



In 2010 Barry Blount and I thoroughly explored the story of the “strange creature” captured above Yale, BC (1884). Our booklet, *Yale & the Strange Story of Jacko the Ape-Boy* was published in 2011.

This episode in current sasquatch lore came to light in about 1957 when René Dahinden researched an old article in the *Daily Colonist*, Victoria, BC, dated July 4, 1884. He obtained an actual copy of the article (whole newspaper page). Shown here is just the article with the newspaper header inserted at the top.

I don’t know if René noticed, but the date (year 1984) of the paper does not match the date of the article; it shows 1882. This should have been a “red flag.” If it was a simple error, and the article date should have shown 1884, then we have the problem of the article being written between June 30 and July 3 and published the next day; a tough call in the late 1800s, but possible as there were telephone and telegraph facilities in New Westminster, about 100 miles away (a day trip by boat).

Nevertheless, given publication was possible, rather than simply writing the incident off as a hoax, I decided to explore the story and asked Barry Blount to assist me.

Now, I need to mention that I had been to the little museum in Yale several times in the past and did a quick look through what documentation on the town was available. One thing that intrigued me was a narrow staircase up to the attic with a chain saying “No Entry.” I told the lady in charge of my interest in sasquatch

Daily Colonist.
FRIDAY MORNING, JULY 4th, 1884.

WHAT IS IT?

A STRANGE CREATURE CAPTURED ABOVE YALE.

A British Columbia Gorilla.

(Correspondence of The Colonist.)
YALE, B. C., July 3rd, 1882.

In the immediate vicinity of No. 4 tunnel, situated some twenty miles above this village, are bluffs of rock which have hitherto been unsurmountable, but on Monday morning last were successfully scaled by Mr. Onderdonk's employes on the regular train from Lytton. Assisted by Mr. Costerton, the British Columbia Express Company's messenger, and a number of gentlemen from Lytton and points east of that place who, after considerable trouble and perilous climbing, succeeded in capturing a creature which may truly be called half man and half beast. “Jacko,” as the creature has been called by his capturers, is something of the gorilla type standing about four feet seven inches in height and weighing 127 pounds. He has long, black, strong hair and resembles a human being with one exception, his entire body, excepting his hands, (or paws) and feet are covered with glossy hair about one inch long. His fore arm is much longer than a man's fore arm, and he possesses extraordinary strength, as he will take hold of a stick and break it by wrenching or twisting it, which no man living could break in the same way. Since his capture he is very reticent, only occasionally uttering a noise which is half bark and half growl. He is, however, becoming daily more attached to his keeper, Mr. George Tilbury, of this place, who proposes shortly starting for London, England, to exhibit him. His favorite food so far is berries, and he drinks fresh milk with evident relish. By advice of Dr. Hannington raw meats have been withheld from Jacko, as the doctor thinks it would have a tendency to make him savage. The mode of capture was as follows: Ned Austin, the

and asked if I could have a look in the attic. She was extremely curt and said absolutely not. I would have to get permission from the Yale Historical Society. Some time later after our booklet was in print I again went to the museum and there was another lady, Deb Zervini,

engineer, on coming in sight of the bluff at the eastern end of the No. 4 tunnel saw what he supposed to be a man lying asleep in close proximity to the track, and as quick as thought blew the signal to apply the brakes. The brakes were instantly applied, and in a few seconds the train was brought to a standstill. At this moment the supposed man sprang up, and uttering a sharp quick bark began to climb the steep bluff. Conductor R. J. Craig and Express Messenger Costerton, followed by the baggageman and brakemen, jumped from the train and knowing they were some twenty minutes ahead of time immediately gave chase. After five minutes of perilous climbing the then supposed demented Indian was corralled on a projecting shelf of rock where he could neither ascend nor descend. The query now was how to capture him alive, which was quickly decided by Mr. Craig, who crawled on his hands and knees until he was about forty feet above the creature. Taking a small piece of loose rock he let it fall and it had the desired effect of rendering poor Jacko incapable of resistance for a time at least. The bell rope was then brought up and Jacko was now lowered to terra firma. After firmly binding him and placing him in the baggage car “off brakes” was sounded and the train started for Yale. At the station a large crowd who had heard of the capture by telephone from Spuzzum Flat were assembled, each one anxious to have the first look at the monstrosity, but they were disappointed, as Jacko had been taken off at the machine shops and placed in charge of his present keeper.

