

**CATTLE MUTILATIONS AND THE IMAGINED CULPRITS:****A PSYCHOLOGICAL PERSPECTIVE****Peter A. Jordan**ABSTRACT

Beginning in the late 1960's and continuing well into the 70's, cattle mutilation reports in the United States reached epidemic-like proportions. Speculation on the subject, ranging from the super-prosaic (predators) to the super-exotic (extraterrestrials), grew disturbingly intense; the theories of many researchers seeming, at times, strangely extravagant and obsessive. In this presentation, an attempt is made to relate the findings of cognitive and social theory to the mutilation problem. It is suggested that the common perception of cattle deaths as anomolous is, to a large extent, a function of cognitions, mental contributions made at an unconscious level in the struggle to comprehend the stimulus event.

INTRODUCTION

For the purposes of this presentation, it would, I think, be helpful if the central claims surrounding mutilation phenomenon were briefly noted. These would include the following: 1) the observation that, since approximately 1967, more than 10,000 animals (mostly cows) have died bizarre, "unnatural" deaths in the United States (primarily in areas West of the Mississippi), as well as in various parts of Canada, Europe, and South America; 2) reports that the animals commonly exhibit wounds which appear to be "surgical" in nature, with removal of the sensory organs, such as the tongue and eyes, as well as the sex organs and rectum, are oftenevident; 3) the claim that large quantities of blood and/or brain and spinal fluid appear to have been drained from the carcass; 4) the observation that physical evidence, such as tire tracks or footprints, near the carcass is often mysteriously in absence; 5) the perception of a possible link between the mutilation events and the occassional appearance of either low-flying "helicopters" (Reference 1), silent and luminescent balls of light, or large, cigar-shaped objects, near discovery sites at or near the time of the mutilations; 6) the observation that local predators and scavengers consistently avoid the mutilated carcasses; 7) the claim that carcasses are often found with long "bruises" around their brisket as though, in the words of police officials, the bodies had been "hauled or lifted with straps"; 8) claims of unusual radioactivity readings near mutilated carcasses; 9) claims of repeated failure by guard dogs (many considered vicious and well within earshot of mutilation sites)



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to become aroused during time of the occurrence; and, 10) the observation that mutilation carcasses suffer abnormal rates of deterioration (either excessively slow or excessively fast).

In deference to those who may embarrass easily, I will refrain from spending any valuable time in rendering yet another account of the infamous Snippy case, except to say that this particular incident, isolated as it was, appears to have precipitated much of the social climate within which most subsequent cases were incubated. (Reference 2) Psychologically, I think it is fair to say, the Snippy incident served as a prototype of the phenomenon and set the state - certainly in that part of the Southwest - for its historical evolution.

What needs not to be forgotten is, of course, that, despite all scientific pronouncements to the contrary, the owner of Snippy, as well as local residents, persisted in their belief that the animal had fallen prey to "unearthly forces," citing the large number of "UFOs" spotted in the area just prior to Snippy's death. Researchers examining the matter observed how resistant, in fact, neighboring ranchers were to the conventional explanations they preferred (i.e. natural predation, hoaxing, etc.), in some cases implying that they (the researchers) somehow "knew more than they were saying." Curiously, this paranoid attitude towards the phenomenon has, I have noticed, become rather fashionable; indeed, one is justified in regarding this field of research in a certain sense, as "cursed." That such a strong affect might influence the process of mental organization I would hardly think anyone might dispute, though, quite frankly, it was only after I was personally "infected" that the power of this principle demonstrated itself to me. When one becomes as intimate with the group dynamics of mutilation research as did I, it no longer seems amazing that one cannot remain immune to the subtle pressures of conformity for long.

### DULCE, NEW MEXICO: A FIELD STUDY

The first signs of my own psychological infection manifested themselves in June of 1979. An article, published in a popular UFO magazine, became my first exposure to the subject and described, in fairly sober terms, the quite mysterious and unexplained deaths of cattle in Dulce, a tiny town wedged in the far northwestern corner of New Mexico. Intrigued, I contacted a State Police Officer from that town to learn more regarding the circumstances surrounding the various anomalies mentioned in the article. Everything contained in the article was confirmed. I was told, in fact, that the article had told only part of the story and that what I had read was only the "tip of the iceberg."

