

coast, and a flood of light may be thrown on the ethnology of this region by the continued efforts of the scientific men engaged in the work. There is much to be done in this connection with regard to the traditions, religious belief and practices, folk-lore, myths, totems, and local and tribal variations.

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GEORGE CATLIN, whose name was associated so closely with Indian research in the years 1830 to 1838, has an article in his work entitled "Review of the Buffalo and Buffalo Country." In this, he says, "the strip of country which extends from the Province of Mexico to Lake Winnipeg on the north is almost an entire plain of grass which is and ever must be useless to cultivating man," and he anticipated a period not far distant when the last of these noble animals (the buffalo) at the hands of white and red men will fall victims to their improvident rapacity, leaving that green plain a vast and idle waste unstocked and unpeopled for ages to come, until the bones of one and the traditions of the other will have vanished." How well has one part of his prediction been verified; but how far astray he was as to an "idle waste," the smiling farms of the western States and our own Manitoba to-day prove by their existence. Another remarkable suggestion, since carried out by the Yellowstone and Banff parks was where he proposed to preserve these animals in their pristine beauty in a magnificent park—a nation's park—containing man and beast in all the wildness and freshness of their nature's beauty, and he adds, he seeks no other monument to his memory, nor any enrollment of his name amongst the famous dead than the reputation of having been the founder of such an institution. He then goes on to describe the variety of uses to which the buffalo was put by the Indians of his day.