The Fairyland of China.

I.

By JAMES WARE.

INTRODUCTION.

It was in the first half of the seventh century that Yuen Tsang was sent to Central Asia, or India, in search of the classics of salvation. The occasion of his journey was political as well as religious. The country was full of unrest and the Emperor feared rebellion. He therefore sent Yuen Tsang on his pilgrimage, hoping that the Buddhist Classics would reform the people and at the same time secure the stability of his throne. The pilgrim was absent seventeen years, during which time he translated many religious books of India which, together with hundreds of other books and many relics, he brought back with him to China. After his return, he published a voluminous account of his travels, which is still extant in the Chinese language.

It is not this work, but another based upon it, entitled "The Si Yiu Ki" ("Records of a Journey to the West"), which gives us our glimpse into the fairyland of China. This work was published in the fourteenth century, and towards the end of the Yuen Dynasty. It is generally classed with novels and "leisure books," although, with its elaborate and learned commentary, and especially with its appreciative preface written by Yiu Si-tung, a famous scholar of the reign of Kang Hsi, it is spoken of as "a book of parables, whose mysteries can only be fathomed by the learned."

The writer of the preface says, "Although visionary as a dream, the book shadows forth great truths, and its wonderful and amusing tales portray the mysteries of the human nature, and its spiritual environment. Do you wish to know the celestial rulers? You will see them in Sung Yeng-tsae Pah Kia and Lung Mo (the monkey and pig fairies and the dragon horse.) In the other ghosts and fairies you will see the mightiest of the demons and all those other spiritual beings, superior to man, which are found in the religion of Buddha, and which can only be brought into subjection by a rectified heart."
And so during our journey through the Fairyland of China we shall get a tolerably accurate idea of how the Chinese regard the objects of their worship. Their gods are subject to the limitations of time and space, and have all the same passions as themselves. In short, they are but mortal men. Therefore their worshippers have no love or reverence for them; their chief regard for them being that of slavish fear. The book is full of ghosts, demons, and fairies, good and bad. But it contains no more than the average Chinaman really believes to exist, and his belief in them is so firm, that from the cradle to the grave he lives and moves and has his being in reference to them.

The Commentary is a wonderful conglomeration of ideas "grave and gay; ridiculous and sublime." Among other things the great writer has settled the long-vested question as to which was first, the chicken or the egg. He says "Heaven was the father and earth the mother, and under their united influence a wonderful stone developed life and produced an egg, which hatched out neither a chicken nor a child, but a monkey." So some modern evolutionists are correct after all!

Speaking of rewards and punishments the commentator, in his note upon the journey of the Emperor Tai Tsung through hell, says, "Tai Tsung was asked for money, be it ever so little, in order to bribe his captors and thus secure his salvation. He replied 'Naked came I hither; how then can I have money?' So it is that neither wealth nor station can save from hell, nor atone for sins committed. Thus was the Emperor reduced to the level of one of his slaves. He also wished to do good deeds, but this was denied him, because the opportunities for doing good occur only during this mortal life." Speaking of self-restraint he says, "He who subdueth his body, shall be exalted; and he who mortifieth his body, shall have his body preserved. For the righteous, although they die, shall live again."

One is much struck with the many apparent references to the Christian Scriptures contained in the book. For instance, we have the death of Tai Tsung, his visit to the prison of the lost, and his resurrection after three days; the crossing of the river of death while the Holy One, sitting on the clouds, stills the winds and the waves; Buddha casting down his rod, which changes into a dragon; the fisherman being told where to let down his net for a good catch of fish, and many other incidents.

Concerning this life and its mysteries, the commentator says, "To the superficial observer, everything in nature is mysterious. This is because he does not endeavour to ascertain facts for himself. He sees the rabbit's burrow, but does not notice the field which contains it."
The Commentary is entirely composed of speculative philosophy concerning dreams, life, death, heaven, hell, and immortality, all of which the soul of man is said to contain within itself. Throughout the book, as in nearly all the religious books of China, the idea of immortality is prominent and illustrates the beautiful words of Addison:—

"Whence this pleasing hope, this strong desire,
This longing after immortality?
Or whence the secret dread, and inward horror
Of falling into nought? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the Divinity that stirs within us:
'Tis heaven itself that points out an hereafter,
And intimates eternity to man."

The writer began to read the "Si Yiu Ki" several years ago, on the recommendation of a Chinese teacher, in order to get acquainted with Chinese modes of thought and expression. As he read he repeated the tales to his children, who were so interested that, once begun, he was obliged to continue them, day by day, to the end of the wonderful pilgrimage. What interested them will interest other children. Grown people also, especially friends of foreign missions, will be interested in this book which, besides having contributed in no small degree in the past towards the formation of Chinese character, has, perhaps, to-day in this country, more readers than any other fairy book ever published.

