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### **SEX AND UFOs**

Since UFO witnesses and researchers are human beings and human beings are sexual, it is—in a sense, at any rate—unsurprising that sex of various kinds plays a role in the UFO drama. In recent years, as the abduction phenomenon has become an ever more prominent aspect of the UFO controversy, reports alleging intimacies, sought or unsought, between witnesses and alien entities have proliferated to such an extent that they risk becoming commonplace. Yet even as bizarre UFO stories go, these are unbelievable. If they are not all reducible to hoax, delusion, or psychiatric disorder, neither are they certifiably real events. In cases like these, where the most extraordinary sorts of claims are being made, the manifest sincerity of many witnesses is worth noting and considering, but it amounts to evidence only of the affected individuals' conviction that they participated, happily or unhappily, in the most exotic erotic

experiences imaginable. In short, the accounts that follow should be read with all appropriate caution.

*Jack the ripper*. In 1837 and 1838, in London and surrounding areas, a number of women complained to police of the depredations of a strange, powerful man who they said had attacked them and ripped off part or all of their clothing. At first the authorities refused to credit the reports, since the assailant sounded like nothing that existed in the real world. According to the victims' descriptions, he was a tall, thin, caped figure with pointed ears. His eyes were like "red balls of fire," and he wore a tight-fitting, oil-skin suit and a metallic helmet. From his mouth he vomited forth blue and white flames which stunned victims or rendered them unconscious. Even more improbably, according to the witnesses, he could leap great distances, scaling walls and roads without difficulty.

By January 1838 the Lord Mayor of London conceded the reality of the peculiar criminal people were calling "Springald" (jumping jack), "Springheel Jack," or "Spring Heeled Jack." A vigilance committee was formed, to no effect; Jack attacks continued uninterrupted into the next year, then resumed in 1843. In 1845, in full view of many witnesses, he murdered a teenaged prostitute by hurling her off a bridge and into an open sewer, where she drowned. Sightings of Springheel Jack, or of beings much like him, were recorded in 1877 and 1904 in England and in 1953, 1964, and 1975 in Texas, Ohio, and Washington state respectively; in each of these latter episodes, the figures were associated with UFO sightings. (See *The Emergence of a Phenomenon*, pp. 318-20.)

It should be emphasized that so far as is known, no victim accused Jack of any sexual violation beyond clothes-ripping. No recorded incident after 1845 contains a sexual aspect. Nonetheless the early incidents are the first instances in which an ostensibly otherworldly being gives evidence of a sexual interest in human beings. It would be a long time before other such cases would become known.

*The innocents unclad*. In a letter published in the April 19, 1897, edition of the *St. Louis Post-Dispatch*, a traveling salesman related an encounter with a beautiful unclad couple who had landed in an "airship" in the hills outside Springfield, Missouri. They did not speak English, but the correspondent inferred from

ambiguous words and gestures that they were Martians. Aside from the nudity the story is innocent of sexual connotations. So is a March 1950 contact claim made by a Centralia, Washington, man who reported coming upon a landed Venusian spaceship in a forest clearing. The occupants, with whom he spent the next two days, were beautiful, childlike, and unclad. (Both of these cases are discussed in *Emergence*, pp. 295-97.)

*Astroeroticism.* Sexual themes surfaced occasionally, though rarely, in the contactee literature of the 1950s, most luridly in the stories by Howard Menger and by his mistress (and subsequent wife) Connie Weber. Menger, a New Jersey sign-painter, surfaced in 1956, with stories of space encounters going back to 1932, when he encountered a lovely blond Venusian woman sitting on a rock in the woods. Though he was only 10 years old, he felt an overwhelming "physical attraction" to her.

During World War II, as a G.I. stationed in Hawaii, Menger met a beautiful dark-haired spacewoman. As he would tell the tale:

Although I shall always remember the girl on the rock with a special kind of memory, this girl, too, exuded the same expression of spiritual love and deep understanding. Standing in her presence I was filled with awe and humility, but not without a strong physical attraction one finds impossible to allay when in the presence of these women.

She immediately sensed that part of my feelings and also my embarrassment at knowing that she sensed them.

"Oh, Howard," she almost chided, "it's only a natural thing. I feel it myself. It flows from you to me as from me to you" [Menger, 1959].

Back home in New Jersey in 1946, Menger met the "girl on the rock" again, only this time she stepped out of a flying saucer, dressed in a "blue-gray ski-type uniform . . . which fitted loosely over what was a shapely body." After informing him of his coming mission (to aid the space people in their benevolent efforts to save the human race from itself), she gave him a chaste kiss on the cheek. When Menger asked if they would meet again, she said no, but one day he

would meet her sister, a Venusian now in an earth incarnation. "She will work with you and be with you for the duration of this life span," the spacewoman said. "You will recognize her the moment your eyes fall upon her."

Ten years later contactee followers flocked to Menger's farm near High Bridge, where objects Menger identified as spacecraft and shadowy figures he called space people sparked a sensation and local press coverage. A small group of devoted spiritual seekers gathered regularly at the farm. One day, as California contactee and Menger sponsor George Van Tassel was lecturing there, Menger noticed a "slim, attractive, young blonde woman. . . . I knew at once who she was." Seeing her, he broke through the "memory block" that separated him from his previous lives, and he recognized her as the sister of whom his original contact had spoken. He also saw that they had been lovers long ago, when he was a Saturnian spiritual teacher named Sol da Naro and she a Venusian beauty.

Connie Weber, recently widowed, and Menger, married with children, soon were involved in an amorous relationship whose history Weber (writing as Marla Baxter) would chronicle in *My Saturnian Lover* (1958), an odd book even by the eccentric standards of contactee literature. According to her, theirs were no ordinary intimate relations. Early in the course of their love life, she had this experience:

Alyn [as Menger is called throughout the book] bent down to kiss my brow. I felt the undulating tremors of his body again, and then began a strange and fascinating transformation, right before my eyes. Alyn began to grind his teeth, and turn and twist and stretch. He appeared to be getting taller and stronger. He breathed in deeply, and I felt his chest expand greatly. It seemed as if he had grown a head taller. Not only did he grow taller and stronger, but his facial contour changed. His face seemed to get longer and triangular in shape, and his eyes grew larger and deeper. Even his voice was different—deeper and lower. He had ceased to be Alyn and had become a Saturnian. . . . The next thing I knew he, as a Saturnian, had placed his hands under my armpits and slowly raised

me at arm's length as if I had been a doll, and without so much as a muscle strain or change in breathing or the slightest exertion of any kind. He held me thus, high above his head for a moment, looking up at me with the most wondrously loving eyes, then slowly drew me down toward him till our lips met. It was this individual, this Saturnian, this strange being who revealed himself to me as he really was, with whom I fell in love.

