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Edited by Gene Baade



The YouTube presentation **TOP 28 MOST AUTHENTIC BIGFOOT VIDEOS & REAL FOOTAGE** is well-done and not cluttered with opinions and baseless speculation. In my opinion, all the subjects shown could definitely be a sasquatch. Of course the Patterson and Gimlin film is included (real footage). If the other 27 had been photographed prior to the “digital revolution” we would be miles ahead with this subject.

There is only one video that shows the subject close enough to get some reasonable detail; but it is just a few frames of the back of the head and shoulders.

I have discussed digital photography before, but will discuss it again, simply so that I will feel a little better.

Before digital cameras, film processing (still or movie) was not cheap. As a result, most people did not carry still cameras and very few had movie cameras. Those that did were more careful with photographs or movies.

With digital, there is no processing cost so most everyone has a “point and shoot” camera or standard video and there are millions of videos and still images.

This is wonderful for general subjects; **BUT IT IS TERRIBLE FOR THE SASQUATCH.** The reason is that, notwithstanding high-end digital cameras, the subject can’t be more than about 25 feet away to see meaningful details. You are lucky to see a sasquatch at 100 feet, so all we get are what have become known as “blobsquatches.”

Real film is comprised of chemical molecules, not electronic pixels, so the resolution is significantly greater. To get even close to this with a digital camera, you need a still camera that will cost a minimum of \$500 or a video at a cost of about \$5,000.

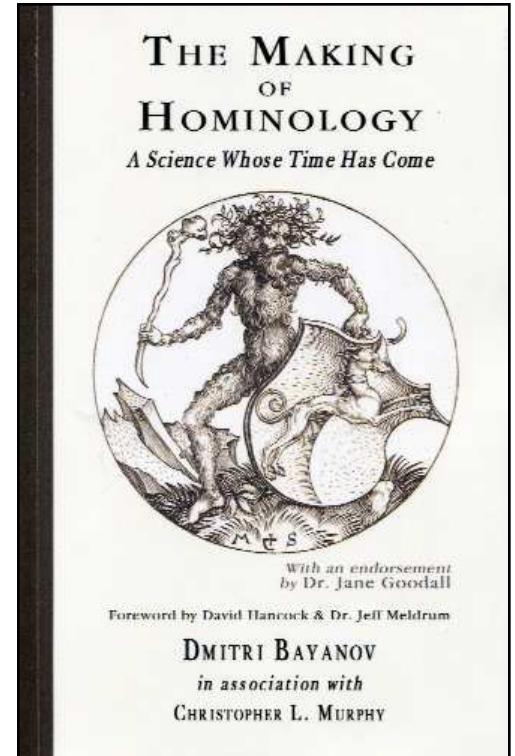


In my last *B&P* I discussed at length the need to form a foundation and get some money. We need money to do scientific analysis and to sponsor research. The person we need to see a sasquatch or sasquatch-related incident is an active (not retired) PhD anthropologist; and the more the better. Getting reports from anyone else is simply adding to the pile, of which reports are in the thousands.

In short, “we have to put our money where our mouth is.” There are people who report significant sasquatch activity where they live. Sending a researcher who lives nearby is fine, but he or she is not a PhD scientist. As a result, scientists in general won’t listen. If you want to do something properly, you have to pay for it. It is not a case of scientists being able to see better, or even know more than seasoned researchers. It is the simple fact that a PhD has credentials and thereby more credibility.

If you have a medical problem, you see a medical professional (doctor, dentists and so forth). You don’t see your next door neighbor, even though he or she has the same problem. When it comes to science, this is the same sort of thing. You can get away with fixing your car or house on advice from friends, but that is not science.

There is, of course, hope that scientific recognition (and resulting resources) can be obtained by just continuing to insist on the viability of hominology. This is being done with the book **THE MAKING OF HOMINOLOGY**, which I will present at my exhibit in Lacey, Washington, May 31.



Shown here is a scan of the actual front cover of the printed book. I now have a very limited number of copies to take to my sasquatch exhibit in Lacey, Washington, on May 31, 2019.

This was simply a “special run” of a soft cover with a color insert. The regular books will be hard-cover with a color insert, and soft cover in black/white.

This book has been a rather “long-haul.” It started off about two years ago as an essay, which Dmitri asked me to edit. That done, he wanted to add something and that repeated until we were up to about 100 pages. During this time, I realized the value of the work and said we should consider a printed book.

