have to be based: they do not include the 167 cases dealt with by the Samaritans.) This last year shows the highest rate of suicides since our records commenced in 1961.

People interested in social problems in Hong Kong often enquire the causes of suicide: these are reported every year in the Annual Report, and although each individual case has its own reason, fundamentally the main cause can be traced to economic hardship. During 1969, it appeared superficially to some observers that in Hong Kong it was a year of security and prosperity. However, looking more deeply into the social problems, one can easily detect currents of social unrest beneath the surface of the economic boom and prosperity. The Hong Kong Samaritans do not keep statistics on reported cases of murder robbery or young people who run away from their homes, but it is evident to all that these are everyday occurrences. Likewise it is evident that suicides occur almost every day: for example, the monthly total last May was 99, an average of 3 per day. The facts are shocking and painful.

We should emphasise that social problems are closely connected with economic development. Reports issued by the Government and sources close to the Government (such as the Hong Kong & Shanghai Banking Corporation) tell us that the Government has a surplus of \$450 million. The Hong Kong & Shanghai Bank shows a profit of about \$100 million; The Hong Kong Electric Company netted \$20 - \$30 million; the Kowloon Motor Bus Company made profits but was not satisfied with them. Naturally all these large organisations can be pleased and talk happily of Hong Kong's economy, while they look forward to another year of prosperity and profit. And of course, no profit is ever enough for them: in a laissezfaire economy it is not unusual for capital to be used to gain profit. What is surprising, however, is the source of these profits. No one wants to speak of "killing the goose that lays the golden egg," or of "squeezing the poor to make oneself rich." Nevertheless it is true that these profits are closely mingled with the blood and sweat of the poor of Hong Kong. Increased profits for the rich invariably mean increased burdens for the poor. And at present it appears that the authorities are deliberately promoting prosperity, resulting in a rising cost of living, beginning in one sector and spreading like wildfire to another. And through it all the Government seems to be on one side: increased rents are discussed only with the landlords; increased transport fares are discussed only with the transport companies. We have never seen the Government discussing these matters with the poor of Hong Kong, with the "little man". And of course there are so many "little" men that it is difficult to discuss with them: at any rate

illness was the basic cause. Love affairs caused 32 cases, or 5.73%. All these figures demonstrate that serious problems exist within the family relations in Hong Kong society. There is no education in H.K. concerning marriage and marriage relationships. Most young people only consider the financial aspect of marriage, and they neglect to think about the other important aspects. This of course, is the source of many tragedies.

In 1968 the greatest number of cases occurred with clients between the ages of 20 and 45, 298 cases, or 53.31%, occurred within a whole. The age group under 20 years contributed 115 cases, or 20.57% of all cases. This is a very sad figure and is a burden upon the conscience of the community.

We hope that the people of Hong Kong will seriously consider this report and face the great problem with which it deals.

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## THE HONG KONG SAMARITANS

香港撒瑪利亞防止自殺會

BRANCH OF:

THE SAMARITANS INC. (LONDON)

AFFILIATED TO:

INTERNATIONAL CENTRE OF INFORMATION FOR TELEPHONE HELP (GENEVA)  
INTERNATIONAL ASSOCIATION FOR SUICIDE PREVENTION (U. S. A.)

100,000 population. Fourth, we do not want Hong Kong to win the championship for the number of suicide cases. But if, in any community, this suicide rate is high, it reflects serious social problems. This is serious for any community. We would rather have no suicide cases at all, but the fact is that we are overburdened. We hope that the public will not use misleading figures to avoid facing the gravity of this problem.

During 1968 more female suicide cases were reported, mounting to over 60% of the total number of case. In the cases when we had complete information, more cases were reported among housewives (a total of 73 cases). Dance hall girls contributed the second highest number (33 cases). Twenty-two female labourer cases were recorded. Nine female student cases occurred. Female clerks made up six of the total number of cases. In 197 cases we had no information as to occupation. The above figures demonstrate that women are still the weaker sex. Women are still the victims of cheating and slavery; the female labourers in particular are exploited; they work hard all day and have a simple life with bare essentials, without any relaxation; they do not clearly understand the Hong Kong community, which makes them easy victims of oppressors. Dance hall girls live in the dark side of society and die a slow death there. In all of these cases the suicide factors already exist, only waiting for a spark to ignite them. Nine student suicides may not appear to be very significant, but the facts of the cases disturb us. They are so young. Why should they attempt suicide? Generally the case occurs after some sort of punishment or blame. The young people are angry. On the one hand, parents, and teachers should consider whether or not their methods are good. On the other hand, we should remember that young people are both sensitive in their feelings and narrow in their outlook.

In 1968 a total of 293 cases of poisoning were reported. This is 52.41% of all cases. Defenestration claimed 109 cases, or 19.50%. Hanging accounted for 88 cases or 15.74%. Forty-one cases of drowning were recorded, this is 7.34% of all cases. Use of some sharp weapon accounted for 16 cases, or 2.86% of all cases. There were 12 cases using other methods, or 2.15%. It has been suggested that the government should make a more serious attempt to control the dispersion of potentially dangerous drugs, such as sleeping pills. We have also made this suggestion previously. But others feel that if a person has decided upon a course of suicide, he will eventually discover a means. These people feel that there is little to be gained from more stringent government efforts. We do not agree with these "Popular scholars" point of view. They deal with unrealistic theories rather than hard facts. According to our experiences in dealing with upset and distraught clients, it is best to thwart their sudden suicidal impulses. A small delay can allow the client time to reconsider his position, and help him. If it easy to obtain drugs which are potentially dangerous, then the desperate client is more likely to carry out his suicidal impulse. If it is difficult to obtain these drugs, the impulse can be delayed. Therefore, we hope the government can efficiently control the sale of drugs.

In 1968 the motivations of 316 suicide cases were unknown, this is 56.53% of all cases. Of the cases where the motivation was known, family trouble appears to be the greatest case. A total of 105, or 18.78%, of the cases fall into this category. In 88 cases, or 15.74%,



# SAMARITANS

ANNUAL REPORT ~~~ 1968 ~~~

The year has passed very quickly, and already we are entering the ninth year of our work with depressed and desperate individuals and with our efforts to prevent suicide. The more work we undertake, the harder our task and the heavier our responsibilities appear to be. At the same time, the greater our courage and strength become. Looking forward the future, we feel that the prevention of suicide is our responsibility. The members of the Samaritans feel that this is their personal duty, and obligation.

The evolution of Hong Kong society, with its complexities and bicultural problems, cannot help but give rise to more and more tragedies --- to more and more suicide cases.

From January to December, 1968, a total of 559 suicide cases was recorded by H.K. Samaritans. This figure includes 219 males and 340 female cases. This represents an increase of 182 cases over the number recorded in 1967, a 48.28% rise. But compared with 1966 this is a drop of 208 cases. Generally there is little difference in the number of cases reported from year to year, except when extraordinary conditions affect the H.K. environment. In April 1968 there was a significant increase in the number of suicide cases recorded. (a total of 82 for April, as opposed to 61 for May, and 62 for December). This is an extremely serious social problem which is getting worse. According to all our surveys, if we cannot devise some better way to prevent suicide, the number of suicide cases will increase greatly.

According to the official figures announced by the UNO, the H.K. suicide rate is 9 per 100,000 of the population. We are uncertain about which source the UNO used for its figures, but it precisely coincides with our figures for 1967. The total number of suicide cases in 1967 was 377 according to the figures of the H.K. Samaritans. The H.K. population is 4m. Thus we arrive at a suicide rate of 9 cases per 100,000 population. This rate is not high when compared with other areas in the world. This gives some people a false sense of security and allows them to declare that the suicide problem in Hong Kong is not serious and deserves little notice. We very strongly feel that this is a wrong point of view. First, suppose the UNO derived its figure from our statistics. Each year we have clearly stated in our annual report that our statistics are derived from the reports of six local newspapers. Every day we record the reports of suicide cases, taking care not to count any one case more than once. But these are not the official figures, and we cannot be certain that every case has been covered. We have estimated that the suicide rate is 9 cases per 100,000 population, but this may not be completely accurate. Second, 1967 was the year of the disturbances in Hong Kong and thus it was a special year. The rate declined sharply because of social factors peculiar to that year. It is impossible to use 1967 as a standard for statistics. Third, according to our statistics compiled over a ten-year period, 1967 had an abnormally low suicide rate. Some years, the rate reached as high as 19 or 20 cases per 100,000 population, therefore, we cannot confidently state that the Hong Kong suicide rate is only 9 cases per

As to methods of suicide, poison and jumping from heights were still first choice in 1967, the former amounting to 46.68 and the latter 24.67% of all suicide cases.

As to the reasons for suicide, apart from some cases for which no reasons are known, sickness and family disharmony still accounted for most, the former amounting to 20.42 and the latter 15.65%.

As to age, 14.32% of all victims of suicide in 1967 were under 20 years of age; 56.5% were between 21 and 45, and 15.38% were aged between 46 and 60.

Labourers headed the list of occupations, amounting to 33.16% and housewives next with 28.38%.

### Conclusion

The above is our 1967 Report. Our analyses are by no means deep, and others may reach other conclusions: we hope to benefit from the constructive criticism of others.

We should also like to make the following special announcements with regard to the year 1967:

(a) The Hong Kong Law making suicide a criminal offence was abolished: we have been asking for this for some time, and now it is a fact - a very welcome fact.

(b) The authorities made some slight changes in the examination system. Of course it might be said that they have "changed the water but not the medicine"; however this indicates that some action has been taken on a matter on which our organisation has long been pressing; we therefore welcome these changes too.



some wrote letters, and others were sent to us by organisation of friends. All these potential suicides were helped in time. The total for the year was 97, of whom 61 were male and 36 female. This was 63 less than in 1966, and we believe that factors in the disturbances in Hong Kong were responsible for this reduction, as will be explained in the next paragraph.

