

and destruction to all that lay in its path. Al Ammin, dashed to death at the first plunge of the flood, was thrown upon the opposite bank. His body was carefully embalmed and buried with solemn ceremony and holy rite, and for centuries his tomb was pointed out under the branches of an acacia or an Egyptian thorn, and the people of the place, when they pointed out the spot, said that he whose bones lay there had been known in life as Al Ammin, faithful unto death.

Shedad resumed his throne, and, taught wisdom by experience, undertook no more to impose burdens on his people they were unable to bear. He protected and encouraged the men over whose meetings he had so often presided, but, under the teachings of men of Tyre who had learned of Hiram and of Solomon, he introduced new ceremonies into the order, widened its solemn teachings and extended its usefulness. When he died he left his throne in peace to Selif, by whose side sat Novara.

Zohar returned to his home accompanied by Ihareth. When spoken to on the subject of King Shedad he related the history of the event with simplicity, and always closed by asking piously, "Are not all things vain which come not from God, and will not all honors decay but the *one* which he confers?"

The recollection of the wonderful Garden of Irem was handed down from father to son for many generations, and a tradition gradually arose that it had not been destroyed but had been suddenly snatched away by supernatural power as being too near the splendor of paradise to be the dwelling place of mortals. It was even said that solitary men wandering in the desert at night sometimes came upon its massive walls, and there were those who affirmed that they had even entered within and wandered through the golden streets of the place, and seen the temples and palaces, and inhaled the fragrance of the lotus trees, and caught the sparkle of the wondrous gems. But always they said that sleep stole upon them, and when they woke the bright vision was gone, and they saw around them only the shifting sands and gray rocks of the desert and overhead the keen glitter of the host of heaven.

In the lapse of ages the Ishmaelite swept Himeyar from Happy Arabia and almost from the knowledge of men, but even among the uncultured desert wanderers linger traditions of the things herein related—of the wonderful Garden and of the calamitous flood.

(CONCLUDED.)

 We observe it is announced by telegraph to the *Globe* that the Grand Lodge of New York, at its Annual Session commencing on the 6th inst. had extended recognition to the Grand Lodge of Quebec. Last year if we are not mistaken this same Grand Lodge declared the Grand Lodge of Quebec irregular and unconstitutional; by its present action it virtually sets up the doctrine of, and recognizes the right of secession and schism, our opinion was that the Grand Lodge of New York had had about enough of rival Grand Lodges in its jurisdiction, but its opinions must have changed and the dissatisfied with the powers that be will make the present proceedings a precedent for cutting up that admittedly unyielding Grand Body into Districts, with Grand Lodges for each District. Its inevitable fate at no distant date.