

Every part of their flesh was converted into food. The robes were worn instead of blankets, the skins, when tanned, were coverings for their lodges and their beds; untanned, they were used for constructing canoes, for saddles, bridles, lariats, and thongs. The horns were shaped into ladles and spoons; the brains were used for dressing the skins; the bones for saddle-trees, for war-clubs, for scrapers for dressing the skins; the sinews were used as strings and backs to their bows, for thread to string their beads, and for sewing; the feet and hoofs were boiled for glue with which to fasten their arrow points; the hair was used braided for halters, and the tail for a fly brush. Catlin then descants on the destruction of the buffalo for their robes for white man's use, at a season when the meat is not cured or preserved, but left to be devoured by wolves. On this trade, he says 300,000 Indians depended for their existence; but how much more advantageously, he says, would such a capital be employed if invested in machines for the manufacture of woollen robes of equal value and beauty, thus encouraging the woollen industry rather than to cultivate a taste for robes which is just to be acquired and then from necessity to be dispensed with when a few years shall have destroyed the last of these animals producing them.

It is to be regretted that the last of the native buffaloes of Manitoba, the herd owned by Capt. Bedson, of Stoney Mountain, were allowed to be sold to parties outside of Canada. Had they been purchased by the Canadian Government and placed in the new National Park at Banff, they could have formed the nucleus of a new herd that might have graced that project which has carried out Catlin's ideas to a certain extent. With the exception of the Woodland buffalo, in the northern parts of Assiniboia or Saskatchewan, there is now probably not a native wild buffalo of the plains to be found; and in a few more years there is every likelihood of these following the fate of the