

knife and a firebrand; they form in lines on both sides, and mercilessly strike the prisoners until they have reached the platform prepared for the exhibition of their cruelty. They walk one after the other, each one having behind him a savage, who holds his arms bound by a cord; their feet are bound also, so that they can only walk slowly; they are naked, and each has a collar [191] of porcelain around his head to designate him as a victim. Now when they arrived at the stage, they were made to dance and sing, one after the other; and all the time they were singing, at intervals, various persons cut them—one cut off one finger, another three; another crushed their fingers with a blow from his club; others gashed them to the bone with knives in the fleshy part of the leg and the arm, most of them in both arms and both legs. When this was over, they were taken to a cabin to rest, so that they might afterwards be tormented more cruelly by fire during the night. The next morning, one was driven upon the platform, that they might finish burning him with firebrands. They renewed all the tortures of the preceding night, and, when he finally succumbed, they cut off his head. I was present at these cruelties; they are far more horrible than one can imagine. Of those twelve, we have already baptized nine here; three remain, who are going to other villages. I leave presently, with one of our Fathers, to go to them, and try to baptize them.

I have just returned. Of the three prisoners who remained to be baptized, we have baptized two, the third refusing baptism. Among the twelve prisoners there was one Judas. The number of those baptized this year (1639) reaches fully 300 souls; in this village