

Bits & Pieces – Issue No. 32

Christopher L. Murphy



Alex Solunac is seen here (left) with Grant Keddie at the Royal Museum in Victoria, BC, in conjunction with the Tribute to John Green in April 2011. Alex took these photos of an original cast made by Green of footprints found on Blue Creek Mountain, California, in August 1967.

This cast, along with others, was provided for my Museum of Vancouver sasquatch exhibit in 2004/5. I recall that casts made by Don Abbot from the same site are also in the Royal's collection. Abbott, a professional who worked for this museum, went to the site at Green's request.

There were certainly a lot of footprints on Blue Creek Mountain (two different lengths), and although there have been other cases where numerous footprints were found at the same location, I believe Blue Creek Mountain holds the record.

The casts taken at this location are not the best casts we have; however, a photograph of a print taken by René Dahinden of one of the smaller prints is considered the best photograph.

Although Green used Blue Creek Mountain material in his books, and I used it in my books, along with Dr. Jeff Meldrum in his book, it is conspicuously absent in Dr. Grover Krantz's books. I have not been able to get an answer here.

I do know that by the time Krantz



wrote his first book (1992), he and René Dahinden were at odds, as were Green and Dahinden. This would have eliminated use (photos) of anything Dahinden owned; but Green and Krantz were very close friends right to the end. I don't know if Green provided cast copies to Krantz, but believe he did.

My guess is that the controversy as to Ray Wallace and these particular prints likely discouraged Krantz from using them. When I got embroiled in this issue as a result of an "attack" that the footprints are faked, Green and Meldrum were adamant that they were made by a

natural foot. I need to mention here that Don Abbott was of the same opinion.

Whatever the case, we end up in the same situation as with all sasquatch-related footprints and casts. If one cannot physically demonstrate that something is fabricated using the artifact or photo itself, then he or she does not have an argument. Testimony does not sway scientists; if it did, then the sasquatch would have been recognized as a living being many years ago.

$$\frac{D*IH}{FL}$$

I know mathematics frightens people; it also frightened me originally; however, if you don't pay attention to it you will have a catastrophe. The recent pedestrian bridge collapse in Florida is a typical example; obviously a number was incorrect for likely many different reasons and gravity won the battle.

The formula shown here is that used to determine the real life height of an object in a photograph. It simply says that the **D**istance of the object from the camera, multiplied by the **I**mage **H**eight in the photo, divided by the **F**ocal **L**ength of the camera lens will give you the real life height of the object. There is only one "catch." The photo must be "what you see is what you get." In other words, no adjustment that makes the image closer or farther away. This is the maximum on the camera focusing ring. Make this setting on your camera. Look through your camera lens at something with your right eye, then close that eye and observe the object with your left eye. The "two" images will be identical. The resulting photo is what you need to determine the Image Height. This you measure as close as you can and that is the number you plug into the formula.

With the P/G film that number for the subject is 0.0474 inches (about 1.2mm). It is so small because the 16mm movie film frames are very small.

The Focal Length is simply the diameter of the camera lens. With the camera used for the P/G film, this is believed to be 0.9842 inches (25mm). Unless it can be proven that the camera had a different lens than that normally provided, that is the next number you plug into the formula.

Now you need the Distance the object was from the camera; and that's the tricky one. René Dahinden gave us the figure of 102.8 feet (1,233.6 inches) for Frame 352. He did not know how to use decimals, so he likely meant 102 feet, 8 inches. If we now plug that number into

the formula, the result is 59.33 inches. In other words, the subject was about 5 feet tall. That does not make sense in light of what both Patterson and Gimlin said about the height of the subject. Nevertheless, testimony is not scientifically admissible; but something is definitely wrong.

NASI (Jeff Glickman) wisely used a photo registration (eliminating camera specifications and distances) and established that the subject was 87.5 inches tall. Now we can switch the formula around to determine the subject's distance from the camera to arrive at this height. It comes out at 151.4 feet.

Over the course of the last 50 years, a number of researchers have come up with their calculation of the subject's height, based on Frame 352 or other factors. Their conclusions (including NASI) are as follows:

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|-------------------|-------------|
| John Green | 80 inches |
| Bayanov & Burtsev | 78 inches |
| Yvon Leclerc | 75.5 inches |
| Donald Grieve | 77 inches |
| BFRO | 90.5 inches |
| NASI | 87.5 inches |

It is obvious they all used different processes; only Bayanov and Burtsev mention the formula I have provided (although perhaps the BFRO used it).

