

UFO SIGHTER

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In this Issue

"STOCK-TAKING & REMEMBRANCES"

by

ALLEN H. GREENFIELD

P L E A S E N O T E

In connection with the UFO Sighter, issue for release November 12, 1969, the word "REMEMBRANCES" on page one should read "REMEMBRANCES" .

On the first page of the article entitled "Stock-Taking & Remembrances" the name "Ray Plamer" should read "Ray Palmer".

On page 5, paragraph 4, "dissappeared", "Enlightened", "illuninated" should read "disappeared", "Enlightened", "illuminated".

The following "replaces" page 5, paragraph 6:

Something which Daraul might be in a better position to comment upon in a book with a 1961 copyright than is Heckethorn who died in 1902²⁵ is a notation by the former on page 231. Daraul here takes note of the allegation the European Illuminati Order influenced ideology that led to the Russian communist entity and other communist entities.

On page four, the last paragraph on the page, "(p.221)" should read "(p.221)".

On page 5, paragraph 7, "secret order" should read "secret orders".

A general note with reference to page 5, paragraph 5 ---- specifically, the alleged French Illuminati oath. While another planet or another reality may be implied, this may well refer to a state of mind on the part of the individual involved.

STOCK - TAKING & REMEMBRANCES

..... By Allen H. Greenfield

I'm not sure exactly when it was; I estimate it to have been sometime around the Summer of 1960. As I recall I had read fairly recently -- or was reading at the time -- Ruppelt's The Report on Unidentified Flying Objects.

The way I remember it, my family and I were driving along Margaret Mitchell Drive in Atlanta, Georgia, just around the corner from our home. I was in the back seat. We were just passing Margaret Mitchell Elementary School. Who saw them first, I couldn't say now. Two white star-like objects, moving off to our left. It was brief, rather unspectacular in terms of something like, say, Socorro. No giant globe, no little men in strange outfits. Just two star-like objects.

I can't even say that they were my first UFOs. Nor my last. Nor, necessarily, the most significant. But as I remember it, it was this case that I wrote in to an organization called "NICAP" about (or was it to Major Keyhoe personally? I don't recall). It was this that may have, perhaps as much as anything, channeled a kid named Allen Greenfield into the UFOlogy field.

Perhaps the real entry into active UFOlogy came for me, though, after I joined a group called the "Teen Bureau of Flying Saucers" (TBFS) or somesuch, and it was after a stormy election in that organization that I formed a group of my own, the ROAP.

I'm not going to go into the details of the rest of my personal saga here; there are moments, I suppose, which could be called personal highlights -- like the night we held a skywatch in the wake of the Great Michigan Flap of 1966 -- Chairing the closed sessions at the 1967 Congress of Scientific UFOlogists -- meeting with the "greats" of UFOlogy: Gene Duplantier, Jim Moseley, Frank Edwards, John Keel, Gray Barker, Major Donald Keyhoe, Ray Plamer, Dr. Frank Stranges. There are moments, too, that, would that it were possible, I would like to have back; regrets.

There are strange moments, too: Walking along a road around sunset one day in the area of Brooksville, Florida. Others present included, as I recall, Mr. and Mrs. Ronald Whritenour. A strange light in the sky. What? A flair? A rocket? To this day, I don't know.....and this wasn't the only UFO I saw on that day.

There are the publications I've been connected with; THE AMERICAN UFO. Committee Review, Inner Circle Bulletin, Saucer Album, the UFO Sighter. Radio and television appearances, the first as I recall being a radio program with Harlan Parks over WQXI Radio, Atlanta.

The non-personal events of UFO history I've lived through: The Socorro case, the Michigan flap; the Condon Investigation; the Mothman saga.

What a decade it has been on the "outside"! Man on the moon!

This was the decade of the 1960's. It's a difficult thing, perhaps, to have enough detachment to be able to say with authority whether a

decade will be remembered as important or not, but in my book the 60's have a high degree of likelihood of standing out.

The 70's, it would seem, loom ahead for the world -- and for that indeterminately important part of the world which is the UFOlogy field. Where are we going? Where should we be going?

Here I sit, typing this in the A.M. hours -- the early A.M. hours -- of what I calculate to be the Second day of October, 1969. I am sitting in a new annex of my home of some years standing; the home I grew up in, the home I have lived in, as best I can recall, throughout my active years in the UFO field. The room I am in was added only this year -- it serves as a sort of home office-library-den. The desk I sit at is fairly crammed with materials; to my left, among other things, is a small accumulation of mail--sticking up from under a piece of carbon paper is what I surmise to be a copy of the Merseyside UFO Bulletin, a British publication. To my right, stationary and envelopes. Behind that, sitting on top of the Unabridged Edition of the Random House Dictionary that I purchased, as I recall, during my visit to New York in connection with the 1967 Congress of Scientific UFOlogists, is a framed photo from the first manned landing on the moon, the photo being a recent purchase from the Government Printing Office.

