

FOREWARD

I was introduced to Grey Owl's *Tales of an Empty Cabin* as a child. My mother used proudly to claim that her father, Frederick William Warner, had taught Grey Owl English. She was six weeks younger than Grey Owl, and she must have seen him, though whether or not she remembers him in person I cannot recall her saying.

However, I was puzzled: how could my grandfather, who lived in Hastings, have taught English to a Canadian Indian who gave his name as WA-SHA-QUON-ASIN, known as Grey Owl? Later I learned his real name was Archie Belaney and he had been brought up in Hastings by two aunts. I have since been able to conjecture the following. My grandfather had been headmaster of a school in Nottingham and retired to Hastings where he bought the Langham Hotel. He eventually moved into a house in Hastings not far from where Archie Belaney lived as a schoolboy with his aunts. Sometime during these years, I assume, my grandfather may have given Archie Belaney some English coaching. My mother often talked about Grey Owl's writing and there were copies of his books on our shelves.

Nine years ago (1991), I was in Canada walking by a lake in the forests of Riding Mountain National Park near Winnipeg with Geoffrey Brown, my nephew, who lives in Canada and we came across a number of fallen trees that had been unmistakably brought down by the powerful gnawing teeth of beavers and discovered that they had made a dam across the stream. We followed the path and to my surprise came across Grey Owl's log cabin, still standing, just as he had left it seventy years ago. We spent a long time working out what it was the beavers were doing, imagining them to be the descendants of the beavers that Grey Owl had helped to save. I took a large number of photographs of the dam and the den that the beavers had built, as well

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as any evidence of their activities. I remarked to Geoffrey that Grey Owl must have been one of the first Animal Conservationists and he laughed reminding me that the Canadian Indians had been practicing Animal Conservationist life style from time immemorial and Grey Owl learned from them. With this background and extensive reading including Grey Owl's children's book *Sajo and her Beaver People* (1947), I subsequently gave a talk in London to the research group to which I belonged.

Later I read two revelatory biographies on Grey Owl: Donald B. Smith's *From the Land of Shadows* (1990) and Lovat Dickson's, *Wilderness Man* (1999). So, I felt I knew something about Grey Owl and offered to give a short talk at the Stag Theatre Sevenoaks prior to the showing of the 1999 film *Grey Owl* directed by Richard Attenborough with Pierce Brosnan cast as Grey Owl. The following are my preparatory notes, which can only hint at the true nature of this very unusual man from Hastings.

INTRODUCTION

1935 three days before Dec. 2nd the Hastings edition of *Evening Argus* announced the talk by the "Modern Hiawatha." Grey owl is an Indian. His father however was a Scotsman, who served as a government scout at Fort Laramie, in Wyoming, under the celebrated 'Buffalo Bill' - Colonel Cody. His mother was an Apache Indian. The "Red Indian" looked and acted exactly as his audience in the English seaside resort of Hastings imagined. But it turned out that Grey Owl was Archie Belaney who was born of a Scottish father and English mother. He was deserted by his parents and brought up by two aunts who lived in Hastings. He went to Hastings Grammar School (DBS p.1).

ARCHIE BELANEY'S FOREBEARS

Archie Belaney's paternal grandfather was born in 1822 into an ambitious Scottish farming family who had risen from being farm labourers to grocers. There were six brothers of whom three stayed to help their father while, Robert, James and Archibald left for England.

Robert became the most distinguished and a spokesman for animal rights. After becoming an Anglican clergyman, he converted in 1852 to the Roman Catholic Church. He brought the Jesuits to Glasgow and the Servite Fathers to London. He opposed vivisection. James Cockburn Belaney obtained the greatest infamy. He became a physician who was tried at London's Old bailey for fatally poisoning his wife, but was acquitted. A crowd convinced of his guilt burnt his home down and he fled to France. He was an avid sportsman and wrote *A Treatise Upon Falconry in Two Parts* in 1841. Archibald Belaney went to London and became a prosperous merchant and shipbroker. He married Julia Jackson who had been raised by her uncle, George Stansfeld Fumage, a wealthy wholesale grocer. Archibald and Julia's son, George, was born in 1857 and became Grey Owl's father.

Archibald had a strong literary interest and composed a nearly 200 page epic poem, *The Hundred Days of Napoleon* in 1858. Julia was widowed in 1865. She lavished all her attention on George who with his expensive education, failed businesses and his mother's indulgences diminished the family fortune.

