

Extraterrestrial Sex Fetish

Supervert, Inc. *

OVERVIEW

I. Subject of the Case History

Mercury de Sade — male, Caucasian, 30 years old, unmarried, computer programmer. Affliction: *exophilia*, a monomania or fetishism whose object is the sexuality of extraterrestrials. Frustration of said fetishism frequently results in acts of sadism.

II. Content of the Case History

Alien Sex Scenes (ASS) — What Mercury de Sade wants. Pornographic visions of exophilia or sexual encounters between the fetishist and various extraterrestrials. Unordered series utilizing the faculty of imagination. Exploitation of aliens in fantasy.

Methods of Deterrestrialization (MOD) — What Mercury de Sade does. Narrative depicting the fetishist in the frustrated attempt to deterrestrialize or forcibly "alienate" Charlotte Goddard, a.k.a. Ninfa XIX. Ordered series utilizing the faculty of what Kant called practical reason. Exploitation of ninfas in reality.

Lessons in Exophilosophy (LIE) — What Mercury de Sade thinks. The history and analysis of exophilosophy or philosophical speculation on the nature of extraterrestrial life. Ordered series utilizing the faculty of what Kant called pure reason. Exploitation of philosophers in reason.

Digressions and Tangents (DAT) — Various commentaries, observations, and supplementary materials relating to the case history. Randomized series utilizing arbitrary faculties.

III. Organization of the Case History

The organizing premise is that set theory is optimal for the description of sexuality, particularly its pathological forms. The virgin is {}, a null set, the curly brackets invoking the lips of a vagina that has yet to be penetrated. Monogamy is a set with one member. Heterosexuality is the union of male and female sets. Bestiality is the union of human and animal sets. Necrophilia is the union of living and dead sets. Pedophilia is a subset of heterosexuality — the union of male with a subset of the female set. Homosexuality occurs when a set becomes a member of itself. Fetishism is a set whose members repeat. Exophilia is the union of human and alien sets.

Accordingly, the materials for the case history are organized utilizing methods from set theory, such that each section (ASS, MOD, LIE, DAT) is conceived as a set or sequence or series. In presentation the sets are interleaved. In content the sets display relations of order and randomness, convergence and divergence, intersection and union, reflection and redundancy. To read along the sets (e.g. MOD 01, MOD 02, MOD 03, etc.) is linear. To read across the sets (e.g. ASS 01, MOD 01, LIE 01, DAT 01, ASS 02, MOD 02, etc.) is non-linear or collage. To read as you will is arbitrary. To read like a computer is ideal. (See the appendix, "The Programmatic Structure of the Case History.")

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ABSTRACT

ASS 01 Alpha
Exophilia

Exophilia is a neologism coined by way of analogy with *exobiology*. Exobiology is the study (*logos*) of life (*bios*) outside (*exo*) earth. Similarly, exophilia is a love (*philos*) for that which is outside (*exo*) earth. In keeping with the traditional usage of the stem "philia" to indicate an abnormal passion often sexual in nature, as in pedophilia or necrophilia, exophilia should be understood as an abnormal desire for that which is outside earth — an extraterrestrial sex fetish. It is characterized by arousal in the presence of aliens or, less directly, representations of aliens. While the practitioners of other sexual deviations often reveal themselves in *flagrante delicto* — the pedophile groping the little girl next door, the necrophile robbing the cemetery — the exophile is rarely apprehended in the very act of satisfying his fetish. Evidently the reason for this is not the scarcity of exophiles but the lack of extraterrestrials

themselves. Ironically, exophilia thus furnishes a new argument against the very existence of extraterrestrials, or at least against their visitation to earth. That is, if extraterrestrials were here, exophiles would fuck them. Consequently, the fact that exophiles are never caught in the act suggests (1) that extraterrestrials do not exist at all; (2) that extraterrestrials do not make contact with earthlings; (3) that, if extraterrestrials do make contact with humans, they invariably avoid exophiles. This last conclusion is corroborated by the fact that tabloids frequently report the rape of humans by aliens, but never the opposite — for if extraterrestrials did not avoid exophiles, the roles would be reversed. An exophile is a human who wants to rape an alien.