Dmitri makes a great case for acceptance of hominology as a recognized scientific discipline. I reasoned that we should include the evidence we have for sasquatch (footprint science, cast examples, the P/G film and what scientists have said about this film). With that, the book grew to 157 pages, including testimonies, forewords, bibliography and a general index.

My earnest hope is that professionals will look at the book and see exactly where we have come and what we have on the sasquatch or bigfoot issue.

Truckie's worst fear

Yowie 'scared the crap out of me'

KIRSTIN PAYNE
kirstin.payne@news.com.au

THE driver who claims he saw a yowie in the Gold Coast Hinterland before Christmas says he decided to speak out to give others strength.

The truck driver, who does not want to be named, says the bigfoot thumped the front of his truck in a mid-morning scare in November.

After the incident, the 53-year-old said he was plagued by nightmares of the creature and lived in fear of ridicule from his family and friends.

"It was the worst thing that has ever happened to me," he told the *Bulletin* yesterday.

"I tried to push it in the back of my head and think that was freaky, it just can't be real. I just couldn't get it out of my mind. I was having trouble sleeping at night."

The man grew up hunting and camping, and had never been a believer in the paranormal.

"I didn't believe in ghosts or anything, it just wasn't something I thought about," he said. "I am an avid camper and an out in the bush all the time. I have never experi-

enced anything like that before, especially at 10 o'clock in the morning, it scared the crap out of me."

The driver said it took him over a month to tell his wife about the incident.

"I wasn't prepared to tell anyone, you can see by the reaction why," he said, referring to the *Bulletin's* story yesterday.

"When I told my wife I was

“ YOU ARE STARING THIS MONSTER IN THE FACE. YOU ARE SCARED FOR YOUR LIFE, NOT GRABBING FOR A CAMERA

MAN WHO SAW A YOWIE.

worried she would think I was losing it."

It was when the man's wife said she believed him that he decided to pursue the matter.

"It was a big relief. I felt like a weight had been lifted off of me," he said. "She said there are a lot of things out of there still to be discovered."

The truck driver has hit back at those who questioned

his lack of photographic evidence. His regular tipper, which has a dashcam, had to be serviced on the day of the incident.

"The whole thing lasted for five seconds, and you are staring this monster in the face, watching it. You are scared for your life, not grabbing for a camera."

He said he had only had to drive Beechmont Rd, the site of the encounter, once since.

"I was a little bit shaky going past the site. I figure it is a one-in-a-million thing. I have seen it once now and that is the end of it, lightning doesn't strike twice."

"On the other hand I would like to see it with a camera just to prove it."

The man said he has been thankful for the help of cryptozoologist Dean Harrison.

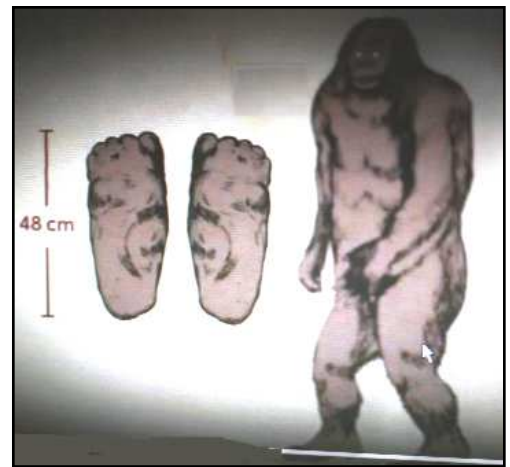
"Dean has been really comforting and understanding. It was good to approach someone about it and know they wouldn't laugh," the truck driver said.

The truckie has since told most of his family and a few of his colleagues of the incident.

"They only rib me about it a little bit," he said.



The witness's sketch of the yowie, which he claims banged on his truck on Beechmont Rd in November. Picture: supplied



A YouTube video, IS CHINA'S BIG-FOOT REAL? – FINDING THE YEREN, is the best I have seen on this subject. The image seen here is from that video. What surprises me the most is that the yeren can be about the same size as the sasquatch. The footprints seen here at 48 cm are 18.9 inches. Of course, there are sightings of both large and small yeren, but I did not think they were up in the 7 foot plus range.

Whatever the case, the situation in China as to hominology is precisely the same as in North America. By and large, scientists say it is a myth or something else, although witnesses insist it is real.

