

Sasquatch/Bigfoot – Publicity, Politics and Common Sense

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Edited by Todd Prescott

Words of Wisdom

After emailing started to become wide-spread (early 1990s), earnest discussions were conducted on the sasquatch/bigfoot issue on what was called the Internet Virtual Bigfoot Conference (IVBC). Emails were simply copied to everyone, sent and then replied to as one desired. This was the forerunner of what are now called “forums.” Remarkably, it was simply taken for granted that people would be honest and truthful; also, that they would be polite and respectful with what they wrote.

I worked directly with many of the major researchers and naturally discussed all of the pertinent IVBC material with them (personally with John Green and René Dahinden).

As the World Wide Web developed and more and more people created websites (quite complex in the early days) the same mind-set (honesty and truthfulness) continued into this medium. Nevertheless, it slowly deteriorated—people in the so called “lunatic fringe” found a way to express themselves without censor and did so with a vengeance. More and more ridiculous claims, unsubstantiated evidence, fabrications, and in some cases, total insanity became common place in all media. This did not happen all at once; it grew like a cancer. At one point (probably about 2004) I discussed various claims with John Green. He looked at me very intently and said, “When firm evidence is found of sasquatch existence you will hear about it.” In other words, the information will not come from an individual claiming to have such evidence; it will come from a proper and reliable scientific source and it will be provided free with authority (not hidden away in the basement of the Smithsonian Institute or tucked into an FBI file marked “Top Secret”)

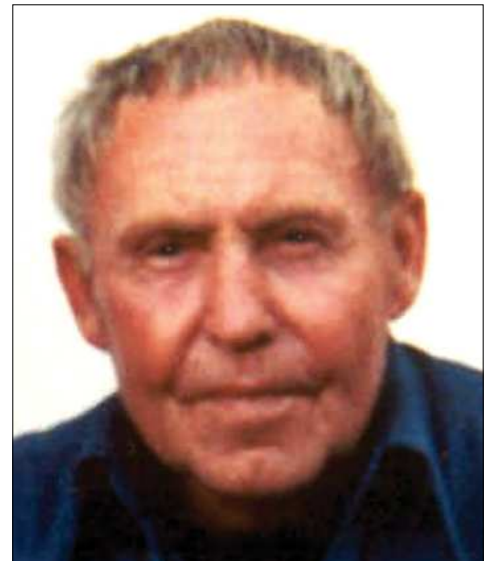
René Dahinden, despite his shortcomings, did try to get scientific involvement in the analysis of the Patterson-Gimlin film. His efforts in North America were futile, so he went to Europe. Invaluable scientific insights were obtained there and published, but they failed to convince the North American scientific community to pay any attention. René had been researching sasquatch for some 40 years at the time I met him. He knew many “facts.” When professionals (scientists) simply “jumped into” the sasquatch issue and made “off the cuff” statements, he was infuriated. On one of my visits with him he gave me a number of documents. On the back of one document I later found a handwritten and initialed statement, “If you don’t know the facts, your opinion is of no value.” This was René’s message to everyone (especially scientists) who chose to write anything about sasquatch.

“When firm evidence is found of sasquatch existence, you will hear about it.”



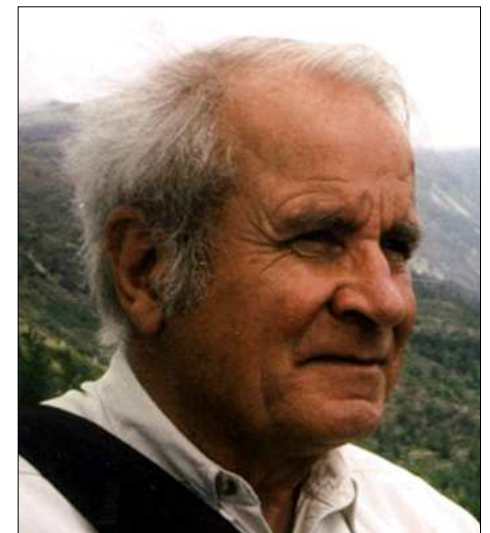
John Green

“If you don’t know the facts your opinion is of no value.”



René Dahinden

“You must know when something is not right.”