Yuen Chwang is the Pilgrim of the "Si Yiu Ki," who symbolizes the conscience, to which all actions are brought to trial. The priestly garment of Yuen Chwang portrays the good work of the rectified human nature. This garment is held to be a great protection to the new heart from the myriads of evil beings which surround it, seeking its destruction.

Sung Ngoo Kung, the Monkey Fairy, represents the human nature, which is prone to all evil. When Sung went off into unreasonable vagaries, his master, Yuen Chwang, would repeat the "Head-splitting Charm," which would take immediate effect upon Sung's fairy helmet, causing it to contract upon his head. The agonizing pressure thus caused would bring him to his senses, irrespective of his distance from his master. The iron wand of Sung is said to represent the use that can be made of doctrine. It was useful for all purposes, great or small. By a word it could be made invisible, and by a word it could become long enough to span the distance between heaven and earth.

Tsz Pah Kia, the Pig Fairy, with his muck-rake, stands for the coarser passions, which are constantly at war with the conscience in their endeavours to cast off all restraint.
Sau Oo-zong is a very good representation of Mr. Fearful of the "Pilgrim's Progress." In the "Si Yiu Ki" he stands for the human character, which is naturally weak, and which needs constant encouragement. In the presence of danger, or when a great crisis was at hand, Yuen Chwang would infuse him with boldness by repeating the "Charm of Confidence."

**PART FIRST.**

In the Eastern Ocean there stands a celebrated mountain, called the Flowery Fruit Mountain, said to be the pulse of the earth. Upon its summit there was once a rock, which from the creation had been receiving the blessings of heaven and earth. The warmth of the sun and light of the moon had been continual; and these, together with the influence of the mountain upon which it was resting, caused it to develop life, when suddenly, it burst and brought forth an egg. Directly the egg came in contact with the atmosphere it broke and produced a monkey, with all the limbs of its body complete. From his eyes there shone forth a wonderful light which penetrated into the highest heaven, and caused even the Pearly Emperor to tremble upon his throne. His Majesty commanded his two personal attendants, Thousand-Mile-Eye and Favourable Breeze, to investigate the strange phenomenon and to report at once to him. The attendants immediately opened the South Gate of Heaven, and looking out saw the light streaming from the monkey's eyes. Returning, they memorialized the Emperor that the strange light resulted from the monkey's worshipping towards the west.

One day, while simian tribes were bathing, they noticed a bubbling spring which seemed to be the main supply of their bath. They gathered round it and began speculating as to where the water came from. They had just agreed that the one who discovered its source should be made their king, when the rock-born monkey sprang into their midst, saying "I will discover it," with which he disappeared down the spring. He found himself upon an iron bridge under which flowed the stream which formed the bubbling spring. By the side of the bridge was a palace replete with all kinds of beautifully carved stone furniture. He conveyed the news to his companions, when they followed him to the newly discovered regions, and entering the palace annexed all they could lay their hands on. Returning, they invested him with the title of "Excellency," and appointed officers of state. From this time the monkey tribes separated themselves from all other tribes of beasts, and they had peace for 200 years.

**NOTE.**—The light is now explained as symbolizing the primitive communion that used to exist between earth and heaven.
But with his newly-acquired dignity "His Excellency" did not gain increased happiness. He was always very much depressed, and one day, while surrounded by his court, he began to weep. In answer to the terrified questions of his officers, he replied, "Although I have not offended against human laws, I see in the distance old age coming upon me, when my body shall decay. Before me is the King of Hades, at whose tribunal I must be judged. There is a heaven of happiness, among whose inhabitants I can never hope to dwell. Alas! why should I have been born at all?" Hearing this, they all wept. Presently one cried out, "Only Buddhas, fairies, and gods can escape the wheel of life and live for ever; although men, and even insects, have within them the germs of immortality." "Where do men live?" asks the king. "On the fleeting world" is the reply. "Then I will go and find the place" said the king. Seeing that he was determined to go, they prepared for him a raft laden with fairy fruit, and he embarked upon his journey across the Western Ocean. Favoured of heaven, a gentle breeze sprung up which took him rapidly across the ocean to the Southern Island, or the habitable world. As he drew near land he saw men engaged in fishing, digging salt, farming, and various other occupations. He approached cautiously and then, suddenly changing himself into a tiger, he sprang ashore and seized the clothes of those who were not able to escape. He remained in this part of the world for nine years, by which time he had learned the human language and was able to pass as a man without fear of detection.