The question naturally arises, how came the creature where it was first seen by Mr. Austin? From bruises about its head and body, and apparent soreness since its capture, it is supposed that Jacko ventured too near the edge of the bluff, slipped, fell and lay where found until the sound of the rushing train aroused him. Mr. Thos. White and Mr. Gouin, C. E., as well as Mr. Major, who kept a small store about half a mile west of the tunnel during the past two years, have mentioned having seen a curious creature at different points between Camps 13 and 17, but no attention was paid to their remarks as people came to the conclusion that they had either seen a bear or stray Indian dog. Who can unravel the mystery that now surrounds Jacko? Does he belong to a species hitherto unknown in this part of the continent, or is he really what the train men first thought he was, a crazy Indian?

now in charge. I told her of my interests and suggested that the museum should have a sasquatch exhibit, which I could provide. Deb was very enthusiastic with this idea so we started working on it. In this process I asked about having a look in the attic and she said fine. Thomas

Steenburg came with me on this adventure. We first went through all the records available to the public (page by page). We then went up to the attic and searched through piles of boxes, files, and so forth. We also looked through the basement. I had hoped to find at least some mention of Jacko, but such was not the case. Indeed, the museum did not even have the *Daily Colonist* article in their records section; I provided it.

Barry and I commenced our research some months later. All of our findings are in the booklet I mentioned, which I wrote as we moved along. The main discovery was a photo of the railway machine shop, which we were able to determine, was located about three-quarters of a mile from the actual town of Yale. It was at this shop that the alleged sasquatch was unloaded from the train and taken to a private home. Other than railway employees and a doctor, few people had the opportunity to see “Jacko.” Obviously the railway employees went into the town and told others of their experience—either real or as a hoax. I think we can assume the newspaper “correspondent” heard stories and asked questions, thereby getting the names of the railway people and the doctor for his article. I don’t think he perpetrated a hoax. He just did as most journalists (and would-be journalists)—just fly off in all directions without proper analysis.

Remarkably, it does not appear that Jacko was the first boy-sasquatch to be captured in the Yale area. The local First Nations historian Anne York (1904–1991) revealed that her grandfather buried another previous “boy” after it had been lassoed by a trainman and its neck was broken. It is believed Anne knew the location of the burial, but this was not explored while she was alive. The best Barry and I could do was to locate Anne’s old house, now occupied by another person/family.

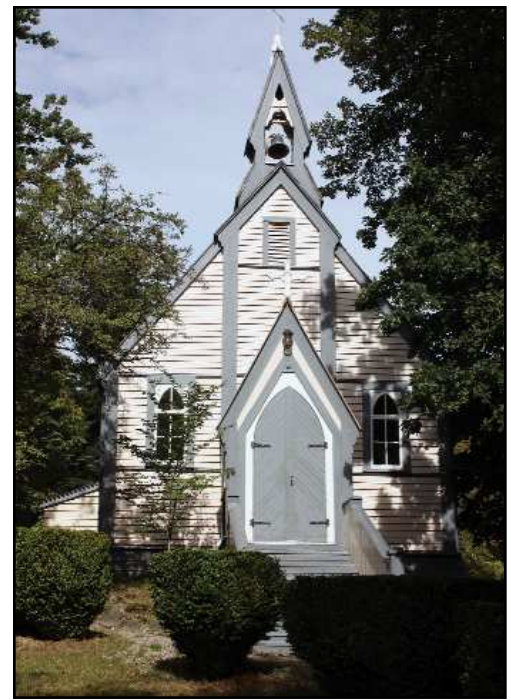
What actually happened to Jacko gets a little confusing. He was either shipped to New York for a circus attraction and died en route; or sent to Vancouver for display; after which he was taken up Burrard Inlet and his hair shaved off to see what he looked like without it. He died shortly after. I suppose this could have been a different “boy” but the time frame (1884) is the same, so I doubt it.

Every effort was made by Dr. Grover Krantz to trace the shipment to New York, but nothing was found other than some testimony that a strange creature arrived in Duluth, Minnesota, in 1884.