Dr. Henner Fahrenbach

Although I met with Dr. Henner Fahrenbach a few times, we generally corresponded by email. I would say we have corresponded for about 20 years. He assisted me with my museum exhibits, and while not now directly involved with the sasquatch issue, still works with me and gives me advice when asked. He is highly involved in astronomy and works from his home in Arizona. Once when I asked him an astronomy-related question (something that was all over the Internet and so forth), he gave me an answer and ended with, “You must know when something is not right.”

Those words are very true and can be applied to any situation; in particular to the sasquatch/bigfoot subject. What most often happens here is that you see or hear something and want to believe it. You have a gut-feeling that something is not quite right, but you tend to ignore it and get carried away with giving the issue the benefit of the doubt. Invariably, you will end up with egg on your face. Such was the case with the Georgia Bigfoot hoax fiasco. John Green said it was garbage right from the outset. I was more conservative, but thousands of people (especially in the media) were totally “sucked in,” as it were. In retrospect, what we saw is exactly what will NOT happen if/when a type-specimen is definitely found.

What Can We Believe?

What this all boils down to is, how much can one believe in regard to the immense proliferation of sasquatch-related material on the Internet, in books, magazines and other media? If you search the word “bigfoot” on Google, you will see a total of about 22,600,000 results. Doing the same for the word “sasquatch” shows about 9,620,000 results. Although there is duplication here where both words have been used in an entry, the reference number is enormous. Generally speaking, the Internet and social media are the main source of misinformation because there is very little control over what is presented. For certain there are a lot of people creating sasquatch-related material, and some is very intelligent and thoughtful, but the number of people reading/viewing this type of material is very limited.

By far, the most “evidence” we have for sasquatch is unvetted testimony. Nevertheless, much testimony has been vetted. In British Columbia we have/had the likes of Green, Titmus, Dahinden, Steenburg, and Bindernagel; and where they have put their name to something, you can be comfortable with what they say. In the USA, I don’t personally know most of the researchers; however, I have

confidence in the material found on the Bigfoot Field Researchers Organization (BFRO) website. In Ohio, I worked with Joedy Cook and George Clappison (no longer in Ohio) and I have confidence in their findings. I also believe Don Keating is highly credible. I worked with Peter Byrne on his book, *The Monster Trilogy Guidebook* (2013), and have known him since the mid 1990s. His credentials speak for themselves. Yes, there have been objections to things he has said and done, but I have been able to rationalize things to at least my own satisfaction. Doug Hajicek of WhiteWolf entertainment has provided outstanding television documentaries—I worked with him and his people on many. Doug’s credibility is beyond question.

In Russia, I have very high confidence in the writings of Dmitri Bayanov, and have worked with him on several of his remarkable books. Dmitri addresses both the sasquatch and the Russian snowman. Whatever he says should be taken very seriously, even if one might have difficulty with some of his source information. Fellow Russian researcher Igor Burtsev has also done a lot of research and has provided some remarkable discoveries.

Of course, on the scientific side, Dr. Jeff Meldrum in Idaho is the “professional word” on everything. If Meldrum gives something his “blessing,” well, you can’t expect much more than that. I will say the same thing for Dr. John Bindernagel.

Taking this all into consideration, it is important to note that all I have addressed in my writings is just the tip of the iceberg. I would say that more than 90% of the sasquatch/bigfoot issue is below the surface. Even then, from what I have read we are generally only at the 50% mark as to how sure we are concerning the credibility of what was seen or experienced.

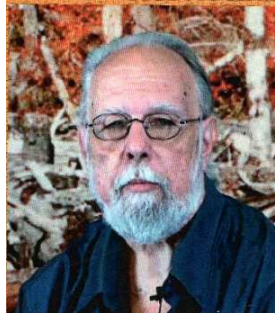
After 50 years, the most recognized, publicized and researched images of a sasquatch are those we have from the Patterson/Gimlin film. The film has been studied by several scientists, but absolutely nothing compares with the study completed in 1998 by Jeff Glickman, a forensic scientist. His report *Toward a Resolution of the Bigfoot Phenomenon*



Jeff Glickman in 1998.

is available on the Internet, including on this website. Glickman states in his report, “Despite three years of rigorous examination by the author, the Patterson-Gimlin film can not be demonstrated to be a forgery at this time.”

