

**LIFE AND TRAVEL IN TARTARY,
THIBET, AND CHINA: BEING A
NARRATIVE OF THE ABBE HUC'S
TRAVELS IN THE FAR EAST**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649028375

Life and Travel in Tartary, Thibet, and China: Being a Narrative of the Abbe Huc's Travels in the Far East by M. Jones

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M. JONES

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LIFE AND TRAVEL IN
TARTARY, THIBET,
AND CHINA:

BEING A NARRATIVE OF

The Abbe Duc's Travels in the Far East.

BY

M. JONES,

AUTHOR OF "THE BLACK PRINCE, A BOOK FOR BOYS,"
"KANG, THE ARCTIC HERO," ETC.

WITH THIRTY-THREE ILLUSTRATIONS.

London:
T. NELSON AND SONS, PATERNOSTER ROW.
EDINBURGH; AND NEW YORK.

1885.

Preface.



GREAT book is said to be a great evil. The Abbé Huc's account of his travels in Tartary, Thibet, and China, is certainly not a very large book; and yet, for young readers, it may with advantage be made less. So, by choosing here and there, and compressing the portions that I select, I have brought some interesting details of life in those little known regions into small compass. This mode of proceeding has, of course, compelled me to trust to my own vocabulary, to the exclusion of his admirable one, in relating the experience of himself and his colleague. It is right to mention this, that the Abbé may not be held responsible for my manner of narrating his facts.

The missionaries were of course Roman Catholics. But it is only right to say that they evidenced a true Christian spirit throughout the whole of their difficult, toilsome, and hazardous enterprise.

M. J.

LONDON, 1867.

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LIFE AND TRAVEL

BY

TARTARY, THIBET, AND CHINA.

CHAPTER I.

SETTING OUT.

CHINA, Tartary, and Thibet, are countries still so little known, that any fresh information about them from those who have travelled there in earnest is always acceptable. The Abbé Huc's account of his journeyings in some of the most inaccessible and out-of-the-way portions of these out-of-the-way places, furnishes details so novel and full of life, that we have selected it to assist us in giving our young readers some slight idea both of the people and the lands which he visited.

The circumstances of his going thither were these: At an early period Christianity had been introduced into China by French missionaries,—members, of course, of the Roman Catholic Church. Their efforts were, for a time, attended by great success; but at

length persecution arose of so severe a character as almost to extinguish the light that had shone amid the thick darkness around. Numbers of the converts fled for their lives into the wilds of Tartary, where, gradually, some order and union among them were effected; and the few Christians who dared to remain in Peking, the capital, were thence directed and



PEKIN.

governed by the missionaries, who still clung to their charge. Brighter times succeeded; and in 1844 the Abbé and his companion, the Abbé Gabet—who had taken up their dwelling in the Valley of Black Waters, situated in that part of China called Mongolia—determined on undertaking a mission that should penetrate still further into the heathenism by which they were surrounded.