5. To analyse suicide statistics in Hong Kong presents a special difficulty: the only source of information is newspaper reports. We have to compile our records from six leading newspapers, making careful analysis so as not to duplicate. These reports are cut out and recorded daily, and we do our utmost to maintain scrupulous accuracy; Allowance must be made, however, for the fact that some cases may never reach the newspapers. Another difficulty is that the final result of a case cannot always be ascertained, as frequently there is no follow-up in the newspapers. This presents us with a problem in defining the word "suicide" as it is not always possible to determine whether a case was an attempt or an actual suicide. However, as our organisation puts emphasis on the word "prevention", we regard a suicide case as any person who actually takes suicidal "action". From these cases we study social problems and methods of preventing suicide; this is our main purpose. Therefore even if we can get the environmental factors of cases and better understand the general circumstances under which suicide takes place; from this point of view our statistics are very valuable.
- In 1967 the Hong Kong community passed through a time of insecurity. This being so we might have either rate of suicide than usual, but in fact there were fewer suicides. The total for the year was 377, almost 50% less than in 1966. Of these 187 were male and 190 female. The figures for January to April showed a monthly average of 11% to 15% of the total for the year. In these four months they did not differ greatly from previous statistics. But from then the number of cases dropped steeply in May to 8.7% and in August even less, only 1.32% of the total. In most years on record the peak period for suicides is May to October, but in 1967 it was completely different. This phenomenon requires close study.
- Suicide in general results from a complexity of emotions, with a mounting a tension as more troubles pile up until the patients think the problem cannot be solved so the only way out is suicide. If they can find an outlet by which they can express their pent-up emotions they can usually pass the period of crisis. In this respect it is significant that the suicide rate in Hong Kong is at its lowest around December, when finance is particularly tight and one would expect the rate to be higher. But because of the Christmas and New Year festivals a happy atmosphere prevails and relaxes the emotion. People feel that at a festive time they can bear their troubles or leave them until another time. This is why, we believe, there are usually fewer suicides at that time of the year. Hong Kong is a small, overpopulated area. Everyone struggles hard to make a living, year in year out. If anything out of the ordinary happens in Hong Kong it is natural for those who have been under extreme pressure for so long to succumb to the excitement of the moment. Individual emotion is lost in the tension of the whole community and it finds temporary relief in any diversion. That is why, in our opinion, suicide cases were considerably fewer in 1967.



re all kind and have the urge to save life. The spirit of our organisation is not to seek power but to do service. We believe that suicide work can only be done well by those who have no thought for themselves. Of course we welcome professional workers, but we welcome most those who are not afraid of hard work, professional or not. Some of our new members who have not yet dealt with a suicide case themselves are rather afraid of doing so in case they make mistakes, or in case it is too difficult for them. They think they do not have the skill to do it. In fact in dealing with suicide cases academic qualifications are not necessarily required: what is needed is sympathy, patience, and care in making an analysis of the problem. Love and care may bring people from the brink of death. Once these new workers have succeeded in one case they gain self-confidence, encouragement, experience and the courage to deal with more cases.

Financially our organisation depends only upon membership fees and occasional donations. These amount to very little, but that does not hinder our work. We believe that money may make our work easier but not necessarily better; on the other hand without money our work may be harder, but not necessarily less valuable. This, of course, is the Samaritan spirit.

Our organisation has now been in existence for eight years. Throughout this period we have made annual reports on our work, and the following is our 1967 Report.

1. We continued to hold our monthly committee meeting to discuss the work and study one another's cases to see what advice we might give. We met in the Y.M.C.A., and wish to express our thanks for that organisation for the use of the Committee Room.
2. On 7th. May, 1967, we held our regular anniversary gathering at the city Hall. This year we gave presentations to any members of the public who had saved a life, as an encouragement to the public to notice this problem and to try to save lives. This year 32 received such presentations, that is, 17 more than in 1966. This would seem to indicate greater public interest in suicide work. The presentations were made by our Hon. Patron, Bishop Gilbert Baker, Bishop of Hong Kong and Macau. Each life saver received a certificate, a Samaritan badge, and a token \$20, the money having been donated by interested members of the community. We hereby wish to thank the Bishop and the kind donors.
3. The Hong Kong samaritans did their usual service for students both before and after the release of the Government examination results, 1967. Before the results were published we produced newspaper articles and spoke on the radio to parents and students, to try to prepare them psychologically for whatever they might have to face. On the day the results were received by the newspapers we sent several teams of workers to the newspaper offices to help emergency cases. (In Hong Kong anxious students may obtain the results of the examinations the day before publication. Those who receive bad news often leave in despair). We also dealt with such students by telephone in our office. This year we dealt with 65 students, male and 31 female.
4. Apart from this special student work, we dealt with ordinary cases throughout the year. Some came to our office; some called by phone,



# *Samaritans* ANNUAL REPORT 1967

We are a registered voluntary organisation, a Branch of the International Samaritans Incorporated. In September, 1967, our founder and present Chairman, Mr. Andrew H.K. Tu, attended the following international conferences:

1. Congres International des Telephones-Secours, in Brussels Belgium.
2. International Samaritans Conference, in Glasgow, United Kingdom.
3. The Fourth International Conference for Suicide Prevention in Los Angeles, U.S.A.

After our Chairman had attended these conferences we became members of those organisations in Brussels and Los Angeles; as such we not only deal with international suicide work but we also keep in close touch with international organisations, work with them and exchange experiences on the suicide problem on a world scale.

At present suicide is a growing problem not only in areas where there is economic stress, but also in advanced countries where in fact it is even more serious. For example, in the U.S.A., suicide had become a serious social problem; even among so-called psychiatrists the rate is high. The Government in Washington we hear therefore hopes to make an international suicide survey. In the universities, training for suicide prevention has been introduced. In Northern Europe, that is in Scandinavia we know that economically life is secure, but the suicide rate is perhaps the highest in the world. We know that the United Kingdom is a welfare state, but there is a serious problem of people who commit suicide because of loneliness; while in Italy and South Africa there is the problem that many rich women commit suicide because they have nothing to do day after day and life feels empty; in these areas the suicide rate for women is higher than that for men.

All these examples show that suicide in any country presents a serious problem: it is like a disease destroying human life.

Our Association is the first organisation for the prevention of suicide in this area, Asia. Besides looking after our own suicide work in Hong Kong, we also have the responsibility of starting prevention of suicide movements, of awakening the consciousness of the people to the value of human life and of trying to help those who attempt to destroy themselves, in other parts of Asia. During 1967 we have been in correspondence with Singapore and Bombay. We are happy to note that both these places have established prevention of suicide organisations. While congratulating them, we hope that other South-East Asian countries will soon establish similar organisations. We must all work together to try to combat this sad problem of suicide.

In 1967 our organisation had 197 members, all voluntary. Of course we have no professional social workers, but our members

were awarded badges and certificates; about 400 visitors attended the presentation. The Senior Appointed Urban Councillor, Mr. A. de O. Sales, O.B.E., distributed the badges and certificates. After the meeting, students of the Northcote Training College presented a drama entitled "Nightmare", a play about the prevention of suicide.

6. Lectures: In 1966, at the City Hall, three special lectures on the suicide problem were given; the purpose of the lectures was to analyse the suicide problem and answer questions from the audience, as well as to try to encourage the public to take an interest in helping would-be suicides.
7. Extension of Samaritan Office: In 1966 the Government kindly gave us additional space next to the original office, and all members contributed towards the decoration and furnishing. The office is now twice the original size, and this makes our work easier to manage. On 15th. November, 1966, we held the opening ceremony and Mr. John Rankin M.P. cut the ribbon.
8. Special Student Work: Every year before the school certificate examinations many students worry and become unbalanced in their emotions. After the results are announced the successful candidates are happy, but those who fail become depressed. Some are serious cases, in danger of suicide. We take special care of these, making preparations beforehand. In 1966, before the results were published, we sent a letter which was published in many newspapers, addressed to students; the letter was also sent to heads of schools. We believe this helped the students. After results were announced we sent three groups of members to the offices of the Wah Kiu, Kung Sheung and Sing To Newspapers, to help the depressed students immediately. Also we gave messages of sympathy to students who had failed, on the English and Chinese Radio Programmes. Afterwards, 120 students phones or visited the office.
9. Visitors: In 1966 visitors to the Samaritans included Liberal M.P. (Now leader of the Liberal Party) Mr. Jeremy Thorpe, Mr. John Rankin, Vice-Chairman of the Parliamentary Group on Hong Kong, Miss T. Dew, Member of the New Zealand Samaritans. They all expressed appreciation of the work, and encouraged the Samaritans. A special visitor, early in 1967, was our Founder, the Rev. Chad Varah, who made a routine inspection of the work. He gave us great encouragement.
10. Hope for the Future: The year 1966 has passed, and if we can claim to have done any good work, it is thanks to the assistance of many people, including newspapers and civics leaders. Our members have worked hard too in their efforts to save life. In the coming year we think our work will be harder: we do not have enough members; and we are short of finance. We hope that the public and civic leaders will assist us and enable us to continue with this prevention of suicide work.

Our final wish is -

That all kind-hearted people will join the Samaritans; that those who want to help to save a life will support us financially.