George at age 24 married secretly fifteen-year-old Rose Hines, the daughter of a Suffolk innkeeper when she was already pregnant with his child. The baby died at 18 months and nothing more is heard of Rose Hines. He met Elizabeth Cox and went with her and her younger sister Kittie to the USA. Elizabeth died in 1886 and George married her 15 year-old sister, Kittie. The sisters were the daughters of a racehorse breeder in Kent. After George ran out of money, he returned to England with his pregnant child bride. The baby was born

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in Hastings on September 18, 1888, and was baptised Archie Standsfeld at Christ Church, Blacklands. This is the baby who became known as Grey Owl.

1890, George and Kittie (pregnant again), left Archie with his aunts, Aunts Ada and Carrie in St James' Road, Hastings. No more is heard of George Belaney who was thought to have been killed in a drunken brawl in America.

Aunt Ada brought up Archibald Standsfeld. She stood over him when he practised the piano each morning ready to lash his knuckles if he made a mistake. She taught him at home: English, music, Geography - all subjects - even carpentry that she loved. He was originally left handed, but was forbidden to touch a pen or pencil with his left hand. From eight to eleven he went to an Anglican Church school.

1899 Archie entered Hastings Grammar School and was there four years. He studied: English, Religious Knowledge, French, History, Geography and Science. He was allowed to keep rabbits, snakes and mice. Ada recognised he had a natural affinity with animals. He was bitten by one of his adders and rushed to hospital. He later defanged poisonous snakes. Archie loved his solitude because his animals never made judgements like aunt Ada. Archie mixed little with fellow students and was ashamed of being abandoned by his parents. He invented new parents for himself. His father was a western plainsman who married an Apache Indian (Donald B. Smith p.150).

Archie was thought to be strange by the other boys in the school because he took no interest in organised team games like football or cricket. Con Foster was in the in same form and remembers Archie ran the Belaney gang who played at Red Indians all the time. Archie had a fanatical love of animals. He once revealed his "secret": he had "Red Indian" blood in his veins. We used to call him "The Squaw man", because they heard that was a term of contempt (DBS p.16).

Frank Sparkes, an older student, used to see Archie crawling under branches getting within an inch or two of a bird or other wild creature and not be detected by them.

In contrast to the Grammar School teaching, Belaney idealised the dark-skinned non-Christian North American Indians. He read James Fenimore Cooper *Deerslayer*, Henry Wordsworth Longfellow, Hiawatha and Ernest Thompson Seton, *Two Little Savages* (DBS p.17).

On August 20, 1903 Archie saw Buffalo Bill and his Wild West Show in Hastings.

Archie excelled in French, Chemistry, obtained the highest mark in English and did well in Religious knowledge. He failed Latin, Mathematics and Experimental Science. George McCormick, two and a half years younger, became Archie's closest friend after leaving school (DBS p.19).

He owed to Aunt Ada his lifelong love of music and she implanted in him a driving urge to one day express himself creatively through the written word (DBS p. 23).

Yet all these gifts had not touched or developed Archie's inner self. He had learned to like good music and good literature. He had excellent manners and could express himself well. Yet he held back within himself all his inner pain, his hurt, at being rejected by his parents. He needed someone with whom he could talk about his confusion and fears. Only then could the tortured young man begin to heal his suffering and himself

After he left school, Archie had job as a clerk at local lumberyard, Cheale Brothers, but not for long as he lowered a bag of fireworks down the chimney into the office, which caught alight on the burning fire and exploded nearly destroying the building. Archie was sacked (DBS p. 25).

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This episode encouraged Aunt Ada to agree to his going to Canada and he left Hastings and on March 29 1906 boarded the SS *Canada* for Halifax

Archie came to Canada to live in the wilderness, near Indians and had arrived in Toronto in 1906. He earned money working in a departmental store (DBS p. 35).

Archie Belaney's perception of himself is revealed in a diary written 1916 or 1917. He describes himself as a discontented youth, who dreamt of the day when he would be able to follow a trail, camp and cook in the woods, and steer a canoe through the rapids, as skilfully as the best of the Indians. He went north to Temiskaming and onto Bear Island Temagami 1907-1911 and stayed with Bill Guppy and his wife and family. The experienced woodsman discovered that Archie knew a surprising amount about animals from experience and gave Archie his first lessons in trapping. He lent Archie traps and snowshoes. Bill's brothers taught him to throw a hand axe at a tree stump and then practice with a knife (DBS p. 36).