(Independent confirmation of the hot-bloodedness of Saturn's inhabitants comes from an Australian woman named Sonya Lyubein. In 1956 she visited the planet and found Saturnians to be far more "sexually active" than earthlings [Binder, 1968].)

Howard and Connie were wed in the summer of 1958. Eventually they moved to Florida and dropped out of sight. In the late 1980s they reappeared on the contactee circuit and released a new book about their interplanetary adventures. (A full account of Menger's career appears in *Emergence*, pp. 246-49.)

South African contactee Elizabeth Klarer claimed not only to have had a long-standing love affair with Akon, a scientist from the utopian planet Meton, but to have borne a son by him during an extended stay on that world. Theirs was not mere earthly sex (*see Klarer Contact Claims*). "I surrendered in ecstasy to the magic of his love making, our bodies merging in magnetic union as the divine essence of our spirits became one," she recalled, "and I found the true meaning of love in mating with a man from another planet" (Klarer, 1980).

*Closest encounter.* Conservative ufologists scoffed at the extravagant claims of contactees, but most took seriously reports of uncommunicative humanoids—the sorts of sightings that eventually would be called **close encounters of the third kind** (CE3s). But one alleged encounter with UFO occupants, though clearly different from a typical contactee tale, involved an aspect of human/alien interaction that at first defied belief and even comprehension.

At 1 A.M. on October 16, 1957, so the story went, a young Brazilian man who lived on a farm near Sao Francisco de Salles, in the state of Minas Gerais, was dragged from a tractor and into a UFO. There its

occupants, humanlike forms in spacesuits, removed his clothing, sponged a thick, odorless liquid over his body, took a blood sample, and left him alone in a room with "a kind of bed." Minutes later a naked woman with whitish-blond hair, attractive but not—owing to her long, slanted eyes and pointed chin—entirely human in appearance, walked in. Though she never spoke, she and Villas-Boas engaged in two acts of intercourse, but without kissing. After the second she collected a semen sample and put it in a container. Before exiting, she pointed to her belly, then to the sky, as if to indicate that their baby would be born on another world. He did not see her again. After a short time he left the ship.

A month later Villas-Boas communicated his story in a letter to prominent journalist João Martins, and the following February he traveled to Rio to be interviewed by Martins and Olavo T. Fontes, a well-connected physician and ufologist. Villas-Boas made a favorable impression on the two. Fontes would write that "we are not dealing with a psychopathic case, a mystic, or a visionary subject. In spite of this, the very substance of his story becomes the heaviest argument against it" (Lorenzen and Lorenzen, 1967).

As Brazilian representative of the Tucson-based Aerial Phenomena Research Organization (APRO), Dr. Fontes wrote prolifically on the UFO cases he had investigated, but he published nothing on Villas-Boas's claim in spite of a conviction that the young man was telling the truth. He sent a private report to APRO directors Jim and Coral Lorenzen, who kept it to themselves. Nonetheless, when a critic learned of its existence, he attacked the Lorenzens for associating themselves with a man (Fontes) so gullible as to have listened to a story about an "alleged rape . . . by a somewhat uninhibited female from space" (Miller, 1962). Defending Fontes (regarded by most ufologists as a sober researcher), Coral Lorenzen retorted that the story was not about "rape" but "seduction"; in any event, it "was never published in the *APRO Bulletin*, nor was it mentioned in my book for the simple reason that we do not feel it was sufficiently authenticated" (Lorenzen, 1962).

In early 1962 two Brazilian ufologists interviewed Villas-Boas, who was at first reluctant to talk, and reported on the case in the April/July issue of the

*SBEDV Boletim*. Though written in English, the article drew little attention outside Brazil. But in its January/February 1965 issue England's *Flying Saucer Review* afforded prominent treatment to what it called the "most amazing case of all." Between then and 1972 *FSR* writer Gordon Creighton devoted no fewer than eight articles to the Villas-Boas affair. Soon the Lorenzens, abandoning their reservations, published Fontes's full report in their 1967 book *Flying Saucer Occupants*. By the end of the decade, the Villas-Boas episode would become one of the best known of all CE3s.

Villas-Boas, who died in the early 1990s, went on to become a lawyer. Married, the father of four children, he stayed out of the limelight, but in a rare public appearance on a Brazilian television show in 1978, he repeated the story without elaboration. Then, as earlier, Villas-Boas came across as sane and believable, notwithstanding the outlandish nature of his claim. Nothing in his behavior ever indicated a desire for notoriety or profit. (For a full account see *Emergence*, pp. 392-95.)

Owing to Fontes's solid reputation among his colleagues and Villas-Boas's apparent sincerity, even cautious ufologists would judge the story credible. Yet to all appearances it was one of a kind. Inevitably perhaps, it gave rise to at least one hoax, a paperback book recounting a Villas-Boas episode in America; though represented as true, the story was the author's invention (Kent, 1967; see **Hoaxes, 1960-1979**).

*Sex and the silencers*. In 1950 John Stuart of Hamilton, New Zealand, became an active figure on the emerging UFO scene. In common with many other enthusiasts around the world, he collected clippings, read the few books then available, and speculated freely. In 1953 he was appointed secretary of a newly formed local group, the Flying Saucer Investigation Society. After a few months he and his fellow members had a falling out, and Stuart left to form his own "organization," Flying Saucer Investigators (FSI), which consisted of two persons: Stuart and a younger woman named Doreen Wilkinson.