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# HONG KONG SAMARITANS

ANNUAL REPORT 1966

1. Introduction: This is a branch of the International Samaritan, and is the only voluntary organisation in Hong Kong dealing solely with suicides. It is a registered society. It is also a member of the International Centre of Information for Telephonic Help, Geneva. The Hong Kong Samaritans organisation has been established here for 7 years. The office is: Room 45, Block 13, G/F, Lo Fu Ngam, Kowloon. The "Lifeline" telephone is Number 836611. Our Patron is the Rt. Rev. G. Baker, Bishop of Hong Kong and Macau. Our 184 Members include social welfare workers, Chinese and English doctors, barristers, accountants, priests, psychiatrists, school teachers, and workers. They are all enthusiastic in this voluntary work of saving lives.
2. Suicide Cases - Statistics and Analyses: This is routine worker. Our purpose is to analyse and reach an understanding or the rise or fall of suicide rates, so that we plan for the future and try to find a suitable way of suicide prevention. From January to December 1966, according to records compiled from various local newspapers, the total number of suicides and attempted suicides for Hong Kong, Kowloon, and the New Territories was 767. Of these, 323 were male and 444 female. Of these, family troubles accounted for the greatest number from one single cause, 136. Poisoning was the method chosen by the greatest number 403. This figure of 767 suicides showed an increase of 9.26% over 1965, creating an average of 2.1 per day (See the enclosed table for 1966).
3. Cases assisted by the Hong Kong Samaritans: In 1966, the total number assisted by our organisation was 160. Of these, 96 were male and 64 female. The reasons given for their state of depression were varied: 15, due to arguments, were help to settle their problem; 9 with study problems were introduced to schools; 102 responded to sympathetic analysis of their problems, 13 were found jobs; 3 were sent for medical treatment; 13 were referred to social welfare organisations; 5 were helped financially.  
(Note: None of these cases were included in the statistic given in Paragraph 2 and in the table enclosed.)
4. Exhibition: On 4th. April 1966, an Exhibition of Suicide Statistics and other materials was held in the City Hall Ballroom. A Press Conference was held on the same day. The former Bishop of Hong Kong, the Rt. Rev. R.O. Hall, opened the Exhibition. The statistics shown included all records from 1961 - 65. Materials concerning the International Suicide Organisations were on display; the emergency telephone numbers of the various countries were also displayed.
5. Distribution of Badges and Certificates: To encourage the saving of life, and honour those who do this good work, as well as to arouse public interest in the suicide problem, it has become a yearly event to distribute badges and certificates. On 4th. April, 1966, in the City Hall Theatre, 15 persons

years. Next in order were high buildings and roof-tops, total-  
ling 223 cases. Next were apartments and hotels, 130.

We mention these figures because we hope that members of  
families after quarrelling will watch out for the result and  
try to avoid such tragedy. Those who manage high buildings, or  
caretakers of such buildings should notice strangers or distres-  
sed people going to the roof-tops. Rooms boys in apartments  
could help their guests in apartments and hotels if they would  
kindly be on the alert; in this case lives could certainly be  
saved.

#### 9. Monthly Statistics - 5 comparison

According to our statistics for 5 years, May was the month  
when suicides were comparatively higher. (1961, 10%; 1962,  
11.8%; 1963, 11.7%; 1964, 9.8%; 1965, 10.57%) Next came July  
and August. These facts seems to illustrate the saying of the  
Hong Kong people: "May is a poor month, June is a dearth, July  
is rather better." The smallest number committed suicide in  
January, February, November, and December. But there was one  
interesting exception - 1964. In fact year, December was the  
worst month for suicides, 11.77%. Perhaps the reason was that  
this was just before the bank crisis.

#### 4. Conclusion

This organisation is registered, a voluntary organisation,  
a Branch of the International Samaritans, Inc. The Chairman  
at present is a founder member, and also a member of the  
Executive Committee of the international body. He has attended  
the international conference twice. We now have 161 members,  
all enthusiastic voluntary workers. Our purpose is to prevent  
siocode, and help those who are depressed; we are not financia-  
lly supported by any other organisation, and all our expenses  
are met by membership fees and voluntary donations. At present  
the address of the organisation is 45, Block 13, Lo Fu Ngam.  
The telephone number ("Lifeline") is 836611. In the past we  
have done our best, with encouragement from the public and the  
press. In future we hope to continue to do our best for this  
society, and to try to prevent suicide in Hong Kong.



markets, if we cannot stabilise our industry, if we cannot curb inflation, it is hard to imagine what will be the suicide situation in the future.

Failure in examinations accounted for 11 suicide cases in 1964, and 10 in 1965. The number may not seem high, but the problem is a serious one. Again and again, our organisation has suggested abolishing the Government secondary entrance and school certificate examinations in their present form, and devising a better system. So far there has been no response to our suggestions. Now we ask again that the Education Authority will look after the lives of our boys and girls.

Because of gambling, 22 persons committed suicide in 1964 and 26 in 1965. Gambling seems to have become a way of life for the Hong Kong public. They are almost press-ganged into this activity; at any time and in any place they can find a way of gambling. Apart from this pastime there seems to be no means of enjoyment for the public. This is one of the vices of human nature throughout the world. If society cannot lead the people in the right way, gambling will become a way of life when there is no other way, a means of hope when there is no hope.

Our organisation sent statistics on gambling to the authorities, and requested them to put a stop to gambling. We are grateful to the Advisory Committee on Gambling that it did not recommend legalising off-course betting. We hope that in future the authorities will go further than that and end the gambling habit.

Suicide because of family disharmony and unhappy love affairs is also at a high rate. In 1964, 158 cases were reported; in 1965, 212.

On the surface, the reason for these suicides was quarrelling, lost temper, scolding, breach of promise, and so on. Most cases were women. We cannot blame the weakness of women for this. The fact is that in our present-day society, the women often have to bear the brunt of her husband's anger with others. She is a kind of property on which to vent one's anger. Women are often the victims of cheating, oppression. In Chinese it is said that in a poor family a thousand things bring trouble. We hope that this kind of family, in times of hardship, will be patient and sympathetic.

#### 7. Occupations of Suicide Cases:

According to our statistics, the occupations of 551 cases in the years 1964 and 1965 are unknown, or difficult to classify. Of those which are classified in 1964, housewives were most numerous, totalling 170. Next were labourers, amounting to 119. In 1965, labourers were more numerous, totalling 175, and housewives next, amounting to 164. Suicides among dance hostesses in these two years totalled 50; students in the same two years numbered 55, hawkers, 19, white-collar workers, 27, merchants, 32, and least of all, police, armed forces and farmers. Police army together numbered 4, and farmers, 2.

#### 8. Places of Suicide:

Most suicide cases committed or attempted to commit suicide in their own homes, their number totalling 695 in these two



A few years ago, the Hong Kong Samaritans suggested that the Building Authority, or owners of multi-storey buildings, might try some way of controlling access to buildings in an attempt to avoid such tragedies. We also suggested that the poisons mentioned should be controlled. Of course we know that this is not really the answer to the problem, but until we have a really effective way of preventing suicide, we do suggest some effort at control could be made.

## 5. Background Causes and Immediate Causes of Suicide

The real cause of the suicide problem is a complex one; it would be impossible to explain any particular case of suicide by giving only one reason. For example, if a student commits suicide after failing an examination, it might appear on the surface that he just could not face failure. The background cause may be a bad system of education, or a system that permits an inferior standard of education. In the case of sickness, the victim may often visit a doctor, without result; life may seem to have become hopeless because of sickness. This, in turn, may stem from lack of hospital beds, lack of money to see the right doctor; it may mean that the medical system is inadequate. This sickness, in its turn, affects the family livelihood, resulting in mental effects. In cases of poverty, unemployment and debts, there is a connection with the whole economy of our society and our social welfare system. In the case of drug addicts, it is obvious that people are able to buy drugs. Hong Kong is, in fact, flooded with drugs, and this is to our shame. If we tackled this problem and cleared out drugs, we should remove completely one cause of suicide. As for family disharmony and love affairs, these are even more complex: on the surface we can only see that the husband and wife have quarrelled, scolded, or there is neglect. But much more is involved: the marriage system, the family's financial circumstances, education, and the attitude of society. Thus, when we try to analyse the causes of suicide we must understand deeply what is at the roots, and these are very deep; they have been there for a long time, so it is easy to neglect them. Yet the immediate causes are sure to be noticed: and the fact is that the immediate causes are only the sparking-point; the running sore has been there for a long time; the wound is opened, and the man has no more resistance. He destroys himself; his mind is preoccupied with self-destruction.

## 6. The Immediate Causes - a comparison:

Because the materials we are able to collect are limited to newspaper reports, we can only obtain the facts as given, and use our own method of classification as to the causes. The percentage of unknown causes is high, but from the facts given we have in many cases been able to make an analysis.

In 1964, the number of persons who committed suicide because of poverty, sickness, and unemployment was 193. Next to the number, amounting to 34.38% for which the causes are unknown, this was the highest known cause. In 1965, the unknown causes amounted to 40.65%. Next to this, the greatest number resulted from poverty, sickness, and unemployment, a total of 183, or 25.2% of all suicides in that year.

These facts prove how much the people are crushed by the circumstances of their lives. If we do not protect our overseas

Now we must look to the future. The best way to prevent suicide is to build up an orderly society, with a sound economy, to give the people happiness in their employment, to give them a feeling of security. Failing this, the weaker members of our society will soon take the way of suicide.

### 3. Comparative Suicide Statistics for Hong Kong, 1964 - 1965

#### 1. Totals:

In 1964, the total number of suicide cases was 637, and the daily average was 1.75. The suicide rate was 18.2 per 100,000 persons.

In 1965, the total number was 738, and the daily average, 2.02. The rate was 19.4 per 100,000. The increase in 1965 over 1964 was therefore 15.85%.

#### 2. Male and Female Suicides:

In 1964, 277 suicide cases, that is 43.5% of all cases, were male. Female suicides numbered 360, that is, 56.5%; the rate for female suicides was therefore 13% higher than that for males.

In 1965, 328 males cases were recorded, that is, just over 44.4% of the total; female suicide cases numbered 410, or 55.5% of the total. In that year, female suicides were 11% higher than male.

The figures would indicate that female suicides are more numerous than male. The reason, our Association has repeatedly stated, is that women in Hong Kong, whether career women or housewives, have an inferior position in society. On the professional side, openings offered to women are limited; for equal work, moreover, they are not given equal pay. If these women are married, they find it difficult to hold down their jobs when they have children. Their livelihood must therefore depend upon their husbands. In cases where the husband loses his job, there are family problems, the family problems, the burden of which falls first upon the woman. Furthermore, Hong Kong still adheres in some respects to the marriage laws of the Ching Dynasty; men are still permitted to have concubines. The women who fall and are cheated by other men, however, may cry out in vain; no one will excuse their shame, and suicide is the only way left.