The Monkey King was greatly disappointed by his stay among men. Instead of seeking for immortality they seemed to spend their whole time with worldly affairs. Their motto was "Grasp money and fight for fame." This made him very sad; although he still persisted in his search for enlightenment. One day, while wandering in a forest, he heard in the distance the ringing sound of steel, accompanied with singing. The words which he could distinguish spake of perfect contentment abroad and at home. The king said to himself "At last I have found a divine instructor," and rushed forward to make the singer's acquaintance. The man happened to be only an old wood-cutter who, when he saw his strange visitor, dropped his axe in fright. When he had recovered from his surprise, in answer to the king's request for instruction, he directed him to a fairy instructor, who lived in another part of the mountain.

Arriving at the wicket gate, and seeing no one about, he climbed a tree which overlooked the garden, and began shaking the boughs. This brought out a fairy boy, who asked him what he was making all the noise about. Hastening down, he replied with a reverent bow, "I am a seeker after doctrine." The boy replied, "My master has just gone to recline upon his
couch. He told me that before he ascended his pulpit to preach an inquirer would arrive; I suppose you are he?” After a little while he led the king into the presence of his master who was surrounded by about thirty fairy students. The master discerning in the king an apt pupil, gave him the name of Sung Ngoo Kung, which means, Knowledge of Vanity. By the name of Sung we shall henceforth know him. One day the master took him into his house and asked him what he wished to learn. He showed him four doors to learning: the Door of Flowing Characters, or the Wisdom of the Sages; the Door of Magic, or the Science of Luck; the Door of Silence, or the Virtue of Abstinence; and the Door of Energy, or Freedom from Restraint. When Sung refused to enter either of these doors, the master appeared to be very angry, and seizing his cane jumped down from his platform, crying, “You monkey! you won't learn this and you won't learn that, what will you learn?” He then struck him three times on the head with his cane and went out of the back door, leaving the other students nearly dead with fright. But Sung knew instinctively, by the three strokes on the head, that he was to go to his master’s private apartments at the third watch, or midnight, and by his master’s exit, that he was to enter by the back door. He went accordingly; and his teacher, directly he saw him, said, as if to himself, “This fellow, although he is but a child of nature, has broken my bowl and discovered my secret.”

One day, while the teacher was sporting with his students, he called Sung to him and said, “Sung, you have made wonderful progress; now show us what you have learned.” Sung replied, “Thanks to your instruction I have mastered the secret and can transform myself into a floating cloud of evening.” Saying this he turned a somersault, and in an instant there appeared a crimson cloud sixty feet above them. Gradually rising it attained the height of a mile. Sung then descended and stood before his teacher with folded arms as if awaiting his congratulations. The teacher said “Did you call that a floating cloud? That was but a creeping cloud. You should by this time have been able to transport yourself round the world in less than a day.” He then muttered a charm which, taking immediate effect, spiritualized Sung, who was henceforth beyond all human control.

Sung’s first thought upon getting his great power of locomotion was to return to his old home. So he said good-bye to his teachers and fellow-students and started out upon his aerial voyage. As he went floating easily through the air, he said to himself, “How much lighter I feel than when I left home! Then my body dragged me down by its weight; now the more I know of the doctrine the lighter my body becomes. Strange that people cannot make up their minds to become enlightened.”
When Sung arrived home he was greeted with joy by all his old subjects, who for a long time had been kept in abject fear on account of the depredations of a giant whose name was Confusion and who had reduced the whole tribe to slavery. Finding out his abode, Sung went to his lair, and pulling some hairs out of his own body blew upon them, when they immediately turned into a whole army of monkeys, who climbed all over the giant causing him so much confusion that he sank down helpless upon the ground. Sung then seized the giant’s sword and with it he beat his body into “a counting board,” after which he liberated his prisoners and burnt his stronghold with fire. The tribe memorialized their deliverer to procure them some weapons with which they could repel their enemies. Sung thereupon spirited himself to a city famous for its military camp, and during a terrific storm which kept all the inhabitants within doors, he produced an army of magnetic monkeys which, passing over the camp attracted all the weapons to themselves, which they carried off to their own mountain home. With the weapons the monkeys put seventy-two tribes of wild beasts under tribute.

Sung was not able to use the sword that he had taken from Giant Confusion as it was made of very common material. But, hearing that the Dragon King owned some celebrated weapons, he paid him a visit at his place beneath the Eastern Ocean and demanded from him the largest weapon he had. The king sent some of his officers to bring in a sword that weighed 4,500 pounds, thinking that the sight of it would discourage his visitor. But what was the Dragon King’s dismay when Sung, taking hold of it, threw it aside like a feather declaring it was too light. The Dragon King in despair said “We have only one more weapon; and that is the rod of iron which fell from the milky way, and which was used by the Great Yu (the Chinese Noah) for clearing the earth of water after the flood.” Sung went to inspect this rod of iron, and found it emitting a brilliant glow from the earth where it lay buried. It was of immense size; indeed so large that all the army could not move it. But Sung wished it smaller and it became smaller, so that he could carry it with ease. He then asked for armour, saying that it was easier to sit in one house than to visit three; meaning by this that he did not intend to leave until all his needs had been supplied. The Dragon King then presented him with one pair of cloud boots, a suit of golden armour and a phœnix-red golden crown.

