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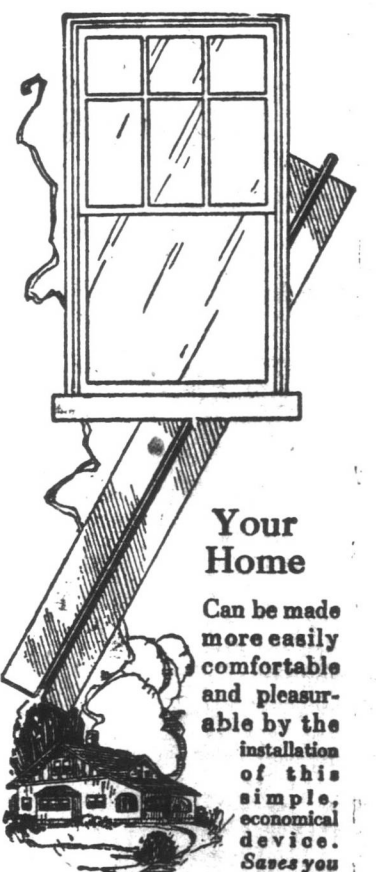


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NOTE OF THANKS.—Mrs. Sawers and family wish to thank the St. Andrew's Club, the St. Andrew's Ladies' auxiliary, the Staff of the Commercial Cable Company, Staff White Clothing Company and Mr. and Mrs. John Taylor for yeasels, and all those kind friends who sympathized with them in their hour of trouble.—adv.

Chinese Murder Trial.

(Continued from 4th page.)

(Fourth day of trial.)
The fourth day of the Chinese murder trial opened at 10.30 o'clock this morning.

Mr. Winter addressing the court said he had two translations of a letter in Chinese put in evidence yesterday. He suggested that two or three Chinese readers be called to read the letter to the official interpreter, Mr. Hart, who would then interpret the readings, which would be compared before a final translation would be decided upon by the court.

Mr. Emerson suggested that the prisoner should be allowed to hold a photographed copy of the letter, whilst it was being read, so that it would be made sure the reading was correct. This procedure was adopted and the prisoner was also given a pencil and paper to make any corrections.

Kim Lee was called by the prosecutor, but he was not present, whereupon the court retired until this witness had been produced.

Charles Dean was found after about ten minutes and after being sworn stated he was born in China 32 years ago. He could read Chinese. On being shown the letter in Chinese by the Prosecutor he said he could read it. Accordingly it was read to interpreter Hart. The letter was written with pencil on 3 pages of an ordinary pocket book. The interpretation made by Mr. Hart was handed to the judges. Following this Kim Lee was put on the witness stand and asked to read the letter as was done by Charles Dean. The witness in reading the letter could not make out one word in a sentence, as it was blotted. This sentence was marked by the interpreter to be later compared with other translations.

Head Constable Byrne was called and sworn to a translation made by Kim Lee on 5th May. The three translations were then put in evidence, after which the examination of witnesses was resumed.

Charles Fong called, sworn and examined by Mr. Winter. He gave his age as 49 and said he had been in Newfoundland 18 or 19 years. He said he was one of a company that owned the King Cafe. He did not remember how long the prisoner was in this country. He knew those who worked at the Murray Street laundry. He visited the laundry a few times, but was never upstairs.

Prosecutor—"Do you remember seeing Wo Fen Game before the night of the shooting on May 3rd?"

Witness—"I think he visited us on Wednesday."

Prosecutor—"Did you see Wo Fen Game on Christmas last and if so what did he say?"

Witness—"Yes, he came to me on that occasion, and he said he was not working, but would like to have a box of candy to make a present to his Sunday School teacher."

Prosecutor—"Did you give him the box of candy?"

Witness—"Yes."

Prosecutor—"Did you see him on other occasions?"

Witness—"Yes, he visited the King Cafe, but only to spend evenings talking."

Prosecutor—"Did you know of any trouble with prisoner?"

Witness—"Yes, he said he did not like people at Jim Lee laundry, and did not wish to work there. On Wednesday before the murder he came to our store, and I asked him what was he doing outside of his working hours. He said wages not sufficient. I said times were bad, and he should go back to work. He left and returned to us shortly after and I asked why he came back. He said he (Wo Fen Game) went back to work, but the others would not allow him."

Prosecutor—"Did anything else happen at the Cafe?"

Witness—"Yes, I told him I would go up and talk the matter over with the proprietor. I went up, and after coming back, I told him the result of my mission. We invited Wo Fen Game into one of our meals, and he then borrowed \$1.50 from me."

Prosecutor—"What did you say was the result of your mission?"

Witness—"I told him it was not successful."

Prosecutor—"Did he say what he wanted the \$1.50 for?"

Witness—"I gave him the money and did not enquire what he wanted it for. I did not see the prisoner after."

Prosecutor—"Did the prisoner say why he was not working?"

Witness—"Yes, he said he was getting bad treatment at the Jim Lee Laundry, and was not getting sufficient pay."

Cross examined by Mr. Emerson witness said it was on Wednesday at 11 o'clock that it was the first time he knew of any bad treatment at the Jim Lee Laundry. Wo Fen Game did not say how they badly treated him.

Mr. Emerson—"When you went to the Laundry, was Wo Fen Game mentioned in a friendly spirit?"

Witness—"All Hong Leon told me was that Wo Fen Game had not salary enough, and did not want to work."

CROWN WITNESSES FINISHED.
The only other evidence was in connection with the preliminary enquiry, held in the Magistrate's Court and he

Man's Mission to Learn What Masonry Teaches.

CANON SHATFORD EXPOUNDS MEANING OF ROYAL ARCH MYSTERIES.