Summer 1908, Archie met Angele Egwuna an Ojibwa Indian and meets her uncle who liked the young *saganash* (Englishman) who took in so much and who interested himself in their way of life and their stories. He gave him the name *ko-om-see*, "little owl", a name that surfaced as "Grey Owl" (DBS p.39).

August 23, 1910, he marries Angele at the Fire Ranger's Hall on Bear Island. In spring 1912 (DBS p. 43).

Archie Belaney arrives for the first time 1912 in Biscotasing, located at the headwaters of the Mississagi, Spanish, Mattagami and Grounhog rivers (DBS p. 47).

Woody Cowper, a young forest ranger said that Archie was a great showman, showing off all kinds of Indian stunts. He was in his glory reciting Bill Shakespeare, Tennyson and Browning. He wanted to hide his past.

Frank Coryell, a Toronto businessman, hired Archie as a guide in 1913. He thought he was a wonderful entertainer and storyteller claiming that his father had a violent death as a member of the Texas rangers. However, Coryell said Archie's knowledge of bush skills left much to be desired (DBS p. 49).

Bob Wilson, a 23-year-old student from Toronto said Archie taught him Indian methods of canoeing, portaging and camping. To him, Archie said his mother was an Apache and his father was a Scot (DBS p. 50).

Bill Draper, a fellow manager, knew that Archie wanted to become a writer because on a trip in 1914, Archie said he was writing a book. He had marvellous powers of description.

Archie appears to have abandoned his wife because Marie Girard, his trapping partner, began a relationship with him around 1913. However, he leaves her not knowing she was pregnant. But maybe he did know. She had a son, John Girard, in 1915. Marie died shortly after of TB (DBS p. 51).

Archie enlists in Canadian army 1915. He sails to England mid-June 1915 and reported for duty at Shorncliffe. He goes absent without leave to see his aunts in Hastings and loses his L/Cpl. Stripe (DBS p. 53).

Lt. Ewart Banks at Shorncliffe said Archie's maps and reports were so remarkable that the officers in the mess handed them round. There was a story about Archie with tears in his eyes because he had to wear a kilt, saying that an Indian couldn't wear women's skirts (DBS p. 57).

Archie Mc Wade, a 23 year-old soldier from Ottawa area saw Archie B squirm up muddy hills in a way no White man could. He had all the actions and features of an Indian. He was made a sniper observer and wounded in wrist January 15 1916 (DBS p. 58).

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Archie was wounded in the foot April 23 1916. There was a suggestion that it might have been self-inflicted. Such an idea totally dismissed by his senior officer. Archie transferred to Canadian Military Hospital at Hastings. A nurse said he spoke very bad English (DBS p. 59-60).

1916 Archie meets up again with Ivy Holmes, a childhood friend. Ivy encourages him to write. A 1917 manuscript reveals his abilities. He marries Ivy February 10 1917. He returns to Canada first. Ivy was to follow. They never saw each other again. In November 1917 he discovered that Marie Gerrard had died and that he had fathered a son. He could not bring Ivy to the same village. He was by 1918 to return to his Indian fantasy. Archie admits to Ivy he is already married and they divorce 1921 (DBS p. 61-63).

A 16-year-old Packer, Stuart McDougal who took a course in paddling with Archie and described as quick tempered Mexican half-breed. He was taciturn and morose with a violent, almost maniacal temper (DBS p. 68).

In early 1920s Archie's best friends were the Espaniels, an Ojibwa family. Archie learned from them the Indian way of hunting beavers: 1) Keep track of number of beaver lodges in his hunting territory. 2) Must know the age of the inhabitants. 3) Must leave a pair behind in each lodge (DBS p. 71).

Archie meets up with Angele again 1923. In spring of 1925, they have another child. Archie leaves her in fall of 1925 and she never sees him again (DBS p. 76).

1925 Archie meets Anahareo, Pony to her friends. She was a 19 year- old waitress. He was 36. She was a town bred Iroquois Indian and was taught to survive in the northern forest by a white man born in England. Anahareo hated the trapping of the beavers, and she influenced Archie to give up trapping. June 18, 1927 was Anahareo's 21st birthday and Archie sends photograph of her to his aunts, saying that she is his wife (DS p. 77- 82).

From 1928 Archie is won over to the cause of beaver survival. He supplemented his \$15 army disability pension by selling articles to *Country Life*, published March 2, 1929. This leads to request for a book. By November 25, 1929 he reported to editor that from 15 years he spoke nothing but Indian and November 12, 1930, signs himself Grey Owl and on July 1 1931, declares he is an Indian writer. By 1930 he had become an alcoholic (DBS p. 84-86).

