

Appendix: Lin Zexu's Communication to Queen Victoria

Translation published in <i>Chinese Repository</i> 8, no. 10 (February 1840)	The original document titled "Ni yu yingjili guowang xi" (A draft declaration to the sovereign of England) jointly submitted by Lin Zexu, Deng Tingzhen, and Yi Liang	Translation published in Ssu-yü Teng and John K. Fairbank, <i>China's Response to the West</i> (1954), pp. 24-27
Letter to the queen of England from the high imperial commissioner Lin, and his colleagues. From the Canton Press	林則徐、鄧廷楨、怡良會奏 《擬諭英吉利國王檄》	Lin Tse-hsü's Moral Advice to Queen Victoria, 1839
Lin, high imperial commissioner, a president of the Board of War, viceroy of the two Keäng provinces, &c., Tang, a president of the Board of War, viceroy of the two Kwang provinces, &c., and E., a vice-president of the Board of War, lieut.-governor of Kwangtung, &c., hereby conjointly address this public dispatch to the queen of England for the purpose of giving her clear and distinct information (on the state of affairs) &c.	欽差大臣湖廣總督部堂林 兵部尚書兩廣總督部堂鄧 廣東巡撫怡良	[Official titles omitted]

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(1840)

It is only our high and mighty emperor, who alike supports and cherishes those of the Inner Land, and those from beyond the seas—who looks upon all mankind with equal benevolence—who, if a source of profit exists anywhere, diffuses it over the whole world—who, if the tree of evil takes root anywhere, plucks it up for the benefit of all nations;—who, in a word, hath implanted in his breast that heart (by which beneficent nature herself) governs the heavens and the earth! You, the queen of your honorable nation, sit upon a throne occupied through successive generations by predecessors, all of whom have been styled respectful and obedient. Looking over the public documents accompanying the tribute sent (by your predecessors) on various occasions, we find the following: “All the people of my country, arriving at the Central Land for purposes of trade, have to feel grateful to the great emperor for the most perfect justice, for the kindest treatment,” and other words to that effect. Delighted did we feel that the kings of your honorable nation so clearly understood the great principles of propriety, and were so deeply grateful for the heavenly goodness (of our emperor):—therefore, it was that we of the heavenly dynasty nourished and cherished your people from afar, and bestowed upon them redoubled proofs of our urbanity and kindness. It is

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為照會事：洪惟我大皇帝，撫綏中外，一視同仁，利則於天下公之，害則為天下去之，蓋以天地之心為心也。貴國王累世相傳，皆稱恭順。觀歷次進貢表文云：“凡本國人到中國貿易，均蒙大皇帝一體公平恩待”等語。竊喜貴國王深明大義，感激天恩，是以天朝柔遠綏懷，倍加優禮，貿易之利，垂二百年。該國所由以富庶稱者，來由此也。

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A communication: magnificently our great Emperor soothes and pacifies China and the foreign countries, regarding all with the same kindness. If there is profit, then he shares it with the peoples of the world; if there is harm, then he removes it on behalf of the world. This is because he takes the mind of heaven and earth as his mind.

The kings of your honorable country by a tradition handed down from generation to generation have always been noted for their politeness and submissiveness. We have read your successive tributary memorials saying, “In general our countrymen who go to trade in China have always received His Majesty the Emperor's gracious treatment and equal justice.” and so on. Privately we are delighted with the way in which the honorable rulers of your country deeply understand the grand principles and are grateful for the Celestial grace. For this reason the Celestial Court in soothing those from afar has redoubled its polite and kind treatment. The profit from trade has been enjoyed by them continuously for two hundred years. This is the source from which your country has become known for its wealth.

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merely from these circumstances, that your country—deriving immense advantage from its commercial intercourse with us, which has endured now two hundred years—has become the rich and flourishing kingdom that it is said to be!