Every single one of the things that had been discovered, had always existed. The laws which brought about wireless telegraphy and the telephone, had been in existence in the time of Adam and Abraham, and only after thousands of years had man fallen upon them.

For that reason, the preacher thought it wrong to suppose that God had given man a final system of truth, and that after that there was nothing more to learn. No man had ever yet brought the last message from the lips of God.

There were still uncharted seas, unexplored regions, and guided by God's holy word it was man's task to go on discovering more and more of those things which God had for man. "The golden age is before us. All the heritages of the past we value, but we do not hold them as the final gifts of God. There are still immeasurable things for you and for me to discover."

MUST SEARCH FOR BEST.
Capital masonry taught that the great things that men were seeking were not on the surface. They had to be dug for, as the craftsmen dug for the treasures of masonry. "We sometimes think we understand the whole, but as we go on in the craft we are always finding some new truth in masonry. We come into bigger and more splendid things every year of our masonic existence." God only uncovered his glories to the workers of life. Only the men who toiled in the craft made the discoveries. "God has nothing to give to the man who is not busy." The real things of masonry were not revealed to the mere dabbler in the craft, the superficial brother, the Companion who was found only on parade, but to the brother who searched till he found the deeper things of masonry.

After the discovery, in the Masonic story came the rejection. In the history of mankind, all the great discoveries had seen their discoveries rejected, and themselves penalized. They were rejected because the people could not understand.

There were people in the Masonic order who accepted the truths of masonry in appearance, yet in their daily lives they rejected them. "There are people in the Church of God who are denying Jesus every day of their lives, and there are men wearing masonic regalia who reject the ideals of masonry in their daily lives." To them applied the words of the scripture "On whomsoever this stone shall fall, it shall crush him to powder. Our Lord was kind to those who did not understand, but He had shown Himself severe to the Pharisee, the man who understood, and outwardly pretended to accept, but inwardly and really rejected the stone of truth, and right consciousness.

EXALTATION OF DISCOVERY.
The story of Capital masonry closed with the exaltation of that which had been discovered and rejected. The stone which the builders had refused had become the head of the corner. It had been thrown out in the rubbish, but they had to fetch it back to occupy the place of highest honor. Such had been the fate of the world's great discoveries and their discoverers. The world had found it could not do without them, and had fetched them back and exalted them to the highest positions.

That which had been discovered, rejected and then exalted in the Masonic allegory was nothing else than the Bible, the Word of God, and it was the foundation of the Anglo Saxon race and of the British Empire.

On Armistice Sunday he wanted to ask whether all those things which the men who fought and died in France and Flanders had discovered, were to-day accepted by the people of Canada and the British Empire, or whether, like the masonic stone, they were being rejected and thrown out among the rubbish.—Montreal Daily Star, Nov. 13.

THEME OF SERMON.
The text on which the preacher based his remarks was one familiar to every master mason who has stretched forth his hand to probe into the further mysteries of the craft: "The stone which the builders refused, is become the headstone of the corner." Ps. 118, 22.

The story of capital masonry, the preacher said, was the story of discoveries. Beginning with the Mark Master's degree and continuing to the closing point in the Royal Arch degree the story was divided into three chapters, the discovery, the rejection, and the exaltation of the rejected subject. This was also the continuous history of mankind. Capital masonry stood for an idea which ran through the history of the race, for the history of mankind was nothing more or less than a history of discoveries. Man had always been a seeker, wandering up and down through the centuries seeking the things he knew would minister to the development of his life. The progress of humanity could be traced by its discoveries.

"We have been inspired and thrilled by the various things which men have discovered for us, and what a long role of immortal men we have, the pioneers and explorers of our history, who have discovered for us the things we use every day, and whose value is being borne upon us every hour of our lives. Think of Capernicos, of Galileo, Watt, Darwin, Livingstone, Scott, Marconi and of those other men who have discovered for us those things which make for our happiness and comfort. It would be impossible for us to live under our present conditions were it not for those men who have discovered for us all down the years."

DISCOVERY INDIVIDUAL.
"But it must not be imagined that discovery was the prerogative of men of genius. That was one thing that was specially impressed on the mind of every chapter mason, that the glory of discovery belonged to every individual. For the men who made the discovery in capital masonry were not the leaders of the craft, not the men of high position or intellectual character. They were craftsmen, the laborers in the quarry, the men who did the manual tasks, the very humblest craftsmen of the order were men who fell upon those glorious discoveries which meant so much to the order."

It belonged, therefore, to every man, to be a discoverer. He might discover some bit of truth, or something that God had set up in the world, and he carries it forward for the benefit of all those with whom he is associated. Perhaps the greatest discovery a man could make was the discovery of himself, and there were many people who had not discovered yet the purpose of life, what it was for which God had put them there.

"One of the greatest things that came out of the recent war was what our men discovered over there. Many irresponsible lads threw themselves into that struggle and found their souls there. Many Canadians found in that tragedy over there that there were some things of more value than material things. Men who had stood all their lives for success and wealth, and at the call to arms threw these things aside in order that they might find something of more inestimable value. And I presume that Canada, too, discovered in that hour of immeasurable agony, what it meant to have a soul, and to prize the spiritual things of our life above material concerns."

MAN NOT A CREATOR.
Man was not a creator. The things that were discovered in Capital masonry were not created by the masons. They had always existed. They were only refound and given their right place in the work of the order. Sometimes men were apt to think that they had created the things that they possessed, and were proud and arrogant. They viewed the contributions of their own day and generation and scorned the generations that had passed. Yet

every single one of the things that had been discovered, had always existed. The laws which brought about wireless telegraphy and the telephone, had been in existence in the time of Adam and Abraham, and only after thousands of years had man fallen upon them.

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