When I went to Taiwan about 20 years ago, I was amused to see in a shop a large wood carving (around 5 feet tall, seen here) of what is obviously a yeren. Like the Native North Americans and the sasquatch, the Chinese have this homin imbedded in their culture. Chinese art, however, is much more realistic. They even depict the yeren dressed in armor as seen here. In this case it appears to be about human size.

Just how we have managed to go for probably thousands of years without scientific proof of any homin is as much a wonder as the homins themselves.



It's good to see that the yowie is alive and well and this was likely a good sighting. We have another "unfortunate" situation as to the truck with the dashcam being in for repair. The drawing is great, but too bad the journalist did not get a verbal description of the homin. For certain, how the truck driver felt is fine, but secondary to what he saw. Furthermore, all we have is that "the bigfoot thumped the front of his truck," the situation here is a bit hazy.

Nevertheless, we need to be thankful for small blessings: the driver did come forward and report his sighting. I have previously mentioned that only about

one-in-five (20%) of sightings are reported. I am not sure that a lot of people, including professionals, understand this or agree with it. What you do to get total sasquatch related incidents is divide the number you have by .20 (don't forget the decimal). So if there were, say, 57 incidents, there were about 285 incidents in total with 57 of them being reported. To make things simpler, just multiply your number by five (e.g., 5 times 57 equals 285). This is based on what is called a mathematical "principle." It is one of those little things that make the world go around.

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Joe Btfspk has again plagued me with regard to hair analysis I had hoped might provide something meaningful (See BP#47, page 2). We again have the dilemma of hair coming out as "human." Nevertheless, whether or not it is modern human is still a question. Further analysis is not possible at this time. I am afraid Joe is going to be around for a very long time unless something is done to provide financial resources as I have detailed in my last B&P issue.

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Shown on the right is the first page of an article by John W. Burns published in December 1954. The full article is provided in *BP#32*, page 3. The name of the magazine (*Liberty*) is shown at the bottom of the page (red arrow). The date is shown on the second page.

A photocopy of the article was given to me by René Dahinden over 20 years ago. We were likely talking about Burns and he gave me the photocopy. Other than reading and filing it, I did not do anything with it until about 2002 when I was writing *Meet the Sasquatch*. René had passed away by this time so I could not question him about it. I doubt that he had the original magazine, but I would have been unable to access his files even if he did.

Subsequent research revealed that the magazine that published the article was not the famous magazine of the same name. I contacted the man who bought the archives of this magazine and he told me that it had ceased publication prior to 1954. He suggested that the article might have appeared in a religious magazine of the same name. I tracked down this magazine and was told that it did not publish the article.

I contacted Ralph, John Burn's son, and asked that he look through his father's old files for the actual magazine. He sent me other material, but evidently could not find the magazine.

I then learned that the famous *Liberty* had published some magazines in the early 1960s and 1970s; but this was far too late for the Burn's article.

Doing a websearch I noticed that the Royal Museum in BC had a reference to *Liberty* in 1954. I asked for a search (providing a copy of the Burns' article) and received the following reply:

Hi Christopher – I've checked that file for you and unfortunately, it doesn't contain a copy of the article, just correspondence between the Archives and *Liberty* magazine over a period of years.

Although I think it is important to find and reference the article correctly, my other objective is to get proper scans of the images that are provided on page 2. Other than the image of Burns himself, he obviously got the photographs from

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.

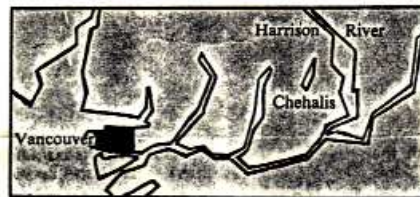
"We were walking on the railroad track toward the house of Adaline's parents," Point told me, "when Adaline noticed a person coming toward us. We halted in alarm. The man wore no clothing at all, and was covered with hair, like an animal.

"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-



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Liberty

people on the Chehalis reservation. It would be difficult, if not impossible, to track them down at this late date.

Whatever the magazine was, I am

sure it had a circulation of at least several hundred, so I believe there are copies of it in old book stores or hidden away somewhere.

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My exhibit at the Lacey Museum is on track and moving forward with great anticipation.

Although websites and publications of this nature reach a lot of people, the virtual world does not have the impact of the real world. Seeing casts, other



artifacts, and artwork first-hand is a totally different experience.