To get the distances associated with these heights, we need to switch around the formula as previously mentioned and here are the results.

| | |
|-------------------|-------------|
| John Green | 138.42 feet |
| Bayanov & Burtsev | 134.96 feet |
| Yvon Leclerc | 130.63 feet |
| Donald Grieve | 133.23 feet |
| BFRO | 156.6 feet |
| NASI | 151.4 feet |

What about Dr. Grover Krantz? He used a different subject image (Frame 61) and said the subject was about 80 feet from the camera. He calculated its height at about 72 inches He did not use the formula. I used a different process (not the formula as I did not have it) to establish the height in this image at 77.4 inches. It is about 10 inches shorter because of its stance. I can't provide the camera distance at this point because the Image height is not known. The subject is obviously much closer to the camera, so that's a different project. We have to

sideline Krantz for the moment and just concentrate on the others.

In a previous paper I said, "you can't have your cake and eat it too." If one determines a subject height, then he/she must accept the formula camera distance. I am sure John Green would disagree with 138.4 feet; I believe his calculations (*Know the Sasquatch*, page 71) were based on a much lower figure. If he were still with us, I would point this out to him.

For certain the Image Height (about 1.2mm) is fixed. I believe the Focal Length (25mm) is also fixed. All that's left is the camera distance. If you come up with a height and the formula does not agree with what you think the camera distance should be, then you are wrong, not the formula.

The only reason the subject's height is important is because it is a major factor in reasoning that what is seen is probably not a man in a costume. It does not eliminate the possibility, just makes it improbable.

Few journalists and skeptics will be able to sort out what I have provided here. They will just label everything as "gobbledygook," and carry on with their own ideas and conclusions. If those guys made a pedestrian bridge, I guarantee it would fall down.

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The following article by J.W Burns (1954) was provided to me by René Dahinden. It is in this article that Burns presents the Serephine Long story. I can only assume he did not have it when he wrote his first article in 1929. I have not been able to trace a magazine by the name of *Liberty* as shown at the bottom of the first page. The popular magazine of this name ceased publication in 1950, but was revived briefly in 1971. John Burn's youngest son, Ralph, was evidently unable to find a copy in his father's belongings (said he would let me know if he came across it).

John Green evidently "passed" on this article, so did René Dahinden. I used it my books, but can't recall seeing it in other books.

Serephine's last name was likely Leon (not Long) and I see a Chehalis Native with that last name made a sasquatch mask for the Harrison exhibit. He is probably a relative of Serephine.

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My Search for B.C.'s Giant Indians

by JOHN W. BURNS as told to Charles V. Tench

Do the hairy, 8-foot tall Sasquatch still live? I have spent over 16 years, as teacher at Chehalis Indian Reserve, seeking them

I HAVE spent more than 16 years trying to track down, in the unexplored wilds of British Columbia, Canada's most elusive tribe of Indians. They are the mysterious Sasquatch—wild giants eight feet tall, covered from head to toe with black, woolly hair.

My search for these primitive creatures began in 1925 when, after serving on the *Vancouver Sun*, I was appointed teacher for the Chehalis Indian Reserve. Here, buried in the bush by the banks of the Harrison River, B.C., some 60 miles from Vancouver, my wife and I have been friends for 16 years with the Chehalis Indians.

Because they knew I wouldn't taunt them, my Chehalis neighbors revealed to me the secrets of the Sasquatch—details never confided to any white man before. The older Indians called the tribe "Saskehavas", literally "wild men". I named them "Sasquatch", which can be translated freely into English as "hairy giants".

I've never personally encountered a Sasquatch myself. Yet I've compiled an imposing dossier of 'first-hand' accounts from Indians who have met the wild giants face to face and know survivors of the tribe still live today. I was always aware when the Sasquatch were in the vicinity of our Indian village; for then the children were kept indoors and not allowed to venture to my school. The Chehalis Indians are intelligent, but unimaginative, folk. Inventing so many factually detailed stories concerning their adventures with the giants would be quite beyond their powers.

Certainly, they are highly sensitive when white strangers ridicule their well-authorized stories. Once, on May 23 and 24, 1938, an "Indian Sasquatch Days" festival was held at Harrison Hot Springs, B.C. After getting special permission from the Department of Indian Affairs, Ottawa, I took several hundred of my Indians. Unhappily, a prominent member of the B.C. Government made a hash of the ceremonies. In his welcoming speech over the microphone, the official blundered: "Of

course, the Sasquatch are merely Indian legendary monsters. No white man has ever seen one. They do not exist today. In fact . . ."

He was drowned out by a rustling of buckskin garments and tinkling of ornamental bells as, in response to an indignant sign from old Chief Flying Eagle, over 2,000 Indians rose to their feet in angry protest. The Chief stalked to the open space where the Government officials stood, and, turning his back on them, thundered into the mike in excellent English:

"The speaker is wrong! To all who now hear, I, Chief Flying Eagle, say: Some white men *have* seen Sasquatch. Many Indians *have* seen Sasquatch and spoken to them. Sasquatch still live all around here. Indians do *not* lie!"

