

Copy 6 Handwritten Grover's name



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JOHN —

YOU MIGHT BE INTERESTED IN THE LETTER I SENT TO BYRNE A FEW MONTHS AGO. HIS ANTICS FINALLY GOT TOO MUCH FOR ME. YOU WILL NOTE MY FAIRLY POLITE FORMAT, AND THE OBVIOUS OPENING FOR RECONCILIATION. HIS PROMPT RESPONSE WAS HARSH, INSULTING YOU, AND INCLUDED SOME VEILED THREATS.

IT'S RATHER A RELIEF NOT TO BE WALKING A TIGHTROPE IN MY RELATIONS WITH THAT MAN ANYMORE. PLEASE FEEL FREE TO SHARE THE LETTER WITH BOB. (Name)

GROVER

September 4, 1993

Peter Byrne
P.O. Box 126
Mount Hood, OR 97041

Dear Peter,

Last May 18 you wrote asking if I would care to join the "small scientific board of advisors" that you were putting together. This prospect posed a difficult problem for me because of strained relations between you and several other people, some of whom are good friends of mine. (Needless to say that did not include one person of Swiss origin.) As of the time of that offer, you and I were on reasonably good terms. Your offer would have to have been declined, but there seemed no reason we could not maintain an unofficial friendship. Indeed, that is just what has been happening over the last few months. Your frequent letters with photos and/or news items have certainly been appreciated.

Recently this picture has altered substantially. You sent me the photo of a 14.5 inch track and asked whether it matched the subject of Patterson's film. I thought that my affirmative opinion would be "off the record," though maybe passed on to your financial backers to bolster your position in some way. When you publicized my stated opinion, this struck me as sort of a violation of trust, though relatively minor. It was soon pointed out to me by others that this was the same photograph you had published in *Bigfoot News* in May, 1975. At that time you gave its length as 15.5 inches. I have compared the two and they are identical--not just the same individual, not even the same footprint, but the very same photograph! The stated circumstances in the two accounts differed substantially. It does not seem very likely that a simple mistake was made here; it looks more like a case of deception for some less-than-obvious purpose. I was deliberately set-up to make an erroneous identification, which was then publicized--friends just don't do that.

In July of this year you circulated the rather eloquent statement "On Shooting A Sasquatch." This amounted to a direct denunciation of me and my approach to the problem. It is hypocritical to publish a personal attack of this magnitude, and at the same time ask me to become officially associated with your operation.

One explanation for your stance about collecting a specimen might be that you in fact have every intention of shooting a sasquatch yourself, but are trying to project a public image to the contrary. By this method, you might discourage some others from gaining the prize that you are after. Another reason might be that you have no desire that anyone bring in the definitive evidence, thereby allowing you to continue obtaining funds for an investigation that is deliberately structured not to succeed. Either motive is unacceptable to my sense of morality.

Given the above observations, it would appear that there is no way we could work together or cooperate in any manner in the sasquatch investigation. There may be some explanation that might resolve this matter; if so, please let me know. Otherwise you may take this letter as my notice for terminating our relationship and, unfortunately, our friendship.

Sincerely,

Grover S. Krantz

ON SHOOTING A SASQUATCH.

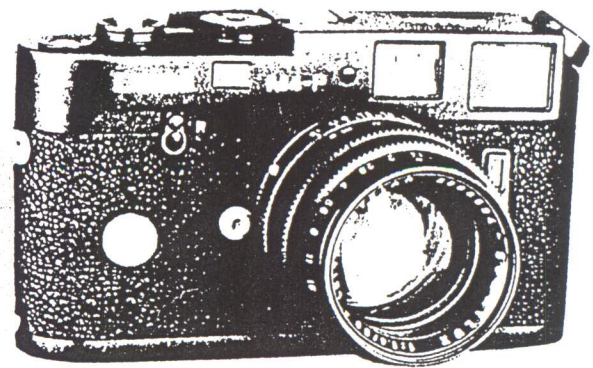
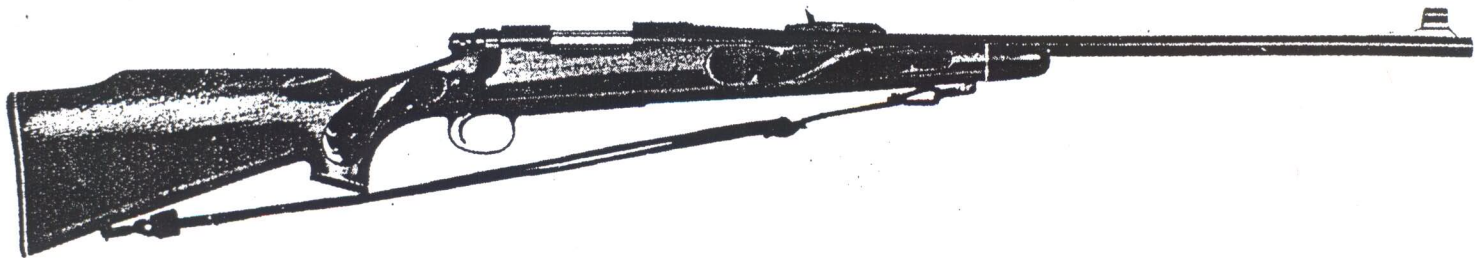
There is a popular belief among the sasquatch hunters of the Pacific Northwest that the name of the man who shoots the first of the creatures, bags it and brings it in, will become a household word. Those who support this notion and who assiduously hunt the big hominids with high-powered guns, do so only to give reason and excuse to their pursuit. They call the creatures animals and assure us that being large and hair-covered they simply could not be men. They credit them with violent acts, everything from kidnapping children to tearing people limb from limb. And they state, with absolute conviction, that the only way to ever prove that the creatures exist is to shoot one. Gun it down. Chop it up. Deliver the bits and pieces to the nearest scientific examiner.