Among Stuart and Wilkinson's correspondents was Gray Barker of Clarksburg, West Virginia. Barker had been investigative director of the International Flying Saucer Bureau (IFSB), based in Bridgeport,

Connecticut, and headed by Albert K. Bender. In the fall of 1953, Bender suddenly closed down the IFSB. He would say only that three **men in black** had imparted the frightening answer to the UFO mystery and threatened him into silence (*Emergence*, pp. 73-76). Obsessed with the episode, Barker wrote about it in his magazine *The Saucerian* and discussed it with correspondents, including Stuart and Wilkinson. Soon the two—who co-wrote their letters—would report to Barker that they had witnessed poltergeist manifestations. A few months later Stuart gave Barker some disturbing news: Wilkinson had fled town in fear and confusion, and he himself was getting out of ufology. Someone had visited him, demanded that Stuart surrender evidence that had come into his possession, and told him something "meant to scare hell out of me—it did!" Barker would include Stuart and Wilkinson among the ufologists whose "silencings" he would chronicle in one of the most popular (and paranoia-laden) UFO books of the period, *They Knew Too Much About Flying Saucers* (1956).

In 1962 Barker, now a publisher of contactee and occult literature, released Bender's *Flying Saucers and the Three Men*, allegedly a true account of the circumstances that led to the IFSB's closing but all too clearly an amateurish science-fiction novel. Bender claimed that the "three men" were actually monstrous creatures from the planet Kazik, where there are three sexes. In the course of his final encounter, in late 1953, he was whisked away to one of the aliens' earthly bases and placed in a room. Three beautiful women "dressed in tight white uniforms" and staring at him with glowing eyes entered and carried him to another room. There they removed all his clothing and "massaged a liquid into my skin. As they did so my body became warm as if heat were being applied. They massaged every part of my body without exception. . . . They expressed no emotion. . . ."

A year after Bender had published his revelations, Stuart told his and Doreen Wilkinson's story in a book so strange that even Barker, who released it under his Saucerian Books imprint, acknowledged in the introduction, "I cannot completely understand this volume, and I doubt if many others can either." He was left with this rationalization for his decision to publish it: "In its rawest and most primary sense it will

serve as a warning to many UFO students"—thus its title *UFO Warning*.

In fact, Barker was not wholly unprepared for the story. In October 1956 Stuart had sent him a confidential report which related, in skeletal form, the alleged experiences around which *Warning* would be written. At some point thereafter, though prior to the generation of the book, Barker received a tape from Stuart. The tape's account, apparently read from manuscript (probably an earlier draft of *Warning*), is blunter and franker than the book's. Because of the peculiar nature of the episode and its anticipation of the powerful sexual themes that would emerge in later ufology, it merits attention. The treatment that follows draws on material from the report, the tape, and the book. Unless otherwise indicated, quotes are from the last.

In the first chapter of *Warning*, Stuart, who gives Wilkinson the pseudonym "Barbara Turner," complains about the "evil minds" and their "filthy thoughts of Barbara and me." The local "busy-bodies" refused to believe that their relationship was an innocent one. Such protestations notwithstanding, Stuart's testimony about his relationship with Wilkinson betrays a degree of physical intimacy one does not ordinarily associate with mere "co-workers" or even mere friends. No adult reader will doubt that the two were lovers. Since virtually the entire tale has sexual overtones, the nature of their relationship transcends privacy claims and becomes an issue in any attempt to understand the claim.

Though Stuart occasionally refers to a wife, she is almost entirely absent from the text. He writes, "With the formation of FSI, [Doreen] and I would meet each evening to discuss the latest reports, and to talk at length on some new idea we had thought of during the day." Mostly, according to Stuart, the two discussed recent sightings and theories, including the then-popular notion that flying saucers might have a base in Antarctica (not surprisingly, Bender's book would recount its author's abduction to that location).

Things take an eerie turn when Wilkinson, described by Stuart as an "attractive young woman" with a "slim figure," begins to make sexual overtures. In the book Stuart treats her actions as evidence of supernatural possession, the first hint that ill-intentioned unearth-

ly forces have intruded into their ufological Eden. Nothing is said of this in the tape, though Stuart mentions that one evening Wilkinson arrived at his house claiming that "a couple of blokes" had just tried to rape her. (Rape figures prominently in the narrative, more so in the taped account; the latter contains an instance of incestuous rape which will not be discussed here.) Soon the apparition of a spaceman appears to both of them and beams a telepathic warning that Wilkinson will be in danger if they do not cease their inquiries. Late one night, just after Wilkinson has gone home, Stuart has a close-up sighting of a UFO from his front lawn. The following evening the two hear a disembodied whisper and heavy breathing.

One Friday evening not long afterwards, Wilkinson interrupts the discussion to go to a nearby store to buy cigarettes (smoking figures as prominently in the text as do saucers and sex). When she does not return immediately, Stuart grows anxious. Then, he writes in *Warning*,

the front door flew open, and a figure rushed into my arms. [Doreen] said in a voice filled with fear, "There's something out there!"

Quickly releasing her, I hurried outside, stopping on the top step as a terrible stench struck me. I almost fainted in terror. It was like burnt plastic and sulphur. I stood there for a moment, and then walked down to the front gate, neither seeing nor hearing anything. I searched the rear of the grounds, finding nothing, and had just started to return to the door when I heard distinct sounds behind me. I stopped and shone my torch [flashlight]. There was nothing there. I walked on. The sounds followed. I stopped and the sound stopped. I moved. It moved. Again I stopped, was amazed and startled when "it" kept on! The peculiar shuffling, scraping sound went past me, and I felt something solid brush against my shoulder! This was the first indication I'd had that "they" were as solid as I!

The two walk around the house, where they encounter, at a distance of 27 feet, a hideous eight-foot-tall creature. (The tape, however, states, "Its height would be no less than 10 feet.")

The monster's head was large and bulbous. No neck. A huge and ungainly body supported on ridiculously short legs. It had webbed feet. The arms were thin and not unlike stalks of bamboo. It had no hands, the long fingers jutting from the arms like stalks. Its eyes were about four inches across, red in color. There was no nose, just two holes, and the mouth was simply a straight slash across its appallingly lecherous face. The whole was a green lime in color, and it was possible to see red veins running through its ungainly form. The monster was definitely male.