During the winter 1929-30, Archie was working fiendishly on book, *Men of the Last Frontier*, which appeared in late 1931. His title for the book was *Vanishing Frontier*.

James Harkin, Parks Commissioner, gave him a chance to give public lectures and then offered him a job as caretaker of park animals at Riding Mountain National Park in spring of 1931 (DBS p. 88-92).

In late 1931 *Men of the Last frontier* published by Country life.

No evidence exists that Grey owl knew of Henry David Thoreau (1817-62), writer of *Walden, or life in the Woods*. Grey Owl's inspiration came from essays of Emerson, (1803-82)'s in praise of nature and Ernest Thompson Seton (1860-46) a naturalist writer and illustrator.

The water table at Riding Mountain becomes quite low and at Beaver Lodge Lake it was down to 2/3rds of a metre, which was too shallow for beavers. So after only six months at Riding Mountain, Grey Owl left (DBS p. 101-108).

Grey Owl transfers to live at Beaver Lodge at Ajawaan in Saskatchewan, 50 kilometres away from Prince Albert National Park's summer headquarters.

1931 to 1938 Archie writes *Pilgrim of the Wilds* (1935), *Sajo and her Beaver people* (1935) and *Tales of an Empty Cabin* (1936).

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He makes his day the same as the beaver's day. Anahareo becomes pregnant and has a daughter, August 23, 1932. She says all she heard that winter was scratch, scratch of his pen, and arguments against taking a bath (DBS p. 110).

Within *Pilgrims* Archie made many grammatical mistakes and included misspelling and improper punctuation. He insisted publishers print his books without making changes (DBS p. 118).

In 1935 Archie embarks on first English tour. Grey Owl realised what publicity the Conservation movement would receive. Inconsiderate guest, splattered walls with ink, played gramophone at loudest level. Alcohol had become his refuge. In May 1936 *Strand Magazine* publishes biography of grey Owl with Apache mother and murdered father origin. Grey Owl under fear of exposure (DBS p. 119-).

Geoffrey Turner with an ethnologist's eye on hearing Grey Owl at Oxford, recognised that Grey Owl's Indian language was false and his heart sank, but as he got going, the Hiawatha stuff vanished and we got down to the real Grey Owl, a man of acute perception, poetical feeling and whimsical humour, with an ardent faith in his mission of wild life conservation (DBS p. 125).

In March 1936 Arthur Stevens (Temagami's Justice of the Peace) who knew Grey Owl's true identity from issuing him a marriage licence in 1910, met him in Toronto on his return from his English tour. Grey Owl quoted as saying that his people (the Indians) should not be Christianised at the expense of their ancient code of justice and morality (DBS p. 1440).

John Tootoosis, a Plains Cree leader, saw through Grey owl's deception, but never let Grey Owl know (DBS p.149).

From *Tales of an Empty Cabin*: The Wilderness should now no longer be considered as a playground for vandals or a treasure trove to be ruthlessly exploited for the personal gain of the few. Ingeniously Grey Owl associated his conservationist message with the beaver, Canada's national symbol.

Lovat Dickson, publisher, noted that Grey Owl had serious problems: "About the whole man there is a sense of remoteness, almost of loneliness." In his books as far as humanity is concerned, Grey Owl is a loner, incapable of human commitments, cold, hard, limited (DBS P. 152).

Grey Owl meets in Ottawa and marries Yvonne Perrier November 26, 1936 (DBS p. 170).

Grey Owl and Yvonne leave Beaver Lodge for Britain in early September, 1937. Lovat Dickson arranged a tour for Grey Owl and employed Ken Conibear, a Rhodes scholar to manage it. It was as he said to save Ken from starving to death. On performance days Ken and Yvonne kept Grey Owl's drinking within bounds. Ken fully accepted Grey Owl's story of his Indian ancestry (DBS p. 181).

Ken Conibear on Grey owl's performance. He made up his performance as he went along. Each was different from its predecessor. Each talk had the same elements, "the dry humour, self-betittlement, the exaggerations necessary to give present impact to distant reality, the glorification of Indians and the Canadian North and the final plea for understanding and compassion. Grey Owl in a broadcast repeated his deep revulsion of fox hunting (DBS p. 186).

Following his last lecture tour in Canada, Yvonne who had to manage it was exhausted and had to be hospitalised. Grey Owl, too, was exhausted and returns to Beaver Lodge at the beginning of April. He becomes ill and is admitted to hospital where he dies on 13th April 1938. He is buried in Ajawaan (DBS p. 210).