Because the exophile is rarely apprehended in the heat of the moment, in direct congress with a three-headed sex object from Mars, it is necessary to learn to recognize the exophile through indirect expressions of his abnormal passion. For example, an undue interest in science fiction is typical of the exophile. While in itself science fiction may be harmless, the exophile frequently fixates on certain characters or situations from novels or films. He may oblige his sexual partners to recreate, in the spirit of a psychodrama, key scenes from an episode of *Star Trek*. He may also, by way of compensation, develop fixations on actors or actresses associated with aliens in films: on Drew Barrymore, for her role in *ET the Extraterrestrial*, or Sigourney Weaver, for her admittedly erotic scenes in the *Alien* trilogy. Naturally, these fixations can extend beyond the world of science fiction to include real-world personalities closely associated with outer space. For example, an exophile might develop a homosexual attraction for a prominent scientist such as Carl Sagan or a famous astronaut such as Neil Armstrong. Other exophiles have performed sodomy with telescopes and incited astronomy clubs to perform group masturbation. In one notorious case, an exophiliac subject confessed to a sexual obsession with astronaut Christa McAuliffe, a schoolteacher killed in the explosion of the space shuttle *Challenger* in 1986. He would arouse himself with fantasies of the woman doing a striptease with her spacesuit and then watch a videotape of the seventy-three second shuttle flight, naturally timing his climactic release to the sudden bursting of the vehicle in the sky.

It cannot be overemphasized that these are all compensatory mechanisms. The exophile does not truly desire congress with rockets or astronauts but with extraterrestrials. However, precisely the seeming impossibility of this desire makes the exophile unique even among fetishists. While the devotee of feet or hair may have to plot and scheme to obtain satisfaction for his fetish, he at least has various means of recourse. After all, feet and hair are everywhere to be found, but where are there extraterrestrials? If, as psychological theory proclaims, the fetish is a substitute for normal sexual relations, such that the fetishist prefers a shoe to a vagina, the exophile must make a substitution for a substitute. That is, in the stead of a vagina, he prefers an alien orifice. However, this alien orifice being practically unobtainable, he must instead satisfy himself with a prostitute made up to look like a Martian. The exophile thus finds himself two generations away from gratification — substituting a vagina for an alien, which is itself a substitute for a vagina. How can he possibly satisfy himself? Here emerges the sadism typical of the exophile. The exophile is inevitably discontented by the way in which the basic humanity of a sexual partner asserts itself through the cheap trappings of a Martian costume and will therefore be sure to humiliate, abuse, even murder the girl. While it is commonly thought that aliens are superior to mankind, the exophile interprets this to mean that mankind is intrinsically inferior, and thus does he — the exophile — justify his every act of cruelty. It is comparable to the view that the rape victim "asked for it." Being an inferior type of being, does mankind not deserve to be maltreated? Does he not ask for it?

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MOD 01 Alpha
Exophile

The way the abduction myth has it, hicks driving their cars along lonely roads surrounded by cornfields suddenly experience vehicular weirdness and temporal distortion. Extraterrestrials swoop down on them like hawks on mice, taking them aboard their flying saucers for invasive medical examinations. Proctologists from Polaris probe the rectum with metal instruments not designed for human bodies, gynecologists from the Crab nebula insert speculums intended for crab vaginas, thus causing unspeakable damage to earthly orifices — bizarrely, unspeakable damage that disappears the next day, except

for the psychic wounds, horrible traumas that appear under hypnosis, "And then the gray felt my cervix with his claw, it was terrible..." That's the myth, a nice myth, a myth that Mercury de Sade likes to fantasize about, though he's not sure which role to assume. On one hand, he prefers the active, sadistic role of the alien probing the human body with gynecological instruments from Mars. On the other hand, Mercury de Sade is not really interested in the human body. What he wants is something new. To obtain this he plainly has either to redesign the human body — which is not so easy to do, given that it would take thousands of years of evolution to outfit the old bag of meat with a really new orifice — or to find new bodies, alien anatomies, extraterrestrial sex organs.