Sung invited his seven chief friends to a feast, to whom he exhibited his treasures. His rod was the wonder of all, as it increased or diminished in size at the will of Sung. Possessed of this weapon he was also able to exercise extraordinary power over himself. He could expand himself to the dimensions of a great mountain, or reduce himself to the size of a fairy.
Sung and his friends spent a very jovial time together, and finally, having partaken too freely of the beverage of the immortals, fell into a drunken sleep beneath the willow trees.

While in this happy condition, Sung's soul went out for a walk and was captured by demons, who carried it into the judgment chamber of the God of Hades. He made no resistance until he was right in the infernal presence, when he took the rod of iron from his ear where he had concealed it, and with it scared all the hellish rulers out of their wits. He said to them, "What kind of judges are you? You cannot distinguish the good upon the earth from the bad. Why should you have put a mark against my name in order to blot out my life?" They answered, tremblingly, "Don't be angry, O! great man; the officials made a mistake in setting a mark against your name." Sung then demanded the records of Hades to be brought to him. He examined all the books dealing with birds, beasts, and fishes, but failed to find any mention of his own tribe. He demanded more records and they brought him a book dealing with the monkey family, in which he soon discovered his own name. He immediately destroyed the book, thus rendering the monkey tribe immortal. Having finished this important business, his soul burst open the gates of Hades, and he continued his sleep peacefully beneath the willow trees.

As soon as Sung had left the Dragon King's palace, His Dragon Majesty sent post haste to the Supreme God, the Pearly Emperor, to memorialize him concerning the loss of his treasures. Another messenger arrived at the same time from Hades to say that all the infernal rulers had been outraged by the same strange visitor, and to beg His Majesty to have Sung put under restraint. After hearing the evidence of Thousand-Mile-Eye and Favourable-Breeze, who reminded him of Sung's miraculous birth three hundred years before, His Pearly Majesty dispatched the White-Gold-Star Ruler to go and arrest him without delay. Sung expressed himself as delighted to have an opportunity of visiting heaven, and turning to his friends said, "If I find it comfortable up there, I will return and fetch you all." He then turned a somersault and was at heaven's gate long before his celestial guide. When he arrived, Sung said to him, "I thought you would be coming along presently." Thereupon they entered the home of the immortals.

HEAVEN.

Truly the city was like burnished gold and sparkling rainbow.
The sweetest odours were borne upon the healthful breezes.
The gold and silver palaces of the Great King Were encircled by gardens containing flowers of the most exquisite hue.
Being ushered into the Imperial presence, His Majesty, in order to see Sung, put aside the curtain that concealed his sacred countenance. "Is this the fairy god?" he asked. Sung replied, "You are right; it is old Sung." This insolent reply angered the statesmen, who clamoured for him to be put to death. But the Emperor excused him, saying, "He became an immortal upon the earth and has only recently acquired a human body; his sins are forgiven him." Hearing this gracious reply, the court of heaven rang with the praises of the Emperor. One statesman, wiser than his fellows, suggested that such a vigorous being as Sung should be given office at once, otherwise he might make it very unpleasant for the celestial inhabitants. Sung was thereupon appointed master of the Imperial stables.

But Sung did not remain long in this office. Being ridiculed by his superiors upon being the Emperor's "horse boy," he took his rod and punished several of them very severely, and escaped back to his earthly home. The Pearly Emperor sent a band of his officers, among them three celebrated warriors who had never known defeat, to arrest him without delay and to confine him within the celestial prison. Approaching Sung they commanded him to surrender, saying, "Half a no, and we will grind you to powder." Then they fought. Such fighting had never before been witnessed. The earth trembled, the mountains shook and the stars fell like rain. Their weapons multiplied by the thousand and the fight continued, until Sung multiplied himself one thousand times, when the warriors beat a retreat and returned in disgrace to heaven. The censors, seeing that Sung could not be captured, recommended His Majesty to confer an empty title upon him and to invite him to return. This was done, and Sung went back in triumph, to be appointed, soon afterwards, keeper of the immortal peach gardens, the property of the Goddess of Mercy.