On this last point, as on many others, the tape is more explicit than the book is or we will be here.

Stuart stands paralyzed as the creature moves toward them, "its filthy eyes fixed on [Doreen's] slim body." Wilkinson, apparently under the creature's mental control, waits transfixed. According to the tape, "Doreen told me the whole time the thing had faced her she had the impression that this object was telling her, via mental telepathy, of what its intentions were towards her. . . . [T]hey were very obscene." The creature reaches toward Doreen, then suddenly moves backward to its original location and disappears.

Wilkinson faints, and Stuart revives her with a glass of brandy. Though she fears she will be attacked again when she goes home ("This time I won't escape from it"), she feels she has no choice. She leaves as Stuart dreads what may be about to happen.

Stuart spends a sleepless night. In the morning, as he stands outside staring at the spot where the creature had been, he hears the voice of his "strangely beautiful" neighbor, a woman identified only as Ingrid (on the tape) or Terry (in the book). She tells him she saw a strange monster in his backyard the previous evening. Because of her position, Stuart determines, she did not see him and Wilkinson or witness the monster's interactions with the latter.

Wilkinson shows up a few minutes later to report that she made it unscathed through the night. Stuart tries to persuade her to abandon saucer research. She angrily insists she will carry on.

Here the taped and published versions seem to differ in their chronology. There is no way to tell whether

this is a genuine contradiction or a consequence of Barker's editing; no copy of the original manuscript of *Warning* is known to exist. In the former, except for a few poltergeist incidents, things are quiet for a few months. Then in September, as Stuart walks her home to her hotel room each night, Wilkinson talks "impishly" about the possibility that a spaceman is waiting for her in her room. One night two months later, she jokes that if the spaceman is handsome enough, "I'll take him to bed with me." That night the climactic event (described below) takes place. The book leaves the impression that this event occurred a few nights after the couple's sighting of the green creature.

In any case, Wilkinson is attacked in her room by an invisible, sandpaper-skinned entity which gropes and violates her over a two and one-half-hour period. (Two versions of the episode exist: the bowdlerized one in *Warning* and the explicit one on the tape. Both supposedly are told in Wilkinson's words.) The next day, as she tells Stuart her story, she takes off her clothes.

She faced me, calm, unmoving, and I stared at her, appalled at the scratches which covered the most of her body. I looked at her ribs closely, noting two brown marks about the size of an American 10-cent coin. I mentioned these, and she told me, "They appeared there after the thing left, Johnnie. I don't know what caused them."

Soon Wilkinson returns to her hometown; as the taped version puts it, "On Boxing Night [December 26] in 1954 she duly left me." A demoralized Stuart tries to carry on his "research" alone. One afternoon his beautiful neighbor Terry comes to see him, and he shows her Wilkinson's written account of her otherworldly molestation. He returns to his work. He is still at his desk at 1:30 A.M. when the monster appears in his room.

The thing was about four or five feet away from me. It was facing me in all its vile, base hideousness. Its body resembled, vaguely, that of a human. From the waist up it was a man, and from the waist down that of a woman. Its flesh, stinkingly putrid, seemed to hang in folds. It was a greyish color. Evil exuded from the entire

thing. The slack mouth was dribbling, and the horrible lips began to move, but there was no sound. . . .

It told me [telepathically], "Your friend knew too much and had to be silenced. We sent one of us to her as a warning". . . .

The thing told me in obscene words what [Doreen] had experienced, and each word was accompanied with what seemed to be laughter. . . .

[T]he thing seemed to waver, and grow less distinct; then materialized again into solidity. I almost collapsed in horror as the male and female areas of its body had been changed.

"You have been warned! Take heed! Should you fail there will be others to suffer!" Slowly it moved closer. "You have told another of your research. Tell her no more! Or we will have our revenge upon her! You understand?" The thing gloated, its slack mouth dribbling sickeningly.

"Terry!" I cried out.

Stuart abandons ufology and flees to Auckland, where he spends the next two years with his mother as he seeks to calm his shattered nerves. "I deliberately gave an altered version of what actually happened both to Gray Barker and to [New Zealand ufologist] Harold Fulton," he writes. On returning to Hamilton, "I . . . heard the malicious lies which had been spread regarding me." He briefly tried UFO research but gave it up. "I knew my wife was too important to me to take any further risks. She was more to me than solving the enigma of the 'flying saucers'."

The taped version gives a different account of Stuart's fate. "Within a few days of Doreen's departure," Stuart says, "I suddenly had an attack of amnesia and for some weeks had little idea of who or where I was." Wandering through the streets in a dazed state and wrinkled clothes, he is rescued by a woman named Galene, with whom he has a romantic relationship and apparently lives for a time. Then in late September 1955 he receives a telegram from Doreen, who asks him to come see her at a private nursing home where she has had an out-of-wedlock baby boy. Stuart and Wilkinson have a tense exchange. First she ascribes the otherworldly attack to "nerves," then

blames Stuart for not preventing the attack. He storms out, and they do not see each other again.

Virtually all that is known of Stuart, Wilkinson, and the circumstances of their departure from ufology is contained in the six pages of Stuart's confidential report, the 82 pages of *UFO Warning*, the 10 pages Barker devotes to the two in his book, and the undated tape. Unfortunately, Wilkinson did not reappear to validate or dispute Stuart's account. Their present whereabouts are unknown, though rumor holds that Stuart died some years ago. Later generations of UFO investigators down under could not locate either. After *Warning* appeared, Stuart's sole published statement on the book consisted of a letter sent to *Saucer News*, an American magazine, after a reviewer raised the inevitable questions (Moseley, 1963). Stuart wrote that his wife "had a feeling of trust in me as her husband, and therefore saw nothing unusual in my spending a number of hours with a young lady while studying UFO matters" (Stuart, 1963b).

To those who wondered about Stuart's curious claims, the true nature of his relationship to his associate seemed an issue of more than idle or prurient interest. Stuart and Wilkinson had become figures in a minor mystery in UFO history, along with a contemporary, Australian Edgar Jarrold, whom Barker also numbered among the silencing victims. Years later independent research uncovered the more prosaic reasons for Jarrold's abrupt exit from the UFO scene (see *Emergence*, pp. 344-46). There are, unfortunately, no clues that might shed light on the Stuart/Wilkinson matter in the Barker archives, housed in the Clarksburg-Harrison County Public Library in West Virginia. The early correspondence and the original manuscript of *Warning* are missing.

