



# Bits & Pieces – Issue No. 120

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Portrait of Chief Khahtsahlano (Commonly, Kitsilano) with the Chief and his wife.

This portrait of Chief Kitsilano hangs in the lobby of Kitsilano High School, Vancouver, BC, which I attended in the late 1950s. The painting is by Charles H. Scott and is dated 1941. The portrait was donated to the school in 1943. The photograph was likely for the dedication, so would have been taken in that year. A summarized biography for the Chief is as follows:

Squamish chief August Jack Khahtsahlano was born near the site of Burrard Bridge in Vancouver at the village of Snauq (now Kitsilano) on July 16, 1867 and baptized in 1879. He distributed 100 blankets at a memorable potlatch in 1900 after inheriting his name from his grandfather Chief Khahtsalanough of Sun'ahk. A former sawmill worker, he formally became August Jack Khahtsahlano in 1938. Other spellings of his hereditary name include Kates-ee-lan-ogh and 'Haatsalano. The suffix "lan-ogh" means "man." From 1932 onwards, archivist Major J.S. Matthews recorded August Jack Khahtsahlano's stories and personal history for *Conversations with Khatsalano* 1932-1954 (1969), a follow-up to *Squamish Legends* with Oliver Wells. The chief had collaborated with Oliver Wells and Domanic Charlie for Khahtsahlano's first book *Squamish Legends: The First People* (1966). The publisher was Charles Chamberlain, proprietor of the Tomahawk Cafe in North



Vancouver where Khahtsahlano's carvings were on display and offered for sale. Oliver Wells' first ethnographic excursion beyond Chilliwack occurred on July 9, 1965 when he traveled to the Yekwaupsum Indian Reserve (No. 18) north of Squamish, to the ancestral home of August Jack Khahtsahlano's mother. Chief August Jack Khahtsahlano died in Vancouver on June 14, 1967.

In 1884, the Chief was 17 years old. When John Green was doing his sasquatch research, he was informed that the future Chief Kitsilano said he saw a strange creature on display in Vancouver during that year (1884). I believe Green got the information from a Native lady who did some carvings for the Harrison Hotel. Apparently, she knew the Chief quite well, and I have to assume he had now died; otherwise I think Green would have tried to contact him.

It has been offered that the creature displayed in Vancouver was Jacko, the ape-boy. This is just food for thought. I just happened to see the painting dedication photo and one thing led to the other.



This color photo of Ape Canyon adds a little intrigue to the claims by Fred Beck and his four prospector partners of being attacked by sasquatch. The group said it was attacked in their cabin near here by a number of sasquatch in 1924. Their story has been presented in likely every book written on the sasquatch. Beck said that he shot one of the hominoids and it fell into Ape Canyon and its body could not be recovered.

The mountain seen in the background is Mount Rainier. Ape Canyon is right on the fringes of Mount Saint Helens, as seen here after the eruption in 1980.



Fred Beck's son, Ronald, wrote the full story of the encounter under his father's direction in a booklet entitled, *I Fought the Apemen of Mt. St. Helens*. The booklet was published in 1967. I republished it in 1996.



After some 89 years, a group of researchers looked for the remains of the cabin and believe they have found exactly where it was located. Here is a 2013 Internet report seen on *Week in Weird*:

While the story has remained an important piece of cryptozoological lore for almost a century, the evidence has not endured the same fate, with the site and its cabin presumably destroyed when Mt. St. Helens erupted in 1980. For years researchers have hunted the remains of the cabin but with little success ... until now.

For the last five years, Marc Myrsell and his Washington-based Dark Waters Paranormal (DWP) Investigation team have spent their warm months hunting down evidence of the Ape Canyon cabin, and after a series of fortuitous clues, believe they've finally discovered its location. But don't go asking for directions, because DWP ain't giving them out, at least not yet.

"Due to the sensitive nature of this historic site, I'm really, really, really sorry, but WE CAN'T GO INTO SPECIFIC DETAILS ABOUT THE SITE'S LOCATION," Myrsell exclaimed on Facebook. "PLEASE DON'T ASK."