We do not know who or what the sasquatch are. We do not know where they came from or how many there are. In fact, even after all these years we still know very little and even the so-called experts among us fit nothing more than the common definition of the word expert... someone who has nothing more to learn.

We do know, however -and of this we are certain- they whatever or whoever they are, they are harmless and inoffensive creatures, with absolutely no historical record of violence or aggression towards man. We also know -and again we are certain- that like our little planet's higher life form, man, they are the only primates to walk upright. We also are cognizant of the fact -from highly credible eye-witness reports- that size and hair covering apart, they look oddly like us, or at the least like a primitive version of us.

More and more people, becoming convinced of the reality of the sasquatch, are becoming aware of the criminality of shooting one simply to prove that they exist. As to the name of the man who "bags" the first one becoming a household word, there is little doubt that this may well be true. A household word that will rank in infamy with that of Lee Harvey Oswald, Sirhan Sirhan and James Earl Ray.

Peter Byrne. F.R.G.S.
Director, The Bigfoot Research Project Hood. 1. (800) BIGFOOT.
JULY 1993.



ON PETER BYRNE'S "ON SHOOTING A SASQUATCH"

It is true that in today's climate anyone who takes the position that a sasquatch should be shot risks being subjected to abuse, but Byrne's recent comments on the subject are so mischievous that they require an answer.

Following his usual policy of attacking others while implying that he himself wears a halo, Byrne sets up a straw man who hunts the sasquatch because he hopes to become a household word; a straw man who argues that sasquatches cannot be human because they are large and hair-covered; a straw man who contends that sasquatches kidnap children and tear people limb from limb; a straw man who says that the only way to prove that the creature exists is to kill one; a straw man who is a "so-called expert" who thinks he has nothing more to learn.

There are indeed some people who see the sasquatch mainly as a potential source of fame and money. Byrne, who has sought the sasquatch only when he could persuade someone to pay him to do it, and who must hold world records for wangling personal publicity, is perhaps the most obvious member of that group. Such people can hope to achieve their ends through shooting a sasquatch only if they do the shooting themselves, hence it is in their interest to argue publicly against shooting, as Byrne does.

As to whether sasquatches are human or animal, those who contend that they are animal do so on the clear evidence that they live the lives of animals, showing none of the characteristics that separate humans from other animals except that they walk upright. Byrne appears to contend that they are some kind of "primitive" humans, but presents no evidence to back that contention, for the obvious reason that he has none.

There is, of course, no one who advocates shooting a sasquatch on the grounds that they kidnap children and tear people limb from limb, or who argues that the only way to prove that they exist is to kill one. The actual contention is that shooting is the most likely way that their existence will be proved and that anyone who has the opportunity should do so. There are certainly valid arguments against humans claiming the right to kill any kind of animal, but Byrne suggests no reason why the sasquatch should have special consideration, except for the self-centered one of their resemblance to ourselves.

And after claiming, falsely, in one paragraph that very little is known about the sasquatch, he proceeds in the next paragraph to act the "expert" himself, proclaiming as certainties things that are actually far from certain.

In his final paragraph Byrne seems to minimize the importance of "simply" proving that the sasquatch exist. If that is not important, what is he taking his employers' money for?

Most people, quite naturally, have an emotional reaction against the idea of anyone shooting a sasquatch. The contest for public support was one-sided and was settled long ago. Why, then, did Byrne go to the trouble of composing and circulating his little diatribe? The many genuine people in the sasquatch field who go about their investigations with no financial backers to impress and no obsession with the limelight have good reason to ask that question.

John Green