In 2014, William Munns, a professional make-up effects designer and artist completed his study on the film, which he presented in his book *When Roger Met Patty*. In his book he states, "... it can be concluded that the PGF [Patterson/Gimlin Film] hominid is a biological primate fully organic in its appearance and is not the result of a furcloth costume worn by a human mime and attempting to appear as a real biological entity."



William Munns in 2014.

These two professionals have a tremendously high level of credibility. I have worked with and personally know both men. Jeff Glickman was commissioned to do his study. He had absolutely no bias one way or the other. He used state-of-the-art equipment and software and provided us with an honest report of what he found on the film. William Munns performed his analysis using his own resources. His knowledge of motion picture props, models, make-up, costumes and so forth used in motion picture industry films is beyond question, as is his knowledge of motion picture photography. He also used state-of-the-art equipment and software and had no bias as to what the film represented. His book is honest and straight-forward.

In the year 2004, I was able to provide a sasquatch exhibit for the Museum of Vancouver, British Columbia. I used material in my own collection and borrowed artifacts/artwork from others. Since that time, the exhibit has traveled to six other public museums; the seventh exhibit opened in February 2017. Many thousands of people have viewed what I believe is the best we have to offer. Although I received a lot of positive feedback on the exhibit and some additional artifacts were donated, nothing was brought to my attention to bring us closer to resolving the sasquatch issue. Some people told me of their own experiences, but nobody came up to me and said, "I have something I think you would really like to see," (perhaps an intriguing bone, or a top-notch photograph).

The Bigfoot "Camps"

Unfortunately, we no longer have a benefactor to support general research like we had with The Bigfoot Research Project and later the North American Science Institute—both were heavily funded for bigfoot/sasquatch

research.* As a result we are totally divided—everybody does their own thing, and there is not a lot of cooperation among all the various groups and individuals. This sort of harks back to the early 1960s when Green and Dahinden refused to work with Peter Byrne, mainly because of personality conflicts and mistrust. Then Green and Dahinden split company because Green wanted to share information and Dahinden disagreed. It appears as though Dahinden thought that sharing would lessen his chances of personally solving the sasquatch issue. What evolved was three "camps" (Byrne, Green, and Dahinden). Byrne did manage to sort of control things for some years with his Bigfoot Research Project, later the North American Science Institute under Jeff Glickman; however, animosity crept in and what "organization" we had was totally disbanded.

Emergence of the RHI

The Relict Hominoid Inquiry (RHI) was created by Dr. Jeff Meldrum and sponsored by the Idaho State University to bring everything together. As a result, the RHI is scientific in nature and consequently has to abide by very strict rules. In other words, it does not present sighting reports and general speculation. Furthermore, it does not have the resources to conduct research on a large scale. The problem here is that there is not a lot of "scientific" material in the sasquatch arena (artifacts, fossils or relics) other than footprint and hand print casts. Nevertheless, Dr. Meldrum has provided detailed information regarding sasquatch footprint casts and received scientific acknowledgement that something beyond hoaxing is responsible for the footprints from which the casts were made. In addition, he has created a speculated sasquatch skeleton. The RHI website features papers which meet specific requirements (more official than journalistic material).



Dr. Meldrum and speculated sasquatch skeleton.

Although not acknowledged by the RHI, we also have

*The Olympic Project, an independent initiative, is funded mainly by Wally Hersom.

DNA from hair purportedly from a sasquatch. The DNA indicates “human,” so the question that must be asked and explored is: are sasquatch a type of human or did the hair come from an ordinary human? After the analysis was performed at a division of Oxford University, Dr. Henner Fahrenbach, who obtained the hair, was beside himself with the results; something “different” was expected because there was more than one witness at the event (sighting) resulting in the hair sample provided. It might be noted that three universities in all have examined the hair and all reported the DNA as “human.” Is it possible that sasquatch are human, but very different from us? The DNA from a pygmy and Andre the Giant would both show “human,” yet the physical difference between the two is vast.

Do We Have the Necessary Evidence?

The most pressing question at this time is whether or not we have enough evidence to attract major scientific involvement in the sasquatch issue. The answer is, evidently no; we are not there yet. Nevertheless, perhaps we have simply failed to get what we have into the right hands. For certain the “stigma” associated with sasquatch has done immense harm. In other words, the joking, ridiculous videos and websites have relegated the subject to appear as one big hoax.