But, during the commercial intercourse which has existed so long, among the numerous foreign merchants resorting hither, are wheat and tares, good and bad; and of these latter are some, who, by means of introducing opium by stealth, have seduced our Chinese people, and caused every province of the land to overflow with that poison. These then know merely to advantage themselves, they care not about injuring others! This is a principle which heaven's Providence repugnates; and which mankind conjointly look upon with abhorrence! Moreover, the great emperor hearing of it, actually quivered with indignation, and especially dispatched me, the commissioner, to Canton, that in conjunction with the viceroy and lieut.-governor of the province, means might be taken for its suppression!

惟是通商已久，眾夷良莠不齊，遂有夾帶鴉片，誘惑華民，以致流毒各省者。似此但知利己，不顧害人，乃天理所不容，人情所共憤。大皇帝聞而震怒，特遣本大臣來至廣州與本總督部堂巡撫部院會同查辦。

But after a long period of commercial intercourse, there appear among the crowd of barbarians both good persons and bad, unevenly. Consequently there are those who smuggle opium to seduce the Chinese people and so cause the spread of the poison to all provinces. Such persons who only care to profit themselves, and disregard their harm to others, are not tolerated by the laws of heaven and are unanimously hated by human beings. His Majesty the Emperor, upon hearing of this, is in a towering rage. He has especially sent me, his commissioner, to come to Kwangtung, and together with the governor-general and governor jointly to investigate and settle this matter.

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Every native of the Inner Land who sells opium, as also all who smoke it, are alike adjudged to death. Were we then to go back and take up the crimes of the foreigners, who, by selling it for many years have induced dreadful calamity and robbed us of enormous wealth, and punish them with equal severity, our laws could not but award to them absolute annihilation! But, considering that these said foreigners did yet repent of their crime, and with a sincere heart beg for mercy; that they took 20,283 chests of opium piled up in their store-ships, and through Elliot, the superintendent of the trade of your said country, petitioned that they might be delivered up to us, when the same were all utterly destroyed, of which we, the imperial commissioner and colleagues, made a duly prepared memorial to his majesty;—considering these circumstances, we have happily received a fresh proof of the extraordinary goodness of the great emperor, inasmuch as he who voluntarily comes forward, may yet be deemed a fit subject for mercy, and his crimes be graciously remitted him. But as for him who again knowingly violates the laws, difficult indeed will it be thus to go on repeatedly pardoning! He or they shall alike be doomed to the penalties of the new statute. We presume that you, the sovereign of your honorable nation, on pouring out your heart before the altar of eternal justice, cannot but command all foreigners with the deepest

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凡內地民人販鴉片食鴉片者，皆應處死。若追究夷人歷年販賣之罪，則貽害深而獲利重，本為法所當誅。為念眾夷尚知悔罪乞誠，將蘆船鴉片二萬二百八十三箱，由領事官義律稟請繳收，全行毀化，疊經本大臣等據實具奏。幸蒙大皇帝格外施恩，以自首者情尚可原，姑寬免罪，再犯者法難屢貸，立定新章。量貴國王嚮化傾心，定能諭令眾夷，兢兢克法，但必曉以利害，乃至天朝法度，斷不可以不懷尊也。

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All those people in China who sell opium or smoke opium should receive the death penalty. If we trace the crime of those barbarians who through the years have been selling opium, then the deep harm they have wrought and the great profit they have usurped should fundamentally justify their execution according to law. We take into consideration, however, the fact that the various barbarians have still known how to repent their crimes and return to their allegiance to us by taking the 20,283 chests of opium from their storeships and petitioning us, through their consular officer [superintendent of trade], Elliot, to receive it. It has been entirely destroyed and this has been faithfully reported to the Throne in several memorials by this commissioner and his colleagues.

