

國父全集

蔣中正敬書

**THE COMPLETE WORKS  
OF**

**DR. SUN YAT-SEN**

**Volume V**

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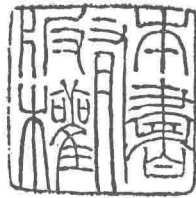
國父全集

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## WRITINGS

# KIDNAPPED IN LONDON

*Being the Story of my*

CAPTURE BY,  
DETENTION AT,  
AND  
RELEASE FROM

## The Chinese Legation, London

*By*

Sun Yat-Sen

BRISTOL

J. W. Arrowsmith, II Quay Street  
LONDON

Simpkin, Marshall, Hamilton, Kent and Company Limited

1897

## 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.

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# *Kidnapped in London*

## 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 genera-

tions.

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 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 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