It was not until August of 1980, however, that I was given an opportunity to visit Dulce and to gather first-hand data on the recurrent mutilation activity being reported there. Science Digest helped fund the research, which I hoped would form the basis of a feature article for the magazine. (As it turned out, though, the article never saw print, Digest having found the subject - like so many other publi-



cations - uncomfortably ambiguous).

A great deal of my time in New Mexico was spent in the company of the New Mexico State Police, who kindly escorted me to those sections of town where various aerial phenomena had been observed, including the almost completely silent choppers that appear to play such a pervasive role in the mutilation story. I also had the opportunity to spend several hours with Manuel Gomez and his son Edmund. According to police, the Gomez family had been subjected to almost relentless mutilation activity, having lost six of their cows since 1976. During my protracted investigation of Gomez's claims, I quickly became aware of the fact that the alleged mutilations appeared to be part of a constellation of anomalies, including everything from anonymous and highly sinister telephone "threats" to the observation of a "glowing tombstone" located on the property. From January to June of 1979, I was also told, the mystery was deepened when 20 head of 2 and 3 year old heifers suddenly developed a peculiar "shaking effect," as one might find with a condition known as the "blind staggers" (though Gomez is certain that there was no locoweed growing in his pasture at that time). None of these animals, I was informed, had survived the attack, which Gomez and the police said had left them completely baffled. Manuel Gomez also recalled another somewhat eerie event. In 1976, on the very night of the first mutilation occurrence, the Gomez's 9 month old Doberman puppy disappeared and was never found. Gomez told me that it had been suggested that the animal had perhaps been killed by coyotes, though he did not find this an acceptable explanation.

Through my interviews with others who had either directly or indirectly been involved in the researching of the Gomez cases, I encountered a dazzling array of additional claims. I learned of unusual radiation readings observed near the carcasses, cows livers that may have been exposed to microwave radiation, hair samples taken from the Gomez herd which "floresced" when placed under ultraviolet light, chaff-like material found scattered on the Gomez ranch, the use of "laser surgery" in the removal of the reproductive organs from the cows, wiretapping of investigators, forecasts of human mutilations in the area, the presence of certain "drugs" in the blood stream of the mutilated carcasses, radio "interference" by UFOs (seen near the Gomez ranch by police), and strange "pod marks" found in the ground near some of the dead animals.

I must confess, that at the time I was introduced to these astonishing claims, not even the slightest suspicion of their validity crept into my thinking. From everything I had been told, in fact, there seemed little reason not to believe that all of the interpretations made with regard to the phenomenon were sound. After all, who was I? An experienced rancher? A well-seasoned police officer? On what grounds could I presume to question the perceptions of these individuals? I had neither the inclination nor the "expertise" to doubt. In truth - though I lacked the ability to realize it at the time - the infection had taken a pernicious hold on me and it would not let go.



### ESCAPE FROM UNCERTAINTY

After returning home from my trip to New Mexico, I embarked on a project that I hoped might help me to gain more direct access to the causative agencies which lurked behind the mutilation phenomenon. To this end, I enlisted the aide of four psychics with whom I had worked on an extensive basis in my research in parapsychology - all of whom, I must point out, had justly earned my respect. Little background material was supplied, and each psychic was asked to "psychometrize" several dozen photographs (slides) which pertained to the Gomez phenomena. The results of this little experiment were published in a monograph entitled "Glimpses Through A Looking Glass" and, while not acceptable as evidence of any respectable sort, were, I must say, intriguing. When taken together, the readings demonstrated what was a most remarkable uniformity of opinion, suggesting that the Gomez mutilations stemmed from a massive, covert operation sponsored by paramilitary or governmental agencies. (Reference 3) Regardless of how palatable this view was, dismissing the consensus as coincidence was something I struggled with all of my power to resist. And, as the discovery of correlations between available research data on the subject and the individual readings was made, I saw the clear earmarks of a conspiracy practically everywhere that I looked. My psychics appeared to be scoring "hits" designed to confirm this dark suspicion. What was it about these matches that I found so outrageously compelling? A few examples, perhaps, may be necessary before the "sensibleness" of the attitude I came to espouse can be understood:

- 1) Psychic Ron Mangravite mentions, in his reading, the injection of a citrate. New Mexico State Police Officer Gabe Valdez verified that citric acid (a tranquilizing agent) was discovered in the blood of one of Gomez's mutilated bulls.
- 2) R.M. describes his image of the animal being "lifted." As mentioned earlier, bruises, purportedly made by straps or ropes, are frequently noted around the brisket area of the mutilated animals; the Gomez cows, according to Valdez, being no exception.
- 3) Psychic Elisabeth Lerner implicates the Hobart Company in the mutilations. Research indicates that Hobart manufactures industrial meat-slicers sold primarily to supermarkets and butchers.
- 4) E.L. claims mutilated cattle are marked in advance for "experimental purposes." Retired Sandia Labs electronics specialist Howard Burgess discovered bright, florescent "splotches" along the backsides of young heifers within the Gomez herd, which appeared only when illuminated with an ultraviolet light, and appeared to contain an unusual percentage of potassium and magnesium.