EVER since my interest in the Sasquatch was stimulated by the celebrated anthropologist, Prof. Hill Tout, I've come across fascinating proof. Oldest written record I discovered was that of the late Alexander Caulfield Anderson, after whom the West Vancouver suburb, Caulfield, is named. When he was a Hudson's Bay Co. inspector in 1846, establishing a post near Harrison Lake, Anderson frequently mentioned in his official reports "the wild giants of the mountains". Once, he wrote, he and his party were met by a bombardment of rocks hurled by a number of Sasquatch.

What do the modern Sasquatch look like? I was given a vivid description by William Point and Adaline August, Indian graduates of a Vancouver high school. They encountered a wild giant last September, four miles from the picnic that Indian hop-pickers hold annually near Agassiz, B.C.

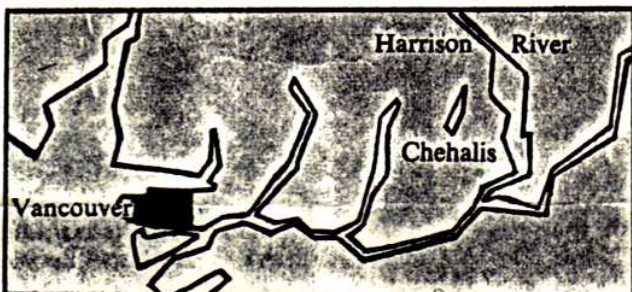
"We were walking on the railroad track toward the house of Adaline's parents," Point told me, "when Adaline noticed a person coming toward us. We halted in alarm. The man wore no clothing at all, and was covered with hair, like an animal.

"He was twice as big as the average man. His arms were so long his hands almost touched the ground. His eyes were large and fierce as a cougar's. The lower part of his nose was wide and spread over the greater part of his face, which gave him a repulsive appearance.

"Then my nerve failed me. I turned and ran."

The Indians tell me that each Summer the Sasquatch have a gathering of the survivors of their race near the rocky, shelving top of Morris Mountain. Just before the reunion, the giants send out scouts. It's these scattered scouts that Chehalis Indians have met.

Naturally, reports of the giants have drawn the inter-





Author Burns believes stories of wild giant attacks are true.



Indian Peter Williams found 22" tracks. Giant ruined his home.



Emma Paul told missionary she met Sasquatch three times.



Serephine Long said a giant had abducted her when she was 16.

est of anthropologists. Two years ago, an American expedition, equipped with movie cameras, asked me to enlist the aid of Indian guides. Though offered \$10 a day, not one of my Indians would volunteer.

"It would be in vain," the Chehalis said. "The Sasquatch, seeing the expedition approach, would immediately go into hiding."

The American party set out without native guides. In two weeks, they returned, weary and fly-bitten.

"For an ordinary white man," they told me, "the way to the top of Morris Mountain is utterly impossible."

YET I have accepted all the Sasquatch encounters recounted to me in good faith. One Indian known for his truthfulness, Peter Williams, told me he was chased and almost had his frame shack pushed over by a wild giant in the *Saskahaua*, or "Place of the Wild Men", district of B.C. Next morning, Peter measured the giant's tracks in the mud. The footprints were 22 inches long—compared with the average man's 10 to 12-inch tracks.

Another Indian in a canoe, Chehalis Phillip, had a rock hurled at him by a hairy giant. One of my Indians, Charley Victor, wounded a 12-year-old naked giant living in a tree trunk, and was scolded by a seven-foot Sasquatch woman in the Douglas dialect: "You hurt my friend!"

But perhaps the strangest experience happened to a Chehalis woman, Serephine Long. She told me she was abducted by a Sasquatch and lived in the haunts of the wild people for about a year. Just before she was about to marry a young brave named *Qualac* (Thunder), while she was gathering cedar roots, a hairy young giant leaped on her from a bush. He smeared tree gum over her eyes, so that she couldn't see, hoisted her to his shoulder, and raced off with the struggling woman to a cave on Mount Morris.

There she was kept prisoner, living with the Sasquatch and his elderly parents. "They fed me well," she said.

After almost 12 months, she grew sick and pleaded, "I wish to see my own people before I die." Her young Sasquatch reluctantly put tree gum on her eyelids once more and carried her back.

"I was too weak to talk to my people when I stumbled into the house," she recalled to me. "I crawled into bed, and that night gave birth to a child. The little one lived but for a few hours, for which I was glad. I hope that never again shall I see a Sasquatch."

Many of my other Indians are sincerely convinced the Sasquatch live in the unexplored interior of B.C. And with the Indians, whom I know and trust, I also believe. ♦ ♦



White teacher Burns offers this artistic conception of how Indian maid was abducted by a hairy giant. Serephine Long said giant kept her prisoner for a year in Mt. Morris cave.