We have a great line-up of speakers:

David Hancock
Gene Baade
Ron Morehead
Paul Graves
Thomas Steenburg

If you can make it, I look forward to seeing you.

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WE HAVE TO FACE THE FACTS

Were it not for the Patterson and Gimlin film, we would hardly be talking about this incident; especially now over 50 years later. The film got “under the wire,” because there was enough resolution to fully identify what could be a hominoid; but a hominoid on cellulose is not scientific proof. Certainly it’s a start; but that’s about it. I have seen very little as to images that even come close to this film, so in a sense it is all we have as to photographic evidence.

We do have footprint, hand print, and other body part images and plaster casts. These are important, but are still only indirect evidence. Although I don’t think those that have been verified are fabrications, the fact remains that they could be, despite all the circumstances to the contrary.

What we do have a lot of is testimony, or unsupported words. Certainly, we use those words to create mind-pictures and consequently theories, speculation, and art works. This is fine, but it is still just marginally scientific. Only in religion are words considered facts—here it is a matter of faith, not science.

The credibility of words depends on the credibility of the person who said them. The average guy next door would not hold a candle to a accredited scientist when it comes to a sasquatch sighting. I don’t know of any such scientists.

Whatever the case, all the words get mixed together, reconfigured and, rearranged by numerous people and virtually take on a life of their own. Often, what was originally stated has been greatly altered.

The fact that the sasquatch is believed to be a physical entity demands that physical evidence be put on the table; even photos are not good enough. We certainly have enough “evidence” to justify more scientific involvement in the whole area of hominology, but beyond that we really don’t have anything.

Nevertheless, thousands of us obviously like reading about hominology and doing our own day-dreaming. That’s great, but dreams are not going to resolve anything.



According to *National Geographic*, what we now call the yeti goes back a very long way:

The search to find the Yeti can be traced back to the time of Alexander the Great, who in 326 BC set out to conquer the Indus Valley. Having heard stories of the Yeti he demanded to see one for himself, but local people told him they were unable to present one because the creatures could not survive at that low an altitude.

I have sort of brought the two together here as to what Alexander might have seen if his request had been granted.

Unfortunately, 2,345 years later, we would still not be able to present a yeti to the great king (just 30 years old at the time).

Whatever the case, I will speculate that the yeti is likely the oldest hominoid on record said to have been seen by modern humans. I am sure there were sasquatch at that time, but there are no records of this nature.

Other than what we believe are yeti footprints (photographs and casts) we are still no closer to this homin. We believe it probably exists mostly in the low altitudes (forest of the foot hills of the Himalayas) so the “local people” were likely wrong on that point.

As with all primary hominoids (sasquatch, yeti, Russian snowman, yowie and yeren) we are long on testimony and short on physical evidence.

Nevertheless, we were given the opportunity to provide hair samples (or anything else) to Dr. Bryan Sykes for DNA analysis in 2012. He analyzed 30 hair samples and found that they were from a variety of animals—but nothing resembling an undiscovered primate. He does not include here the two samples that were deemed “modern humans,” who date back about 200,000 years.

My life-size sculpture of a sasquatch head has now been painted. As soon as we get some good weather I will photograph it at 150, 100, and 50 feet to determine what details are available at those distances. I will be using a 35 mm digital camera, which has over twice the resolution of a 16 mm camera (P/G film camera). I guarantee, however, that the P/G images will be better because real film images are not comprised of electronic pixels, as I have previously explained.

Nevertheless, I will be able to provide what can be expected using a proper camera, which will show the impossibility of getting a decent image with a point-and-shoot camera, cell phone camera or standard video camera.

With this sculpture, I provided full facial hair. Sightings indicate both very short hair and very long hair on the face. I have reasoned this is likely the difference between females and males. The former would have regular soft short hair, and the latter coarse, long “whiskers” hair.

The sculpture head only is about 15 inches high. Sasquatch have a head to height ratio of 6:1 when standing fully erect. So this sasquatch would be about 90 inches (7 feet, 6 inches tall). Its walking height would be less by about 7 to 8 inches or more (depends on slouch).

The average human male head is about 9.4 inches high. The average male standing height is 69.3 inches (5 feet, 9 inches), so the average ratio is 7.38:1.

If a man were 90 inches tall (7 feet, 6 inches) his head would be about 12.6 inches high.

The average sasquatch height is thought to be 96 inches (8 feet), so the average sasquatch is about 39% taller than an average male human.