The Samaritans therefore suggest that the Hong Kong Government should raise the status of women by giving equal pay for equal work, by protecting the rights of women; they should cease following the laws of the Ching Dynasty and stop the system of concubinage. This action on the Government's part would not only prevent many female suicides, but it would also reduce the guilt of our society and stop the rot.

#### 3. Comparison of Ages:

In 1964, suicides in the under 20 age group numbered 109, or 17.11% of all suicides for the year. In the 21 - 45 age group, there were 364 cases, or 57.14% of the total. In the 46 - 60 age group, the number was 86, that is, 13.7%, while over the age of 60, there were 45 cases, or 7.07% of the whole.

In 1965, the number of cases under 20 years of age was 126, 17.07% of the total. In the 21 - 45 age group, there were 436 suicides, or 59.08%. Those between 46 - 60 years of age numbered

# HONG KONG SAMARITANS ANNUAL REPORT 1965

## *— The Suicide problem in Hong Kong —*

### 1. Introduction

1. The most critical of all social problems is suicide. Therefore if we can trace the fundamentals of this problem we have the key to all other social problems. It is the purpose of this report to analyse, draw the attention of the public to, and propose action on, this problem of suicide.
2. The report covers the years 1964 and 1965. All the Hong Kong statistics have been compiled from reports in the following newspapers: Wah Kiu, Shing Man, Ching Po, Tai Kung, New Evening Post, Express. We have refrained from recording the same cases twice from different newspaper reports. A daily record and monthly statistics have been kept.
3. The international statistics, with the exception of one section, have been obtained almost entirely from the Third International Anti-Suicide Conference held in Oxford in 1964.
4. The expression "Suicide cases" in this report includes attempted suicides as well as actual suicide deaths in Hong Kong, but they do not include cases helped by this Association.
5. The views expressed by this Association may differ from views expressed by others. The Association welcomes any criticism of these views.
6. The figures, classification, and suicide rates in this report do not claim to be perfect. The Association asks indulgence for any minor errors, because of the difficulty of compiling accurate information on the subject of suicide.

### 2. Variations in Hong Kong Suicide Rates

According to statistics kept by the Hong Kong Samaritans between 1961 and 1965, the rates varied in these years. In 1961, the rate was 20.27 per 100,000 persons. In 1962, the rate fell to 18.38. In 1963, there was a further drop to 16.5. But in 1964, it rose to 18.2, and in 1965 there was a further rise to 19.4. The indications are that the rate is rising, and the suicide problem is becoming more serious. The economy of Hong Kong is the main factor that decides the happiness of its people; it is therefore the main factor in the whole problem of suicide.

From 1961, Hong Kong's economy developed; commerce and industry were prosperous; the building industry was booming; the people easily found employment and had security financially. Thus the suicide rate fell. But since 1964, banks have collapsed; commerce and industry have felt the credit squeeze; people have had more difficulty in finding employment; there is a shortage of money and life is harder. The suicide rate has thus gradually risen.



registered postal address at Hillwood Road, we are using temporarily the postal address: U Block, Lo Fu Ngam, Ground Floor. Tel. 831995 and 821967.

### 3. Our Work.

According to the Constitution, our work is to prevent suicide, to propagate anti-suicide literature, educate young persons against suicide, keep daily records of statistics, and from the latter to analyse the problem of suicide. We also keep in touch with international and British prevention of suicide organisation. In the past three years we have distributed tens of thousands of leaflets and letters, and have assisted 315 suicide cases. In September, 1962, we sent our chairman to Europe to attend the conferences of the Samaritans in the United Kingdom and of the International Prevention of Suicide Organisations. There we explained to international delegates the problem of suicide in Hong Kong. In September this year, another conference is to be held in the United Kingdom, and we are considering sending a delegate.

### 4. Our Hope.

Three years of history are too short and we have met difficult circumstances. We have not completely fulfilled our own aspirations. However, thanks to co-operation we have received from the public and the press, although our achievements have not been spectacular, we can say we have done our best. Special gratitude must be expressed to the Parent Branch and other Branches of the Samaritans in U.K., to the Right Reverend Bishop R.O. Hall for his sympathy at all times, and to all the charitable organisations that have assisted cases sent to them.

We wish to express our thanks to all who have attended this conference today. We ask you for your help and encouragement for the future too. We hope for your co-operation with us to do the best we can to prevent suicide in Hong Kong.

control those poisons more strictly that can kill as well as cure. We suggested diluting some of them, of adding a warning label that consumption of the poison would cause much pain. We were not given a definite answer, and we still hope that the Medical Department will consider how to control such poisons in order to save lives.

Another terrible method of suicide used was by jumping. Of the total number of cases, 20.2% died in this way. Skyscrapers are shooting up everywhere in Hong Kong. People who may have no chance to live in them may still have the chance to jump from them. Recently we heard that the Hong Kong Housing Authority may be considering methods of controlling access to the roofs of their buildings to try to reduce the number of tragedies. We trust that the Public Works Department and the Architects of Hong Kong, when considering the plans of buildings, will keep this problem in mind, especially in Resettlement Estates.

5. Reasons for Suicide: In 1962, the Chairman of the Hong Kong Samaritans, Mr. Andrew H.K. Tu, mentioned the reasons for suicide in Hong Kong. The immediate causes are many, but the fundamental reasons are poverty, unemployment, bad social influences, conditions and environment. The statistics show that 607 persons, 35.6% of the total committed suicide because of poverty, unemployment, sickness or debt. Because of family troubles 440 persons, 25.8% of the whole, died, the actual reasons being very complex. There is a saying, "For a poor husband and wife everything is unhappy." The fundamental reason for many family troubles is poverty. In Hong Kong, poverty is at the root of almost every suicide. To solve this problem we hope Government will build more hospitals, give more scope for employment, and provide more low-cost housing and resettlement houses.

We should like, at the same time, to advise the families of Hong Kong to remember another saying, that "co-operation brings prosperity." This is a common truth. If we cannot be patient in small matters we shall certainly find disaster in the greater ones. Members of a family should be patient and help each other; they should overcome every kind of trouble through sympathy and mutual understanding; they should avoid acting hastily in moments of anger.

This is a very simple report. Anyone who would like more details about the problem should notice our records, all of which are compiled from a variety of Chinese newspapers. We have not differentiated between those who attempted and failed to commit suicide and those who succeeded, since the intention was the same. Nor do we claim complete accuracy, and apologise for any errors.

## 2. The History of the Hong Kong Samaritans.

This association was founded in July, 1960, by the United Nations of Hong Kong Prevention of Suicide Group. In 1962, the association became a branch of the London Samaritans, and in October, 1963, it was registered under the Hong Kong Societies Ordinance, Chapter 151. There are now about 90 voluntary members. Owing to the recent demolition of our

# Report of the HONG KONG SAMARITANS

April, 1964.

## 1. This report covers the period 1961 - 1963.

1. Number of Suicide Cases: According to statistics available to us, the total number of cases for the period was 1,706. Of these, 35.6% were in 1963, 33.4% in 1962, and 31% in 1961. This indicates a drop of 3.5% in 1963 as compared with the average for the years 1961 and 1962. This is a good sign, but it still leaves the rate too high. Even in 1963, the daily average suicide rate was 1.44 persons, indicating that suicide is still a pressing problem in Hong Kong.

Very recently it would appear that there has been a sudden rise in the number of suicides. Unless we can think of some way to put a brake on this sudden trend, we fear that the malaise will spread. Therefore the Hong Kong Samaritans have decided to hold this conference with the purpose of drawing attention to the problem, in the hope that the public of Hong Kong may make efforts to snatch these victims from death and stem this spate of suicides.

2. Comparison of male and female cases: During the past three years, available statistics show a total of 765 male suicide cases, that is 44.84%, and 941 female, that is 55.16%. The tendency to suicide is therefore 10.32% higher in women than in men, a fact that seems to indicate the position of women in our society: Whether in the home, or at work, society seems to be unfair to the woman, to treat her as an inferior. We trust that our community will take note of this problem and not force women into a position where they can find no other way out. We believe that the high suicide rate amongst women can be reduced if we tackle this problem of the position of women.

3. Age-Groups: Of the total number of cases in the three years under review, 1080 were in the 21 - 45 age-group, this is by far the largest group. Of the rest, 280 cases were in the 46 - 60 age-group and 246 were under 20 years of age. Youth is the dawn of life, and middle-age is its noontime. Why do so many at these times of life go the way of death and leave nothing of themselves to society? We should consider the reason for this sad fact. It is a matter for the Social Welfare Department, the Education Department and other Departments to consider. We need to consider what we have done in the past in the way of education and social welfare, and what we intend to do in the future, to deal with this problem.

4. Methods of suicide: Statistics showed that 962 persons, 56.4% died by poisoning. The poisons included Dettol, Lysol, the Chinese "lice-killer", "Red Flower Oil", "White Flower Oil", and sleeping pills. Several years ago we Brought this fact to the attention of the Medical Department, asking if they



World Federation, who were willing to offer her a job, but she refused to have her home circumstances investigated. There seems to be a home problem which she has tried to hide. The father has two wives, and the girl's mother is badly treated by him. It is one of those complex problems so often responsible for psychological problems in individuals. The matter is still being negotiated, and the Lutherans will probably give her a job.

5. Case 191 A girl student aged 19

Miss Chen is studying in a Government School. Hers is a psychological problem, an extreme case of inferiority complex. She is rather plain looking, and perspires a lot. She imagines the smell of that is objectionable, and that everyone hates her. Again it is a home problem. Her father has two wives, and he despises her mother because she only bore a daughter. His other wife has a son, and he therefore neglects the wife and daughter. Feeling that her daughter is the cause of her trouble, the mother hates her, and calls her useless. In actual fact the girl is clever enough to have won a Government scholarship, but two problems worry her: her constant fear that she will do badly at school and lose her scholarship, and the fact that in oral work she is so nervous that she makes mistakes, and in practical work she breaks things, making her teachers also call her useless.