And this isn't so easy either. Practical restrictions on space travel make it impossible for the fetishist to travel to other worlds. And though rumor has it that aliens do come to earth, their visits are, to say the very least, unpredictable. What is the exophile to do — put out a little sign, "Aliens welcome?" You almost can't blame Mercury de Sade for his compensatory strategies, which consist largely of trying to jam humans into alien molds. Ninfa XVIII, for example, he compels to don a white body stocking, which he then soaks in a green fluid, Lime Gatorade. The idea is to make her resemble a Little Green Man — except that she's not really green, nor is she a man, except in the broad sense that she's human, which, from the vantage point of Mercury de Sade, is precisely the trouble with her. She is little, anyway: a fifteen-year-old girl picked up in the public atrium of the Citicorp Building, where a lot of high school kids hang out after class. He brings her back to Casa de Sade, gets her stoned, ties her up, prepares to have his way with her — but Lord, that smell. You ever fuck a giant lime? It's hard to convince yourself that the object — and she is an object — of your affections hails from outer space when she smells like an advertisement for citrus fruit. It takes a lot of concentration to put Anita Bryant out of your head and concentrate on the girl to hand. The ironic part is that Anita Bryant was a great opponent of the homosexual lifestyle, and yet Mercury de Sade avails himself of Ninfa XVIII as though she really were a Little Green Man — which is to say that he fucks her the way one man fucks another. It may not be a new orifice but, from the girl's vantage point, it certainly is a new sexual organ.

Perhaps, then, it really is possible to redesign the human body without evolution — or at least to reassign the functions normally allocated to its various parts. The ass can make a nice cunt, at least for the active partner. The cunt, liberated from its duties, can be used by the passive partner for something else — a purse, makeup kit, or trash can. If the passive partner is a man, his ass can still be a cunt, and his penis can be used as a pen protector, eyedropper, or, with a little creativity, tire-pressure gauge. (Testicles could swell to indicate air pressure.) It is not only "nether parts," however, that can be repurposed. The face can easily be made into a sexual organ. Oral sex, for example, is so common that you forget what a perversion of purpose it really is — after all, putting a penis in the mouth is as weird as inserting food in a vagina. Swallowing semen is as much a short circuit of anatomic function as fertilizing an egg with a potato chip. For the exophile, though, such perversions do not go far enough. Even if it becomes a cunt, the mouth remains an earthly orifice. For this reason, Mercury de Sade tends to finish every encounter with a cum shot. Why? Because to bury something inside a human body is an admission of defeat. Unless aliens descend from the sky, kill the passive partner, and extract the semen from her body during an autopsy, there is no way sperm in a human body will ever achieve contact with extraterrestrials. But to ejaculate on the surface of a body — that holds out hope of contact. It's like putting cookies out on a plate for Santa Claus.

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LIE 01 Alpha
Exophilosophy

Buried within the canon of philosophy are the histories of numerous other philosophies, repressed systems of thought that sometimes emerge like cerebral ghosts to haunt the rational, daylight world of the *lumen naturale*. Plato's transmigration of souls, Descartes' pineal gland, Berkeley's tar water, Nietzsche's eternal return — these are the notions that embarrass philosophy, that are explained away with reference to ignorance of the times or idiosyncrasies of the thinker. But sometimes these cryptophilosophies refuse to go away: they appear again and again, in the work of thinker after thinker, a mass hallucination that occurs not in a crowd in space but in a series over time. Such is the case of *exophilosophy*. What is it? Like its peer exobiology, exophilosophy is the study of life beyond earth —

specifically the philosophical study of life beyond earth. In the broadest sense its objects include all theological entities (gods and angels and demons as extraterrestrial life forms) and the thousand other alien figures that populate philosophy: the daemon of Socrates, the Übermensch of Nietzsche, the Other of phenomenology. Not only advocacy but also the critical analysis of supramundane entities pertains as well, and thus the ghosts scorned by Spinoza and the spiritualists exposed by Schopenhauer also take their rightful place in the history of exophilosophy.

