



This photo, taken in 1946, shows John W. Burns (left), his oldest son George with wife and children, and youngest son, Ralph, on the right.

Burn's second major article on the sasquatch was published in December 1954 by *Liberty* magazine, but not the famous magazine of that name. I talked with the man who bought all the files of that magazine, which had ceased publication in 1950, and he told me that I was likely looking for a religious magazine of the same name.

There was such a magazine as follows:

Liberty. Founded in 1906, Liberty is the leading magazine on religious freedom. Liberty © is a registered trademark of the General Conference Corporation of Seventh-day Adventists ®. Liberty © (ISSN 0024-2055) is published bimonthly by the North American Division of the Seventh-day Adventist Church.

I was able to contact Ralph Burns who lives in California about 9 years ago. I asked him send me a photo of his father and to see if there were any documents related to sasquatch in his father's papers; in particular a copy of *Liberty* magazine. Ralph sent me the photo shown here, and another showing his father, but apparently was unable to find anything on the sasquatch.

I have emailed *Liberty*, and will provide the reply if I get one.



Sasquatch abductee Serephine Long (actual surname was Leon), seen here, was 83 years old when she died. I reported in *Sasquatch in BC* about age 87. This photo is the original full photo (taken in about 1941), so she was born about 1858. It is said that she was abducted by a sasquatch at about age 17, so this would have been about 1875.

Her story was well-documented by John W. Burns with the following illustration, which is definitely a professional drawing. I think it would have been created by an artist on staff with the magazine that published Burns' second article (see previous entry).

When I first obtained these images and showed them to John Green, his first words were, "How do you know they just didn't take a photo of any old Native lady?" Well, I don't, and as John was a graduate of a School of Journalism, is this something common in that discipline?

Whatever, Serephine has her eyes closed in this image and I believe this was likely associated with early Native superstition as to photographs (they steal your soul). I don't know who took the photo, it may have been John Burns himself, and am inclined to think it was; perhaps the building in he background is the school, where he worked.

I believe some researchers in the



early days tried to do research on Serephine, but could not find anything because they had the wrong surname (Long instead of Leon). Burns obviously messed-up here. I stumbled across the error in an early history book. It is likely that Serephine could not write and Burns simply took here name as "Long."

In the background of the illustration we see a mountain. This likely represent Mount Morris where we are told Serephine was taken when abducted. There appears to be an error here as Mount Morris is hardly more that a hill essentially on the Chehalsis Reservation; there is a road by the same name.

Nevertheless, the Serephine incident puts me in mind of the last paragraph in the *Standard* magazine article (BP#11), which is provided here:

But perhaps the best answer came in a letter to the editor of the *Agassiz-Harrison Advance* from an angry Indian woman. It read in part: "You white men know lot smart things; smart guys, big cars, big house, but you not smart in everything. Maybe Sasquatch hate white man smell and not show. Grandma Charlie say white man smell like old dead men and scare Sasquatch. Grandma say Sasquatch big nice man is catch little Indian women for make love to all they want." ↙



This photograph used for the cover of *Argosy* magazine, raised all sorts of skeptical comments. It shows Bob Gimlin, left, dressed like an Indian scout (black wig and all). Roger Patterson is on the right—everything has been posed for effect.



When I visited Mrs. Patterson in 2000, I inquired about the photo. She pulled out a photo album and showed me a number of photos of the same scene. The photos were taken by a friend about one year before the filming of a sasquatch at Bluff Creek on October 20, 1967. They were taken at a spot about 10 miles from where the Pattersons lived.

Gimlin, being part Native Indian, participated in Appaloosa (horse) shows and dressed in this fashion for the shows. Patterson thought it would be a good idea to have a photo of this nature for his planned documentary. I later discussed all of this with Gimlin.

When *Argosy* asked for ideas as to a cover photo, Roger sent the magazine this photo. It was perfect.

We must keep in mind that Roger was not a scientist like Dr. Grover Krantz, bent on making an epic scientific discovery (he would have shot the thing without hesitation). Roger simply wanted to make some money with a second-rate, amateur movie. It was John Green who talked him into showing the film first at the University of British Columbia—an absolute catastrophe as there were no high resolution still frames.

Given we now know all about the film in great detail, I continue to be at a loss as to why the film has not been equaled in any way (still photo, movie, or video). We definitely need help of some sort, and it's ironic that we must appeal to the scientific community for assistance.

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Some people, including professionals, might have difficulties with the sasquatch head in some P/G film frames. What appears as a man in sun glasses and a little goatee is just an anomaly created by the angle of the head. In this image I have superimposed the Leclerc enhancement of Frame 339 to illustrate what has happened. We can see in Frame 61 (below) the low head position generally assumed.



When I was first given the twelve Cibachrome prints, my immediate impression was that Frame 61 shows what we have been conditioned to envision a sasquatch looks like. In other words, a very ape-like creature. As the film progresses, we see something far more human-like. Were Frame 61 the only image shown to scientists, I think their perception would have been entirely different.