The situation then, as you can see, had gotten rather creepy. For a



skeptic, such an experimental outcome is bound to create some discomfort; for me it seemed worse than that. I did, however, consider the possibility of a sampling error and began to seek out other sensitives and see if the findings would differ to any significant degree. They did not. In fact, the content of the second set of readings resembled that of the originals not only thematically and conceptually, but, to a certain extent, literally! Names of particular individuals, some well-known within the public domain, others not, became recurrent. One would observe this same sort of repetition with regard to certain pharmaceutical firms, such as Eli Lilly and Hoffman La Roche. If you had met me during this time, you would have found the sense of excitement I experienced over all this quite disconcerting. It was analogous to having taken Rubic's Cube, twisted its parts around a few dozen times, and being shocked to find that the puzzle had been solved. Such a sense of accomplishment has a most peculiar way of distorting one's general perspective of reality, however. The danger is that one begins to contribute more to the phenomenon than the phenomenon has to offer.

### COGNITIVE ILLUSIONS

It may appear to you at this point that I am prepared to admit to not even a hint of mystery surrounding the entire mutilation affair. This is clearly not so. I am inclined, however, to regard the vast percentage of mutilation claims as largely spurious, with only a provisional subset worthy of serious interest. The Dulce mutilations - from what I can tell - seem deserving of such a preferential status. Some of the Canadian events may, likewise, fall into this category, though the scarcity of data made available by Canadian researchers does little to provide us with real faith in this regard.

One should not, however, interpret these remarks as meaning that I wish to advocate some sort of mindless tolerance in deciding whether a mystery of profound scientific dimension is posed by any or all of the potentially genuine mutilations documented thus far. Disappointing as it sounds - at least from the perspective of the natural sciences - the study of cattle mutilations seems worth not even a yawn. The fact of the matter is, once stripped of its heavy psychological underpinnings, the entire mystery loses its allure, becoming impotent and dull.

But how, we must ask, could such a colorful masquerade have been conceived? To what might we possibly attribute the efficacy of this magnificent illusion?

While I do not pretend to have anything but an imperfect understanding of what motivational forces may have prompted ranchers, police officers, veterinarians, and independent researchers to perpetuate such large numbers of bogus claims, I believe it is possible to uncover those peculiar mental properties to which such claims may, in large part, owe their existence.



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It was, really, the Gestalt psychologists who first observed that human perception, at its most fundamental level, is a function of distinct laws of organization. One such law is that of simplicity, according to which a stimulus pattern is seen in such a way that the resulting structure is as simple as possible. A triangle overlapping a rectangle, for example, is commonly perceived as just that and not as a complicated eleven-sided figure. The perception of similar things being grouped together is yet another Gestalt principle, as is that of finding things being near to each other appearing as though they are grouped together. In my study of mutilation data, I have found these principles expressing themselves time and again. As many of us know, for example, there is wide variability among cases with regard to missing organs. Yet, it is frequently stated by many of the so-called "experts" that this is not so, and that the target organs are often the same. From an "economic" viewpoint, the perception of the experts make cognitive sense, thus it becomes dominant. Likewise, a rancher suffering a cattle death on his land, and in close proximity to another ranch on which a similar death has occurred (whether human-induced or not) will, no doubt, perceive these two independent events as part of a larger conceptual grouping. This tendency arises from the Gestalt notion that similar things will get perceived as somehow belonging together; finding the events to be spatially contiguous further magnifies the effect.

In no way should we take this as justification for finding fault, of course, with those who have reported (and reported on) the mutilations. These patterns of mental processing are, I assure you, shared by humankind in general, and ought not to be confused with conscious forms of human deception. Ignorance of these principles, though, can certainly lead to the most severe forms of self-deception, as a study of human credulity throughout history will show.