I will guess that there are just several thousand people in the USA and Canada who are interested in the subject; perhaps five hundred very seriously. These are the people who buy the books, visit the websites, participate in forums, go to conferences and so forth. For the most part, we are just “preaching to the converted.” Certainly, there has been, and still are some highly qualified professional people in our ranks, but when one “passes on,” it’s a significant loss because they are so few. We just don’t get many replacements, as it were. Indeed, we don’t get a lot of new people in any capacity.

We have definitely tried to get scientific exposure and possible involvement. I even offered to donate to the Museum of Anthropology in British Columbia (part of the University of British Columbia) a complete set of sasquatch-related books (old, new, even rare) for their library, along with some key artifacts. The Museum has a great library facility for university students to study various subjects in



Tony Healy is seen here with the collection of First Nations sasquatch-related masks at the Museum of Anthropology, British Columbia. This is just a small part of the Museum’s “sasquatch” collection. I have many photographs and have used them in books.

anthropology. The Museum manager thought it was a great idea and I met with her and another manager to discuss things. I pointed out that the Museum has probably the largest collection of First Nations “sasquatch” art in the world, but absolutely nothing represents the non-Native perspective. The proposal was presented to the Museum board of directors and it was refused. No particular reason was given, but the board said it might consider information provided on DVDs. Obviously the proposal was refused because having the books would imply that the Museum gives the sasquatch credibility as a living being.

The Emergence of “Dahindenism”

Whatever the case, the fact that the research community is mostly dysfunctional does not help matters. The three “camps” I mentioned have divided up again and again so that there are so many different sasquatch or bigfoot groups (we can’t call them all organizations) I have lost count. In some ways, we have drifted into “Dahindenism,” which is the mind-set: “if anyone is going to resolve the sasquatch issue, it’s going to be me.”

The Primary Objective

From the very moment John Green clicked away on his typewriter back in 1957, his objective was to get high-level scientific involvement and hopefully resolve the sasquatch issue. He actually came very close, but ironically the Patterson/Gimlin film scuttled the ship. The evidence up to that point (1967) had convinced the British Columbia provincial government to proceed with an investigation. Hoping that the film would add more coal to the fire, Green and the other researchers convinced Patterson to immediately show the film to scientists/professionals at the University of British Columbia. The film was simply screened; it was not studied and the general reaction was negative, so the government scrapped its plans to investigate the sasquatch issue. Had it gone forward, the press would have had a field day claiming the film was a hoax and the government was wasting money on a “wild sasquatch chase.” What little respect the sasquatch phenomenon had up to the film was totally destroyed. Of course, technology in 1967 was nowhere near what it is today, but had one scientist simply looked closely at the film frames as European researchers and scientists did in 1971, he or she would have seen that there was much more to the film than just a little dark something walking along a creek shore. Patterson went on road trips showing the film in theaters, but he was not a scientist, so had little or no credibility in the eyes of scientists. Green and Dahinden also showed the film in the same way, but again scientific credibility was lacking. It is apparent more people and the press cried “hoax” than otherwise, so science adopted a “don't touch” stance regarding the film and the sasquatch phenomenon in general. It needs to be mentioned that the film was not, and still is not available for use without payment, so this added to the reluctance to study it. As I have mentioned, the film was not meticulously analyzed until 1998, but with 31 years of, “It's a hoax folks,” even this highly professional work was not enough to convince science to have another look. I need to mention that John Green refused to participate in this study, but this made little difference. Why did he refuse? His reason had nothing to do with the scientist doing the work; it was because he had an on-going 40-year feud with Peter Byrne, who organized

Is 60 years of independent research not long enough?

the study. Although you might say, “how ridiculous,” such feuds are rampant throughout the entire sasquatch/bigfoot researcher arena. Many of us simply don't get along; what more can I say? Nevertheless, don't feel badly because it is exactly the same with scientists, politicians, religious people, and even family members.

I don't think this situation can be resolved because “negativism” has become our mind-set. I believe professional media people propagated this because public response to negativism and criticism is much greater than mundane news; simply say something negative about a claim, a person's credibility or way of life and watch the sparks fly. The biggest sin is saying something about a living person's personal information without checking with him or her to ensure you are correct.

Suffice to say, many of those in the bigfoot/sasquatch field of study followed the lead set by the media—anything goes as long as it creates controversy; publicity is publicity, positive or negative.