Unfortunately, a movie segment provides so much information, it becomes very easy to “knit-pick” with “knee-jerk reactions. As soon as the “humanness” of the subject became apparent, scientists retreated to “there is no such thing as an ape-man so this has to be a hoax.”

Probably, the most unscientific thing ever done in the history of science was for the UBC scientists to simply walk away. Why didn't they say something like, “we are not convinced, but we will take a very close look at the film and let you know.” Obviously, this was not done because the media would have turned it around with something like “Scientists Think Sasquatch May Be Real.”

Even after the film “made the rounds” in the USA, nothing was done with it here because money was needed to do anything—both to get the rights and the necessary resources. The only exposure of a few film frames was in 1980 with the publishing of the UBC conference book. Nothing, however, was looked at from a scientific perspective, despite the work done in Europe on the film just 7 years previously.

The film was finally properly analyzed in a 1998 report (NASI) and all color film frames published in 2004 (*Meet the Sasquatch*). By this time, the lunatic fringe had over 30 years to turn the subject into a national joke.

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I have mentioned in papers that a *serious* book about sasquatch needs to be written by a scientist and published by a university press to get attention of professionals. This did occur once in 1977. Dr. Roderick Sprague (1933–2012) and Dr. Grover Krantz (1931–2002) edited a book published in that year by the University Press of Idaho. The cover of the 156-page, 5.5 inch by 8.5 inch book is shown below.

The Scientist Looks at the Sasquatch

Edited by Roderick Sprague and Grover S. Krantz



University Press of Idaho

The book is shown as “Anthropological Monographs of the University of Idaho, No. 3.” As books go, it was a very inexpensive publication; but a book nonetheless. Dr. Krantz opens the book with the following statement:

This volume brings together seven articles on the sasquatch (bigfoot) published in Northwest Anthropological Research Notes, the editorial which triggered their appearance, and this introduction. These are written by scientists, each of whom is familiar with some aspect of the subject on which he elaborates. This writer’s own views are also given here on such items as: the sasquatch is not human, it is probably *Gigantopithecus*, and its reality can be established only with an actual specimen.

It was John Green who came up the *Gigantopithecus* connection; so this was obviously very early in his research.

I was not aware of the book until about 2000 when I contacted Dr. Sprague to get some information on the stone heads, which he had concluded “share non-human but anthropoid features” (BP#3, page 3). After our conversation he told me about the book and that he would send me one.

Whatever the case, the bottom line is that a book written/edited by scientists and published by a university did take

place. I have to wonder why Dr. Krantz did not have his next book, *Big Footprints*, published by the University Press of Idaho (perhaps he tried?); he would have known the “rule” I have provided, as should all scientists.

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At some point in human history, I am sure the rainbow was considered what we now call “paranormal.” It took a long time, but we eventually sorted out that sunlight shining through rain drops created this “phenomenon.”

For sure there are numerous other examples of this sort of thing and those that persist eventually fall by the wayside.

In about the last 100 years the sasquatch has migrated into the paranormal (beyond normal) realm. In other words, it cannot be explained because it is “beyond the scope of *normal* scientific understanding.”

The primary reason for this is the fact that we have not been unable to “collect” a sasquatch, or even a part of one. Also, other than the P/G film, good photographs are essentially non-existent.

It could be that we are in the “early rainbow” stage with the sasquatch. What we now consider “normal” is just not sufficient—we are not there yet. For certain, 100 years from now the present “normal” will have greatly expanded.

I am not discounting the possibility of “another world” explanation for sasquatch. Nevertheless, I really don’t think we are finished with seeking a logical “scientific” explanation. I am sure the rainbow mystery took longer to resolve.

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The only marginally acceptable photos to my knowledge of what could be a Russian snowman, commonly called almas or almasty, are those shown here. They were taken by a tourist in Poland about 10 years ago. Were it not for the P/G film, I would be presenting something similar for the sasquatch.

Nevertheless, there has been volumes written about the almas (mostly in Russia), and the most authoritative material is by Dr. Marie-Jeanne Koffmann (born 1919) who traveled extensively in search of the entity.

In 1978, Dr. Koffmann reported (UBC Conference) that the almas is now rarely seen, however, a generation or two ago it was a part of the landscape.

People in remote areas would offer the creature food and even clothing. There was a special sympathy towards their females with babies, which were said to be pink, like human babies. They did not become hairy until there were about a year old,

The adults of the species are somewhat sasquatch-like, although generally smaller (about human size).

They eat fruit, berries, a variety of wild and cultivated plants, small animals, bird’s eggs and food they take from humans—dairy products, meat honey and porridge.

In winter, the almas rest in chance refuges—a grotto, a haystack, or an abandoned hunter’s cabin. It is believed they may semi-hibernate at this time. In summer, they sleep in trees, or build nests on the ground. On this point Dr. Koffmann said:

On the ground he makes a lair with a bedding of rags and soft

grass. He ties up tops of tall weeds—making knots is one of his favorite pastimes—and covers the frame with a canopy of burdock leaves.

