

jected to the tender mercies of the "Holy Office." He was accordingly seized, a few nights afterwards, in a coffee-house ; the public pretence of the arrest being that he was privy to the stealing of a diamond, of which they had falsely accused another jeweler, the friend and Warden of Coustos, whom also they had a short time previously arrested.

Coustos was then carried to the prison of the Inquisition, and after having been searched, and deprived of all his money, papers and other things he had about him, he was led to a lonely dungeon, in which he was immured, being expressly forbidden to speak aloud or knock against the walls ; but if he required anything, to beat with a padlock that hung on the outer door, and which he could reach by thrusting his arm through the iron gate.

"It was there," says he, "that, struck with the horrors of a place of which I had heard and read such baleful descriptions, I plunged at once into the blackest melancholy, especially when I reflected on the dire consequences with which my confinement might very possibly be attended."

On the next day, he was led, bare-headed before the President and four Inquisitors, who, after having made him reply on oath to several questions respecting his name, his parentage, his place of birth, his religion, and the time he had resided in Lisbon, exhorted him to make a full confession of all the crimes he had ever committed in the whole course of his life ; but as he refused to make any such confession, declaring that from his infancy he had been taught to confess not to man, but to God, he was again remanded to his dungeon.

Three days after, he was again brought before the Inquisitors, and the examination renewed. This was the first occasion on which the subject of Freemasonry was introduced, and there Coustos for the first time learned that he had been arrested and imprisoned solely on account of his connection with the forbidden Institution.

The result of this conference was, that Coustos was conveyed to a deeper dungeon, and kept there in close confinement for several weeks, during which period he was taken three times before the Inquisitors. In the first of these examinations, they again introduced the subject of Freemasonry, and declared that if the Institution was as virtuous as their prisoner contended that it was, there was no occasion for concealing so industriously the secrets of it. Coustos did not reply to this objection to the Inquisitorial satisfaction, and he was remanded back to his dungeon, where a few days after, he fell sick. After his recovery, he was again taken before the Inquisitors, who asked him several new questions with regard to the tenets of Freemasonry ; among others, whether he, since his abode in Lisbon, had received any Portuguese into the Society. He replied that he had not.

When he was next brought before them, "they insisted," he says, "upon my letting them into the secrets of Freemasonry ; threatening me, in case I did not comply." But Coustos firmly and fearlessly refused to violate his obligations.

After several other interviews, in which the effort was unavailingly made to extort from him a renunciation of Freemasonry, he was subjected to the torture of which he gives the following account :

"I was conveyed to the torture room, built in the form of a square tower, where no light appeared, but what two candles gave ; and to prevent the dreadful cries and shocking groans of the unhappy victims from reaching the ears of the other prisoners, the doors are lined with a sort of quilt.

"The reader will naturally suppose that I must be seized with horror, when, at my entering this infernal place, I saw myself, on a sudden, surrounded by six wretches, who, after preparing the tortures, stripped me naked (all to linen drawers), when, laying me on my back, they began to lay hold of every part of my body. First, they put