One day, Her Majesty, the goddess Kwan-yin, arranged to give a feast to which only immortals were to be invited. Her royal maidens were sent to gather the peaches from the gardens in Sung's charge. Here he met them, and asked them if they could secure an invitation for him. They replied that this was impossible as all the guests were already invited. "Very well," he replied, "you may stay where you are till you are sought for." With this he uttered a charm, and they became rooted to the spot.

He then made his way unobserved into the banqueting hall and waited for the guests to arrive. When they had all sat down, Sung plucked some hair from his body and blowing upon it, it at once turned into "drowsy insects" which, settling upon the guests, sent them all into a deep sleep, while Sung enjoyed himself sampling the fairy wine.
On his return home he missed his way and found himself at the stately home of Laotsz. The philosopher was out and, while waiting for him, Sung amused himself by searching for his famous pill of immortality. Having found it, he swallowed it. When Laotsz returned and saw what had transpired in his absence, there was a great uproar. The Pearly Emperor, being notified of the outrage, was filled with wrath and ordered Sung's immediate arrest. The noblest of heaven's warriors was sent to effect his capture. Then commenced a grand chase. Sung changed himself into a sparrow, then into a fish, and after that into a bubble, when he burst, and for the time escaped. But the gods found him again and pressed him very close. After changing himself into several kinds of birds and insects he finished by turning into a roadside temple. But his enemies were too sharp for him, for they recognized him by his tail, which was changed into a flagstaff at the back, instead of in front, of the temple.

At length Laotsz came to the rescue of the defeated warriors, and casting down his iron ring from heaven, struck Sung upon the head prostrating him to the ground. The celestial warriors with their dogs then rushed in, and made him their prisoner.

Sung was at once condemned to death, but neither two-edged sword, nor spear, nor axe could make any impression upon him. Finally, Laotsz explained that if only the immortal pill could be extracted from him his body could be easily destroyed. The Pearly Emperor thereupon commanded that Sung be confined in the fiery cauldron for forty-nine days. At the expiration of this time, Laotsz, expecting to find nothing but the pill, removed the cauldron lid, when, lo! Sung sprang out as lively as ever, turning over the cauldron and frightening the old gentleman nearly to death. Again Sung escaped, and this time Sakyamuni was sent against him. To him Sung said, “The Pearly Emperor occupies the throne of the universe this year; next year it may be my turn, and then His Majesty will have to move.” Sakyamuni quietly challenged Sung to turn a somersault over his hand. He attempted to do so, and he thought he was making a celestial journey. But Buddha called him to his senses and proved to him that his journey had been performed in the palm of his hand. The defeat of Sung was now complete. Sung was then taken and imprisoned beneath a mountain, where he remained peaceful for a time. By-and-bye he managed to extricate his head and would have escaped. But the gods put a charm upon the summit of the mountain which caused it to send forth roots through Sung's body. Then they had him sure enough.

*The founder of the Taoist system. "Laotsz,” lit. “Old boy,” because when he was born his face was wrinkled and his head was covered with long hair.
The Fairyland of China.

II.

By James Ware.

PART SECOND.

A BEAUTIFUL LADY, on the look-out for a husband, saw a student named Kwang Tsai passing her house on horseback. Taking a sudden fancy to him she threw an embroidered ball at him which struck him. This was a signal to her ten maids to capture the man, which they did. They brought him into the house where Kwang Tsai was married with great pomp to the lady.

A year later Kwang Tsai was appointed to a distant magistracy. He embarked with his wife and baby boy on a large boat. On the way the boatmen, who proved to be pirates, murdered Kwang Tsai and threw his body overboard. The chief robber took the lady for his wife and, personating her husband, went and took his office.

The poor woman, fearful for her infant's life, sent him adrift upon a raft, trusting that heaven would take him to a place of safety. But before doing so, she bit off one of his toes in order that she might be able to identify him again. She also put a document recording his birth and parentage in his bosom. During the night the tide carried the raft a great distance and it was discovered next morning by some priests, who rescued the little waif and took him to their temple where he was dedicated to the Buddhist priesthood.

Twelve years passed away, when one day a young priest appeared at the magistracy and, making his way to the inner apartments, asked for the wife of the magistrate. She came in, and when they were alone he claimed her for his mother. Overjoyed, she took off his shoe, and sure enough one toe was missing.

Powerful friends brought the matter to the notice of the Emperor who, being assured of the truth of the story, had the murderers arrested. They were tried and sentenced to death. One was nailed to a wooden horse and sliced to pieces.
The heart of the other was offered in sacrifice by the bank of the river where the murder had been committed. As the worship proceeded, the body of Kwang Tsai rose to the surface, and he was restored to life again.

PART THIRD.

