

Chinese gods before whose presence no red candles or joss sticks are burned, and that is Huo Sing, or the god of fire. He is much revered and feared because he is looked upon as the ruler of the southern regions, and no people are more enslaved by fear of the unknown than the Chinese. They have their clairvoyants, fortune tellers and astrologists in Mott street and elsewhere, reaping golden harvests from the vast crowds of Mongolians who flock to their dens, anxious to get a glance into the misty future. Strange as it may seem, the Chinese have a day set apart for the special honor of Kuang Ing Huk, or the goddess of fecundity, on whose birthday her worshippers eat only vegetables. She is a vegetarian and is represented as half man and half woman. Her image in the Mott street joss house is made of coarse clay, upon which is inscribed on white paper in large Chinese hieroglyphics her name. Many married men whose wives and mothers are in China, or those who have married in this country, are her special worshippers.

Ma Chu, or the goddess of sailors, is represented in the figure of a female seated on a barrel and reposing herself on a velvet cushion under a canopy of state. On either side stand two assistants, "Favorable Wind Ear" and "Thousand Mile Eye," each of whom are represented as half man and half lion. Ma Chu's temples are as numerous in Mott Street as her titles, and she is extensively worshipped by those whose business takes them into deep water. Whenever a Chinaman is about to sail for the Flowery Kingdom he spends three consecutive days invoking the aid of Ma Chu for a speedy and safe conduct, and carries with him the ashes of the joss sticks which he burns in her honor as a safeguard from shipwreck or other marine disasters.

The form of adoration commonly paid in New York to Sing Chin Na, or the goddess of midwifery, consists in offering her any and every kind of flesh meat except that of ducks. She is represented in the form of a female clad in silk robes, surmounted by a golden crown and seated on a tiger. As comparatively few of the Chinamen of New York are married, Sing Chin Na occupies the most obscure place among the deities of the Mott Street joss house.

The most conspicuous idol in the Chinese temple is Sang Huang, or the god of fortune, who is worshipped by a very large proportion of the common people—especially the laundrymen and tradespeople. He is believed to make men courageous and daring, as well as successful in their undertakings.

Not the least interesting and showy god among the Mott Street collection is Tu Thieng King, or the god of gambling, who is represented as a tiger standing on his hind paws and holding between the foremost ones a large globe ornamented with four suspicious looking Chinese characters. Since he is the benefactor of gambling and lottery men, it is not to be wondered at that he is sometimes made the occasion

of very expensive and showy celebrations. Perhaps from this deity we gain the expression "bucking the tiger."

Wong Tien Kung, who is worshipped for protection in times of evil and for success in business and study, is a very hideous gentleman, having the feet of a bear, the mouth of a lion and three eyes, one being located in the middle of the forehead, which is partially concealed by long whiskers.

To Kek Sai is the god of swine and a very important factor in Chinese economy. He is represented as a deaf man, dressed in common clothing and holding a staff in his hand. Restaurant keepers and merchants worship him regularly and he or his cartouche is to be found in nearly every eating house in Chinatown.

Ngn Hieng Kung, the God of thieves, is, according to Tom See, the ex-deputy sheriff of Mott street, a special favorite, not only among the thieves and professional stealers, but also among those who wish to become wealthy. He is the son of Kne Sing, a God of literature, who is spoken of as the giver of ability to write prose and poetry and was a thief himself. A miniature image of him is carried by all the gamblers and thieves of Chinatown. I was present on one occasion in young Capt. McCulloch's station house when a number of Chinamen were arrested in a gambling and opium joint. While the ringleader of the party was being searched an image of Mr. Ngn Kung fell to the floor. All at once there was general commotion among the Chinamen and it was only when an interpreter, who was called in to explain the cause of the general uneasiness which prevailed, told the captain of the nature and value of the relic that he consented to restore the much coveted idol to its owner.

These are but a few of the many Chinese gods into whose characteristics and claims to divinity want of space prohibits me from entering.

The priests of the highest classes of Chinese are educated, but those of the lower classes are very ignorant. The idea most Chinamen have of heaven seems to be pantheistic and in worshipping heaven and earth and terrestrial gods they mean to include and propitiate all superior powers.

The worship of Confucius, however, can no more be called the religion of the Chinese than the teachings of Socrates could be termed the faith of the Greeks.—*Cleveland Plain Dealer.*

## CURRENT EVENTS.

### Edmunds Law Prosecutions.

J. W. McAllister, for unlawful cohabitation, was sentenced December 20th, to pay a fine of three hundred dollars and costs, and to be imprisoned in the penitentiary for six months.

The case against Andrew Anderson, charged with polygamy and unlawful cohabitation, was con-

tinued until January 4. An attachment was issued for Ella Anderson to appear as a witness on that day.

### Released From Prison.

George Curtis, of Payson, Utah County, was liberated from the penitentiary at the expiration of his sentence of sixty days, for unlawful cohabitation. There was no fine or costs.

Jens Jorgenson, from Redmond, Sevier County, was released from the penitentiary, where he has served a term for unlawful cohabitation. His sentence was fifty-five days and costs; for the latter he was kept thirty days.

### Earthquake at Draper.

A correspondents at Draper, this county, writes: At two a. m. on the morning of the 16th, a slight shock of earthquake was felt here.

### Notice.

#### To Whom it May Concern:

This certifies that Charles Y. Webb was on the 14th day of December, 1889, excommunicated from the Church of Jesus Christ of Latter-day Saints by the High Council of the Parowan Stake of Zion.

WM. H. HOLYOAK, Clerk.

PAROWAN, Dec. 14th, 1889.

### A Large Number.

The readers of the DESERET WEEKLY will observe that the present number is an extra large one, containing eight pages of reading matter more than usual. The reason for this is that it has been deemed desirable to preserve in the WEEKLY, current matter of permanent value and interest, which is more abundant this week than usual. The record of what is now taking place among the people of Utah will be read with absorbing interest in years to come, and it is an especial object of this publication to give such matter in convenient form for binding and preservation.

### Returned Elders.

Recently Elder F. W. Chambers called at this office, and gave a brief report of his recent mission. He left Utah November 14, 1887. Nearly all the time of his absence was spent in Tennessee. A few days ago our Ogden correspondent furnished an account of his travels, labors and experiences.

Elder George Romney, Jr., of this city, has just returned from a mission to New Zealand. He left home on October 19th, 1886, and passed the entire time in the north island. His labors among the Maories were attended with encouraging success, and he was treated with kindness and consideration. Elder Romney quitted New Zealand in the early part of September, traveling home by way of Europe. He was met at New York by a number of relatives and friends from Salt Lake, with whom he completed the journey homeward.

Elder Romney has arrived here in excellent health and spirits.