She talked with Mr. Tu for 4 hours, telling how useless she feels, and weeping copiously. Mr. Tu tried to show her that she is not useless and advised her to take an interest in art, literature and other cultural pursuits to open her mind. He explained that once she finished school a better way would open to her. After weeping and listening to reasoning she left feeling much better, and promised to return if she needed any further help.

6. Case 163 Northern Chinese.

This man had a high official position in China formerly. He was also a writer. In Hong Kong he had two accidents involving broken legs. He has been hospitalised three times, and now walks on crutches. He was making an uncertain living by writing, but sometimes his articles were not accepted. He has been to every social welfare organisation in Hong Kong, and has had help from every friend, but his is a case for which there is no final answer, since he should be admitted to a cripples home but cannot find a vacancy. He became a Buddhist priest as there was no other hope of a living, but this involves manual labour which he is unfit to do. He developed stomach trouble and was spitting blood. Buddhist monasteries are always in far-away quiet places in the hills, and when he came to town to see a doctor, he had no money to make the journey back to the monastery. It was then that he contemplated suicide. He came here and was given travelling expenses to return. No social welfare organisation will help indefinitely, and they all have a time limit. All we can do in this case is to give him a few dollars each time he comes, as he is really unfit to take a job.

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### Methods used

In most cases the homes were visited and comfort and encouragement were given. In some cases a little financial help was given. Some were introduced to Social Welfare Organisations such as the Lutheran World Federation, Family Welfare, Foster Parents' Association, and the Salvation Army.

### Known Results

None of the cases dealt with actually did commit suicide and it is hoped that the encouragement given was able to change their attitude, or that the help given solved their problems.

(i) A few typical cases have been chosen for illustration and are given below:

1. Case 245 Mr. Au Pon, male, aged 45.

This man had a strange disease which resulted in the amputation of several fingers and toes. He had been a locksmith, but after these operations he was unable to do skilled work. He was able to work with a rubber stamp, an unskilled job with insufficient salary to support his mother, wife, and two daughters.

Mr. Au was introduced to the Lutheran World Federation and they agreed to pay his rent for one year, after which they would review the case in the usual way. This help was considerable, amounting to \$44 out of his monthly salary of \$100.

2. Case 236 Mr. Lo Yin.

Mr. Lo is a coolie living in a Government Resettlement Housing Estate. When he became sick with a stomach ulcer, he lost his job. He had a wife and seven children, aged between 1 and 14, to support. Being unable to pay his rent for the Government house, he was given notice to quit. He asked for one or two hundred dollars to begin a small business. One of our members who is a teacher managed to get one of the children into a free place in school. He also introduced the man to the Kaifong, a local charitable organisation, and on his guarantee, procured the necessary loan to set up a small business.

3. Case 271 Tse Sing Yau, aged 37

This man was a Senior Middle School graduate in China and had worked in a bank. He fell sick after coming to Hong Kong and lost his job. He could not afford to engage a doctor and his living conditions were very bad. The Government doctor whom he eventually saw gave him a letter to a social welfare organisation, but he was refused relief. He tried to get into hospital but failed. He concluded that suicide was the only way out, but decided to see us first. This man's living conditions are described on page 9 of this report. A letter of sympathy was written to him, and he was visited. It is a very recent case. It was referred to the Lutheran World Federation, and up to the present has not been resolved.

4. Case 265 Miss -----, aged 21, Cantonese.

This young lady graduated from a high school in the nearby Portuguese Colony of Macau, and then went to Formosa (Taiwan) to study in a University, returning here after three years at college. She could not find suitable work. Her family is fairly well-to-do, and all her brothers have good jobs. She registered at an employment bureau, but could not find a job, and her brothers despised her because of her failure. She contemplated becoming a dancing girl or a prostitute, but her education made this repulsive. With thoughts of suicide she came to see Mr. Tu. He introduced her to the Lutheran

3. Meetings Held

The Committee met twenty times during the year at ordinary meetings, and a special meeting was convened at St. Andrew's Church for consultation with Lady Berry.

4. The Work of the Group

(a) A letter was sent to His Excellency the Governor, Sir Robert Black, requesting that the Hong Kong Government follow the lead of the United Kingdom Government in pronouncing suicide no longer a criminal offence. This letter received an acknowledgement stating that the matter was under consideration. Though no official statement has been made, it has been observed that since then no suicide case has been prosecuted.

(b) Letters were sent to the Managers and Dance-hostesses of all known dance-halls in the colony, Advice was offered, and an invitation given for anyone in special trouble to contact us. The letter appeared in the headlines of all Chinese newspapers too, and two hostesses contacted us for help.

(c) On the occasion of Lady Berry's visit, a Press Conference was held. Lady Berry described the work of the "Samaritans" in London.

(d) The Hon. Secretary, Mrs. P. Gass, visited the Mental Health Association of Hong Kong, asking their co-operation in cases of patients on our records with mental problems.

(e) Mrs. P. Gass also visited the Hong Kong Social Welfare Lepartment and discussed our plans with the Director of Social Service.

(f) Noticing that suicides in hotels and apartments were particularly high, we sent letters and handbills to all known managers of such establishments, asking them to take special notice of any guest who booked a single apartment and had any appearance of depression. These managers were asked to phong us if they needed help or advice. A number of managers wrote and asked for a supply of handbills to display in their hotels.

(g) An American Lady, Mrs. V. Lownes, passing through the colony, contacted us. She is a member of a similar group in U.S.A. known as "Friends". She and the Chairman of our group exchanged ideas. Later the chairman of the "Friends" wrote praising our work very kindly, and sending us their literature.

(h) Cases (Statistics)

Intending suicides dealt with by the "Samaritans in the period under review numbered 172, 22 females and 152 males. Causes were analysed as follows:

Poverty or unemployment -	98
New refugees to the Colony	18
Sickness (a) T.B.	15
(b) others	17
Gambling and debts	10
Family problems	6
Depression	5
Drugs	3



2. We must think of some way to eradicate from our social system the house of ill-repute which exist and thrive on tempting others to vice.
3. We must have more and better educational opportunities for the young. We must introduce a higher moral aim into our educational system, one which instils high ideals of civic virtue into the minds of our youth. Young people should be taught the true purpose and responsibilities of life, and made to understand the value of one precious life regardless of class, colour, or creed. Training for life must be more important than training for a livelihood. Character training must be held in higher esteem than the academic and technical subjects of the curriculum.
4. Cultural activities must be encouraged, so that citizens may have an outlet for their ability and interests, a means of self-expression. We must provide our youth with healthy ways of spending their leisure time. We must inculcate the idea that the aim of youth is to build up the world of the future. We must make every citizen, regardless of his status, conscious that he belongs to society, that society belongs to him; no one should be only a temporary visitor here; each has his own part to play.
5. To speak in a narrower sense, we must make the name "Samaritans" a familiar one in our own area, so that those who are in any kind of trouble will know where to turn for sympathy, understanding and guidance. Not only actual suicide cases, but all in unfortunate circumstances should feel that here they will find comfort and warmth.
6. It should be publicised throughout the world that those who have in their hands the means of saving others, whether by economic or medical or any other aid, have a bounden responsibility towards their fellow-men. If they fail to do so, they have failed in their duty both to God and man.

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## 5. Report on the Activities of the "Samaritans" of Hong Kong

1. The period under review is February 1961 to January 1962

### 2. Organisation of the Group

The group is part of the United Nations Association of Hong Kong, but is open to all who wish to lend their support either as members or as occasional helpers.

As a result of the visit of Lady Berry of the London "Samaritans", the group became affiliated to that body, Mr. H.K. Tu being the signatory.

There are at present 73 members, five being Europeans and the rest Chinese. The members are all voluntary.

The committee, which is elected from the members, is as follows:

Hon. Chairman: Mr. H.K. Tu  
 Vice-Chairmen: Rev. Lung Ling Kuang  
 Miss L. Hoblyn

English Secretary:

Mrs. P. Gass  
 Other Members: Mr. Ng Wei Ming  
 Mr. Lo Ming Yu  
 Miss Chan Yu Chen  
 Mr. Wong Tsai Hung  
 Rev. Chan Kung Chan  
 Mr. Cheong Chu Ting  
 Mr. Wu Pak Leung  
 Mrs. E. Elliott

any Government or free clinic would reveal thousands of people who have queued up all night to get treatment. A picture in a newspaper recently showed patients sleeping on the pavement outside a local clinic. They had been there all night to ensure that they would be able to register next day. Because of the shortage of hospital beds, it has been known for two patients with different diseases to occupy one bed. Many sick persons are turned away from the hospital door because there is no room for them. The population of Hong Kong is the densest in the world. The T.B. rate is the highest in the world according to known facts. The following statistics were taken from the Hong Kong Annual Report, 1962, published by the Hong Kong Government. In 1961, the number of beds available for T.B. cases in the whole of the colony' hospitals was 1,825. But the number of reported cases under treatment in the same period was 28,816. That is, only 6.3% of all T.B. cases were able to be hospitalised.

"Fifty-four deaths from infectious diseases occurred during the week ended 14th. July, 1962. Of the total, 44 deaths were from T.B.."

(South China Morning Post, 28th. July, 1962)

This kind of report is recorded weekly.

"In the same period, 319 fresh cases of T.B. were notified, bringing to 7,170 the number to T.B. cases reported since the beginning of the year," the report continues. This figure excludes old cases of the disease.

The majority of T.B. cases are poor people. As underprivileged people, their struggle to live, undernourishment, long working hours, unhygienic surroundings, have made them a prey to the disease. Once they catch it, they have little hope of recovery. Hospitals are all permanently full where treatment is free; private hospitals and doctors are not intended for poor people. The next step after the sad discovery of the disease is loss of employment as soon as the employer hears the news. Hunger aggravates the condition, and this coupled with the normal symptoms of the disease, depression and worry, lead to either natural death or suicide.

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#### 4. Ways of Preventing Suicide

As suicide involves many factors in society, there is no hard and fast method for its prevention. From the aspect of the individual involved, suicide is an unnatural kind of behaviour. Viewed from the religious angle, it is a denial, even a mockery, of God. Judged from the social aspect, it is indictment against the injustice of society.