Two old fogies were quarrelling about the weather. Presently they began to revile each other and to speak slightingly of each other’s occupation. In parting, the fisherman said to the woodman, sarcastically, “Good-by, I hope you will not meet with a tiger on your way home through the woods.” “Good-by,” replied the other, “look out for the waves, for you never know what you may catch.” The fisherman rejoined, “Indeed I do know, for I have a friend who tells me just where to let down my net for a good catch of fish.” This conversation was overheard and reported to the Dragon King, who disguised himself and went in person to find out who the person might be that was giving away the lives of his aquatic subjects in such a wholesale manner.

He found the offender to be a fortune teller, and an ex-official of the Astronomical Board. As a test question, he asked him what kind of weather might be expected on the morrow. The reply was, “At eight a.m. the clouds will gather; at ten o’clock thunder; at noon commence to rain; rain till two p.m., during which time there will fall three feet three inches and forty-eight drops.”

The Dragon King, not knowing that the astronomer was in direct communication with the Pearly Emperor, and that he had received directions for to-morrow’s weather by Imperial command, countermanded the order for the rain. This greatly angered His Pearly Godship, who commanded his vicegerent upon earth, Tai Tsung, the Emperor of China, to put the Dragon King to death. Tai Tsung was very grieved at the order and tried to save the Dragon King by keeping the Imperial executioner within the palace. But, while the executioner was asleep with his head upon the table, his soul left him and went and carried out the celestial decree. When the head was brought in for the Emperor’s inspection, the headless body also came in begging for its head.

The death of the Dragon King so preyed upon the mind of Tai Tsung that he fell ill and died also. He died as an attendant was bringing in some nourishment; and his soul was at once seized by the Kitchen God, who put a mark upon his forehead and handed him over to the infernal lictors. He was then weighed to ascertain how much merit he had accumulated during his earthly life, after which he was secured in the prison cart and hurried off in the charge of demons to the Ruler of Hades.
After passing through the eighteen chambers of the lower regions and seeing nameless horrors, he passed safely over the Inevitable Bridge, which was guarded by "Short Life" and "Retribution," two fierce and merciless beings. Finally he arrived at Mother Mang's Pavilion. Here the torments of the unfortunates ceased, and after drinking a decoction of Mother Mang's famous oblivion soup, they lost all memory of the past, and were ready to be born, by way of the Wheel of Life, into the world again.

From the six roads of the Wheel of Life there issued forth six streams of existence. Each spirit upon entering the wheel was clothed with a body corresponding to the character it had developed during its previous earthly life. From the first road came kings, philosophers, and other eminent men; from the second, the mediocre rank and file of humanity; from the third, a famous warrior; from the fourth, the lame, blind and other defectives; from the fifth, birds, beasts, fishes, reptiles and insects; and from the sixth and lowest road, came forth those unfortunate wretches whose previous conduct had been so infamous that, no sooner were they born again, than they were seized by watchful demons and thrust down once more into the lowest abyss.

Having passed through all the stages of a post-mortem existence, a green devil took Tai Tsung to the river Styx and pushed him in. For a moment the Emperor lost consciousness; then he awoke to find himself sitting up in his coffin. He had been dead three days and three nights.

PART FOURTH.

Tai Tsung, being grieved at the condition of the poor souls in hell, determined to do what he could towards alleviating their distresses. He, therefore, established a society for this purpose, and by divine decree the son of Kwang Tsai, now called Yuen Chwang, was appointed Pope. But Sakyamuni was not satisfied with the salvation only of the dead. He, accordingly, issued a decree calling for a suitable person who would volunteer to go to his home in the west, and obtain the Classics of Universal Salvation, in order to save the living also.

The goddess Kwan Yin recommended Yuen Chwang for this high mission and he was at once accepted. But before setting out the goddess appeared to him and gave him a garment for his protection, priceless in value, one that all the wealth of the world could not buy; for such garments are given only to those who are worthy to wear them. In parting from him, on her return to heaven, she let fall a roll containing final directions for his journey.

Yuen Chwang paid a farewell visit to Buddha's temple, and before the gods he registered a vow, saying, "If you will make my way successful, upon my return, I will worship you and will sacrifice before your shrine."
At length Yuen Chwang started out with two followers, but they had not proceeded far before they fell into a slough of despond. While in this plight, they were attacked by fifty ghosts and demons, who devoured the two followers and the horses, Yuen Chwang, himself, only escaping with great difficulty. It was then revealed to Yuen Chwang that his heaven-ordained follower was awaiting his arrival at a mountain that was pointed out to him in the distance. This follower was none other than Sung, who had been confined in his stony prison for 500 years. During all this time his only food had been iron and wine of copper.