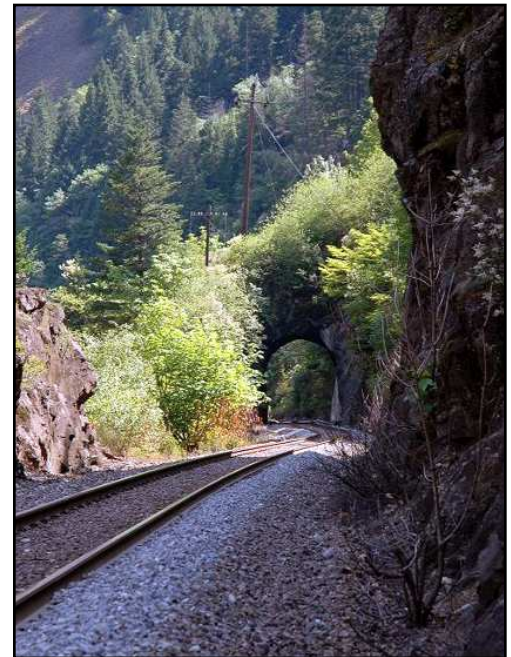
My sasquatch exhibit went forward for two Yale Museum seasons (2012 and 2013). About 7,000 people saw it. One visitor said he was the grandson of resident who lived in Yale in 1884 and recalled him mentioning the Jacko incident; beyond that, absolutely nothing. I had kind of hoped someone in the area might have come forward with some old documents (newspapers, letters, drawings); however, nothing transpired. Yale is now a very small unincorporated town with a population of 186 souls (as of 2006), so chances were slim.

In 1958, the article was a major discovery and both John Green and René Dahinden went to Yale with their wives to look into the incident. From what I recall, newspapers had considerable credibility in those days. If you said you saw something in a newspaper, people would listen. Now it’s akin to saying you saw something on the Internet. I will let you ponder that.

From my own perspective the story is a great part of sasquatch culture. It does not appear the story was true as there is very little to verify that the incident happened. Nevertheless, it’s one of those “your call” situations.



This old church, construction completed in 1863, is no longer used for services and is part of the Yale Historical Society site.



If the Jacko incident is true, then shown here is where it likely happened. The cliffs on the right would be from which Jacko fell to the tracks.



The Yale Historical Site Museum, front and side. Note the window in the attic.

Note: The image showing Jacko in the train baggage car was created by Duncan Hopkins. I sent him the newspaper article and drew the scene as he saw it. It is used on the cover of the booklet mentioned. The special event logo for the Sasquatch Summit at Harrison Hot Springs (2011) was put on the booklet cover for a limited quantity. The booklet was available for museum patrons.

NOT CONVINCED ABOUT SASQUATCH

Hairy 'Thing' Puzzles Experts

Provincial museum experts who looked at a Sasquatch film in Vancouver Thursday remained unconvinced that the legendary hairy giant really exists.

Anthropologist Don Abbott said more evidence will have to be found to authenticate the film shown by Roger Patterson, an amateur photographer from Yakima, Wash.

"Further information is needed before the provincial government will aid in the search for the animals," said Abbott.

The 20-second film, which Patterson says he shot last Friday in California's Humboldt County, shows a large hairy creature with big breasts that walks like a human being.

It was shown twice Thursday night, once to a scientific group



FRANK BEEBE
... "no such thing"

at the University of B.C. and once to reporters in a downtown hotel.

Frank Beebe, a wildlife artist at the provincial museum, said he remains convinced there is no such thing as a Sasquatch — or Bigfoot, as it is known in Northern California.

"The animal's gait was too masculine, so was its build, yet it was purported to be a female," said Beebe.

"Also, it went around obstructions and not over them. Animals in the woods usually go over things, not around them."

UBC zoology professor Dr. Ian McTaggart Cowan and other UBC scientists would not comment on what they had seen.

The reporters who saw the



DON ABBOTT
... needs more evidence

film generally shared the skepticism of Abbott and Beebe. Asked why he had not shot the creature, Patterson said:

"There are lots of people who would have my scalp if I shot it. All along the coast a lot of people, Indians mostly, would be very offended if I shot the Bigfoot."

Patterson said after filming the beast he followed its 14½-in-long tracks for two or three miles before they disappeared in a creek.

"When she was out of our sight, her tracks indicated she started running. The stride cadence is up to six feet in places," he said.

Patterson said he hopes to start an expedition next spring to capture a Sasquatch.

This is the article that appeared on the front page of the *Vancouver Sun*, October 27, 1967. The following photo of Roger Patterson holding casts was spread right across the page at the top.