A year before his death in 1984, Barker recalled his own response:

I remember reading over the MS with [*Saucer News* editor] Jim Moseley . . . and how we broke up at each Frightening Experience, which seemed to end each chapter, and punctuated by the principals in the story lighting another cigarette! It's too bad that at that time I was not fearless enough to print the uncensored original ms! [Barker, 1983].

Few believe, of course, that the events in *UFO Warning* really happened. Australian ufologist Bill Chalker remarks that the book reads like the creation of someone who is "trying to tell a good story but . . . lacks the literary talent to give the tale any credibility. . . . It is difficult to believe that Stuart, and indeed Barker, really ever expected anyone to take the story seriously" (Chalker, 1991). On the other hand, it is curious that Stuart was telling generally the same tale long before he wrote a book about it. He could have made little if any money from that book, which was marketed solely to a minuscule audience of hardcore saucer fans. Moreover, one wonders what could have driven Stuart to put himself at risk of legal retaliation from an irate Wilkinson, who one assumes would have protested vigorously at being made a character in a sex-drenched science-fiction novel which, even worse, pretended to be a true story.

Presumably somewhere in the world there exist rational explanations which do not require us to believe that lust-crazed space monsters drove two New Zealand saucer enthusiasts out of ufology. Probably those explanations could be unearthed if we knew a great deal more than we are ever likely to know about the dynamics—strange as they must have been—of the Stuart/Wilkinson relationship. All we can say with certainty is that Stuart's bizarre yarn remains one of the UFO literature's true curiosities.

*Interplanetary intercourse.* In the 1970s, as the UFO-abduction phenomenon came into prominence, the Villas-Boas case was echoed in a handful of reports.

Among them were tabloid yarns, such as one chronicled in the April 2, 1967, issue of the *National Tattler* under the screaming headline I WAS SEDUCED BY A FLYING SAUCERMAN! It reported the experience of a young Michigan woman who in the summer of 1966 encountered three naked humanlike aliens. "We wish to mate with you," they informed her via telepathy before they led her into the ship, where she experienced "spasms of unnatural delight mixed with shame and revulsion." Another story, of murky though probably tabloid origins, concerned Marlene Travers's meeting with a "tall, handsome man" who landed in a flying saucer to tell her that she had been chosen to be the first earth mother of a child fathered by an extraterrestrial. When he touched her, all her will-

power evaporated, and she submitted to his desires. Investigators who tried to find "Marlene Travers" concluded that she did not exist (Moravec, 1982).

An incident said to have occurred in 1968 made little impression when it was published in 1976 in Hans Holzer's *The Ufonauts*, but reports very much like it would proliferate in later years and generate interest and debate among UFO researchers. During a spate of UFO sightings in the Westmoreland, New York, area, a teenaged girl named Shane Kurz saw a cigar-shaped object—she had seen it or a similar object two weeks earlier—late on the evening of May 2. Half an hour later she fell into a deep sleep. When her mother checked on her at 4 A.M., Shane was not in her bed, but she assumed that her daughter had gone to the bathroom. Later, when her mother woke up, Shane was present. But the front door was open, and muddy prints led from the front door up to the bedroom. Shane was lying on top of her bedsheet, clad in a buttoned-up robe and wearing muddy slippers.

"A couple of days later," Shane told Holzer in 1975, "I noticed two reddish, ring-shaped marks on either side of my lower abdomen and a line running from my navel down." Other physiological symptoms, including burning eyes and disruption of her menstrual cycle, led her to seek medical attention and explanation. After a time the problems ceased.

In 1974 Shane wrote Holzer, a popular writer on psychic phenomena, after reading an ad he had placed in a UFO magazine soliciting readers' experiences. They met in February 1975, and Holzer placed her under hypnosis, directing her to go back to that night in early May 1968. She recalled hearing a voice and seeing a light in her bedroom, then walking outside to a muddy field nearby. There a beam of warm light drew her into an oval-shaped UFO.

Inside what looked like a white hospital room, she encounters a small, humanoid being with compelling eyes and no nose. He tells her, "You're special," and orders her to lie on a table and take off her blouse. As she argues with him, she sees a second being behind her.

He is the same, but he has a long coat on, but he looks the same, those eyes, they are telling me,



lay down. They are taking my arm and scratching it. It hurts. . . . [There is] a hum in my ears, it is coming through, I know what he is saying. He keeps telling me to relax.

This being, whom Shane thinks of as the "doctor," also tells her that she is a "good breed." The doctor leads her to another room, where a needle is inserted through her navel. A scarf-wearing humanoid, whom she takes to be the leader, tells Shane that they have watched her and that she will have his baby. "I don't want your baby!" Shane screams, to no avail. The "doctor" leaves, and the "leader" removes his clothes and rubs a warm, jellylike substance on her chest and abdomen, telling her that it will stimulate her. The being, whose body and sex organ are like a human male's, enters her. Afterwards she hits him and accuses him of rape. He says that she can go and she will not remember. She is floated back to the ground.

Though memory of the event vanished as soon as the episode was over, she began dreaming about it a month afterwards. The account elicited under hypnosis was simply a more elaborate version of the dream material. Shane had other UFO-related experiences both before and after the one reported above.

Holzer's investigation did not extend much beyond correspondence, interviews, and hypnosis with Shane, though he did secure a statement from her mother attesting both to the presence of strange lights and to Shane's absence in the early morning hours of May 3. Unfortunately, Holzer made no effort to secure Shane's medical records. Because his book was not much read even by ufologists, the story occasioned no comment or controversy, and no independent investigation was ever conducted. All that is known of it is what appears in Holzer's book.

Two other UFO stories with sexual content saw print in the 1970s.

One is said to have taken place on October 16, 1973, at Langford Budville, Somerset. It was investigated four years later by English ufologists Barry King and Andy Collins. The principal wanted no publicity; she did not even want the story to be circulated, though a brief newspaper account was published in 1979 without mentioning her name ("Close Encounter," 1979).

