

recognition of kindred spirits was immediate. They were married in 1926.

In 1972, Anahareo published *Devil in Buckskins*, a delightfully frank account of her 12 years with Grey Owl, in which, among many other things, she tells how she helped Grey Owl overcome his fear of abandoning trapping. She took every opportunity to point out that many people would be eager to read his wild-life notes which he regularly compiled for his own use. She stressed that he could make as much money writing as he could by trapping. Grey Owl did not believe this, but he was forced to try when it became apparent that the beaver in Northern Ontario had been trapped almost to extinction. He admitted that he was astounded not only to find that people would pay for his writing, but also that so many people would pay handsomely to hear him speak.

Met royalty

His lectures were much in demand, not only in Canada but also in the United States and overseas. After the publication in England of *Pilgrims of the Wild* in 1934, he made two lecture tours of the main British cities that were highly successful because, with his long hair, aquiline nose and beaded buckskin clothing he looked every inch a "noble redskin."

His second tour of England culminated in a command performance at Buckingham Palace where he captivated the Royal Family, especially the two young princesses, Elizabeth and Margaret.

Meanwhile, Grey Owl had also won the approval of the officials of Canada's National Parks system who appointed him a warden in Riding Mountain National Park in Manitoba. This meant establishing beaver colonies in the protected environs of the park and releasing mature young animals in the wild.

When he needed more space for this work, Grey Owl was transferred to the Prince Albert National Park in Saskatchewan. It was there that he died, in his 50th year, on April 13, 1938. The cause of death was given as "extreme exhaustion," which is believable when we learn that he had just returned from an extremely arduous lecture tour of the United States.

*He was a fraud, but
Grey Owl loved nature*

'Dishonest schemer'

The day after his death, the popular outdoors columnist for the *Toronto Star*, Gregory Clark, revealed to an astonished world that Grey Owl did not have a drop of Indian blood in his veins. Clark assumed an attitude of righteous indignation, using such epithets as "dishonest schemer," "charlatan" and "cruel hoax," and he accused Grey Owl of not only deceiving the Canadian public but also of "shamelessly abusing the trust of the friendly Indian people."

Clark and all the other journalists who poured calumny on Grey Owl ignored the fact that Grey Owl had been adopted into the Ojibway nation in a day-long ceremony that was far more colorful than the tepid little ceremony by which immigrants are granted Canadian citizenship, but was every bit as significant. Anahareo maintains that Grey Owl never claimed to be a full-blooded Indian but went along with the publicity in order to get his message across. As she said: "I have never heard of anyone who actually thought he could improve his status by pretending to be Indian."

The fact is that this great man, whose extraordinary genius was devoted to warning mankind that it can destroy its environment only at its peril, will be remembered in history as Grey Owl. The books he left us are treasured as the works of Grey Owl. And his grave in the magnificent Prince Albert National Park is visited every year by pilgrims, many of whom were born after his death but revere him for his achievements.

His grave is adjacent to the beaver lodge built on Lake Ajamaan by Grey Owl and Anahareo which is preserved in their memory. His grave is marked by a simple wooden cross which bears the name Grey Owl and the dates 1888-1938.

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