All surface evidence of the cabin is gone. A 1936 trail map told us that one could see the cabin from the trail. But that was only 12 years after the incident. In 1968, Fred Beck had heard that the cabin had burnt to the ground. In 1972, hikers told Peter Byrne that they had visited the cabin. Today, it's rock, steep slope and trees.

The nature of the site carries a high probability of very little human impact. The area has never been commercially logged as there are so few trees and these are very difficult to get out. The danger of traversing the area makes a high rate of human camp sites unlikely ...

... the excitement began with the discovery of a wire, about 16 inches long, with a coiled loop at one end, like for a bailing or a handle, sticking vertically in the ground. The excitement grew with a nail—a shank nail about 4 inches long ... jumping up and down and yelling and vigorous hand shaking ensued with the spoon. A single spoon. Just an old spoon. About 6 inches underground ...

"But this was the clincher. We started finding more and more nails and finally got to a rotten horizontal log, again about 6 inches underground WITH THE NAILS DRIVEN INTO IT. As best we can tell, we probably found the long, 20 foot side of the cabin—guessing the uphill side."



Nails found separately and extracted from the horizontal log

Myrsell goes on to say that there is plenty of work to be done yet, with more expeditions planned to continue excavating the area for better evidence, and even an Xray Dispersion Analysis to help date the spoon. These guys may very well have uncovered some real Bigfoot history.

Now, if they could only find the body of the creature Fred Beck claims to have shot in 1924, people other than monster nerds like you and I might have even more reason to get excited.

For more on the frightful Ape Canyon attacks, you can read the entirety of Fred Beck's 1967 book *I Fought the Apemen of Mount St. Helens, WA*, over at Bigfoot Encounters. More on Marc Myrsell and the Dark Waters Paranormal expedition, by checking out their Facebook page.

It is speculated that the cabin appeared as shown in the following image. It was close to a mountain side, which facilitated the sasquatch attack, whereby they rained down rocks on the little cabin.



After the men quickly retreated to the town of Kelso and told their story to forestry officials and a newsperson, at least two of them (Fred Beck and Roy Smith) went back to the cabin with four men as shown in the following image.