Suicide, therefore, is not only a question of human reasoning; it is also a question of responsibility. We have a duty towards others, a duty towards society. We have a responsibility in the unnatural behaviour of an individual; it is our duty to care for his life as much as we care for our own. When suicide occurs, we must accept our own condemnation as members of society. Is not this the fundamental reason underlying this conference? Is it not that we have accepted our condemnation and are here to investigate the whole question of suicide? Here are only a few suggestions which might be considered.

1. We must change the living conditions of the people so that every person has at least a definite place to live. To refer to Hong Kong in particular, citizens must be free from the fear of eviction in default of demands for higher rentals. By just laws, or by some means or other, men and women must be given some sense of security, something concrete to hope for beyond a mere game of chance.

commit suicide in the manner shown in a Brigitte Bardot film.

The influence of newspapers is beyond imagination. According to the Wah Kiu annual Report, 1962, there are 152 registered newspapers in the Colong. The number of unregistered ones, which more especially spread poison in society, it is impossible to count. Since the aim of newspapers is sales, the method used must be sensation. Would it ever occur to the editors of such newspapers that they have an educational responsibility, or that they are expected to represent public opinion, or even that they might be an influence for evil? No, of course not, and as a result they glory in giving the most sordid details of crime. Crime captures the headlines as if it were the most important subject of the day. An example of this was the publicity given to a recent kidnapping and murder case. The story was placed before the public as if it were an exciting novel or film. There was no reference to the immorality of such conduct. The case occupied the headlines of the press for the duration of the trial.

The same attitude is seen in reports of suicide cases.

"Ten thousand heads struggle to get a glimpse of a man jumping from a high building."

"Middle-aged man's dramatic jump."

"Man on a trapeze."

These are some of the methods used to describe suicide attempts. I find it hard to understand the aim of the editors. Suicide is a sad tragedy. Why do editors not use the subject to educate society? The first of the headlines above, however, reveals a callousness and lack of human sympathy; suicide attempts become a form of entertainment for the public. In Chinese the word "dramatic" is truly theatrical. Whether the editors deliberately intended to give any sensational value to these cases or not, the result is the same; the psychological effect upon the public is the same. In time our society will become more and more hardened, more cold, more indifferent to the tragedies of others.

#### 4. Lancehalls, Bars, and Mahjong Schools

These are of countless varieties. In addition to the main ones mentioned, there are massage houses, brothels, private night-clubs, obscene film shows, strip-tease shows ...

But to deal with the three main categories mentioned will be sufficient to our purpose. According to the Wah Kiu Annual Report, 1962, there are 53 dance-halls; but judging from advertisements, there must in fact be over 100. Bars too are uncountable. It is not necessary to attempt to count mahjong schools; the sound of mahjong pieces can be heard in every busy street, all day, every day. Likewise it would be impossible to state the number of dance-hostesses, harmaids, prostitutes, professional gamblers and others who live by vice alone. But judging from what we can see and hear, Hong Kong is a place full of lust and vice, trickery and gambling. It is not our aim to criticise the poor creatures who indulge in these vices; it is enough to say that many, oppressed by their living conditions, are forced to sell their bodies, their souls, and their characters, in order to live at all. This is Hong Kong's shame. This is our social disease. This is the feeding-ground for suicides; this is a breeding-place for murder and destruction.

#### 5. Shortage of Hospitals and Clinics

To estimate the number of the three million population in need of medical advice or treatment would not be possible. Many die without it. A visit to



years, 1954 - 62. Most of these are not included in the above figure, and it is estimated that a further 500,000 are awaiting resettlement. There seems to be no hope that the resettlement plan will catch up with the swelling population of homeless.

The results of insufficient feeding, shortage of water, inadequate living space, in a scorching climate have to be seen to be imagined. "A family of eight with only one bed" has become a common saying. And it is literally true. Hong Kong has become a colony of "bed-spaces". Red labels on the doorways of apartment houses usually read "Bed-space to let." Whole apartments have been converted into rows and rows of double or treble bunks. The price of renting a bunk varies according to whether it is upper, lower or middle, but in any case it is never cheap compared with the earnings of a worker. The result is that a top bunk may be rented to a woman and a bottom bunk of the same bed to a man, a total stranger. Often the bunk is rented during the day to a night-worker and during the night to a day-worker. In the complex community enclosed within one apartment, it may be found that one is addicted to drugs, and another to the noisy game of mahjong; a third may find that by turning on a radio at full blast he can drown out either his own thoughts or the noise of the other tenants, for all around him is the endless din of shouting and quarrelling. One thing the tenant of such an apartment never knows is peace. There is no rest for mind, soul or body. Indeed, if this kind of life does not produce a tragedy, it is only by a miracle. Indecent assault, madness, murder, poisoning, jumping from heights, are daily occurrences. Is it surprising that many go berserk?

One suicide case, a man suffering from T.B., wrote to say that he lived in a dilapidated hut under a hillside. In heavy tropical rain the water rose upwards from the floor, and came downwards from the holes in the roof. All his possessions were constantly soaked in the wet season, and his wife and children were afraid to sleep for fear of being drowned. The sorrow of his heart, he said, he was unable to put into words. Life had become a nightmare that he wished to end. Men in these circumstances lift up their eyes and behold the tall skyscrapers where the wealthy live, then they look at the pig-hole which is all they have been able to provide for their wives and children. They feel like worms. The very greyness of the building will suggest the idea of death to this man.

### 3. The Influence of Films, Books and Newspapers

According to a recent statement by the United Nations Organisation, Hong Kong people are the greatest film-goers in the world. The Annual Report of the Wah Kiu, 1962, states that an average of 200,000 people daily attend the cinema. There are 68 cinemas in Hong Kong, and others are in process of being built. The influence of the cinema is therefore an important one; it could be a good influence, in fact. But if the films shown are morally bad, and out of harmony with eastern culture, they can be an extremely bad influence. The good influence of a good film is not easily estimated; but a bad film is like a spark that starts a fire. Whether the influence of a film will be good or bad would not enter the mind of a film magnate whose motive was only profit. Scanning the advertisements and reviews of films shown in Hong Kong, one finds four main types: the type of film that seems calculated to arouse sexual passions; gangster films of life in the underworld; horror films that play upon the nerves; cowboy films the aim of which seems to suggest racial discrimination. Consequently a small child of film-going parents may understand nothing of the film he sees except that a gun will kill a man. Most hooligans, gangsters, ruffians, criminals, get their first lessons from the cinema. Films showing tragic marriage tangles, frustrated love affairs, give lessons in self-destruction to young people. Two girls in Hong Kong recently attempted to

become utterly selfish. Their island home is set in a turbulent sea; they feel unable to brave the storm. Security, the only real security, would be a home on Victoria Peak, the hill where Europeans and the wealthy seem to live beyond the reach of storms. So they set their eyes towards this goal and try to climb by any means within their power. But too many others are playing the same game, and it develops into a free-for-all. The way to the top and to bliss is a very narrow one, and though the noise of their weeping and sighing may sound loud, they cannot reach the goal unless they are wealthy enough to afford the necessary ticket. This struggling mass is doomed to failure in the climb, and the time, will come when the gods they trusted will seem malevolent, and Gods servants will be angry with them, they themselves will feel exhausted with the struggle and become unable to take another step. The struggle to reach the top once ceased, they will sink back and cry out for the help of those established there. If no one answers the call for help, they will then look for death as their escape.

## 2. Bad Lying Conditions with special reference to Housing

Since the Second World War, the population of Hong Kong has risen from 600,000 to about 3,133,131 (June 1962). If the latest inflow be reckoned, the total may surpass 3,200,000. This number is more than can be accommodated in Hong Kong. The result is a serious social problem, and it may even become worse, unless some way can be found of dispersing the population.

The two chief problems which result are unemployment and housing. Viewed from the surface, Hong Kong is a place of great prosperity. It is an abnormal prosperity. In spite of the appearance of wealth, Hong Kong is poverty-stricken.

Even water creates a problem. Water is rationed, especially in the dry months of summer. A visit to the poorer areas would reveal long queues of water vessels at every public water tap, waiting for the appointed hour when the water supply will be turned on and their owners come to claim their daily supply. Tragedies have occurred in the daily struggle for water. Without sufficient water to drink, without water to bathe the perspiration from their bodies after the long day's work, in temperatures of 90 to 94, people soon give way to outbursts of emotion.

Most of these poorer people in Hong Kong depend upon textile and plastics factories for their meagre existence. The imposing of quotas by many countries has been a heavy blow to our industries. We do not say whether those countries are right or wrong, we simply state that the result in Hong Kong is tragic. Many factories have closed; many others have reduced production. Employment is harder than ever to find.

The world knows that Hong Kong is one of the cheap labour markets. The magnificent buildings of modern Hong Kong have been erected on cheap labour. The comforts of Hong Kong, which surpass the comforts of Britain, have been produced by sweat and blood. Those who produce luxury are not the ones who partake of it. According to Government statistics recently published, since the end of 1960, the number of new flats of all kinds that have been constructed is 145,699. Many of those who worked on the construction have no homes to go to at the end of the day. The same source says that there are 726,577 persons living in substandard houses, cubicles, staircases, roof-top huts, hovels, or other places unfit for human habitation. An unknown but very large number of people have no home except the pavement. Since the Government began its resettlement plan for squatters burnt out or moved out of their huts to make way for development, 450,000 people have been resettled, in a period of eight

a reasonably comfortable standard of life are very remote, unless by some lucky chance. What he can never achieve by sweat and toil may fall to his lot either by chance or by crime. The "make money while you can and where you can" attitude originates from a nucleus of local and foreign men of no principle, and they create the atmosphere which conditions the rest of the local population. Finding that he can live only a very precarious hit-or-miss kind of existence, and that honesty will get him nowhere, the ordinary citizen will eventually sink any principles he had to get what he wants by illicit means. No man can live without hope; but the Hong Kong brand of hope is exceptional. It is the hope of a dream-world which one enters by the door of lucky venture. To achieve this it may be necessary to ignore all standards, all moral laws, all natural human emotions. Not that this dream is in fact often realised, but its hope acts as an opiate, it gives patience to endure the bitter present. Gambling opportunities are therefore offered in the form of Jockey Club and Government lottery tickets, legal and illegal lotteries, and the casinos of Macau, the local Monte Carlo. Gambling has become an obsession, indispensable to the people. They are not deluded; they know their chance is a million to one; but it is their only means of hope: therefore they grasp it. Or, if any other hope does exist, it lies in opium, blackmail, or even kidnapping and murder. Thus every man in Hong Kong struggles for money by gambling; but here the word "struggle" denotes a literal life-and-death struggle. The success of one man may result in the death of the other; the one may survive and the other destroy himself. If this sounds like exaggeration I can only say that it has actually happened.