Fortunately we have received a specially extended favor from His Majesty the Emperor, who considers that for those who voluntarily surrender there are still some circumstances to palliate their crime, and so for the time being he has magnanimously excused them from punishment. But as for those who again violate the opium prohibition, it is difficult for the law to pardon them repeatedly. Having established new regulations, we presume that the ruler of your honorable country, who takes delight in our culture and whose disposition is inclined towards us, must be able to instruct the

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respect to reverence our laws! If we only lay clearly before your eyes, what is profitable and what is destructive, you will then know that the statutes of the heavenly dynasty cannot but be obeyed with fear and trembling!

We find that your country is distant from us about sixty or seventy thousand miles, that your foreign ships come hither striving the one with the other for our trade, and for the simple reason of their strong desire to reap a profit. Now, out of the wealth of our Inner Land, if we take a part to bestow upon foreigners from afar, it follows, that the immense wealth which the said foreigners amass, ought properly speaking to be portion of our own native Chinese people. By what principle of reason then, should these foreigners send in return a poisonous drug, which involves in destruction those very natives of China? Without meaning to say that the foreigners harbor such destructive intentions in their hearts, we yet positively assert that from their inordinate thirst after gain, they are perfectly careless about the injuries they inflict upon us! And such being the case, we should like to ask what has become of that conscience which heaven has implanted in the breasts of all men?

查該國距內地六、七萬里，而夷船爭來貿易者，為獲利之厚故耳。以中國之利利外夷，是夷所獲之厚利，皆從華民分去，豈有反以毒物害華民之理！即夷人未必有心為害，而貪利之極，不顧害人，試問天良何在？

various barbarians to observe the law with care. It is only necessary to explain to them the advantages and disadvantages and then they will know that the legal code of the Celestial Court must be absolutely obeyed with awe.

We find your country is sixty or seventy thousand *li* [three *li* make one mile, ordinarily] from China. Yet there are barbarian ships that strive to come here for trade for the purpose of making a great profit. The wealth of China is used to profit the barbarians. That is to say, the great profit made by barbarians is all taken from the rightful share of China. By what right do they then in return use the poisonous drug to injure the Chinese people? Even though the barbarians may not necessarily intend to do us harm, yet in coveting profit to an extreme, they have no regard for injuring others. Let us ask, where is your conscience?

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We have heard that in your own country opium is prohibited with the utmost strictness and severity:—this is a strong proof that you know full well how hurtful it is to mankind. Since then you do not permit it to injure your own country, you ought not to have the injurious drug transferred to another country, and above all others, how much less to the Inner Land! Of the products which China exports to your foreign countries, there is not one which is not beneficial to mankind in some shape or other. There are those which serve for food, those which are useful, and those which are calculated for re-sale; but all are beneficial. Has China (we should like to ask) ever yet sent forth a noxious article from its soil? Not to speak of our tea and rhubarb, things which your foreign countries could not exist a single day without, if we of the Central Land were to grudge you what is beneficial, and not to compassionate your wants, then wherewithal could you foreigners manage to exist? And further, as regards your woolens, camlets, and longells, were it not that you get supplied with our native raw silk, you could not get these manufactured! If China were to grudge you those things which yield a profit, how could you foreigners scheme after any profit at all? Our other articles of food, such as sugar, ginger, cinnamon, &c., and our other articles for use, such as silk piece-goods, chinaware, &c., are all so many necessities of

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聞該國禁食鴉片甚嚴，是固明知鴉片之為害也。既不使為害於該國，則他國尚不可移害，況中國乎！中國所行與外國者，無一非利人之物，利於食，利於用，並利於轉賣，皆利也。中國曾有一物為害外國否！況如茶葉、大黃，外國所不可一日無也。中國若靳其利而不恤其害，則夷人何以為生！有外國之呢羽嗶嘰，非得中國絲斤，不能成織。若中國亦靳其利，夷人何利可圖。其餘食物自糖料、姜桂而外，用物自綢緞、瓷器而外，曷可勝數。而外來之物，皆不過以供玩好，可有可無，既非中國要需，何難閉關絕市！乃天朝與茶、絲諸貨，悉任其販運流通，絕不靳惜，無他，利於天下公之也。

