

伦敦蒙难记

Kidnapped

in

London

英汉双注

孙中山
SUN YAT-SEN



外语教学与研究出版社
FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

1895年广州起义失败后，孙中山被清政府悬赏通缉。1896年9月30日，孙中山抵达英国伦敦，遭清政府特务缉捕，囚于清政府驻英国公使馆，后得友人相助，最终获释。《伦敦蒙难记》(*Kidnapped in London*)是孙中山对这一过程的详细记载，原书以英文撰写，1897年在英国印行，后译成俄、日、中等国文字。

伦敦蒙难记

英汉双语

*Kidnapped
in
London*

孙中山
Sun Yat-sen



外语教学与研究出版社
FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS
北京 BEIJING

编者说明

Kidnapped in London 是孙中山先生的英文著作，于 1897 年在英国出版发行。1912 年 5 月，该书中文版由商务印书馆在上海首发，后被收录入《孙中山全集》。清光绪二十一年（1895 年）广州起义失败后，孙中山被清政府悬赏通缉。1896 年 9 月 30 日，孙中山从美国抵达伦敦，遭清廷特务缉捕，囚于清政府驻英使馆，后得友人相助，最终获释。这一事件，无论是在孙中山的一生中，还是在反对清政府的革命运动过程中，都产生了重要影响。它更坚定了孙中山反清革命的决心，同时也为他提供了一个宣传革命主张的良好机会。本书英文部分以英国 1897 年初版版本为底本（*Kidnapped in London: Being the Story of My Capture by, Detention at, and Release from the Chinese Legation, London*）；中文部分据中华书局 1981 年版《孙中山全集》，以商务印书馆 1912 年甘作霖译本为底本。本书成于 19 世纪末，正值中国社会动荡、新旧交替之时，因此作品无可避免地带有其所处时代的背景与印记。举例来说，当时一些所谓的英文表述和中文译名等与当前的通用用法不尽一致，亦有部分词语已不再使用，中文也以半文半白的形式行文。上述情况适当作注说明，同时通过保留作品原貌，体现史料整理之价值，盼读者明辨。除文中标明转引自《孙中山全集》的注释之外，其余注释由李佳所作。

CONTENTS | 目录

PREFACE	i
CHAPTER I	
THE IMBROGLIO.....	1
CHAPTER II	
MY CAPTURE.....	14
CHAPTER III	
MY IMPRISONMENT.....	22
CHAPTER IV	
PLEADING WITH MY GAOLERS FOR LIFE	29
CHAPTER V	
THE PART MY FRIENDS PLAYED.....	37
CHAPTER VI	
THE SEARCH FOR A DETECTIVE.....	46
CHAPTER VII	
THE GOVERNMENT INTERVENE.....	51
CHAPTER VIII	
RELEASED.....	59
APPENDIX	68

序	95
第一章 原因	96
第二章 被诱	105
第三章 被禁时之情形	111
第四章 幽禁	116
第五章 良友营救	123
第六章 访求侦探	129
第七章 英政府之干涉	133
第八章 省释	139
附录	145



Kidnapped in London

PREFACE

My recent detention in the Chinese Legation, 49 Portland Place, London, has excited so much interest, has brought me so many friends and has raised so many legal, technical and international points of law, that I feel I should be failing in my duty did I not place on public record, all the circumstances connected with the historical event.

I must beg the indulgence of all readers for my shortcomings in English composition, and confess that had it not been for the help rendered by a good friend, who transcribed my thoughts, I could never have ventured to appear as the Author of an English book.

SUN YAT SEN.

LONDON, 1897.

CHAPTER I

THE IMBROGLIO

When in 1892 I settled in Macao, a small island near the mouth of the Canton river, to practise medicine, I little dreamt that in four years' time I should find myself a prisoner in the Chinese Legation in London, and the unwitting cause of a political sensation which culminated in the active interference of the British Government to procure my release. It was in that year however, and at Macao, that my first acquaintance was made with political life; and there began the part of my career which has been the means of bringing my name so prominently before the British people.

I had been studying medicine, during the year 1886, in Canton at the Anglo-American Mission, under the direction of the venerable Dr. Kerr, when in 1887 I heard of the opening of a College of Medicine at Hong Kong, and determined immediately to avail myself of the advantages it offered.