I once sat with René Dahinden and listened to him give his opinion of just about everyone he knew. I finally stopped him and said, “Heck René, it seems everyone in the world is crazy except you.”

Nevertheless, there is a point here because we are all a little inclined to think that way.

The Big “Rift”

The biggest rift as to sasquatch beings is whether they are human primates or non-human primates. This has caused considerable division and dissention. It's really a ridiculous argument because we won't know the answer until a type-specimen is obtained (one way or another) and examined. Using random hair, blood or tissue DNA is questionable unless it can be proven beyond a doubt that the sample came from a sasquatch; although “unrecognized primate” would definitely infer something. I have seen such stated in books, but obviously it never went anywhere.

The Crossroad

I think that after 60 years we have reached a crossroad: No. 1) Keep trying to attract people to the sasquatch issue, or No. 2) Take the issue to the people.

We have really not gotten anywhere with No. 1 for the reasons I have stated. Perhaps had we been better organized and “spoke with one voice” things would have been different, but it’s too late now; we are far too segmented. This is not to say that some organizations are not well-established and don’t do some great work. Nevertheless, to make any inroads with the scientific community, they will have to be based with a university, such as the RHI.

Naturally, if an individual anywhere in North America obtained indisputable physical evidence of sasquatch existence, there is no question that he or she would get immediate scientific attention. In other words, we “luck out.” This is fine, but how long do you want to wait? Is 60 years of independent research not long enough? If it is long enough, then what we need to do is get a major scientific institution involved and hopefully expedite things somewhat. We do this by convincing the institution that we have significant evidence, give it everything we have and hopefully it will say, “Yes, you’ve got a point.”

In my opinion, the next step would be to get that institution (hopefully the Smithsonian) to ask all museums in North America to have a good look and see if they have anything in their basements that just might be sasquatch related—specifically bones. There are records of strange bones being sent to museums and some researchers (including me) believe that such could have been stored away as “unidentified bones.” Only about 10% of what museums have is ever put on display. The rest is simply put in storage, and from what I have seen in one instance, records are “lacking.” We are looking at up to about 200 years of accumulation. The bone fossils of a rare dinosaur species were recently discovered in a Toronto, Canada museum and save for a brief recorded reference, the museum was unaware of the stored fossils. Many boxes/crates housed the dinosaur fossils. A few sasquatch bones would just be in a small box off in a corner. Beyond that (bones found or not) commence field research and become the central clearing house for all research.

Unfortunately, we are nowhere near getting this process started by doing what we have done so far, so we have to consider a new strategy. I am sure you have heard the expression, “A picture is worth a thousand words.” Well, a museum exhibit is worth a thousand pictures, and this brings us to the second alternative (No. 2); take the issue to the people—a museum exhibit does just that.

I estimate that about 70,000 people attended the six public museum exhibits I have curated so far. All (except Vancouver, BC) were in small cities/towns in the West.



Photos of the Yakima Valley Museum, Washington State, Sasquatch Exhibit, 2014.

Although I can't claim any known scientific inroads, the fact remains that many people viewed actual artifacts. This is far different from websites and television documentaries, although such have a far greater audience. It is different because one does not easily forget a physical experience. The world of reality is much more impressive than that of virtual reality. Also, keep in mind that in a virtual world, one can create almost anything. This is not to say that actual artifacts cannot be created, or derived from a fabricated source, but this process is far more involved and complex than simply fiddling around in Photoshop.

I don't know how many academics or professionals in the world of science (actual or students) went to my exhibits, but most certainly some did. Nevertheless, I believe herein lies the key to getting the scientific attention we need.

The images seen on the previous page are from the Yakima Valley Museum, Washington State. There was much more to the exhibit. However, what is shown gives one some insights as to what professional museum people (museologists) can do. Museology is a "science" unto itself.

Science is all about doing things properly, and although I am sure there are a million disagreements with that statement, the fact remains that if one wishes to attract a scientific institution then he or she must use a science to communicate the message.

Although I have a decent collection, there are artifacts I know of in the possession of researchers and others that would be best served in my exhibit. Also, I am sure there are many other artifacts that I don't know about. If you are one of the people who has such artifacts, then please consider loaning them for my next exhibit. Keep in mind that I do not charge public museums for hosting the exhibit. If they wish to charge admission, all of the money goes to the museum for the "public good."