After the lichen had been torn from his head, the Buddhist charm was removed from the summit of the mountain, and Yuen Chwang removed to a distance of three and one-third miles, while Sung extricated himself. It was necessary for him to remove to a place of safety because, when Sung began to move, there was a great earthquake, and the rocks were broken asunder. As soon as he was free, Sung gave in his allegiance to his new master, and his name was changed from "Knowledge of Vanity" to "Pilgrim."

Journeying on together they arrived at a monastery where the priests coveted Yuen Chwang's priestly garment, and decided to steal it. With this purpose in view, they set fire to the temple but, in the confusion which ensued, a demon pirate crept in and carried off the prize. The next morning Yuen Chwang made himself known to the abbot, and demanded the return of the garment. As it could not be found, the abbot committed suicide by dashing out his brains against the temple wall.

After searching for a long time without success, Sung, one day, overheard a group of demons discussing the merits of the garment, and from their conversation found out the location of the pirate's den. Sung then disguised his master as a Buddhist medicine man, and turned himself into a pill of immortality. "Now," said Sung, "you get the demon to swallow me, and when I get inside of him I will cause such a disturbance that he will make willing restoration." This plan succeeded admirably, for as soon as the pill was swallowed, the disturbance began, the demon made full confession, and the garment was at once restored to its owner.

One of the demons implicated in the theft of the garment was the pig fairy, Tsz-pah-kia. When he was arrested by Sung, he pleaded for forgiveness and asked that he might be allowed to become a humble follower of Yuen Chwang. Being accepted, he proved his repentance by burning his den, after which Sung led him along by the right ear and introduced him to his new master.

But it was not long before Tsz-pah-kia's repentance was very severely tested. Four holy ones, disguised as a mother and her three daughters in
search of husbands, put themselves in the path of the pilgrims in order to test their sincerity. Tsz-pah-kia at once fell a victim to their charms, and at night while his companions slept betook himself to the house of the ladies to ask one of them to become his wife. The mother told him that he must try on a garment of each of the daughters, and promised that he should wed the one whose garment fitted him best. He selected a night garment and put it on, when it immediately became a roll of strong cord which bound him hand and foot. He was then taken and hung up in a tree, where in the morning he became the sport of his companions. He had been hanging up all night, and long before he was liberated he had become a sadder and a sorer pig.

In many of the larger temples of China a lamp is kept burning continually before the chief idol; the oil for which is supplied by devotees. For eating the oil from one of these lamps a rat was turned into a demon by the Buddha before whom the lamp was burning. The demon tried to injure Yuen Chwang, for which Sung would have killed him, but the Buddha interposed. His godship then cast his rod upon the ground when it became a dragon, which seized the demon, who immediately resumed the shape of a rat.

As the pilgrim approached a deep ravine they were warned of a dangerous dragon which had been condemned to live in the hills. The dragon had contrived a looking-glass stream into which unsuspecting birds would fly and be drowned. Towards evening the dragon approached Yuen Chwang's horse and swallowed it, saddle, bridle and all. Sung got on to the dragon's track and having thrashed it into submission, he changed it into a beautiful snow-white horse for his master's private use.

For killing three hungry ghosts, who were seeking to devour the pilgrims, Yuen Chwang, in a fit of anger, dismissed Sung, who returned at once to his old home. When he arrived he found that his old tribe was being hunted by fierce men, with bows and arrows, dogs and falcons. He caused a hurricane to blow, which overturned the mountain, killing all their enemies. No sooner had Sung taken his departure than his master was captured by a giant named Kwai, who carried him a prisoner into Pagoda Castle. In his distress he repeated his famous "head-splitting charm" and under its pressure Sung returned without delay. With the assistance of a princess in the castle, Sung succeeded in effecting his master's escape. For her services Yuen Chwang gave the princess the title of "Female Buddha."*

Sung thought he recognized the giant as one whom he had seen among the Star-rulers of Heaven. He accordingly went and informed the Pearly Emperor, who commanded the President of the Astronomical Board to

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* "Female" Buddha is the highest title given in the work to a woman, while the lowest we meet with is "my dirty home."
ascertain if all his star-rulers were at their posts. Upon investigation, it was found that one of the twenty-eight constellation rulers was missing, and had been absent for thirteen days, which corresponds to thirteen terrestrial years. The President uttered a charm, and in a very short time the runaway appeared, when he was taken before His Pearly Majesty for trial.

His Majesty asked, "Why did you leave my heavenly mansion of endless delight to descend into the lower regions of the earth?" The giant Kwei replied, prostrating himself before the throne, "Ever-living King, have mercy upon your slave who has incurred the death penalty. The princess who has been my wife for these thirteen years was indeed not a native of earth but a daughter of heaven." His prayer for mercy was granted, and instead of being condemned to death, he was sentenced to lose his high office as star-ruler, and to be degraded to the position of fireman in Loatse's immortal pill factory.

