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Chinese Cultural Studies:
Lin Zixu Lin Tse-Hsü (1839 CE)
Letter of Advice to Queen Victoria

From Ssuyu Teng and John Fairbank, *China's Response to the West*, (Cambridge MA: Harvard University Press, 1954), repr. in Mark A.

Kishlansky, ed., *Sources of World History, Volume II*, (New York: HarperCollins CollegePublishers, 1995), pp. 266-69

[Kishlansky Introduction] Lin Tse-Hsu (1785-1850) was the Chinese Commissioner in Canton whose actions precipitated the Opium Wars (1839- 1842). Although opium was used in China for centuries, it was not until the opening of the tea trade to Dutch and British merchants that China was able to import large quantities of the drug. By the early nineteenth century opium was the principal product that the English East India Company traded in China and opium addiction was becoming a widespread social problem. When the emperor's own son died of an overdose, he decided to put an end to the trade. Lin Tse-Hsü was sent to Canton, the chief trading port of the East India Company, with instructions to negotiate an end to the importation of opium into China. The English merchants were uncooperative, so he seized their stores of opium. This led to immediate military action. The Chinese were decisively defeated and had to cede to a humiliating treaty that legalized the opium trade. As a result commissioner Lin was dismissed from office and sent into exile.

Lin Tse-Hsu's "Letter of Advice to Queen Victoria" was written before the outbreak of the Opium Wars. It was a remarkably frank document, especially given the usual highly stylized language of Chinese diplomacy. There remains some question whether Queen Victoria ever read the letter.

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.

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.

All those people in China who sell opium or smoke opium should receive the death penalty. 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 20,183 chests of opium from their storehouses 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 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? 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 or get along without them. Since they are not needed by China, what difficulty would there be if we closed our 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 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.

We have further learned that in London, the capital of your honorable rule, and in Scotland,

Ireland, 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. 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,

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?

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 a harmful thing on behalf of mankind.

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 harbours 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.

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.

Questions

1. Why did Lin Tse-Hsu write this letter to Queen Victoria?

2. Why is he worried about the sale of opium in China?
3. What connection does he think Queen Victoria has to the opium trade? Do you think he is right?
4. What does this document tell us about the relations between China and the West in the nineteenth century?