What Has Been Accomplished

In the course of the last 24 years, during which I have been involved in sasquatch research, numerous researchers have come and gone, many forever. Serious research spans about 60 years as I have stated, so you just need to do a little arithmetic to see what has happened, and is happening, to people who were adults in the 1950s and 1960s. The late John Green, Grover Krantz, and René Dahinden had an astounding passion for the subject. Both

Green and Krantz, and to a lesser extent Dahinden, tried very hard to move the sasquatch from the realm of myth and hoax to the world of reality. Our current main scientist, Dr. Jeff Meldrum, is also doing all he can to achieve the same goal. From a purely scientific standpoint, he has accomplished the most. In Russia, Dmitri Bayanov has greatly expanded our knowledge of hominology in general through his writings. Dmitri is by far the biggest proponent of "let's do something" to move things along.

There is no doubt that we have "moved the bar," but amid the overwhelming proliferation of "bigfoot" nonsense, few accomplishments are getting the right attention. Knocking on the doors of "the great halls of knowledge," or appealing to politicians is hopeless; neither wants to be tainted with the "bigfoot curse." Can you imagine what would appear on CNN if somebody in "officialdom" took the issue seriously? You might recall Mitt Romney, when running for US President, saying that something was "a bigger hoax than bigfoot." Statements like that from high profile people remain in the public conscience.

The only aspect that cannot be denied is that sasquatch/bigfoot have been a part of North American culture for perhaps thousands of years. Up to about the early 1700s it was purely Native culture; then it slowly moved into non-Native culture as more people came to the New World. It is now deeply entrenched in our overall culture. I use that stance to justify museum exhibits. Whether the sasquatch actually exists to validate its cultural aspects is beside the point. All museums are comfortable with cultural phenomena; such is a part of their mandate.

Photographic Evidence

If you are among those who believe that good photographic evidence will move things forward, it could, but certainly won't with our current situation. One can't normally get close enough to a sasquatch with a standard camera or video camera. One could with a "surprise" encounter, but having a camera ready and being able to get a photograph is at lottery odds. Just about everybody now has an inexpensive (under \$200) point-and-shoot digital camera or cell phone camera, but not one convincing photograph (to my knowledge) has emerged despite many "close encounters." Often, sightings of more than 10 seconds have occurred when the subject is at a distance.



This is enough time to react, but anything more than 25 feet away will not provide much detail with a standard digital/video camera; it might with a “zoom” and on a tripod (too much to ask). I believe a regular 35mm film camera would produce a better image, but few people carry those cameras anymore. Of course, a high-end digital/video camera would get much better results, but again few people carry them—they are too large and/or too expensive. Our files are full of “blobsquatch” images, and this is not going to change any time in the near future. I would think that some images were “zoomed” but evidently the subject was too far away.

I once sat with John Green having lunch. He looked at my brand new SLR camera and said, “What are you doing carrying that antique when you can get one of these?” He then showed me his brand new little point-and-shoot camera. I tried to explain things, but it was too late.

The adjacent image (left, top) shows a telephone pole at 102 feet with a large picture mounted, taken with a 35mm film camera. The second image (below) shows how I was able to enhance the image of the pole to reveal some detail. The bright white spot at the top is a Canadian \$2 coin. This image would just (and only just) provide some meaningful detail. I don’t think a point-and-shoot camera even with a zoom feature or cell phone camera would come close, but a very high-end digital camera would (big dollars and a big camera). Whatever the case, it appears the best we are going to get is cell phone camera images unless we “get lucky.”



I believe the detail I was able to get with the telephone pole 35mm film image at 102 feet is close to that obtained with the clearest images in the Patterson/Gimlin film (images on the right). Nevertheless, it should be better. Obviously movie film (especially that used by Patterson) somehow compensates for this. Of course, if Patterson was closer than 102 feet, that would



provide the answer; however, the mathematics indicates that it was even farther away, unless there is something we don’t know.

Although we can debate photography and perhaps modify/adjust or correct some of the things I have stated, we have to come to grips with the fact that the 50-year-old Patterson/Gimlin film still provides the best images ever obtained of a sasquatch. Many of us who were around in the 1950s had cameras. There were numerous sightings in that decade, and thousands since, so I am not overly optimistic that we will be able to get and use photographs (or videos) to meet our objective. Incidentally, you would be much better off with a 16mm wind-up movie camera than a standard video camera if you happen to spot a sasquatch.