In order to understand the relevance of Gestalt psychology to mutilation phenomenon it is necessary that one learn to appreciate the extent to which the perceptual system defends itself against what is commonly known as "cognitive overload." I will not bother dragging you through the experimental literature on this issue, but I will tell you that there is overwhelming evidence for some sort of "selective attention" to those details of experience we come to regard as most salient. The perils of this process are, naturally, quite obvious, though the adaptive function of this selective filter in keeping "both oars in the water," so to speak, is something we ought always to keep in mind. Because of the limits then-forced upon us by our own biological evolution-of perceptual awareness, stimulus generalizations are inevitable, since one will seek out the most convenient way of sorting out incoming data from the external environment. Stereotypes - of which so-called "classic" (i.e. human-induced) mutilations may be an example - thus become categories for sorting events according to their membership in particular groups and therefore have functional utility for simplifying and organizing complex information. That stereotypes are notoriously inaccurate I am certain everyone here in this audience would agree. But, as we also know, this knowledge in no way



inhibits their use.

Extending this argument a bit further, then, we should not be surprised to learn that comprehending an event (anomalous or otherwise) is synonymous with integrating features of that event into a stereotyped "schema," a constructive process which, from all indications, occurs at time of encoding. (Reference 4) In 1973, two psychologists, J.D. Bransford and M.K. Johnson, conducted a study in which a group of subjects were told to read a story entitled "Watching a peace march from the fortieth floor," which described a view seen from far above. Embedded in the story, however, was this rather odd sentence: "The landing was gentle and luckily the atmosphere was such that no special suits had to be worn." Few subjects reported this sentence when asked to recall as much of the story as they could. On the other hand, when the same story was given to another group of subjects but this time with a new title, "A space trip to an inhabited planet," over half were able to recall an idea from the key sentence. Whether the critical material was recalled, therefore, depended on its being appropriate to a given title. The title, it can reasonably be inferred, induced the subjects to activate a given knowledge schema; if the sentence did not fit the schema, there was difficulty experienced in encoding it.

Support for these experimental findings is easily obtained with respect to the semantic structuring of mutilation theories. Those for whom the extraterrestrial theory is the most appropriate, for example, who what I consistently have found to be a tendency towards assimilating the mutilation data to this particular category of understanding, betraying serious omissions, however, in their account of historical events. In reviewing the literature on the mutilation topic, for instance, the purported presence of tranquilizing drugs in the blood stream of some mutilated carcasses is seldom acknowledged, particularly if the writer is decidedly in favor of the extraterrestrial view. No such omission, however, is evidenced by those interpretations provided by supporters of cult or conspiracy theories, though individuals in these latter two categories prove to be no less vulnerable to cognitive distortions, choosing to ignore other aspects of the phenomenon that are markedly incongruent with the structure of their own belief system.

Besides omission, though, other kinds of accommodating errors can be found in mutilation theories, the most common and often the most striking being those attributable to the process of rationalization. Mutilation researchers with a bias towards the extraterrestrial hypothesis, for instance, often insist that many of the helicopters sighted near mutilation sites are, in fact, "alien UFOs in disguise." Conspiracy buffs, on the other hand, find this preposterous and subscribe to a far different notion. For them the choppers are state-of-the-art military craft "dressed up" as alien UFOs. Again, in both cases a prototypical representation of the phenomenon or schema dynamically guides the individual interpretations towards self-consistency and comprehensibility.



### THE PERSISTENCE OF BELIEF

If, indeed, the mutilation phenomenon can be accounted for by reference to the psychological concepts and ideas I have asked you to consider, why, we must ask, am I the only one who thinks this is so? Why do so many persist in believing that something diabolic is going on, on the basis of what has really turned out to be incredibly unreliable information? I do not know for sure, but I do suspect it has a great deal to do with commitment. In the 1950's, you might recall, Leon Festinger and Stanley Shactner, two social psychologists, conducted their famous study of Marion Keech, a suburban housewife who claimed to have made contact with alien beings from the planet "Clarion" who predicted a terrible flood would engulf California on a certain future date. (Reference 5) Keech also claimed that those who accepted the truth of the prophesy and would gather at her home on that fateful night would be safely escorted off the planet in a flying saucer. A number of people did eventually appear at the house that night, and patiently awaited for the arrival of the aliens. They never came. But, during the group's stay, Mrs. Keech announced she had received another message. The aliens appeared to have been so impressed with the strength of the group's conviction that they had decided to save California from the flood. This news was met with enormous rejoicing. What Festinger and Shactner found so incredible, though, was that the members of this group became more committed to their belief in the aliens and subsequently sought out the news media and actively proselytized. Based on these observations, they describe five conditions under which they would expect to find increased commitment resulting from disconfirmatory evidence:

