

CHINESE FEAST
RETURNING DEAD

Triennial Festival of Welcom
ing Back Spirits of the D
parted Chief Event in China
town

[illegible]

It is three years ago since the spirits of the departed, the homecoming, and China have been preparing for some weeks now for the feast now being held. About \$5,000 has been collected under the auspices of the Chee Kung Tong, the Chinese community association. The residents of Chinatown have been given authority to float their prayers on the breeze according to the amount of their subscriptions. The larger the lanterns, the larger the number of lanterns. Red lanterns, of red and black and gold, with the ideographs for "prosperity" and "longevity" are a prayer to the gods of wind and rain. The smaller lanterns, which are the evil spirits that the living pray to, were the place for a strangely picturesque procession that paraded the night.

Then came a man with baskets
grilling from a bamboo pole, the pan-
demon of the Chinese pedlar. He
offered a supply of turnips
in all pieces, and forgetting the place
where the lanterns swayed before the
him came a piece of turnip. Be-
cause he was so close, he set up
his voice and sang a song of
pieces of incense sticks in a
still another set down a pile of
or papers by the curb. Then came
the musicians with flute
symbols, the little of the little
Idol, Tai Sue—the little
paper manikin supposed to be
with power to ward off all
evil. Then came the
devils of wind and air, the
to work evil to the homing de-
the attendant lantern bearers and

stating piers in the sibilant Can-
the dialect beseeching the gods to
and fend off the evil sprites,
were almost drowned by the skirl of
the red-robed priests wearing
silken robes of bright red, and
with glittering tassels, trode
the street to street, while the idlo-
n, and a number of monks, gaily
with, holiday silks followed.
one procession. As the pro-
came up to where the in-
sticks of the priest and the prayer
plied, Chinese people, men and
allight and soon the streets were
with little bonfires, aligned with
the were the beacons to
the religious

do the dead return?" asked a
tor.
all come back; they are glad to
the Chinese. "Maybe Lee
buried during the time when
his bones are on the way out
here, maybe he stand there by his
are and watch. Many Chinese
their friends, know that they tonight
come from long way, they came
nada they come."

There will be a great procession
the Chee Kung Tong, the mem-
hall and with a great "lion"—a
ken frame with a grotesque
all they will parade
Chinatown." Then a
ll be spread at the Chee Kung

and tonight the sprites of
at sea will be welcomed to
the dead.

Preparations for the sacrifice
It is some months since
and his associates started
who was the chief
charge, the festival held
ago, was sent for and
arrived from Canton. There
seasons of prayer at the Joss
about various gods. Power
secured for each by prayer
gods to fit them by their
was to be given the mantle
of the gods. His work was
the idol Tai Su
he god, to protect the homing
the evil spirits; another was

to see that the pathetic processionists are never able to get away from a sense of their own weakness. They are so easily intimidated that they are too bad at fighting among themselves to get back to a Chinese village where they can get power from gods to keep some police, you know."

Among all the spectators saw the evil spirits and the dancing dead. I watched the procession, followed from the cement walks by those who were supposed to be positively evil. But many in the crowd were good, though some were not, for with the trend of western civilization their ancestors waned.

Young Long Hall was the [blashed by