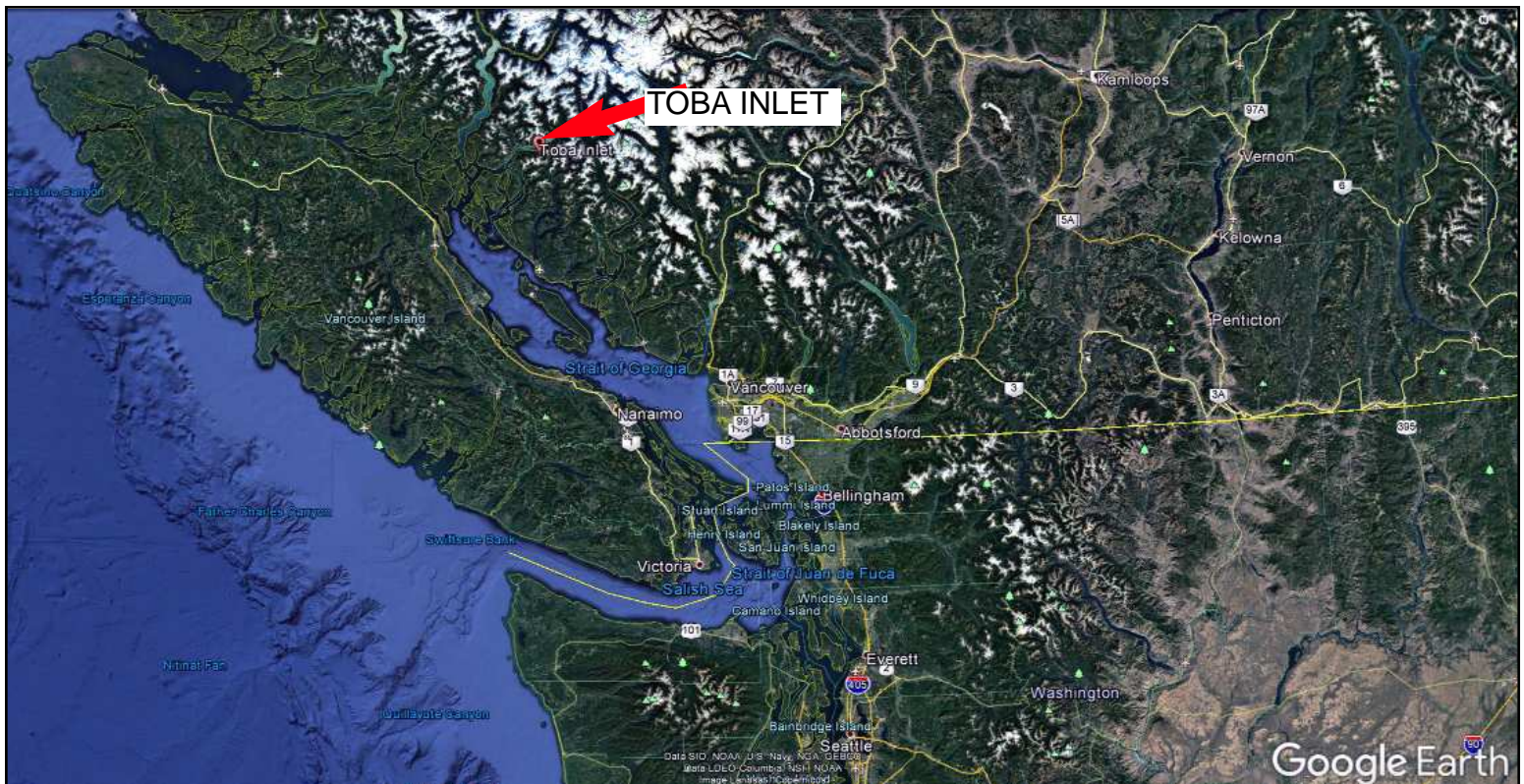
From left to right: Burt Hammerstrom, free-lance writer; Bill Welch; forest guard at the Spirit Lake Ranger Station; Frank (Slim) Lynch, Seattle newsmen; and Jim Huffman, forest ranger for the Spirit Lake district (part of the cabin is seen on the left).

At this point, things might get a little tacky because it appears the newsmen asked Beck and Smith to re-enact what happened in the cabin when the sasquatch attacked. The following photograph was taken, Beck is on the left.



When I was preparing my book, *Know the Sasquatch: Sequel and Update to Meet the Sasquatch*, published in 2010, everything was reviewed and this story got a red flag. Fred Beck had revealed in his book that he was an ardent paranormalist. All we have is his word; we don't even have the names of the other two prospectors. Anyway, your call.





As soon as I say the words “Toba Inlet,” I am sure Albert Ostman comes to mind with his highly unusual and hard-to-believe story of being captured by a sasquatch in 1924, and held captive for 6 days. This story also has a red flag. Over time, little things popped out here and there that did not add-up, so many researchers consider the story a fabrication, despite sworn testimony (old people sometimes have a problem with their own fabrications and reality).

We can see that Toba Inlet is very isolated and although just 100 miles or so from Vancouver, is only accessible by boat. You can certainly fly over it, as did Russ Kinnee, who provided the great top photo on right.

Aside from Ostman’s experience, the Inlet has a separate “claim to fame.” The following is from Wikipedia:

The first non-indigenous exploration of Toba Inlet occurred in 1792 when British and Spanish expeditions arrived in the area simultaneously. There was cooperation between the British under George Vancouver and the Spanish under Dionisio Alcalá Galiano. From a base of operation in Desolation Sound boats were sent out to explore the region. On June 25, 1792, Vancouver proposed sending out three parties in boats. The Spanish offered to take on one of the three, this being the inves-

tigation of Toba Inlet. Caytetano Valdés left with a boat party early on June 25, and returned on June 27, having determined that the inlet was closed. He described it as being of great depth, with steep shores and high peaks around. On its east shore Valdés found a plank (“tabla” in Spanish) covered with paintings, which he described as “hieroglyphics of the natives” [shown on the right]. There were several empty villages. The Spanish encountered no inhabitants. Valdés named the inlet after the plank he found, Canal de la Tabla. The British examined the inlet just after Valdés, confirming for themselves the Spanish report. Vancouver kept the Spanish name, which a Spanish map engraver’s mistake had changed to its present form of Toba Inlet.