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I have heard that the smoking of opium is very strictly forbidden by your country; that is because the harm caused by opium is clearly understood. Since it is not permitted to do harm to your own country, then even less should you let it be passed on to the harm of other countries—how much less to China! Of all that China exports to foreign countries, there is not a single thing which is not beneficial to people: they are of benefit when eaten, or of benefit when used, or of benefit when resold: all are beneficial. Is there a single article from China which has done any harm to foreign countries? Take tea and rhubarb, for example; the foreign countries cannot get along for a single day without them. If China cuts off these benefits with no sympathy for those who are to suffer, then what can the barbarians rely upon to keep themselves alive? Moreover the woolens, camlets, and longells [i.e., textiles] of foreign countries cannot be woven unless they obtain Chinese silk. If China, again, cuts off this beneficial export, what profit can the barbarians expect to make? As for other foodstuffs, beginning with candy, ginger, cinnamon, and so forth, and articles for use, beginning with silk, satin, chinaware, and so on, all the things that must be had by foreign countries are innumerable. On the other hand, articles coming from the outside to China can only be used as toys. We can take them

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life to you; how can we reckon up their number! On the other hand, the things that come from your foreign countries are only calculated to make presents of, or serve for mere amusement. It is quite the same to us if we have them, or if we have them not. If then these are of no material consequence to us of the Inner Land, what difficulty would there be in prohibiting and shutting our market against them? It is only that our heavenly dynasty most freely permits you to take off her tea, silk, and other commodities, and convey them for consumption everywhere, without the slightest stint or grudge, for no other reason, but that where a profit exists, we wish that it be diffused abroad for the benefit of all the earth!

Your honorable nation takes away the products of our central land, and not only do you thereby obtain food and support for yourselves, but moreover, by re-selling these products to other countries you reap a threefold profit. Now if you would only not sell opium, this threefold profit would be secured to you: how can you possibly consent to forgo it for a drug that is hurtful to men, and an unbridled craving after gain that seems to know no bounds! Let us suppose that foreigners came from another country, and brought opium into England, and seduced the people of your country to smoke it, would not you, the sovereign of the said country, look upon such a procedure with anger, and in your just

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該國帶去內地貨物，不特自資食用，且得以分售各國，獲利三倍，即不賣鴉片，而其三倍之利自在。何忍更以害人之物，自無厭之求乎！設使別國有人販鴉片至英國誘人買食，當亦貴國王所深惡而痛絕之也。向聞貴國王存心仁厚，自不肯以己所不欲者施之與人。並聞來粵之船，皆經頒給條約，有不許攜帶禁物之語，是貴國王之政令，本屬嚴明。只因商船衆多，前此或未加查，今行文照會，明知天朝禁令之嚴，定必使之不敢再犯。

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or get along without them. Since they are not needed by China, what difficulty would there be if we closed the frontier and stopped the trade? Nevertheless, our Celestial Court lets tea, silk, and other goods be shipped without limit and circulated everywhere without begrudging it in the slightest. This is for no other reason but to share the benefit with the people of the whole world.

The goods from China carried away by your country not only supply your own consumption and use, but also can be divided up and sold to other countries, producing a triple profit. Even if you do not sell opium, you still have this threefold profit. How can you bear to go further, selling products injurious to others in order to fulfill your insatiable desire?

Suppose there were people from another country who carried opium for sale to England and seduced your people into buying and smoking it; certainly your honorable ruler would deeply hate it and be bitterly aroused. We have heard heretofore that your honorable ruler is kind and benevolent. Naturally you would not wish to give unto

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indignation endeavor to get rid of it? Now we have always heard that your highness possesses a most kind and benevolent heart, surely then you are incapable of doing or causing to be done unto another, that which you should not wish another to do unto you! We have at the same time heard that your ships which come to Canton do each and every of them carry a document granted by your highness' self, on which are written these words "you shall not be permitted to carry contraband goods"; this shows that the laws of your highness are in their origin both distinct and severe, and we can only suppose that because the ships coming here have been very numerous, due attention has not been given to search and examine; and for this reason it is that we now address you this public document, that you may clearly know how stern and severe are the laws of the central dynasty, and most certainly you will cause that they be not again rashly violated!