Don Abbott was at Blue Creek Mountain, California, the previous August and saw some 1,000 footprints first hand. He came away quite baffled with them. Nevertheless, he decided to play it safe. He was a great disappointment to researchers and basically from this time on essentially disappeared into the woodwork. He died in 2005.

David Hancock and Frank Beebe were close friends. In the 1990s I was at Hancock's place and I mentioned my disappointment with what Beebe said in this article. Hancock said, "well, why don't you talk with him?" With that he went to his phone called Beebe explained things and handed the phone to me. I explained by concern and the first thing Beebe said was, "Paper does not refuse

ink, let me get my notes." He then read from his notebook in which he wrote: "...a rather good, very interesting film. It just could be genuine and the darn thing for real, although the chances, indeed the likelihood of a hoax is very high."

He came to the opening of my museum exhibit at the Museum of Vancouver in June 2004. He died in 2008.

Abbott and Beebe were with the Royal Museum, so were not under the control of Dr. Ian McTaggart-Cowan, who had directed all the scientists he controlled not to comment on the film. That is why Abbott and Beebe talked to the press. One scientist with Humboldt State College remarked, "I'm not going to call it a hoax, yet the alternative is too fantastic to accept. Where does that leave me? Darned if I know."

Much later, Dr. McTaggart Cowan stated, "My memory is, there was nobody there that thought they were looking at a species of creature unknown to modern science."

I suppose the film and other findings convinced UBC professors to hold a conference on "man-like monsters" in 1978. I discussed this catastrophe in BP#8.

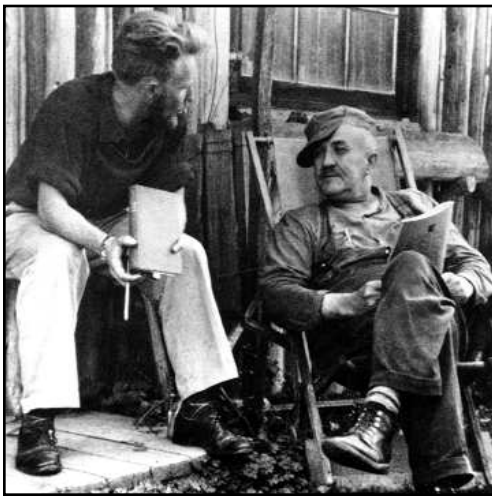
Effectively, what I have presented here set the stage for sasquatch acceptance by the "world of professionals." Little headway has been made in the past 50 years.



These are images of Fred Beck, which were on one of the 16mm film rolls taken by Roger Patterson as discussed in BP#12. These shots were taken in 1967. Beck had his sasquatch experience in 1924. I don't know his death date, but probably in the 1980s.

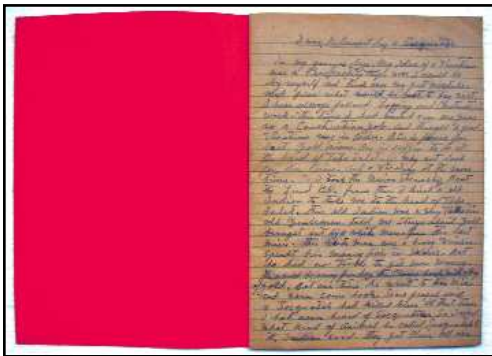
His son, Ronald, documented his father's experience in a booklet (1967) titled, *I Fought the Apemen of Mt. St. Helens*. I republished it in 1997.

Oddly, John Green and René Dahinden either did not read the entire booklet or chose to ignore the information Fred provides on his paranormal inclinations. He was likely the first sasquatch paranormalist. There have been claims of a hoax, but nothing has been proven either way.



Albert Ostman (right) is seen here being interviewed by René Dahinden, probably in 1958. Ostman, who claimed he was abducted by a sasquatch and forced to live with it and its family (mother and two children) for 6 days, pushed the sasquatch issue to a whole new level. Now there was testimony for a prolonged look at sasquatch and the way they live.

Ostman hand-wrote his story in a grade school scribbler. When John Green handed it to me in about 2000, I had to smile because I remembered using the same type of scribbler in Grade 1 (1948).



Some years later, I learned that Ostman liked to write little romance novels and these too were hand-written in scribblers. He gave them to Green. I did not see them, but Thomas Steenburg did. Should that make any difference? I don't suppose it should, but I wish it were not so.