Hastings edition Evening *Argus* Grey Owl was not a Red Indian - he was a Sussex man (DBS p. 211).

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Major James A. Wood, first superintendent of Prince Albert National Park, wrote, I care not whether he was an Englishman, Irishman, Scotsman or Negro. He was a great man with a great mind, and with great objectives, which he ever kept before him. He will be remembered for his efforts to educate the people to the disastrous effect of forest fires. His vivid comparison of a burnt-over area with an area covered with waving trees is one that no thinking person could ever forget. He will be remembered for his efforts to eliminate cruel practices in the capture of fur-bearing animals.

He will be remembered for his efforts to rehabilitate the Indian, to a point where they would again possess some of their old-time dignity and independence.

Ottawa Citizen April 23, 1936: Perceptively the paper identified the man's genius.

Anahareo had never doubted that he was what he said: Scotch and Indian born in Mexico (DBS p. 214).

WABB OBSERVATIONS ON GREY OWL

1. A loner from earliest days.
2. An early intuitive feel for creatures.
3. Above all he was an acute observer.
4. And it was habit of observation of animal and man in their behaviour and their setting, which gave him the inspiration for his writing.
5. He was lucky his Aunt Ada assured he got his education.
6. Did well at school, especially in English.
7. Never overcame his sense of having no visible mother and father.
8. He came from a family who had in the past through their writings, professional success and high profile Victorian existence, shown that he too had the potential for what he achieved.
9. He had a love of acting described in Bisco as a born actor.
10. He never minded what other people thought about him, and played Indians and cowboys long after most youngsters had stopped.
11. He was a good raconteur adept at reciting poetry.
12. He was a great showman adept at throwing knives and became an excellent shot with a rifle.
13. He achieved his writing ability only after years of honing his skills. His ultimate achievement as a writer and a performer came after years of refining and practicing.
14. There already existed in the family a propensity for alcoholism, and a certain wildness.
15. He had a wonderful sense of humour.
16. His sense of ultimate commitment was to preserve the environment and wild life, and his understanding of how this was to be achieved was derived from the Indians with whom he lived.
17. He was an accomplished woodsman. White men and Indians respected his skills as a canoeist.
18. His willingness to go native. He objected to the exclusion of Indians from Mrs. Legace's Bisco hotel. He saw the Indians as being oppressed.

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19. Trapped out of Bisco in the winter, worked for the Forestry Department in the summer. He liked the company of white and Indian trappers, the white and Indian young bloods working as timbermen, guiders and packers. They were his audience and among them he built up an extensive repertoire.

20. He had the ability to live in isolation.

21. He wanted people to think of him as being ignorant and without education.

22. Likewise he liked to be known as quick with the knife and a dangerous man.

23. On his return from War, alcohol became a habit.

24. After the War there was a steady destruction of wildlife habitat and over hunting.

25. Anahareo was crucial in weaning him from being a trapper.

26. Overhunting and decline in world fur price forced Grey Owl out of trapping.

27. Remember Grey Owl was up to the age of forty, first and foremost a trapper for earning his living.

28. Editor for *Country Life* accepted first piece, an essay, *Falls of Silence*, by Archie as if from an observer. Archie wanted his writings to be accepted as if from Grey Owl, who lived with the animals as a co-dweller.

29. Grey Owl was unaware of any scientific value to his observations on Jelly Roll.

30. Archie plugs the fact that the beaver is Canada's national animal.

31. Archie made people laugh with his sallies and quick responses, his mind as bright as quick silver.

32. *Country Life* editor sent him a contract for *The Men of the Last Frontier*.

33. Archie was not interested in money only in fame.

34. An author, Lloyd Roberts recommended to the Minister of the Interior that Grey Owl and his beaver colony should be to a National Park.

35. Riding Mountain National Park was settled upon, where a log cabin was built for him.

36. Grey Owl Anahareo and beavers transported by authorities.

37. The fact that the Department of the Interior unquestioningly accepted his Indian identity did much to quieten the scepticism of others.

38. *Pilgrims of the Wild* written winter 1933-34 is an account of his life with Anahareo.

39. *Sajo and her Beaver People*, a book for children published in 1935.

40. Lovat Dickson was unaware that Grey Owl was English. He believed the secret of Grey Owl's success was his genuineness and simplicity.