Soon after this the pilgrims arrived at the "River of Weak Water," which they had to cross. Here they met a formidable fairy who had been imprisoned in the sands of the river for many years, and whose sentence was to continue until the arrival of one who was seeking the salvation of the world. Yuen Chwang delivered him, and he became his trusty follower, Sau Oo-zong.

They then crossed over the river on a raft supported on seven skulls; "thus gaining life upon the symbols of death." The holy one, Muh Tsao, rode upon a cloud above them, quieting the winds and stilling the waves, while they passed over.

Before setting out it had been predicted that the pilgrims would meet with eighty-one difficulties during their mission. Eighty of these they had encountered on their outward journey, leaving only one to be overcome on their homeward way. They did not expect to meet with this last one, however, as they were returning upon a cloud which had been placed at their disposal, and which had been charged to bear them safely home. But alas! the cloud broke and precipitated them to the earth by the side of a wide river which flowed between them and home.

There were no ferry-boats or rafts to be seen, so they were glad to avail themselves of the kind offices of a turtle, who offered to take them across on his back. But in mid-stream the turtle reminded Yuen Chwang of a promise he had made him when on his outward journey, namely, that he would intercede for him before the Ruler of the West, and ask His Majesty to forgive all past offences and allow him to resume his humanity again. The turtle asked him if he had remembered to keep his word. Yuen Chwang replied, "Yes, I remember our conversation, but I am sorry to say that under great
pressure of business I quite forgot to keep my promise."  "Then," said the
turtle, "you are at liberty to dispense with my services."  Saying this, he
disappeared beneath the water, leaving the pilgrims floundering in the water
with their vast collection of books.  They swam out, and with great difficulty
managed to save a number of volumes which they dried in the sun.

The pilgrims reached the capital of their country without further difficulty.
As soon as they appeared in sight, the whole population became greatly
excited, and cutting down branches of willow trees they went out to meet
them.  As a mark of special distinction the Emperor sent his own horse for
Yuen Chwang to ride on, and the pilgrims were escorted with royal honours
into the city, where the Emperor and his grateful court were waiting to
receive them.  Yuen Chwang's queer trio of converts at first caused great
amusement among the crowds who thronged to see them, but when they
heard of Sung's superhuman achievements, and his brave defence of his
master, their amusement was changed into wondering admiration.

But the greatest honours were conferred upon the travellers at a meeting
of the immortals presided over by Siu Lai, the Coming Buddha.  Addressing
Yuen Chwang, the Buddha said, "In a previous existence you were one of
my chief disciples.  But for disobedience and lightly esteeming the great
teaching, your soul was imprisoned in the Eastern Land.  Now a memorial
has been presented to me stating that you have obtained the True Classics of
Salvation, thus, by your faithfulness, completing your meritorious labours.
You are appointed to the high office of Controller of Sacrifices to His
Supreme Majesty, the Pearly Emperor."

Turning to Sung, the Buddha said, "You, Sung, for creating a disturbance
in the Palace of Heaven, were imprisoned beneath the Mountain of the Five
Elements, until the fulness of heaven's calamities had descended upon you,
and you had repented and had joined the holy religion of Buddha.  From
that time you have endeavoured to suppress evil and cherish virtue.  And
on your journey to the West you have subjugated all evil spirits, ghosts
and demons.  For your services you are appointed God of Victorious
Strife."

For his repentance, and for assistance to his master, Tse Pah-kia, the
pig fairy, was appointed head altar-washer to the gods.  This was the
highest office for which he was eligible, on account of his inherent
greed.

Sau Oo-zong, who had been imprisoned in the River of Quicksand, for
his carelessness in breaking a number of glass lamps during a banquet of the
immortals, and who was rescued by Yuen Chwang, was elevated to the rank
of Golden Body Perpetual Saint.
The white horse which had patiently carried Yuen Chwang and his burden of books was led by a god down the Spirit Mountain to the banks of the Pool of Dragon-Transformation. The horse plunged in, when it changed at once into a four-footed dragon, with horns, scales, claws and wings complete. From this time it became the chief of the celestial dragon tribe.

Sung's first thought upon receiving his promotion was to get rid of the "head-splitting helmet." Accordingly, he went to his master and said to him, "Now that I am like yourself, a Buddha, I want you to relieve my head of the helmet you imposed upon me during the years of my waywardness."

Yuen Chwang replied, "If you have really become a Buddha, your helmet should have disappeared of itself. Are you sure it is still upon your head?"

Sung raised his hand and lo! the helmet was gone.

After this, the great assembly broke up, and each of the immortals returned in peace to his own celestial abode.