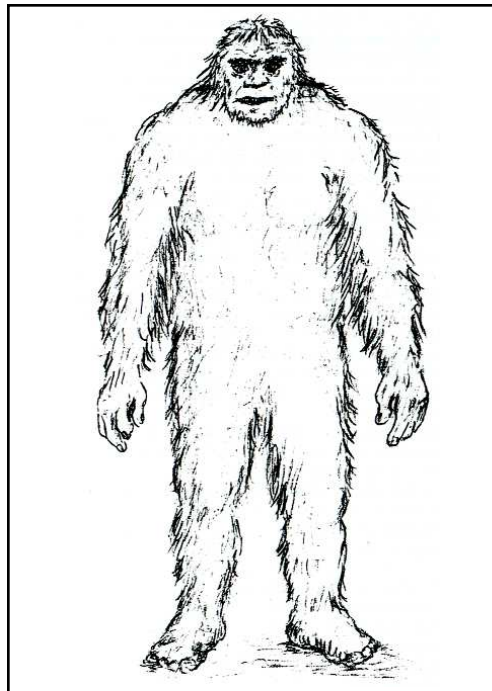
Anyway, Ostman provides us with a highly detailed report of his long experience. To my mind, there are a number of "red flags" and we have not been able to substantiate anything he says as to the location where everything took place.

Under Ostman's direction, Ivan Sanderson created a drawing of the male

sasquatch's head as seen here. However, he got the hair wrong—it was the female (wife) who had the curl on the front of her head.



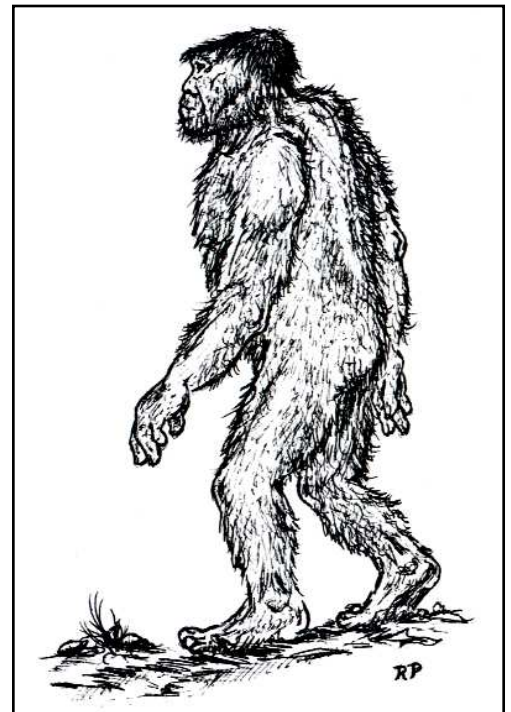
Somewhere down the line, as I recall Ostman was shown the following drawing Patterson created of a sasquatch witnessed (1960s) by Ken Pettijohn. Ostman stated that it was close in appearance to the sasquatch he saw.



Much later, Ostman was shown an image of the subject in the P/G film and was highly insistent that the sasquatch he saw were not like that.

Roger Patterson provided the Ostman story in his book *Do Abominable Snowmen of America Really Exist?* He illustrated the story with his drawings of the four sasquatch individuals Ostman encountered. Below is the drawing of the adult male Patterson provides.

It appears Roger sort of followed Ostman direction or advice; but both the Pettijohn drawing and Ostman story



illustrations have more the appearance of a hairy caveman than what we believe are sasquatch. Roger wrote his book before his experience at Bluff Creek in October 1967. I think he might have had another opinion after this incident.

Whatever the case, Ostman's documentation is intriguing. He covers everything well; perhaps too well for a fabrication. My biggest concern is the fact that the sasquatch did not react in any way when Ostman made a fire. We have no firm information that sasquatch use fire, so I think his captors should have been startled, and perhaps a little afraid. Everything else in Ostman's account is fine, or at least forgivable.

Nevertheless, time has moved on and I believe most researchers are now somewhat skeptical as to Ostman's story; despite the fact that he swore (declared) before a Justice of the Peace that everything was true; we have his signed statement. Ostman died in 1975, at age 82.

It strikes me that had Ostman been aware of John Burns' work on the Chehalis Reservation in the late 1920s and beyond, he would have contacted him. Burns' first sasquatch article appeared in McLean's magazine (1929), which was a major publication of that time (definitely good exposure). Somehow, Ostman heard of John Green in the mid 1950s (probably by newspapers) and proceeded to get in touch with him.