41. The cause of Grey Owl's death was exhaustion, but it was exhaustion of hope and purpose which are born in the imagination and signal to the heart when to stop.

PLACES ASSOCIATED WITH GREY OWL IN CANADA

1906 Toronto

1907-1911 Bear Island, Lake Temagami, ONTARIO

1912-1914 Biscotasing, ONTARIO

1917-1925 Biscotasing, ONTARIO

1915 Digby, NOVA SCOTIA

1926-1928 Doucet Ahbitibi, QUEBEC

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1928-1931 Cabano, Temiscouata, QUEBEC

1931 Riding Mountain National Park, MANITOBA

1931-1938 Prince Albert National Park, SASKATCHEWAN

PEOPLE ASSOCIATED WITH GREY OWL

Angele Eguana Ojibways Indian (first wife), mother to two children.

Marie Girard Métis Indian, (partner) mother to his child.

Ivy Holmes (second wife)

Gertrude Bernard Anahareo Iroquis Indian (partner), mother to his child.

Archie Belaney, Grey Owl, WA-SHA QUON-ASIN (he-who-flies-by-night)

Lovat Dickson Publisher

Dave Whitestone

Yvonne Perrier (last wife).

Lloyd Roberts

Betty Somervell

Major J.A. Wood, superintendent of Prince Albert National Park

BOOKS BY GREY OWL

Grey Owl's first book (1931). *The Men of the Last Frontier*, was published by Country Life. It was dedicated to his aunt. Archie Belaney's introduction of an idiosyncratic English in *The Men of the Last Frontier*, pretending he couldn't speak and write English.

In a prologue, the editor explains that the author is a half-breed Indian whose father was a Scot and his mother an Apache Indian. Grey Owl is the translation of his Red Indian name given to him when he became a blood brother of the Ojibways. The publisher concludes that the editing of the MS has been reduced to a minimum and alterations have only been made to clear possible ambiguities.

Grey Owl writes a series of essays, which range from a description of the conflict between modern civilisations and the survival of primeval. He describes the uncharted regions existing far beyond the fringe of burnt and lumbered wastes adjacent to the railroads. These are lands where civilisation has left no mark. Chapter headings suggest the subject matter: The Land of Shadows, On Being Lost, The Tale of the Beaver People, The Altar of Mammon and the House of McGinnis

1935 *Pilgrims of the Wild* published by Lovat Dickson & Thompson

Grey Owl in his preface wrote, that this is primarily an animal story. It also the story of two people, and their struggle to emerge from the chaos into which the failure of the fur trade, and the breaking down of all the proprietary system of hunting grounds, plunged the Indian people into crisis, and not a few Whites as well, during the last two decades. Their means of livelihood destroyed by fire and the invasion by hordes of transient trappers and cheap fur buyers, these two, a man and a woman, newly married and with no prospects, broke loose from their surroundings taking with them all that was left to them of the one vast heritage of their people,- their equipment and two small animals.

The book is about how Anahareo persuaded Grey Owl to give up hunting beaver after she had rescued two beaver kittens whose parents had been shot. It describes how the two kittens adopted Anahareo and Grey Owl as their parents, and how they shared their intimate lives.

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There are a selection of photographs and drawings by Grey Owl

1935 *The Adventures of Sajo and her Beaver People* was published for children.

The story is about two baby beavers, called Kittens , who are lost because a hungry, cruel and sly otter breaks the dam in which they lived.

In Grey Owl's preface he writes:

Though it is a story for children all the events did take place. The delineations of animal character are to be taken as authentic, and the mental and physical reactions ascribed to the animals are as nearly correct as a lifetime of intimate association with wild life, in its own environment, can make them. These portrayals, as well as other descriptions, have been very carefully drawn, so that the young reader will not be transported into a world that is altogether make-believe, but may gain new and pleasing impressions that need not later be discarded as mere phantasy.

The illustrations except for one photograph and the jacket illustration are all by Grey Owl and those that head each chapter, give a glimpse of his memory for detail.

1936 *Tales of an Empty Cabin* published by Lovat Dickson.

Grey Owl writes with a special plea for preserving the environment. The Wilderness should now no longer be considered as a playground for vandals, or a treasure trove to be ruthlessly exploited for the personal gain of the few--to be grabbed off by whoever gets there first.

The book consists of a series of essays of visitors who drifted in and drifted out again. Of the creatures who dwelt nearby and some that lived within it or of the river, lake or pond.

Hunger there was, feasting, anxiety and laughter, triumph and despair and high adventure.

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By

Barry Brown

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