1. The belief must be held with deep conviction, and must have some influence on the believer's behavior (thus making it observable in part).
2. The person must have, as a result of his belief, taken some nearly irrevocable action (e.g. public commitment).
3. The belief must be such that real events can clearly refute the belief.
4. The disconfirming events must be recognized by the believer.
5. The individual believer must have social support subsequent to the disconfirmation.

Festinger et al, suggested that, without social support, few individuals would sustain a belief in the face of strong disconfirmatory evidence. Likewise, ranchers and police officials in close-knit, rural communities, subjected to debunking efforts by independent investigators and researchers would find it necessary to band together in order to combat what they might come to perceive as an official conspiracy. Only in this way might the disconfirmed belief be sustained.





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In a 297 page report released in June of 1980 by former FBI agent Kenneth Rommel, one finds that of 90 mutilations reported in New Mexico as "classics" between February 1975 and May 1979, 77% were explainable on the basis of "available evidence." An additional 25 cases (personally investigated by Rommel and his task force) were likewise explained. The animals, Rommel concluded, all had died of "natural causes." (Reference 6) In reading Rommel's report, one is simply amazed to find such glaring discrepancies between the physiological observations of ranchers and veterinarians.

Formal autopsy reports from universities and clinics which had been submitted tissue from purportedly mutilated animals in the states of Colorado, Texas, Louisiana, Montana, Oklahoma, Kansas, and New Mexico unambiguously point to animals such as coyotes and badgers as the culprits - the stretching of animal tissue produced by post-mortem gas production and autolysis often giving the jagged edges of a bite wound the "appearance of knife cuts." Yet, ranchers scoff at these findings and insist that the "surgical" incisions present in the so-called "classic" cases could in no way be confused with the familiar flesh-chomping normally carried out by predators and scavengers.

As I said earlier, I too found it inconceivable that experienced ranchers would make such ridiculous mistakes, until I began to look at the situation a little more objectively. What I soon came to discover is that the ranchers and police were, at a certain point, no longer perceiving events but, rather, their perception of those events. The belief structure had become so abstracted that it lost its connection with the world and, in effect, became self-serving. In essence, as a group the ranchers and police officials were adjusting their perceptions in order to reach conformity. Bizarre as this is, I have been able to find no other plausible solution.

### CONCLUSION

In a certain sense, I regret things have turned out the way they have. In the beginning, as one who was bursting with wide-eyed astonishment, I was sure I was on to something that was genuinely mystifying and important. I remember sharing these thoughts with Jacques Vallee who, too, seemed to feel something utterly phenomenol was taking place. His book, Messengers of Deception, I considered - in stark contrast to many others - one of the most significant contributions ever made towards a psychological understanding of certain features of the UFO problem. In many ways, I still do.

Recently, I was discussing my research into mutilations with an individual who was curious about its implications for UFO research in general. He told me that as one who had investigated UFO cases himself, he was interested in "data" and nothing but. Theories, he said, were of no use to him, there was too much information that was needed before any kind of theory could be entertained. I asked him what he meant by "data" and he proceeded to list a half a dozen or more things that he felt fit the bill. He mentioned radiation readings, ground



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traces, physiological effects, electromagnetic disturbances, the sorts of things that he considered "irrefutable." But then he said something that, quite frankly, I wasn't expecting. He said that if he could only get the human observer out of the way he was sure there wouldn't be so many problems. "How so,?" I asked. "Because then," he said, "we'd be able to tell if there really is something going on, after all."

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INTRODUCTION

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**Peter A. Jordan**

Peter A. Jordan, born on May 27, 1953, is a well-respected investigator of unexplained phenomena. Currently, Mr. Jordan is a graduate student of psychology at the New School for Social Research, where he is also a member of the faculty and offers a 2 credit course dealing with the psychology of paranormal belief. Serving as Research Director of the Parapsychology Division of Vestigia, a New Jersey based organization conducting scientific research into reports of paranormal claims, his many interests include the psychodynamic features of poltergeist and haunting phenomena, geomagnetic perturbations and their relationship to the psyche, the fallibility of human memory, psi processing and the brain, and the psychology of group interactions. Mr. Jordan has written extensively for popular magazines including Science Digest, Fate, Saga, UFO Report, and Fortean Times, and lectures frequently at colleges and universities. He holds a B.A. in philosophy from Drew University, and has pursued post-graduate work in English Literature at Montclair State College.