The woman, driving on a back road at 11:15 P.M., observed a light in a field to her right. At the same time her car stopped, and the headlights went out. When she went outside to check the engine, she heard a humming sound and felt something hit her on the shoulder. Behind her she observed a metallic "man." Things became vague over the next few minutes; she would, however, remember standing in the field and watching a metallic disc with light glowing from its windows. The next thing she knew, she was inside a cold room and strapped naked to a table, where three humanlike figures dressed like surgeons were looking at her. The metal "man," a robot, stood motionless in a corner.

One of the human figures conducted a physical examination of her, at one point placing a suction device over her sex organs. The beings left the room for a short time. Then one returned and placed a pin on her thigh. She went numb and felt paralyzed. As she lay there helpless with her eyes closed, the being raped her. The other beings entered the room, removed the pin, and helped her to her feet. At that moment she lapsed into unconsciousness. Later she found herself clothed and standing by her car. She arrived home at 2:30 A.M. and told the story to her husband. They agreed to keep the story to themselves. Four years later, however, she came upon Barry King's name and confided the story to him and Collins (Randles, 1988).

In its December 1976 issue the Bogotá magazine *Vea* reported the fantastic claim of a cowman named Liberato Anibal Quintero, who lived on a farm near El Banco in the province of Magdalena. It did not give a date for the alleged incident. Supposedly, around 12:30 one night, a strange compulsion drove the witness outside, where he saw the landing of a "big luminous craft, shaped like a hen's egg." A ladder appeared on the side of the object, and a number of beings stepped outside. The magazine quotes him as saying:

They were . . . less than 1 and ½ meters in height. They were white-skinned, with flattened faces, very high cheek-bones, quite thick eyebrows, and round protruding eyes. I don't think they had either eyelids or eyelashes. There

were also three women, with long hair, who came out of the machine after the men.

After a struggle they overcame his resistance by seizing him "in the area of the spinal column." He passed out, to revive in a state of great discomfort. Three of the women were rubbing his body as if to relieve his discomfort. They were, he said, "completely naked and in an inviting and provocative posture." He had sex with one. "I noticed that she had no navel," he went on. "She seemed absolutely insatiable, very, very ardent. . . . She was extremely hairy."

Eventually, exhausted, he began to feel frightened. He heard the woman emit "noises like the barking of a dog, and she was answered with barks from other beings elsewhere in the craft." The two other women gave him a yellowish liquid to drink, and it restored him. Apparently—the account is not entirely clear here—he then had intercourse with them as well. Afterwards he felt a pricking sensation in his back, lapsed into unconsciousness, and revived in the grass, the UFO gone. Three hours had passed (Creighton, 1977).

The magazine ran pictures of a man identified as Liberato Anibal Quintero and carried an interview with his wife (understandably peeved about the matter), his employer, and a local physician. Nothing more is known of the story, and caution about its authenticity seems well-advised. The tale bears a number of points of resemblance to the Villas-Boas episode, not the least of them the allegation that the aliens communicated with a barking or growling sound. This fact can be interpreted either as confirmation of the earlier Brazilian account or as evidence of a hoax patterned after it.

In the early to mid-1980s several other such cases, some harking back to the 1970s, appeared in the literature. One was a missing-time episode involving a young man named Jocelino de Mattos who, while walking with his brother late on the night of April 13, 1979, saw an approaching object. They lost consciousness. Hypnotized in January 1981, De Mattos "recalled" being floated into the UFO, finding himself in a "medical room," where humanoids took a semen sample ("in a small amount") from him. A woman entered the room, made sexual overtures, and engaged De Mattos in intercourse. Afterwards

she said, "Perhaps the seed will come alive," and left. The other beings assured him of their peaceful intentions and let him and his brother go. (The brother's whereabouts during the abduction part of the episode are not explained.)

Unlike most other early sex cases, this one was investigated, and some aspects of it—such as the reported sighting of the UFO by independent observers—seem superficially impressive (Gevaerd, 1984). On the other hand, the manifest belief orientation of the investigators, plus their naiveté about the efficacy of hypnotic regression (represented, falsely, as more reliable than consciously recalled testimony), hardly inspires confidence among more critically minded observers. One skeptical ufologist complains that "the narrative is extremely rich in details about the sexual events . . . but poor about the descriptions of the craft and its interior" (Smith, 1987).

True or false, it is one of a number that were being reported in Brazil in the 1970s and 1980s, even as comparable reports from other Latin American nations were rare. De Mattos's story is unusual, however, in having been translated into English. Only two others are known to English-speaking ufology: one a dubious contactee case (Granchi, 1984b; Marsland, 1983), the other a more interesting claim made by João Valeria da Silva of Botucatu, São Paulo. Da Silva reported being taken into a UFO in the early morning hours of November 29, 1982. The occupants, apparently humanlike, wore suits which covered everything except their eyes and mouths. After two had examined him and spoken in an incomprehensible language, they stepped out of the room, passing through the walls. Soon afterwards a beautiful, dark-skinned young woman entered the room and placed a Y-shaped device against his cheek. He abruptly lost consciousness, to be found by his family around 5 A.M. He was nude and covered with oil, and there were marks on his chest and lesions on his penis. His watch had stopped at 4:20 (Granchi, 1984a; Marsland, *op. cit.*).

An American case involves sex with an alien woman but no UFO. In the late 1970s an Arizona man given the pseudonym "John Williams" wrote a letter to the newsstand magazine *UFO Report* asking to be referred to a UFO investigator or organization. The

editors gave the letter to writer B. Ann Slate, who eventually met Williams personally and had physician W. C. McCall place him under hypnosis.

Williams, a former cowboy, operated a small leather shop. One day in the summer of 1972, he claimed, a strange man with yellow eyes without pupils entered the store and gave Williams a brief telepathic message hinting at a further meeting. On December 4, 1975, two strange-looking persons, a man and a woman, who looked much like the earlier visitor, visited Williams in the shop. They took him to a back room. "The female produced a device about the size of a hand massager and went over my entire body with it," Williams related. After speaking briefly with the man, she removed her clothes and fastened her eyes on Williams, who felt intense sexual desire. He undressed, and intercourse followed.