Furthermore, we learn:

Although Galiano reported that Valdés made the drawing of the tabla, this version was without doubt drawn by José Cardero. Possibly it was based on a rough sketch by Valdés, but far more likely, I think, is that Cardero drew it first hand. Certainly the handwriting of the title (not shown) is his, and the careful attention to detail is one of Cardero’s hallmarks.

All of this is according to the remarkable research of Nick Doe. The “hieroglyphics” appear to indicate to me



Toba Inlet, photo by Russ Kinnee,



Hieroglyphics or pictograph found at Toba Inlet; about 4 feet by 7.5 feet.

something more akin to the Mayan people rather than Coastal Native people. Nick Doe has published a remarkable definition of the image (or images), He states it is a type of calendar, which seems to be very appropriate.

Although none of this is sasquatch-related or directly applicable to Albert Ostman, it is amusing. There are about 53 large inlets in BC, Toba seems to be very unique. One would think more research would have been done by anthropologists on Native people in this area. —00—



Last year (2019) Australia issued a “yowie” coin, as seen on the right. Coins were issued with a particular Australian subject for each letter of the alphabet. The letter “Y” resulted in the yowie being selected. The coins are more for collectors, but are legal tender.

I suppose we should be thankful for small blessings, but the coin designers could have been a little kinder in the depiction of this hominoid. From all my research, it is not a little troll as we see on the coin. Indeed, the yowie is usually described as a hairy, bipedal, ape-like creature standing upright at between 2.1 meters (6 feet, 11 inches) and 3.6 meters (12 feet) tall. The similarity with the sasquatch or bigfoot is so close they could be the same hominoid.



The two researchers in Australia with whom I have worked for many years are Paul Cropper and Tony Healy. Both have written books together, and visited me in British Columbia. They have provided a

lot of significant information, on the yowie including images. Certainly the coin designer(s) were totally uninformed—just like scientists.

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This artwork of a yowie by Bill Rasmussen is very good. It is dated 1999, but it did not surface on the Internet until 2015 as far as I know. We can see that the hominoid has a large head, situated very low, which would likely result in the 6:1 ratio of head to body height determined for sasquatch.

Rasmussen has depicted the hominoid tearing bark from a tree and eating the cambium. This food source has been utilized by aboriginal people, sasquatch (likely), and animals since time immemorial. It is readily available, and reasonably easy to obtain.

My only question on the artwork is the inclusion of fangs. If they are present, they would be very small (hardly noticeable). —00—



Identified on this map in a red circle is the Ruby Creek area, British Columbia. There is a creek on the north side of the Fraser River that runs south into that river. It is called Ruby Creek, resulting in the name for the region. The yellow arrow identifies the Skawahlook First Nation office. The whole area is First Nations land. Debra Schneider, who is a relative of the Chapmans (re the sasquatch encounter in 1941), is a councilor for the First Nations assembly. Debra and her husband live (or lived) on the property where the famous encounter took place. They built a new house by the Fraser River in the area below the yellow arrow. Debra is shown on my Ruby Creek poster featured on the Sasquatch Canada website (Note: I have not confirmed that the Schneiders still live in the house).



Images of Ruby Creek signage and the creek itself provided by Gene Baade.

Another notable sasquatch-related incident occurred in the Ruby Creek region in 2008. A man hunting in the northern part of the red circle, had a large rock thrown at him, which landed in a nearby water-filled ditch. He glimpsed what we believe was a sasquatch running away through the trees.

Harrison Hot Springs is on the left. Harrison is a major sasquatch sighting area. Although we assign location names to sighting reports for convenience, there are no physical borders—what we have here is one large wilderness region.

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