He previously hosted, directed and produced his own weekly program for radio station WBAI in New York City called "Psychic Explorations." He is known for his debunking of the infamous "Amityville Horror" case in 1978.

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## **CATTLE MUTILATIONS THAT DEFY CONVENTIONAL EXPLANATIONS**

**Walter H. Andrus, Jr.**

### INTRODUCTION

With all due respects to Mr. Peter A. Jordan in his published paper titled "Cattle Mutilations and Imagined Culprits: A Psychological Perspective," I personally do not accept the explanations for the mutilation deaths of ten thousand cattle so lightly. As one of the Co-Editors of the 1983 MUFON UFO Symposium Proceedings, I feel obligated to share with our readers two unpublished reports that will provide deeper insight into this unnecessary slaughter. Officially, the Mutual UFO Network has not taken a position upon whether animal mutilations are related in any way to the UFO phenomenon. To seek answers to this unique phenomenon, we have appointed Thomas R. Adams, a recognized authority to the MUFON Staff, as a Specialist in Animal Mutilations. If there is indeed some type of association between these two apparently unrelated phenomenon, resolution is possible only after a concerted investigation and appropriate research have been conducted.

### SNIPPY THE HORSE REVISITED

Mr. Adams has been personally involved in mutilation investigations since the demise of "Snippy the Horse" a three year old Appaloosa gelding found mysteriously slain on September 9, 1967 on the Harry King Ranch, 20 miles northeast of Alamosa, Colorado. Relying upon Denver newspaper reports during this episode, the pet horse owned by Mrs. Berle Lewis was found with its neck and head practically void of flesh. A person, claiming to be a Denver pathologist, performed an autopsy revealing an empty abdominal cavity--all organs were missing, but the abdominal cavity showed no signs of having been entered in any way. It is reported that the pathologist also sawed the brain cavity open and found it completely empty. The absence of any fluid in the brain cavity or substance in the center of the spinal column baffled the pathologist. He positively ruled out the possibility of the animal having been killed by lightning. The article stated that the pathologist was able to find a small amount of tissue under the animal's neck and head bones for sample analysis later in Denver.

I have taken the prerogative of reviewing the pathologist's report on Snippy, since Mr. Jordan only alluded to it. He has referred readers to the reference in Chapter 16 of the book "UFOs? Yes!" by Saunders and Harkins, titled "A Shaggy Horse Story." This is truly a



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"shaggy (dog) horse story" due to the many conflicting opinions, observations, statements, UFO relations, news media hype and the disclosure that the pathologist involved may not have been a professional. Whether Chapter 16 has satisfactorily provided any concrete answers to this event or not, our readers should review it as suggested.

### TEXAS HAS ITS OWN SNIPPY CASE

My review of the above case was done for only one reason--to compare the physical similarities of Snippy and a bull calf mutilated near Zorn, Texas. A 500 pound Hereford bull calf was found Saturday morning, November 22, 1975 on the Wilburn Krackau farm three miles north of Zorn, Texas alongside state highway 123 in Guadalupe County. → The exact location is only 15.1 miles north of the MUFON administrative office and seven miles south of San Marcos, Texas. Whereas Snippy received world wide publicity, this mutilation report was purposely restricted to two Texas newspapers--the Seguin Gazette (Nov. 26, 1975) and the Seguin Enterprise (Nov. 27, 1975).