Koffmann said that although the Almas seems to have no natural enemies, its numbers are declining as man's activities increase.

If the question is, why has not more photographic evidence been obtained, the answer is that (according to Dmitri Bayanov) the state of hominology in Russia is WORSE than in North America—almost zero scientific interest. As with North American scientists, the subject is essentially taboo.

From what I can gather, the domain of the almas, like sasquatch, is generally in highly remote regions. If it is seen in rural areas, there are few reports; nowhere near the number of sasquatch reports. It follows that photos of almas footprints are also rare.

Nevertheless, the almas profile provided by Dr. Koffmann is neat, clean, and convincing. Aside from a few details, the sasquatch is probably the same.

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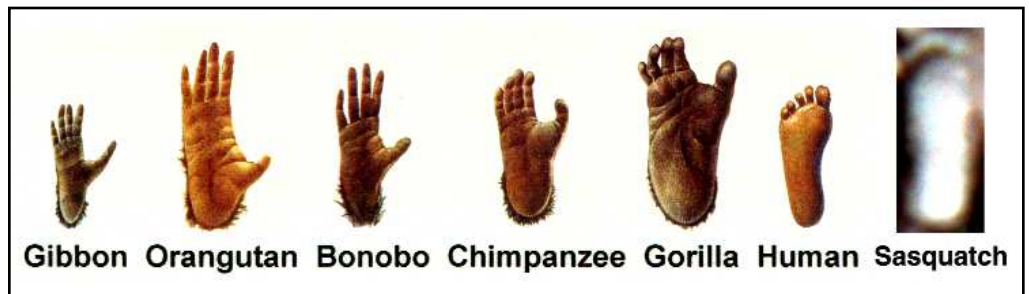
Putting all of our cards on the table, the most significant tangible evidence we have of sasquatch existence is footprints. In this connection, to my knowledge the only full image we have of the actual sole of a sasquatch foot is that seen in Frame 61 of the P/G film.

Nevertheless, with the number of footprints found and subsequent plaster casts taken, we can reasonably assume that sasquatch feet are close in appearance to the P/G film image. They are not all exactly the same, but nor are human feet. Indeed, with humans and sasquatch you cannot say “seen one; seen them all.” In a rather unique way, human variations in physical appearance sort of set people apart from other primates. From what I have gathered, sasquatch share this “unique” difference.

One cannot take this and conclude that sasquatch are human; but it can be reasoned that sasquatch are much closer to humans than other primates,

The following chart compares the feet of the great apes, which includes humans. I have added the sasquatch foot as seen in the P/G film frame mentioned.

Had the sasquatch foot been of the



same configuration as the non-human primates, we can likely conclude that scientists would have been clamoring to find the creature. Dr. Grover Krantz references this sort of thing. In other words, the sasquatch is far too human-like for scientists to even consider its reality.

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These fossilized footprints indicate that something with a human-like footprint wandered the earth millions of years ago. Here is what is stated about them:

How do we know if an early ape-man or woman walked upright? An examination of certain bones -- a tibia (leg bone) or a pelvis, for example -- can reveal the answer. So can fossilized footprints.

In 1976, members of a team led by Mary Leakey discovered the fossilized footprints of human ancestors in Laetoli, Africa. The footprints were formed 3.5 million years ago when at least two individuals walked over wet volcanic ash. The wet ash hardened like cement and was then covered by more ash.

The footprints show that the individuals had perfect, two-footed strides.

They also reveal that one hominid was larger than the other. And because the footprints fall next to each other, they indicate that the two hominids were walking side by side and close enough to each other to be touching.

Apes sometimes walk on two legs. How, then, can we be sure that the footprints weren't left by a couple of apes that decided to walk upright for a few yards? When an ape walks upright, weight is transmitted from the heel, along the outside of the foot, and then through the middle toes. A human foot transmits weight from the heel, along the outside of the foot, across the ball of the foot, and finally through the big toe -- this is a much more efficient way to transfer energy when walking upright. The imprints left behind at Laetoli clearly show the weight distribution of true upright walkers.

The footprints also look remarkably like a human's. In fact, they looked so human-like, some scientists had a hard time believing that they were made by *Australopithecus afarensis* (Lucy's species), the only human ancestor known to have lived at the time.

Footprints of this nature have also been found in North America, and then of course we have recently created assumed sasquatch footprints. By the way, small footprints have been found which appear to be those of young sasquatch (children).

Had the larger individual who made the fossil prints been walking alone, I think the prints would have been more perfectly straight. Walking with a child (probably hanging on) would cause more of a variation in the adult prints. Chances are the adult was female, so the print would have been smaller than a male's prints.

For certain, no scientist would call the fossilized prints fakes, and in all fairness we do have some “scientific” agreement that “something” other than a hoaxer made some of the prints we believe are sasquatch prints. Nevertheless, I don't think most professionals agree—they effectively say: prints are simply faked; but don't ask me to prove it; it's your job to prove they are real.

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