Another prevalent characteristic of Hong Kong is a pitiful selfishness. I say "pitiful" selfishness because it is the sad result of environment. Those who do not engage in outright nefarious activities feel caged and confined. If they want to live at all they must be selfish, so hard is it even to make a bare living. Democratic rights and liberties are to them the forbidden fruit in the garden of Eden, to be seen but not eaten. Were they to eat they would realise their own nakedness. But in their minds the fruit means life, and their lips water at the sight.

When people have no earthly rights they often turn to heavenly ones, and many Hong Kong people worship God and pray to Him. But in Hong Kong's notion of heaven there are many gods: Jesus, Mary, Buddha, the Taoist God of Heaven, the Goddess of Mercy, the Fireside God, the God of Wealth, and numerous other gods and idols. These gods do not seem to cooperate, and each demands exclusive allegiance. It is doubtful in fact whether in their hearts the people worship any one of them. Missionaries complain of this Chinese attitude of compromise. Yet from the Chinese point of view there is no other way, as each of these deities claims to derive power from its own special source, and being unable to distinguish clearly which of these manifestations is the true one, the worshippers are afraid to ignore or offend any. If the deity will not unite, the votary must divide his loyalty. Thus one person may worship Jesus in public, but in his heart he still respects and adheres to Buddhism and Taoism. He may worship all the gods, but in truth he worships none. Because of this many missionaries are discouraged and frustrated, but to the Chinese the phenomenon is perfectly understandable: life is insecure, precarious, bitter; to live at all one must be selfish; therefore why not choose the god who at any particular moment seems to offer the greatest advantage? After all, most religions offer rewards either on earth or in heaven. If Jesus seems good for them, then, they will worship Jesus, and if Buddha seems to offer something, they will worship Buddha. If neither Jesus nor Buddha offer what is required, there is always an idol to meet the need. Although in Hong Kong's heaven there are so many gods, it is difficult to find anyone who reflects the beauty or love of the nature of God. That is part of the tragedy of Hong Kong. Crushed and humiliated, they



These thoughts belong to the category just described.

8.

"It will cause a sensation."

This is an inexcusable playing with tragedy. Some people want to bring their names in print before the public. To them, suicide is a dramatic act. They are a bad influence and give a wrong atmosphere to society. To this kind belong film stars, famous singers, high-class dance hostesses and so on.

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### 3. Society's Function in the Suicide Problem (Special Local Factors)

#### 1. The Conflict of Cultures

Hong Kong became officially a British Colony in 1842. But even today, according to official census figures published in 1962, more than 99% of the population is Chinese. From a historical point of view, Hong Kong appears to keep the traditional Chinese culture. From the geographical point of view, being a harbour of international importance, it is a meeting point for Eastern and Western culture. In fact, this small colony has a very complex cultural pattern. Here we see tall sky-scrapers side-by-side with tumble-down shacks and the most sordid and primitive hovels; the most up-to-date means of transport is juxtaposed with medieval contraptions like the sedan-chair and the rickshaw. Among the population are those who can afford to enjoy frequent pleasure-trips abroad, while others never leave the confines of their tiny sampans or their fields, not even to visit the city. Here only a difference of dress distinguishes the Buddhist and Taoist monks and nuns from those of the Christian religion. Chinese wearing the ancient traditional dress brush shoulders in the street with their compatriots dressed in the latest European style. Even the law is flexible: it recognises the British marriage law of monogamy and at the same time the old Chinese law of polygamy. Education is equally complex. On the one hand one may find the last word in modern scientific and technical education; on the other remains the most rigid Chinese classical education. There has resulted a situation peculiar to this locality; two cultures appear in strong contrast.

It is not the intention here to assess the respective values of the two cultures, but to show how the intermingling of two or more cultures has produced as a sum-total a picture of disharmony and confusion. The contributory elements of intermingled culture are not clearly distinguishable; yet the resultant "harmony" is not a spontaneous blending. Many social problems therefore ensue.

One result of the superficial harmony seems to be that the local people have become natural sceptics. They have no ideals to strive for, no hope for a future in the world to inspire any confidence. Consequently, they live only for the present. With no pattern in their lives, they cannot see beyond their own personal pressing problems. The present and actual facts of their lives offer them no promise, nothing concrete. They live continually at the mercy of the circumstances of the moment. From this situation has grown a unique Hong Kong culture, a culture neither truly eastern nor truly western, a complex culture, full of contradictions, and without any fundamental moral values. This culture reflects itself in the mental make-up of the individual, and manifests itself in his behaviour.

The most outstanding characteristic in this human type is the "get rich quick" attitude. For the ordinary individual, the possibilities of achieving

One often sees small children flying into a rage, kicking and screaming on the floor, beating themselves with temper. This is the first step towards the attitude mentioned above. If parents do not deal wisely with this trait in their children at an early stage, they may be faced later with suicide.

5.  
"I can't face the shame of it."  
Because of one mistake, some people cannot face life. This man thinks he has brought shame on his family, on society, on himself; it seems that there is no way of changing the circumstances for which he is responsible. There is no one to turn to, and he even hates himself. He will punish himself, and by his death will expiate his crime in the eyes of the world. To this category belong big-scale gamblers, perhaps men who have entered into abnormal marriages, or business failures. The business failure sees all his life work going up in smoke; he has toiled and sweated for nothing. Only death remains to show that he is after all a hero. To this class belong also political and military leaders. There are controversial opinions regarding this outlook. But we believe him to be wrong. For the gambler is muddled in his thoughts; he depends on his feelings and his luck, but not on reason; while the business-man or the leader is drunk with his own importance and refuses to face reality, being out of touch with everyday life. Such men are totally unable to extricate themselves from the Slough of Despond.

6.  
"I'm afraid of the consequences."  
This psychological condition strongly reflects a man's weakness and failure. He has done something for which he is fully aware of the punishment. But in his imagination the consequences loom larger than they are. He does not wait for his punishment, but inflicts it on himself. Of this class are Government officials and police. It also includes the insignificant member of society who is being oppressed by the Triad (Black) Societies. According to official statistics, there are over 80,000 Triad Societies, with a membership of over 400,000. They are immoral, lawless, oppressors of poor, honest men, grinding down the weak and small, living on drug trade, protection rackets, kidnapping ... and every conceivable evil. To further their aims and to increase their membership, they press-gang any child or adult they can bully, demanding money and threatening violent death. The oppressed are powerless against them, and afraid to report to the police. Death to them appears less terrifying than the cruelty of these criminals. This situation is all too common in Hong Kong. The victim's whole outlook is overshadowed with fear; sense of security is destroyed. Though there is real cause for fear, this man has nevertheless lived his hell in his own imagination. He is a coward who retreats without fighting.

7.  
"What is there to live for?"  
This person is something of a nihilist. He offers no concrete reason for suicide, except that he has no desire to live. He is silent, melancholy, lonely, introspective. He has some kind of philosophy, but he sees the universe as being only a place of grief and sorrow; he hates the face of his fellow-man; life has no meaning and death is not to be feared. He may be influenced by Taoism which he does not fully understand; for he views each season with hopeless resignation; he may even be crazy. If any real grief comes to him, it is an easy step to suicide for him. Oases of this kind in Hong Kong are few, but these thoughts are extremely common.

Twenty years ago, a young man drowned himself in the Tung Ting Lake. He left behind some verses, of which the last few lines read:

"See the waves rippling; for eight hundred miles they go on.  
Where will they lay down my body again?"

taken their lives. For reasons not reported in newspapers and for whom no data could be found, the cases numbered 165.

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## 2. Analysis of Suicidal Thoughts

Suicide is something of a disease which can become an infection. It reflects an abnormal psychology. It is an obsession of the mind. The person suffering from its symptoms grows out of harmony with society and can think of no way of remedying his situation except by self-destruction.

Below are some of the thoughts of the suicide:

1.

"Let's put an end to it all", says one.

Life is so bitter that this person sees no reason to live. In death the eye cannot see and the ear cannot hear life's turmoil, so he thinks. Only destroy the body, life is finished, and peace follows. There is no feeling or consciousness in death. The acute pain of self-destruction is more easily borne than the chronic pain of life. Therefore, why not die?

Amongst the Chinese, Buddhism undoubtedly has this influence. No less has Taoism. But such an outlook shows a wrong understanding of those teachings. With such thoughts a man tries to escape from reality. It is a selfish and irresponsible attitude towards life, towards society, and towards oneself. If such a man has the courage to die, why does he not have the courage to live? It is pathetic to imagine that death ends everything. He is gone; but the problems for which he died still remain; in fact, those problems are aggravated by his death.

2.

"The sooner one dies, the sooner he is reincarnated; in 20 years I shall live again." Such are the foolish thoughts of the suicide who believes in reincarnation. This is one of the superstitions attached to the Buddhist religion. This person feels that his present incarnation was an unlucky one; fate was against him this time; therefore he will hurry his end in the hope that his next incarnation will be a luckier one. Thus do some destroy their precious lives. Their thoughts are surely strange. If people living in this seventh decade of the twentieth century, this age of science, are willing to submit life to the chances of fate, surely it is a waste of life!

3.

"I'll kill myself to teach him (her) a lesson."