Arnold Thormeyer, Precinct Three Constable, who headed the investigation, was called to the scene about noon on November 22, 1975. When he observed the dead calf, he immediately contacted Dr. Earl Belcher, a veterinarian in San Marcos to conduct a medical examination. In the meantime, Mrs. Freddie (Agnes) Dreiboldt, daughter of Mr. and Mrs. Wilburn Krackau made color photographs of the mutilated calf because of her awareness to numerous other cases in Texas and surrounding midwestern states. (See Figures 1, 2, 3 and 4) A personal interview was conducted with Earl Belcher, D.V.M., who has since opened the Belcher Animal Clinic in Austin, Texas, revealing that the usual pattern of eyes, tongue, and lips were missing. However, the impressive feature was the complete removal of all of the flesh from the head, leaving a pink skull protruding from a normal body. There was no evidence of scrape marks, which would be present if a butcher had attempted to skin the head, such as one might do in a packing or slaughter house. The absence of teeth marks by predators, such as wild dogs or coyotes, eliminated this explanation. As an experienced veterinarian, Dr. Belcher had witnessed carcasses that had been stripped of all flesh by vultures. The vulture is a large raptorial bird that subsists chiefly or entirely on carrion (dead or putrefying flesh). Even though one could look into the skull through the openings where the eyes had been, Dr. Belcher could not find any evidence that the skull had been opened to provide entry to the brain. When I inquired about other injuries to the 500 pound calf, he recalled that a small amount of tissue had been removed from the rectum and there may have been damage to the penis. He stated that a bullet in the head could have killed the animal immediately, however there was no evidence of same. It would have been necessary to skin the calf to determine if a bullet had penetrated elsewhere, due to the thickness of the hair and hide.

Even though Dr. Belcher had to rely upon his experience to estimate the cause and time of death, he was never-the-less impressed



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with the absence of flesh on the skull and the cleanliness, since it appeared so professional. He said that the calf simply laid down and died without a struggle. This is confirmed in one of the photographs (Figure 3) that shows the Johnson grass in the pasture remaining upright and touching the calf's back. The veterinarian estimated on the death certificate that the animal had died during the night of November 21st, however this may be slightly inaccurate for several reasons. Mr. Wilburn Krackau felt confident that the calf was alive on Friday, November 21, but since he had many other Herefords of similar size in the pasture, this was not strong evidence. When the author visited the farm with Constable Arnold Thormeyer a few days later, the topography of the pasture (a small knoll) prevented Mr. Krackau from viewing the site from his front porch to the south. A water district water tower (golf tee and ball style) stands on the hill directly west of the site preventing traffic on state highway 123 from viewing the scene. The weather with cool nights and moderate temperature for November, during the day left the animal well preserved, and without any objectionable odor when found. A few days later, when the author investigated the case, the carcass had been towed about one-half mile southeast of the Krackau residence. By this time, bloating was excessive and the odor very unpleasant, which obviously limited my personal inspection.

### WISCONSIN MUTILATION

I have taken the privilege of including two photographs of Hereford cows found on the Don Beckett farm, Route One, Eastman, Wisconsin (Eastman Township, Section 30) on October 1, 1975 that are typical mutilation cases. (Figure 5 and 6) A very thorough investigation was conducted by A.F. Krohm, D.V.M., M.S., a diagnostician for the Wisconsin Animal Health Laboratories, a part of the Wisconsin State Department of Agriculture and the United States Department of Agriculture. One of the cows pictured was mutilated in the following manner according to Dr. Krohm's medical diagnostic report: (1) Left ear excised about 8" by 5" areas, muscle removed to the bone, tooth or knife marks in temporal fossa. (2) Perineal area about 9" by 5" section of skin excised including rectum and vulva--deeper structures were intact. (3) Four functional teats excised at the base. (4) Two accessory teats removed. (5) Thoracic cavity examined for evidence of infectious pneumonia--none found.

In his five page report (legal size) to Sheriff William C. Fillback, Crawford County, Prairie du Chien, Wisconsin 53821, Dr. Krohm not only detailed his histopathological examination of six specimens, but explained how humans could have accomplished these dastardly acts. He included a copy of a veterinary supplies catalog listing the necessary equipment to immobilize an animal. It consisted of rifles, pistols, syringes, propellants, charges, immobilizing drugs and quantities required for each size of animal, complete with prices.



### CONCLUSION

The Co-Editors felt that this information would not only complement the paper by Peter A. Jordan, but give people interested in animal mutilations a deeper insight into the phenomenon. Several explanations have been offered to identify the culprits. Among these are cult groups, government agencies conducting experiments, UFOs, extraterrestrial experiments, predators, natural deaths, etc. I only wish that I could announce that the culprits have been identified and caught, but as you read this report, these inhumane acts continue unabated. MUFON has a very extensive file by state of animal mutilations, however we would like to refer people who may be interested in this study to Mr. Thomas R. Adams, P.O. Box 1094, Paris, Texas 75460, who we consider to be the foremost authority in North America.