After five years' study (1887-1892) I obtained the diploma entitling me to style myself "Licentiate in Medicine and Surgery, Hong Kong."

Macao has belonged to Portugal for 360 years; but

although the Government is Europeanised, the inhabitants are mostly Chinese, and the section of the population which styles itself Portuguese, consists really of Eurasians of several in-bred generations.

In my newly selected home, I found the Chinese authorities of the native hospital willing to help me forward in the matter of affording me opportunities to practise European medicine and surgery. They placed a ward at my disposal, supplied me with drugs and appliances from London, and granted me every privilege whereby to secure my introduction amongst them on a fair footing.

This event deserves special notice as marking a new and significant departure in China; for never before had the Board of Directors of any Chinese hospital throughout the length and breadth of the great empire given any direct official encouragement to Western medicine. Many patients, more especially surgical cases, came to my wards, and I had the opportunity of performing several of the major operations before the Directors. On the other hand, I had difficulty from the first with the Portuguese authorities. It was not the obstructive ignorance of the East, but the jealousy of the West, which stepped in to thwart my progress. The law of Portugal forbids the practice of medicine, within Portuguese territory, by any one who is not possessed of a Portuguese diploma, obtainable

only in Europe. Under this rule the Portuguese doctors took refuge and fought my claims to practise. They first forbade me to practise amongst, or prescribe for, Portuguese; the dispensers in the pharmacies were not allowed to dispense prescriptions from the pen of a doctor of any alien nationality; consequently my progress was hampered from the first. After futile attempts to establish myself in Macao, and at considerable pecuniary loss, for I had settled down little dreaming of opposition, I was induced to go to Canton.

It was in Macao that I first learned of the existence of a political movement which I might best describe as the formation of a “Young China” party. Its objects were so wise, so modest, and so hopeful, that my sympathies were at once enlisted in its behalf, and I believed I was doing my best to further the interests of my country by joining it. The idea was to bring about a peaceful reformation, and we hoped, by forwarding modest schemes of reform to the Throne, to initiate a form of government more consistent with modern requirements. The prime essence of the movement was the establishment of a form of constitutional government to supplement the old-fashioned, corrupt, and worn-out system under which China is groaning.

It is unnecessary to enter into details as to what form

of rule obtains in China at present. It may be summed up, however, in a few words. The people have no say whatever in the management of Imperial, National, or even Municipal affairs. The mandarins, or local magistrates, have full power of adjudication, from which there is no appeal. Their word is law, and they have full scope to practise their machinations with complete irresponsibility, and every officer may fatten himself with impunity. Extortion by officials is an institution; it is the condition on which they take office; and it is only when the bleeder is a bungler that the government steps in with pretended benevolence to ameliorate but more often to complete the depletion.

English readers are probably unaware of the smallness of the established salaries of provincial magnates. They will scarcely credit that the Viceroy of, say, Canton, ruling a country with a population larger than that of Great Britain, is allowed as his legal salary the paltry sum of £60 a year; so that, in order to live and maintain himself in office, accumulating fabulous riches the while, he resorts to extortion and the selling of justice. So-called education and the results of examinations are the one means of obtaining official notice. Granted that a young scholar gains distinction, he proceeds to seek public employment, and, by bribing the Peking authorities, an

official post is hoped for. Once obtained, as he cannot live on his salary, perhaps he even pays so much annually for his post, licence to squeeze is the result, and the man must be stupid indeed who cannot, when backed up by government, make himself rich enough to buy a still higher post in a few years. With advancement comes increased licence and additional facility for self-enrichment, so that the cleverest “squeezer” ultimately can obtain money enough to purchase the highest positions.

This official thief, with his mind warped by his mode of life, is the ultimate authority in all matters of social, political, and criminal life. It is a feudal system, *an imperium in imperio*, an unjust autocracy, which thrives by its own rottenness. But this system of fattening on the public vitals—the selling of power—is the chief means by which the Manchu dynasty^① continues to exist. With this legalised corruption stamped as the highest ideal of government, who can wonder at the existence of a strong undercurrent of dissatisfaction among the people?