In its most restricted sense, however, exophilosophy does not concern itself with the paranormal in general but only with the study of alien life. In broad outline, exophilosophy begins in antiquity with the gradual attempt to separate exophilosophy proper from theology. Two competing conceptions of extraterrestrial life emerge: the materialist, for whom extraterrestrial life is a consequence of a plurality of worlds, and the idealist, for whom extraterrestrial life results from the eternity of the soul. After this the basic terms of the problem are not significantly altered until the Enlightenment, when developments in science (Galileo, Kepler, Newton) initiate an exophilosophical golden age: Descartes, Leibniz, Berkeley, Voltaire, Hume, and Kant all write enthusiastically about the plausibility of extraterrestrial life. With the advent of the nineteenth century, however, another transformation occurs. Philosophers still argue pro (Peirce, Bergson) and con (Hegel, Kierkegaard) about extraterrestrial life, but at the same time the very question itself becomes an object of consideration. While scientists assume the lead in considerations of existence and non-existence, relating the problem of extraterrestrial life to discoveries in physics, chemistry, and biology, philosophers submit it to various kinds of meta-analysis: John Stuart Mill criticizes the analogical reasoning behind the belief in extraterrestrial life, and Ludwig Wittgenstein approaches it from a linguistic vantage point.

The history of exophilosophy can thus be divided into three stages. The first, encompassing antiquity and the Middle Ages, concerns itself with three basic problems: the plurality of worlds, the relation of the cosmos and the soul, and *exomorphology* or the form and appearance of extraterrestrial beings. The second stage, which begins with the Enlightenment and extends through the nineteenth

century, is the heyday of exophilosophy as such: nearly every major philosopher of the period directly participates in the debate concerning extraterrestrial life. New problems are formulated, theology is slowly disentangled from exophilosophy, and in general there emerges an awareness or self-consciousness about the status of belief in extraterrestrial life *qua* belief. The third period, which begins around the turn of the century, witnesses the gradual appropriation of exophilosophy by various branches of science. Many of the problems remain the same, but their solutions come to depend on technical arguments concerning planetary formation, the chemical origin of life, and so on. In reaction, exophilosophy retreats to various kinds of meta-analysis, which remain within the traditional philosophical purviews of logic and epistemology. Exophilosophical issues continue to conceal themselves in sublimated form in other areas of philosophy — is the Other of phenomenology not an essentially alien being? — but not without new possibilities for exophilosophy already making their appearance on the horizon.

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DAT 01 Alpha
Parable of Human Vanity

Aliens, it would seem, are the rapists of the universe. Frequent are the claims that extraterrestrials come to earth, abduct human beings, molest them in a flying saucer, then return their victims to a car in the middle of a cornfield, where they gradually recover from a post-coital daze to realize that they cannot account for the last several hours of their time. But are human beings really so desirable that extraterrestrials would travel thousands of light-years in order to fuck them? Mercury de Sade threaded a CD-ROM onto each nipple of Ninfa I and, securing them in place by inserting pins through her nipples, proceeded to tell her a little parable: On earth there was once a man who claimed to have been kidnapped and raped by a beautiful alien. Everyone scoffed at his story: the man must be crazy, he must want attention or publicity, and so on. But back on the spaceship, the alien held its tongue — not for fear of being disbelieved, but for fear of being derided. In space, to fuck another species is as taboo as on the big blue marble: aliens

with sexual longings for humans are no better regarded by their peers than humans with sexual longings for animals. Outside earth, the love that dare not speak its name is love of man.