This much he remembered consciously. Under hypnosis further details emerged. The woman's skin—except for her face and neck, bronze from what appeared to be makeup—was white and transparent, her breasts perfectly round with white nipples. A smell emanating from the woman aroused him fiercely. During intercourse, Williams related, the "woman makes noises. . . . It's animal." Later he was told he had been part of an experiment in crossbreeding. The man and woman left. The entire experience had occurred over a period of an hour and 40 minutes (Slate, 1980).

*The abduction era.* In an extended survey of all published abduction cases through 1985, folklorist/ufologist Thomas E. Bullard remarked on the relative rarity (at least in English-language accounts) of CE3s with sexual content. Bullard's study appeared in 1987, the year in which the sexual aspects of the abduction experience would come to the fore.

The principal vehicle would be Budd Hopkins's *Intruders*, which argued that sexual and reproductive matters comprise "a central purpose behind the UFO abduction phenomenon." Hopkins highlighted cases in which female abductees seemed to become pregnant, then inexplicably no longer pregnant; in subsequent abductions (usually "recalled" under hypnosis) they would be taken aboard UFOs and shown babies with both human and alien features. The aliens in these cases were gray-skinned humanoids

with large, hairless heads, big, hypnotic eyes, tiny noses, slit mouths, and skinny bodies with thin arms.) In some fashion the women would come, or be made, to understand that these babies were half theirs. In later experiences they would see these hybrid children grow older. There would be no oral or telepathic communication between the abductees and the hybrids. Taken literally, such cases imply that alien abductors are conducting genetic experiments or breeding a hybrid race for unknown purposes. Such a notion is, it hardly need be said, hugely controversial.

In his book Hopkins declared, "I know of *no* case in which a female abductee has ever reported an act of intercourse." The pregnancies apparently were caused by artificial-insemination procedures; female abductees described genital penetration by mechanical devices. (In some instances men told of being brought to orgasm by having an artificial item placed over their genitals.) Cases of intercourse involving women did exist, however, even if Hopkins overlooked one in his own book. According to a case Hopkins recounts, an abductee recalled a "dream" in which she had sex with a "weird man . . . with funny eyes and a big head." Afterwards she became pregnant, even though she was only 13 and, she insisted, a virgin. The pregnancy was terminated via abortion.

In any event, Hopkins wrote that he knew of four male abductees who did recount sexual encounters. "If it is difficult for male abductees to recall and describe other features of their abductions," he said, "this particular area is *always* nearly impossible to discuss. It constitutes a kind of rape experience"—in other words, nothing erotic. In two of the instances, the men described intercourse with what seemed to be hybrid women; in the other two, the beings were gray humanoids of the kind described above.

A Wisconsin man identified only as "Dan," for example, told (under hypnosis) of an encounter which occurred at night in his bedroom. With great reluctance he confided to Hopkins that in the course of the experience, a hybrid-looking woman, taller than her companions, mounted him as he lay seemingly paralyzed and gray humanoids watched. Ed was certain the woman felt no sexual pleasure; it was "like it's something she has to do," he said. The woman had flowing black hair and was "pretty," except for hav-

ing no teeth and “ugly eyes.” He thought the beings were looking for a sperm sample, apparently unaware that he had had a vasectomy.

In another incident, a Wisconsin truck driver, “Ed,” reported—first hypnotically, then consciously—a traumatic early 1960s experience. Gray humanoids abducted Ed out of his truck and into their craft. A nude female, “at least a head taller” than the others and more human-looking though without body hair, was brought in from elsewhere on the ship. “She didn’t say anything,” Ed recalled with evident distaste. As Ed lay naked and paralyzed on his back, “somehow they made me erect and she mounted me. It was very perfunctory. . . . I orgasmed [sic], and then she got off and left the room and the two guys, they took little spoons and scraped the leftover semen off my penis and took it in a sample in a bottle and kept it.”

Hypnotized by psychologist Aphrodite Clamar, with whom Hopkins worked for a time, a New York police officer recounted an experience he found so repulsive and terrifying that he had a difficult time talking about it. Like Dan and Ed, he was placed on a bed or table, rendered unable to move, brought to erection in unknown fashion, and mounted by “this thing like a woman, but it wasn’t a woman. It was gray and it had a face, but I couldn’t look at it. It didn’t really feel like a woman. It was horrible. It had to have been a dream.” According to Hopkins, the officer did not really think it was a dream.

In *Secret Life* (1992) David M. Jacobs introduced an unsettling new theme into the abduction phenomenon: alien-directed human-to-human sexual intercourse. Drawing on hypnotically elicited and conscious recall from a sample group of abductees in the Philadelphia area, Jacobs sought to delineate the contours of the abduction experience. “The more data I gathered,” he wrote, “the more I began to realize just how structured this phenomenon was.”

Jacobs found that aliens have some considerable interest in human sexuality. Sometimes they will appear in a bedroom and watch a couple making love. One of the couple is an abductee, and even if he or she realizes what is happening, the individual will be unable to stop, owing to the aliens’ considerable ability to force human beings to do their bidding.

More often, an abductee will be brought into a room aboard a UFO and directed to another human being who seems unaware of his or her surroundings or may be entirely unconscious. In Jacobs’s words:

The aliens make it clear that they want the abductee to have intercourse with the other person, so the abductee either duly climbs up on top of the other person and intercourse ensues or she lies on the table and intercourse is performed on her. If an orgasm is created, the Beings often stare into the abductee’s eyes during it. It must be emphasized that this is not a sexual fantasy situation, and most men and women feel that it is an uncontrollable and traumatic event.

In one of Jacobs’s cases, the victim recalled that as a 15-year-old girl she had been forced into sex with a middle-aged man who was “absolutely out of it. . . . His eyes are glazed over, cloudy, unfocused.”