The masses of China, although kept officially in ignorance of what is going on in the world around them, are anything but a stupid people. All European authorities on this matter state that the latent intellectual ability of

① Manchu dynasty: 清朝 (Qing dynasty)。

the Chinese is considerable; and many place it even above that of the masses in any other country, European or Asiatic. Books on politics are not allowed; daily newspapers are prohibited in China; the world around, its people and politics, are shut out; while no one below the grade of a mandarin of the seventh rank is allowed to read Chinese geography, far less foreign. The laws of the present dynasty are *not* for public reading; they are known only to the highest officials. The reading of books on military subjects is, in common with that of other prohibited matter, not only forbidden, but is even punishable by death. No one is allowed, on pain of death, to invent anything new, or to make known any new discovery. In this way are the people kept in darkness, while the government doles out to them what scraps of information it finds will suit its own ends.

The so-called “literati” of China are allowed to study only the Chinese classics and the commentaries thereon. These consist of the writings of ancient philosophers, the works of Confucius and others. But of even these, all parts relating to the criticism of their superiors are carefully expunged, and only those parts are published for public reading which teach obedience to authorities as the essence of all instruction. In this way is China ruled—or rather misruled—namely, by the enforcement of blind

obedience to all existing laws and formalities.

To keep the masses in ignorance is the constant endeavour of Chinese rule. In this way it happened, that during the last Japanese incursion, absolutely nothing was known of the war by the masses of China, in parts other than those where the campaign was actually waged. Not only did the people a short way inland never hear of the war, but the masses had never even heard of a people called Japanese; and even where the whisper had been echoed, it was discussed as being a “rebellion” of the “foreign man.”

With this incubus hanging over her, China has no chance of reform except it come from the Throne; and it was to induce the Throne to modify this pernicious state of things that the “Young China” party was formed. Hoping that the Peking authorities, by their more extended contact during recent years with foreign diplomatists, might have learned something of constitutional rule, and might be willing to aid the people in throwing off their deplorable ignorance, I ventured, with others, to approach them, beseeching them, in all humility, to move in this direction for the welfare of China. These petitions only resulted in the infliction of many rigorous punishments. We had seized the moment when the Japanese were threatening Peking, and the Emperor, fearing

that harsh dealings with the reformers might alienate many of his people, took no notice of them until peace was assured. Then an edict was issued denouncing the petitioners and commanding the immediate cessation of all suggestions of reform.

Finding the door closed to mild means, we grew more concrete in our notions and demands, and gradually came to see that some degree of coercion would be necessary. In all quarters we found supporters. The better classes were dissatisfied with the behaviour of our armies and fleets, and knew that corruption in its worst forms was the cause of their failure. This feeling was not confined to one locality, but was widespread and deep-rooted, and promised to take shape and find expression in decided action.

The headquarters of the "Young China" party was really in Shanghai, but the scene of action was to be laid in Canton. The party was aided in its course by one or two circumstances. First among these was the existence of discontented soldiery. Three-fourths of the Cantonese contingent were disbanded when the war in the North had ceased in 1895. This set loose a number of idle, lawless men; and the small section of their comrades who were retained in service were no better pleased than those dismissed. Either disband all or retain all, was their cry;

but the authorities were deaf to the remonstrance. The reform party at once enlisted the sympathies of these men in their cause, and so gained numerical strength to their military resources.

Another chance coincidence hastened events. For some reason or other a body of police, discarding their uniform, set to work to loot and plunder a section of the city. After an hour or two, the inhabitants rose, and obtaining mastery of the quondam police, shut some half-dozen of the ringleaders up in their Guildhall. The superintendent of the official police then sent out a force to release the marauders, and proceeded forthwith to plunder the Guildhall itself. A meeting of the inhabitants was immediately held, and a deputation of 1000 men sent to the Governor's residence to appeal against the action of the police. The authorities, however, told the deputation that such a proceeding was tantamount to a rebellion, and that they had no right to threaten their superiors. They thereupon arrested the ringleaders of the deputation, and sent the others about their business. The discontents soon became disaffected, and, the "Young China" party making advances, they readily joined the reformers.

Yet a third and a fourth incident helped to swell their ranks. The Viceroy, Li Han Chang (brother of the famous Viceroy Li), put a fixed tariff on all official posts throughout