

Cover-up Considerations

The very thought that there could be a “government cover-up” relative to sasquatch or bigfoot does not really make much sense. I can understand such in relation to UFOs, but unless one ties the two together (a real stretch) there is not much logic here.

I do, of course, understand completely why forest service people are told to keep sightings or footprint findings confidential. All sorts of crazies do crazy things when such news leaks out.

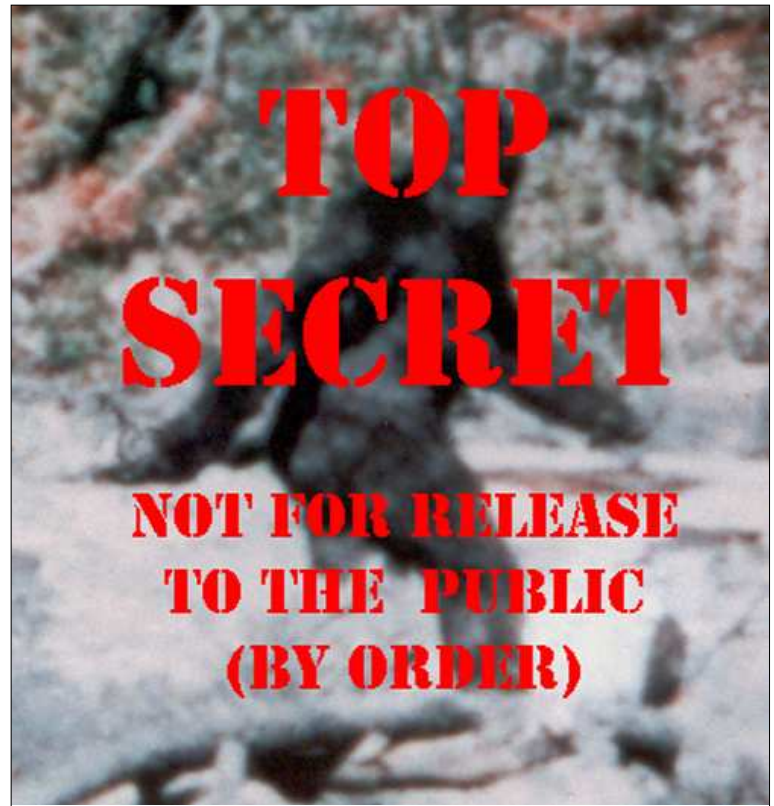
Moreover, I have heard stories of burnt sasquatch bodies being found after forest fires, and such simply wrapped in plastic and shipped off, never to be heard of again.

Remarkably, “cover-ups” are also thought to be the case in Russia with the almasty or Russian snowman. Military people are said to have shot the creatures, which have wandered into certain restricted areas, and then they simply “got rid” of the bodies. Dmitri Bayanov is definitely of the opinion that his government knows a lot more than it shares on the creatures.

Doug Tarrant brought a few other things to my attention with regard to the Smithsonian Institution. He knew a big game hunter by the name of Fred Bear who supplied the Smithsonian with animals, and actually worked at the institution in the 1920s. In 1978, Bear told him that an exhibit on Peking man was cancelled because of possible connections with the yeti and other homins.

This, of course, was more of a concern than a cover up. Nevertheless, it does indicate that this major organization for the “diffusion of knowledge” does not appear to want to get involved with homins. Indeed, Bear also stated that the Smithsonian knew what the homins were in some countries and kept the information confidential. He further found out that professionals there had determined there were about “six cousins” involved, ranging from an early primate of some sort to an “erectus” status.

Bear went on to state that in 1925 the Clyde Beatty Circus people had actually obtained a yeti but were blocked by the Smithsonian from bringing the creature into the US. As it happened, Smithsonian professionals were required to check “animal imports” for disease and keep appropriate records. We are told they directed Beatty to release the creature. Keep in mind that in 1925 (July 10) the Scopes “Monkey Trial” commenced (John T. Scopes was taken to court for teaching evolution in a school).



Evolution was a highly debated issue at that time, and it still is now in some circles; science has essentially established evolution as a fact with non-human species, and the evidence for humans is highly “convincing.” Even the Roman Catholic Church says “your call.”

The Smithsonian’s reaction to the Patterson/Gimlin film (1967) is also a bit of a wonder. Dr. John Napier was reasonably impressed with the film, so one would have thought the institution would have at least gone to the next step and asked to properly analyze the footage. Is it conceivable Smithsonian officials purposely overlooked the possibility that the film was authentic?