Moreover, we have heard that in London the metropolis where you dwell, as also in Scotland, Ireland, and other such places, no opium whatever is produced. It is only in sundry parts of your colonial kingdom of Hindostan, such as Bengal, Madras, Bombay, Patna, Malwa, Benares, Malacca, and other places where the very hills are covered with the opium plant, where tanks are made for the preparing of the drug; month by month, and

others what you yourself do not want. We have also heard that the ships coming to Canton have all had regulations promulgated and given to them in which it is stated that it is not permitted to carry contraband goods. This indicates that the administrative orders of your honorable rule have been originally strict and clear. Only because the trading ships are numerous, heretofore perhaps they have not been examined with care. Now after this communication has been dispatched and you have clearly understood the strictness of the prohibitory laws of the Celestial Court, certainly you will not let your subjects dare again to violate the law.

竊聞貴國所都之蘭頓及斯葛蘭、愛倫等處，本皆不產鴉片。惟所轄印度地方，如孟阿拉、曼達拉、薩孟買八、達拿默拿、麻爾注數處，連山栽種，開池製造，累月經年，以厚其毒，臭穢上達，天怒神恫。貴國王誠能與此等處，拔盡根株，盡鋤其地，改種五穀。有敢再圖種造鴉片者，重治其罪。此真興利除害之大仁政，天所佑而神所福，延年壽、長子孫，必再此舉矣！

We have further learned that in London, the capital of your honorable rule, and in Scotland (*Su-ko-lan*), Ireland (*Ai-lun*), and other places, originally no opium has been produced. Only in several places of India under your control such as Bengal, Madras, Bombay, Patna, Benares, and Malwa has opium been planted from hill to hill, and ponds have been opened for its manufacture. For months and years work is continued in order to accumulate the poison.

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year by year, the volume of the poison increases, its unclean stench ascends upwards, until heaven itself grows angry, and the very gods thereat get indignant! You, the queen of the said honorable nation, ought immediately to have the plant in those parts plucked up by the very root! Cause the land there to be hoed up afresh, sow in its stead the five grains, and if any man dare again to plant in these grounds a single poppy, visit his crime with the most severe punishment. By a truly benevolent system of government such as this, will you indeed reap advantage, and do away with a source of evil. Heaven must support you, and the gods will crown you with felicity! This will get for yourself the blessing of long life, and from this will proceed the security and stability of your descendants!

In reference to the foreign merchants who come to this our central land, the food that they eat, and the dwellings that they abide in, proceed entirely from the goodness of our heavenly dynasty: the profits which they reap, and the fortunes which they amass, have their origin only in that portion of benefit which our heavenly dynasty kindly allots them: and as these pass but little of their time in your country, and the greater part of their time in ours, it is a generally received maxim of old and of modern times, that we should conjointly admonish, and clearly make known the punishment that awaits them.

至夷商來至內地，飲食居住，無非天朝之恩膏；積聚豐盈，無非天朝之樂利。其在該國之日猶少，而在粵東之日轉多。弼教明刑，古今通義。譬如別國人到英國貿易，尚需遵英國法度，況天朝乎！今定華民之例，買鴉片者死，食者亦死。試思夷人若無鴉片帶來，則華民何由轉實，何由吸食，是姦夷實陷華民於死，豈能獨予以生！彼害人一命者，尚須以命抵之。況鴉片之害人，豈止一命已乎！故新例於帶鴉片來內地之夷人，定以斬絞之罪，所謂為天下受害者此也。

The obnoxious odor ascends, irritating heaven and frightening the spirits. Indeed you, O King, can eradicate the opium plant in these places, hoe over the fields entirely, and sow in its stead the five grains [millet, barley, wheat, etc.]. Anyone who dares again attempt to plant and manufacture opium should be severely punished. This will really be a great, benevolent government policy that will increase the common weal and get rid of evil. For this, Heaven must support you and the spirits must bring you good fortune, prolonging your old age and extending your descendants. All will depend on this act.

