

ture-room, and there made to undergo another kind of punishment twice. The reader may judge of its horror, from the following:—

“The torturers turned twice around my body a thick iron chain, which, crossing upon my stomach, terminated afterwards at my wrists. They next set my back against a thick board, at each extremity whereof was a pully, through which there ran a rope, that caught the ends of the chains at my wrists. The tormentors then stretched these ropes, by means of a roller, pressed or bruised my stomach, in proportion as the chains were drawn tighter. They tortured me on this occasion to such a degree, that my wrists and shoulders were put out of joint.

“The surgeons, however, set them presently after; but the barbarians not yet having satisfied their cruelty, made me undergo this torture a second time, which I did with fresh pains, though with equal constancy and resolution. I was then remanded back to my dungeon, attended by the surgeon, who dressed my bruises; and here I continued until their *autoda fe*, or gaol delivery.”

“On that occasion he was sentenced to work at the galleys for four years. Soon, however, after he had commenced the degrading occupation of a galley slave, the injuries which he had received during his inquisitorial tortures having so much impaired his health, that he was sent to the infirmary, where he remained until October, 1744, when he was released upon the demand of the British minister, as a subject to the King of England. He was, however, ordered to leave the country. This, it may be supposed, he gladly did, and repaired to London, where he published the account of his sufferings in a book entitled “The Sufferings of John Coustos for Freemasonry, and his refusing to turn Catholic, in the Inquisition at Lisbon,” &c., &c. London, 1746, 8vo, 400 pages. Such a narrative is well worthy of being read. John Coustos has not by his literary researches added anything to the learning or science of the Order; yet, by his fortitude and fidelity under the severest sufferings, inflicted to extort from him a knowledge he was bound to conceal, he has shown that Freemasonry makes no idle boast in declaring that its secrets “are locked up in the depository of faithful breasts.”

ROMANCE AND REALITY OF MASONRY.

The majority of brethren have little experience of the advantages derivable from a connection with the Craft, other than those which spring from their enjoyment of meeting stately with fellow-members and visiting brethren, in Lodges adjacent to their own homes. There is a deep and valuable reality in this, but ordinarily there is not much romance. Our everyday life, in the Craft as well as in the world, is so stereotyped, that it brings to us little that is new under the sun. But Freemasons that travel in distant lands have a wider and more varied experience. If in the army or navy, they are continually brought face to face with strange scenes and individuals, and not infrequently as well with great danger; and even if they be only ordinary travellers, their experience is new every day. Valuable as masonry is to them, at home, it proves doubly so abroad, and they are not slow to acknowledge it. Bro. General Sir Charles Napier, while Commander-in-Chief in India, once said, in response to a toast at a Masonic banquet: “Few Masons can say that they owe so much to Masonry as I do. I have been forty years a Royal Arch Mason, and I am glad of an opportunity of acknowledging it to the Craft.” He then went on to detail how he was once taken prisoner by the French, without a hope of being exchanged, when he remembered that he was a Mason, and soon found a brother in a strange land, and speaking a strange tongue, who had conveyed safely a letter from him to his family in England, (at that time a hazardous undertaking for a French officer,) and the result was his speedy and honorable return to his own land.

There is scarcely any country so remote from civilization as not to have some of its inhabitants initiated into the humane and self-sacrificing principles of Freemasonry. One would not naturally look for brethren among the wild Arabs of the Great Desert of Africa, and yet the tenets of the Craft have more than once been illustrated there, and will be again. For example: Some twenty years ago a member of Oxford University Lodge was travelling in Egypt, accompanied by his servant, and in proceeding across the desert was attacked by robbers. Finally they were overpowered, but not until they had slain two of the band, and naturally the travellers supposed that their own lives would pay the forfeit of their skillful bravery. But the robber chieftain