The Smithsonian’s involvement in the Minnesota Ice Man issue (1968) was certainly a muddled-up affair. We don’t really know the full story here, but I will guess that immediately Sanderson and Heuvelmans left Hansen’s placed, they would have telephoned Dr. John Napier at the Smithsonian; and I think the Smithsonian could have “pulled rank” here. If they had the power to deny Beatty to bring a yeti into the US they could certainly have confiscated the Iceman. One can even muse that they did, in fact, do this. Keep in mind that Heuvelmans observed that the creature appeared to have been shot, so Hansen

was not in a position to make a fuss over his rights.

Even Tarrant himself says he had a little brush with the law when hunting the Arkansas “Fouke Monster,” (1971). He went gunning for the creature and was confronted by two government officials at his door with a “cease and desist” order. He was told, “It’s been the state’s pet for over 68 years, and has harmed no one, and it’s going to stay a myth.

To add a little more coal to the fire, we have my pet peeve—that of artifacts sent to museums that mysteriously get lost. I can’t name the Smithsonian on an incident, but it is certainly the first place people think of when they find something unusual, and that is where whatever it is gets sent.

Given there is truth in all of this, for what possible reason would science “cover-up” science? We know that various types of man-like creatures did exist. What we don’t know is whether or not they were definitely modern human predecessors. One of the main things the evolutionists have got going for them is that all of these beings, and present apes/monkeys, do resemble humans. In other words, the blueprint is similar. The Islamic answer here is interesting. They say that if the creator decided to make creatures of the animal kingdom similar to humans, well, that was his call. I would imagine this same logic applies to all proponents of creationism.

Whatever the case, the first and most plausible (albeit marginal) reason for any cover-up regarding homins is the religious implication. If one of these beings were caught and found to be a definite link between humans and the animal kingdom, then the theory of human evolution becomes a fact. In this case there has to be a few re-writes, with the Bible high on the list.

But to think that die-hard scientists would really care about religious implications is not reasonable. Nevertheless, the thought has occurred to me that the reason the Smithsonian remains at an arm’s length on this issue is because it already has all of the answers as Bear tells us. Why spend a pile of money proving something that is already proven?

Certainly, with any major issue that presents a pile of unanswered questions, there is always a tendency to think that there is a cover-up of some sort. We have the UFO issue, the Kennedy assassination, and even the bloodline of Jesus Christ, to name a few. The generally accepted reason for all such assumed “cover-ups” is that it would not be to the best interest of the people (whoever they may

be) to know the truth—turmoil of some sort would result, so it’s better to be safe than sorry.

There might be some marginal justification here with regard to UFOs. From what I have learned, not even the U.S. president can get straight answers on this issue; it appears to have high military significance. As for Kennedy, where there are politics and powerful people involved, the likelihood of some irregularities is high; and there are certainly some people you just don’t mess with. Where Jesus is concerned, the finding of any sort of hard evidence at this late date is so remote as to be deemed impossible. Old scrolls don’t really prove anything and Church officials know this, so they simply object to any speculation and forget about it. If they were hiding anything, such would just be documents of some sort, which may or may not be correct. Why would writers back then be any more correct in what they say than writers of today? If anything, they would have been far LESS accurate. For sasquatch/bigfoot, I come up with a big zero, unless as I stated at the outset, there is a definite connection with UFOs and thereby some military significance.

I will state, however, that from my experience when something does not make sense, there is definitely a missing component. It does not make sense to me that “science” has not paid significant attention to this sasquatch/bigfoot issue. I say this despite all of the negatives involved in the issue that science shies away from (paranormal aspects, sensationalism, theatrics, fear of ridicule, and so forth).

One must consider the record here. Individual scientists such as Dr. Grover Krantz, Dr. John Bindernagel, and Dr. Jeff Meldrum have thoroughly documented the issue from a scientific standpoint. Competent writers such as John Green, Dmitri Bayanov, Loren Coleman, Rob Alley, and Tom Steenburg (among many) have thoroughly documented the issue from a journalistic standpoint. Doug Hajicek (WhiteWolf Entertainment) has assembled the entire issue and presented it professionally in video productions. I have published every main photograph I could lay my hands on, and put every artifact I could obtain in public museum exhibits. There’s something wrong folks, definitely something wrong...

Nevertheless, after 23 years researching the sasquatch/bigfoot issue, I do think we should have more/better tangible evidence than what we have, despite the justification for not being able to obtain it.