What a foolish kind of loyalty! This woman thinks she can teach her loved one a lesson by the costliness of the sacrifice. She hoped for much of that loved one, and the measurement of her punishment of him must equal that of her love for him. The loved one has been deaf to all her appeals, but this will drive the lesson home. Shock will bring repentance. This is the most stupid method of all. Deprived of much needed love, that unrepentant one will go from bad to worse, hardened by a kind of madness. What if in death she is still able to see the tragic results of that dastardly deed. There are other, untried ways of leading a loved one into the right path, but death certainly accomplishes nothing.

4.

"I'll give them a fright and then I'll get what I want."

By this means young people often try to get their own way, or to attract pity. It is childish playacting that may end in real tragedy. The original motive was not death, but it may end with that or with permanent injury. What point is there in sacrificing one's life in order to frighten someone?



is at its zenith; the time when the sun should be at its brightest and warmest. This is the age when a citizen should be helping to build up society; he is the link between the past and the future. The loss of so many at this age is the misfortune of society.

4. Five main methods are used when a person attempts to take his own life: Poisoning, drowning, jumping from heights, hanging, self-inflicted injuries. The purpose in examining the methods used is to try to think of ways of preventing these methods being used if at all possible. This is not the fundamental answer to suicide, but it may bring some result.

Inquiry reveals that 359 persons, that is 60.4% of suicides chose to die by poisoning. Various kinds of poisons were used: dettol, Chinese "red and white flower oil", lysol, barbiturates, and insecticide. As these poisons are all easy to obtain, the intending suicide has easy access to the means of death. A possible means of prevention might be stricter control, or some new means of control, as for example, sales being in smaller quantities, or in diluted form, or by means of suitable slogans on the label.

Jumping from heights, a terrible road to certain death, took 111 lives, or 18.7%. The new skyscrapers in Hong Kong seem to invite this method of suicide. Cases of poisoning are sometimes saved, but for those who jump there is no hope, short of a miracle. Control of access to roofs of some high buildings, or wire-netting protection around roofs and at high windows might be considered.

A comparatively smaller number of persons died by drowning. This method accounted for only 8.8%, and may be due to the fact that Hong Kong being near the sea, many people can swim. Those who do attempt this way usually jump from ferry-boats where the chances of being rescued are comparatively high. If awards were given to the rescuers of would-be suicides, even this percentage might be reduced.

Those who die by hanging amount to 10.6% and by self-inflicted injuries, 1.5%. It is difficult to make suggestions as to how anything might be done to prevent people in this category.

5. Regarding the immediate and symptomatic reasons for suicide, which motivate the act of suicide, we shall speak only briefly here, and later deal with the real factors involved. Amongst the reasons given in the period under review were found general bad health, and sicknesses of various kinds, lack of effective treatment or of money to procure any treatment at all. Mental and T.B. cases are more numerous than any others in this category, the total being 90.

Because of bad debts, poverty, unemployment, lack of any means of livelihood, 98 died.

In the above two categories, men outnumbered women.

Because of family relationships, arguments, sudden bursts of anger, shame, desire to justify oneself or frighten someone, or out of remorse and shame, 140 died, and this is largest category.

Because of love affairs, 90 committed suicide.

In these two categories, women outnumbered men,

For more complex reasons, only three cases were reported. For failure in examinations and consequent loss of face before parents, friends and relatives and loss of self-respect or sense of hopeless failure, 8 were reported to have

independent. The marriage law, for example, still keeps the old tradition of the Ching Dynasty, and permits a Chinese man to have two or even more wives. Moreover in Hong Kong, as in some other places in the world, women are paid on different wage scales from men; in some professions married women are not accepted. Thus because treatment and opportunities for women are unfair, they are often compelled to marry for reasons of security. The mate they choose may be unsuitable. They may choose someone who will ill-treat, or cheat, or neglect, or reject them, and tragedy will follow.

Because of unfair marriage laws, some women refuse to marry. But for a Chinese woman not to marry is something of a disgrace. As a result, a peculiar custom has grown up amongst Chinese women. If they decide not to risk marriage, they call their friends together and go the old style of the Chinese matron, declaring their purpose to remain unmarried. Of this type are many of the amahs employed by Europeans in Hong Kong. These women with a dread of marriage and its endless sorrow and drudgery, then set about making provision for old age, for here there is no old age pension. Often isolated in the kitchens of wealthier people, these women live a life of utter loneliness. As time passes the fear of a lonely old age begins to grip them, and in a moment of weakness they may break their vows and marry. Their abnormal life has not fitted them to choose well and they become a prey to the unscrupulous. The marriage may last only until the man has appropriated the hard-earned savings of his victim, and then the tragedy happens.

Hong Kong society is one which despises poverty more than it despises prostitution. Consequently many women are unable to resist the temptation to enter a profession which seems to offer easy money, or which seems less shameful than poverty. Whether they choose this profession of their own free will, or whether they are baited by others, or whether, as sometimes happens, they are sold into it from childhood, these women enter the depths of hell, or, to translate a Chinese saying, "They go to Hell and the Fire Mountain". (Fire Mountain means volcano and is the common name for a dance hall). To sell soul and body: they are thus already on the way to self-destruction. Only wait a little while and the spark will be lighted and suicide will follow.

3. Amongst the very young too, suicide is prevalent in Hong Kong. Of the 594 cases under review, 97 were under 20 years of age. This represents 16.4% of all suicide cases reported. The number in itself may not seem large, but the implications in this age-group are more serious. Children who have not yet reached adulthood are like the young bird with open mouth waiting for the parent bird to feed and supply it until it can try its own wings. Or they are like babes on whom the mother's milk has scarcely dried. These youngsters have the right to education, the right to exist, since they have been brought into the world. The future should be theirs; yet many are broken on the wheels of life before they reach the age of independence. They know nothing, except that suicide may end their hapless lives. What is this world we live in, What is this generation? Never has such a situation been known in the history of China. Has Europe ever known such times? If suicide is a criminal action, whose is the crime? Who made these young ones die? What kind of society demanded it?

"A thirteen year old girl, an only child, jumped to her death.

Her body was reduced to pulp." (Wah Kiu Newspaper, 3rd. June 1962) If society has a conscience, if it has a sense of justice, it should show its remorse by taking full responsibility for the thousands and thousands of children still living. If not, society is responsible for the murder of these pure young lives.

There are some who commit suicide between the ages of 21 and 45. Statistics show 368 of these, that is 62% of the total. This is the age when the sun

# THE SAMARITANS OF HONG KONG

{ U.N.A. PREVENTION OF SUICIDE GROUP }

July 1962

## 1. Statistics

1. This report deals with suicides in Hong Kong between February 1961 and January 1962, the number of known cases in that period being 594.

Male suicides numbered 256, female, 338, the daily average being 1.6.

These figures are issued by the "Samaritans" of Hong Kong, a group organised by the United Nations Association of Hong Kong. They are compiled without repetition from six daily Chinese newspapers: Wah Kiu, Kung Sheung, Tsun Wan, Sing Tao, Ta Kung, and Ming Pao.

In addition to this number, in the same period, 172 people applied to the Prevention of Suicide Group for help. If this number were included in the statistics, the average would amount to more than two daily.

The following statistics, based on a report from a Hong Kong newspaper, reveals the high rate of suicide in Hong Kong compared with other countries.

Sweden (1951 - 55)	Suicide Rate	17.3	per 100,000	population.
England & Wales (1956)	"	11.8	"	"
Scotland (1957)	"	8.2	"	"
Northern Ireland (1957)	"	3.6	"	"
Australia (1959)	"	11.1	"	"
Hong Kong (1961)	"	19.8	"	"

The problem is a serious one, and when such figures are brought before the public, the need for such a group to deal with the matter will be clearly understood.

There is a Chinese proverb which says that if the ant, the tiniest of insects, protects its own life, surely man too will want to protect his life. No one wants to die, but if a man feels he cannot live under the circumstances in which he finds himself, suicide will suggest itself as a way out. It is hard for us to realise the depths of loneliness and unhappiness a man has reached when he finally decides to take his own life.

No matter from what viewpoint we consider the question of suicide, we are forced to the conclusion that it is contrary to the principles of Humanism, of Sociology, and of the law of God.

2. The most outstanding point in the statistical data of suicide in Hong Kong is the fact that the female suicide rate is higher than the male. In the period under review, 57% were women, and 43% men. This is not merely due to the fundamental weakness of the female sex; nor is it because, as the Chinese say, a woman has only three ways in which to express her feelings: tears, hysteria, and suicide. It is in fact because social factors exist in Hong Kong that drive her to it.

In Hong Kong today, except in a few special cases, more than 90% of the women have no possessions of their own, and they have no means of being



## \*\*\*\*\* F O R E W O R D \*\*\*\*\*

This magazine is a record of the ten Annual Reports, statistics, open letters, speeches, press reports and photographs of the Hong Kong Samaritans, for the period 1961 — 1970.

The main purpose of printing this magazine is to preserve the materials and provide aids to research for any who may be interested in social problems, especially the problem of suicide.

We do not claim perfect accuracy in the materials presented, but we do claim to have done our best to avoid error; we ask the readers' indulgence should any slight error be found.

All the views expressed are based on facts: we have done our best to be objective. Of course, different people have different viewpoints, and if readers find any point in which they disagree, we should appreciate constructive criticism.

During the past ten years, the Hong Kong Samaritans have advised two thousand potential suicides, and we have also advised a much greater number of depressed people. We cannot say that this is great success, but with such a small, voluntary organisation without financial resources, we are proud to say that our members have done their best for the community. We cannot omit to say too that we have received much encouragement from members of the public and the press. The Samaritans would like to take this opportunity of thanking all friends for this support.

This magazine looks back on the past ten years; it also looks forward with hope and encouragement to greater efforts for the future, as we trust we shall be able to continue the struggle against suicide.

Finally, we appeal to society as a whole to cease the cruelty that drives men and women to suicide; and we appeal to the potential suicide not to allow himself to be driven to commit this cruelty against himself.

# THE 10<sup>th</sup> ANNUAL OF SAMARITANS

(1961—1970)



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## THE HONG KONG SAMARITANS