As they return to their normal life situations, often with no memory of the bizarre experiences to which they had been subjected hours or even minutes before, female abductees experience unusual vaginal disorders or discharges. Abductees may suffer psychosexual difficulties, including impotence or obsessions with sadomasochistic sex, as one consequence of their abduction-related sex encounters. “The sexually bizarre nature of the event is retained deep within the unconscious mind,” Jacobs remarks. “Abductees are forced to have sexual feelings while they are focused on a nonhuman creature in a strange setting, and then they are made to forget these feelings so that they are unable to come to terms with them.”

Jacobs writes of the “staring procedure” and the attendant “Mindscan.” He writes, “Throughout the abduction, both as a way of communicating with the abductee and, presumably, of examining and altering her mental and emotional state, the Beings stare deeply into the abductee’s eyes.” After the smaller beings conduct a physical examination, a taller being—the leader—enters, stares closely into the abductee’s eyes with his own large, dark, almond-shaped eyes, and extracts information from, or injects information into, the abductee’s head. Sometimes the abductee may have an induced orgasm, in some

instances including a hallucination of intercourse with a member of the opposite sex.

Another form of hallucination occurs when an "abductee is made to believe that either her husband or loved one is with her," even though her sexual partner is really an alien or a hybrid. The penetration occurs quickly without foreplay or other preparation. The penetrating object, which may or may not be a penis, "is usually very thin and very short. The normal thrusting movement does not take place, but the woman feels a sudden 'pulse'. Then it is all over."

In 1990—two years before Jacobs's book was published—Australian ufologist Keith Basterfield investigated the claims of a 31-year-old woman who reported abduction experiences which began in childhood. The beings she described were the little, big-eyed and -headed humanoids common to later abduction lore; the commanders were always taller beings. Beginning in her fourteenth year, she had episodes of intercourse with these latter entities, at their initiation. She also underwent regular gynecological examinations aboard the craft. She said they were collecting "fluid" and "messing around with my ovaries." She had two pregnancies which she thought were out of the ordinary; in both cases they ended in spontaneous abortions (Basterfield, 1991a, 1991b).

By the last decade of the twentieth century, sex had become an inescapable aspect of the abduction phenomenon. Those who subscribed to the hypothesis that abductions are event-level ("real") experiences inferred that alien interest in human sexuality either stemmed from alien fascination with the emotional makeup of *Homo sapiens* or was associated with the generation of the widely reported hybrid entities, or both. Some of the sex clearly had no reproductive significance, as in cases in which abductees reportedly were compelled to masturbate (Turner, 1994). A few reports, on the other hand, have apparently to do with nothing but human-to-human sex and procreation. "From time to time," according to Jacobs, "a woman will report that when she was going through puberty, the aliens examined her and said something to the effect of, 'You are now "ripe". You must now breed. Go and breed!'"

The stories, outlandish enough to start with, have grown ever more fantastic. Pursuing a contactee/

New Age-influenced belief that alien intelligences are benign and intimately involved with human consciousness, Harvard University psychiatrist John E. Mack elicited hypnotic testimony in which subjects literally *became* aliens while in some confusing fashion retaining their earthly identities. In one case an abductee, known as Joe on earth and as Orion elsewhere, was aboard a UFO when an earthwoman was brought to him "in a sleepy state." Joe, in his eight-foot-tall Orion body which "he could make . . . taller or shorter," watched as the smaller beings undressed her and spread her legs. He then inserted his small and "almost hollow" penis into her briefly (Mack, 1994).

Though Joe's story can be easily written off as ludicrous fantasy, another variety of report, while no less unbelievable, is far more disturbing, however one interprets it. A small but growing subset of stories concerns episodes of repeated rape, both in a UFO and in normal life circumstances, by men who may or may not be extraterrestrials (Schnabel, 1994a, 1994b; Turner, *op. cit.*).

*The limitations of theory.* The question of how real these experiences are is not always easily answerable, though one may reasonably ascribe the most extreme claims to confabulation or psychiatric disorder (Powers, 1994; Jacobson and Bruno, 1994).

One school ties such "memories" to repressed memories of sexual abuse in childhood. In this interpretation the real memories are cloaked in fantasies of molestation by alien creatures. The evidence, however, is inconclusive and problematic. Paradoxically, what evidence there is for a link between abductions and abuse comes from *consciously* "recalled" instances of the latter. As psychologist Kenneth Ring observes (his italics), "*There is a consistent tendency for . . . UFOers [UFO experiencers] . . . to report a greater incidence of childhood abuse and trauma*" (Ring, 1992). The key word here, of course, is "report." In another study an abductee's protestation that she had been abused as a child and knew the difference between that and her abduction experiences was interpreted by a mental-health professional to mean that they were the same (Powers, *op. cit.*). One psychiatric critic of such theories remarks:

It is . . . perplexing that the victim consciously recalls and reports the abuse which is supposed to be intolerable for him to recall. . . . [P]roponents of this etiology must account for the odd fact that the clinical picture shows us simultaneous conscious retention of the intolerable trauma side by side with the screen memory meant to cover, detoxify and disguise it. . . . [Moreover,] the more acceptable screen memory (i.e., the abduction) frequently lies buried deeply within the unconscious mind of the patient [Laibow, 1989].

As a further complication, a growing body of evidence has called into question many "memories" of childhood sexual abuse (Crews, 1994). Some of these may themselves be fantasies or "false memories." Furthermore, psychiatric explanations of abduction claims, most drawing on repression, dissociation, multiple-personality disorder, and the like (and sometimes on parapsychological phenomena as well [Schnabel, 1994a]), depend on theories which themselves are in dispute. And in any case many abductees betray no indication of such emotional abnormality or fantasy-proneness (Parnell, 1987, 1990; Ring and Rosing, 1990; Rodeghier, Goodpaster, and Blatterbauer, 1991; Stone, 1989; see also *UFOs in the 1980s*, pp. 111-12).

Yet the alternative hypothesis, that certain human beings have engaged in sexual activity in the course of encounters with extraterrestrials, is so extraordinary—and so devoid of compelling supporting evidence—that a skeptical response is unavoidable. Research in these areas, whether by ufologists or mental-health professionals, is in its infancy. For now, as we consider extreme experiential claims which do not readily yield themselves to *any* sort of explanation, mundane or mindboggling, we would do well simply to acknowledge the limits of current knowledge and await further developments.

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