The Main People Needed to Work Toward Sasquatch Recognition

Because the sasquatch is thought to be a living biological species, then study of them is a science. This means that scientists must be the ones to call for research. There are all sorts of scientists in the field of anthropology and zoology (wildlife biology), but the only ones with the “authority,” as it were, to get something done are those with a doctorate (PhD).

There are currently a maximum of 20,326 PhD anthropologists in the United States. I can't find the number for PhD zoologists, but from what I can gather there are about 3,360 out of the 20,000 people employed in this field. It is reasonable to say that in total there are about 23,700 PhD scientists who might help to "get something done" if they knew all the facts and information we have.

It would be highly beneficial to get all their names and addresses and send them Dr. Meldrum's book, *Sasquatch: Legend Meets Science*, along with all the professional papers and so forth we have on the subject. Of course, this is a pipe-dream, because of the cost involved. The only other way to communicate with them is through scientific publications (scientific magazines). This was attempted with the NASI report (*Toward a Resolution of the Bigfoot Phenomenon*), but it was refused. It appears obvious that bigfoots' questionable reputation was involved. Notwithstanding that, science has invariably gone on record stating that bigfoot is a hoax. This was recently made more "official" by publication of the book *Abominable Science* by a major US university press. Keep in mind that scientists likely favor non-fiction books published by a university press. It needs to be mentioned that one book on sasquatch that considered its reality was published by a university in 1977 (*The Scientist Looks at the Sasquatch—Anthropological monographs of the University of Idaho* edited by Dr. Roderick Sprague and Dr. Grover Krantz. The book did not make any significant inroads to my knowledge and is now greatly outdated. All other university press books about the sasquatch state or imply that the being is a myth, figment of the imagination or a legend. Of course, as long as one supports the general scientific opinion, universities don't have a problem.

The important aspect of what I am saying here is that if we want "science" to take on the sasquatch issue, then we have to appeal to scientists. There is absolutely no alternative. Being highly critical and citing scientific mistakes and oversights for the past 150 years is fruitless.

How Important is Sasquatch Recognition?

Many people (including my editor) will disagree with some of what I am going to say here. Seriously, with all the issues and problems in the world, I would rate sasquatch recognition as very low in a list of priorities. I can't see any great non-scientific benefit other than "science" was wrong and we do have an unrecognized primate in North America or an unknown human species (take your pick). Whatever the case, this would result in a one-day headline

on CNN, and a day of consolation for the people who have seen a sasquatch. Beyond that, most people would hardly take any notice.

Yes, we would proceed to examine what we have found and there would be lots of great information in *National Geographic* and scientific journals. Information on human evolution, if applicable, would need to be revised, although it has been essentially proven that human evolution fact. The biggest reaction would be, "Now that you have found it, leave it alone," and laws would be enacted to protect it.

In contrast, discovery of intelligent extraterrestrial life would be astounding; especially scientific confirmation that UFOs are real. The biggest question here would be, are the extraterrestrials friendly? People would be concerned about their welfare. Sasquatch don't really do much. They are certainly interesting, and we can learn much from them, but not much that will highly interest the average person.

Moving Forward

As the old saying goes, "There is no use crying over spilt milk." However, in our case there is no way we can mop up the mess and we simply have to live with the consequences. Dr. Krantz once lamented that had the sasquatch been some kind of unclassified coyote, there would have been numerous resources made available to find and classify it. The sasquatch appears to be a primate of some sort and science says there are no non-human primates in Canada or the United States, so case closed. There is a little irony here because it has not been proven that the sasquatch is non-human—we may indeed be looking for a human of some sort.

There is no harm in carrying on with respectable websites, publishing books and papers on the subject and producing television documentaries; these do keep the "converted" happy and bring in new people—hopefully some scientists.

In my opinion, a traveling museum exhibit will do the most to attract scientists, and that is where I think we should concentrate our efforts. Certainly much of what I have in my exhibit is more "culture" than "science," even to the point of entertainment for children. Here you must keep in mind that scientists are people too who have children and are looking for something to do on a Saturday afternoon. On the other side of the fence, sasquatch must also have children.

