

the promised party, but still confident in his numbers, he continued on his course down stream.

The Ojibways arrived at the head of the St. Croix Falls (a distance of two hundred and fifty miles from their starting point), early in the morning, and while preparing to take their bark canoes over the rugged portage, or carrying place, the scouts who had been sent in advance, returned with the information that a very large war party of Odugamies and Dakotas were landing at the foot of the falls, apparently with the intention of crossing over their wooden canoes. Now, commenced the hurry and excitement of approaching battle. The "novices," or those of the party who were on their first war path, were forcibly driven back into the water by the elder warriors, there to wash off the black paint which denoted their condition of initiates into the mysteries of war. This customary procedure on the eve of an attack or battle, being performed, the warriors grasped their medicine bags, and hurriedly adorned their faces and naked bodies with war paint, those that earned them planted the eagle plumes on their head-dress, which denoted enemies they had slain or scalps taken, and the pe-na-se-wi-am, holding the charms of supposed invulnerability, were attached to different portions of their head-dress, armllets, or belts.

During this busy scene of preparation for the coming contest, the war leader called on the Great Spirit with a loud voice for protection to his followers and success against their enemies. Then addressing his fellows, his clear voice rang among the rocks and mingled with the noise of the waterfall, as he urged them to fight like men, be strong of heart, at the same time advising them to be careful of their lives, that their relatives might not weep in mourning for their loss. Having finished these customary preparations, the Ojibways, grasping their arms, proceeded to find their enemies. The scouts of their opponents had already