As for the barbarian merchants who come to China, their food and drink and habitation are all received by the gracious favor of our Celestial Court. Their accumulated wealth is all benefit given with pleasure by our Celestial Court. They spend rather few days in their own country but more time in Canton. To digest clearly the legal penalties as an aid to instruction has been a valid principle in all ages. Suppose a man of another country comes to England to trade, he still has to obey the English laws; how much more should he obey in China the laws of the Celestial Dynasty?

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Suppose the subject of another country were to come to England to trade, he would certainly be required to comply with the laws of England, then how much more does this apply to us of the celestial empire! Now it is a fixed statute of this empire, that any native Chinese who sells opium is punishable with death, and even he who merely smokes it, must not less die. Pause and reflect for a moment: if you foreigners did not bring the opium hither, where should our Chinese people get it to re-sell? It is you foreigners who involve our simple natives in the pit of death, and are they alone to be permitted to escape alive? If so much as one of those deprive one of our people of his life, he must forfeit his life in requital for that which he has taken: how much more does this apply to him who by means of opium destroys his fellow-men? Does the havoc which he commits stop with a single life? Therefore it is that those foreigners who now import opium into the Central Land are condemned to be beheaded and strangled by the new statute, and this explains what we said at the beginning about plucking up the tree of evil, wherever it takes root, for the benefit of all nations.

Now we have set up regulations governing the Chinese people. He who sells opium shall receive the death penalty and he who smokes it also the death penalty. Now consider this: if the barbarians do not bring opium, then how can the Chinese people resell it, and how can they smoke it? The fact is that the wicked barbarians beguile the Chinese people into a death trap. How then can we grant life only to these barbarians? He who takes the life of even one person still has to atone for it with his own life; yet is the harm done by opium limited to the taking of one life only? Therefore in the new regulations, in regard to those barbarians who bring opium to China, the penalty is fixed at decapitation or strangulation. This is what is called getting rid of a harmful thing on behalf of mankind.

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We further find that during the second month of this present year, the superintendent of your honorable country, Elliot, viewing the law in relation to the prohibiting of opium as excessively severe, duly petitioned us, begging for "an extension of the term already limited, say five months for Hindostan and the different parts of India, and ten for England, after which they would obey and act in conformity with the new statute," and other words to the same effect. Now we, the high commissioner and colleagues, upon making a duly prepared memorial to the great emperor, have to feel grateful for his extraordinary goodness, for his redoubled compassion. Any one who within the next year and a half may by mistake bring opium to this country, if he will but voluntarily come forward, and deliver up the entire quantity, he shall be absolved from all punishment for his crime. If, however, the appointed term shall have expired, and there are still persons who continue to bring it, then such shall be accounted as knowingly violating the laws, and shall most assuredly be put to death! On no account shall we show mercy or clemency! This then may be called truly the extreme of benevolence, and the very perfection of justice!

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復查本年二月間，據該國領事義律，以鴉片禁令森嚴，稟求寬限。凡印度港腳 [country merchant] 屬地，請限五月，英國本地，請限十月，然後即以新例遵行等語。今本大臣等奏蒙大皇帝格外天恩，倍加體恤。凡在一年六個月之內，誤帶鴉片，但能自首全繳者，免其治罪。若過此限期，仍有帶來，則是明知故犯，即行正法，斷不寬宥，可謂仁之至義之盡矣！

Translation in *China's Response to the West* (1954)

Moreover we have found that in the middle of the second month of this year [April 9] Consul [Superintendent] Elliot of your nation, because the opium prohibition law was very stern and severe, petitioned for an extension of the time limit. He requested an extension of five months for India and its adjacent harbors and related territories, and ten months for England proper, after which they would act in conformity with the new regulations. Now we, the commissioner and others, have memorialized and have received the extraordinary Celestial grace of His Majesty the Emperor, who has redoubled his consideration and compassion. All those who from the period of the coming one year (from England) or six months (from India) bring opium to China by mistake, but who voluntarily confess and completely surrender their opium, shall be exempt from their punishment. After this limit of time, if there are still those who bring opium to China then they will plainly have committed a wilful violation and shall at once be executed according to law, with absolutely no clemency or pardon. This may be called the height of kindness and the perfection of justice.

Translation in *Chinese Repository*
(1840)

Our celestial empire rules over ten thousand kingdoms! Most surely do we possess a measure of godlike majesty which ye cannot fathom! Still we cannot bear to slay or exterminate without previous warning, and it is for this reason that we now clearly make known to you the fixed laws of our land. If the foreign merchants of your said honorable nation desire to continue their commercial intercourse, they then must tremblingly obey our recorded statutes, they must cut off for ever the source from which the opium flows, and on no account make an experiment of our laws in their own persons! Let then your highness punish those of your subjects who may be criminal, do not endeavor to screen or conceal them, and thus you will secure peace and quietness to your possessions, thus will you more than ever display a proper sense of respect and obedience, and thus may we unitedly enjoy the common blessings of peace and happiness. What greater joy! What more complete felicity than this!

Let your highness immediately, upon the receipt of this communication, inform us promptly of the state of matters, and of the measure you are pursuing utterly to put a stop to the opium evil. Please let your reply be speedy. Do not on any account make excuses or procrastinate. A most important communication.

P.S. We annex an abstract of the new law, now about to be put

The original document, "Ni yu yingjili guowang xi"

我天朝君臨萬國，盡有不測神威，然不忍不教而誅，故特明宣定例，該國夷商欲圖長久貿易，必當懷遵憲典，將鴉片永斷來源，切勿以身試法。王其詰姦除惡，以保乂爾有邦，益昭恭順之忱，共享太平之福。幸甚！幸甚！

接到此文之後，即將杜絕鴉片緣由，速行移覆，切勿緩延，須至照會者

Translation in *China's Response to the West* (1954)

Our Celestial Dynasty rules over and supervises the myriad states, and surely possesses unfathomable spiritual dignity. Yet the Emperor cannot bear to execute people without having first tried to reform them by instruction. Therefore he especially promulgates these fixed regulations. The barbarian merchants of your country, if they wish to do business for a prolonged period, are required to obey our statutes respectfully and to cut off permanently the source of opium. They must by no means try to test the effectiveness of the law with their lives. May you, O King, check your wicked and sift your wicked people before they come to China, in order to guarantee the peace of your nation, to show further the sincerity of your politeness and submissiveness, and to let the two countries enjoy together the blessings of peace. How fortunate, how fortunate indeed!

After receiving this dispatch will you immediately give us a prompt reply regarding the details and circumstances of your cutting off the opium traffic. Be sure not to put this off. The above is what has to be communicated. [Vermilion endorsement:] This is appropriately worded and quite comprehensive (Te-r'i chou-tao).

Translation in <i>Chinese Repository</i> (1840)	The original document, "Ni yu yingjili guowang xi"	Translation in <i>China's Response to the West</i> (1954)
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in force. "Any foreigner or foreigners bringing opium to the Central Land, with design to sell the same, the principals shall most assuredly be decapitated, and the accessories strangled; and all property (found on board the same ship) shall be confiscated. The space of a year and a half is granted, within the which, if any one bringing opium by mistake, shall voluntarily step forward and deliver it up, he shall be absolved from all consequences of his crime."

This said imperial edict was received on the 9th day of the 6th month of the 19th year of Taoukwang, at which the period of grace begins, and runs on to the 9th day of the 12th month of the 20th year of Taoukwang, when it is completed.