On the back left-hand side of the desk, perhaps the most meaningful thing, at least to me: A pile of current and back issues of the UFO Sighter and Alternate Horizons Newsletter.

Across the arms of a big black easy chair to the right of where I sit is a large map pinned to an even larger mat pinned to an even larger board. On the map -- I can see them - fuzzily - even without my glasses -- are a number of map pins; part of a project I am currently working on. Maps and pins. The computer age, and I am marking sighting reports with maps and pins. Is this the status of in-depth UFO research in October, 1969?

Some barriers may have been crossed. I detect what may be a trend towards more sophisticated thinking on the theoretical level at least in the private UFO field. Fuller's Aliens In The Skies (Putnam) may portend a greater interest in the subject on the part of the scientific community, despite the Condon report -- or perhaps, at least to a degree, because of it.

As to the UFO field itself, some personal observations:

(1) I see no break in sight for the traditional private UFOlogy field. There are no hard reasons that occur to me offhand for being optimistic about administrative improvement, major foundation grants or the like in the immediate future. Unless there is an external break, such as a new 1966-like flap, I foresee a likelihood of a rather static status quo from an administrative standpoint, with some hope of improvement in the area of UFO theory.

(2) In light of the Condon Report, we can expect little in the near future in the way of massive open Governmental Inquiry into the UFO matter, unless, again, something external occurs to change this. Long-range hopes may rest with the effective development of interest in the subject on the part of individual members and sectors of the Establishment, both public and private.

(3) Little if any overt change is seen in the attitude of the

scientific community. The Condon Report may have done considerable damage to any upsurge of interest, but, on the other hand, may have provoked and/or encouraged interest by virtue of the fact that, negative or not, this was an inquiry into the matter by the establishment, thus perhaps "legitimizing" interest in the subject.

(4) In light of the present situation, UFOlogists might best serve the interest of the field by, in addition to continued research, developing sober, realistic and imaginative ethical approaches to the problem of creating interest in the subject where it will count. It is highly dubious whether radio talk shows, showy convention public sessions or local group lectures are of significant aid in this direction. Indeed such approaches may be, in fact, actually detrimental to the purpose. What it may boil down to is this: Small meetings of serious UFOlogists should gather and develop a coherent, effective case for interest in the subject, in tune with the person or persons who are to receive the presentation. Upon development, an appropriate representative of the UFOlogists would endeavour to seek out appointments to discuss the matter on a personal meeting basis with appropriate community, business, religious and political leaders. One individual at a time -- a rural legislator here, a city college professor there -- a case may be built.

(5) On a personal level, I am well aware that I may have made gross errors in judgement in the past with regard to the nature of my participation in the private UFO field. My loyalties may have, especially in recent years, been somewhat misguided. I may have been particularly in error in my criticisms of the National Investigations Committee on Aerial Phenomena (NICAP). I do not make a blanket withdrawal of any and all critical comments I may have made publicly or privately with reference to that organization and/or its personnel -- that might best be discussed on a point-for-point basis -- but I do endorse now the concept of large, respectable organizations attempting to deal with this subject.

It may truly be said that I grew up in the UFO field. If I have made my share of mistakes, I hope also that I have made my share of contributions.

UFOlogy in the 1970's may be more of the same: a repeat of the 50's and 60's. It may, instead of hanging in, fade into oblivion. There may be reason to speculate that the UFOlogy movement doesn't represent man's first attempt to cope with the type of phenomena known today as UFOs.

Or something else may happen. Some crack-through in the evidence, some major "convert" to the "believers" -- something. It could happen tomorrow. We might be able to make it happen.

A FRAGMENTARY AND TENTATIVE LOOK AT POSSIBLE HISTORICAL CONSPIRACY

By Allen H. Greenfield

The subject I am dealing with in the present article may be so vast that I am not likely to be able to adequately present it in the relatively brief form I am going to use. However, perhaps this may be viewed as a start; a kind of jumping off point.

An early-on word of caution: We are dealing here with a subject that spans the spectrum of human history and may easily lend itself to misinterpretation, over interpretation and misguided fanaticism. We draw no final conclusions here. Perhaps the reader should do likewise.

I may here bring into some kind of perspective four points:

- A) A limited view of certain historical orders;
- B) Evidence of occult relations and possible connection with contact with aliens and/or alternate realities in such orders;
- C) Continued existence of such orders in the modern world;
- D) Possible effects by such orders on the modern world.

Hasan, the son of Sabah¹ took over a stronghold known as Alamut in the year 1090 A.D.². Hasan was the head of an order known as the Assassins³, an apparent offspring of the Shiah sect of Islam⁴.

According to A HISTORY OF SECRET SOCIETIES by Arkon Daraul (Citadel Press), the Shiahs adhere to the idea that Ali, known as the fourth Imam, was of greater importance than his predecessor, Mohammed⁵. Secret orders and ideas of world dominion may have been early characteristics of the Shiahs, who constituted a minority group⁶.

Under Hassan and his successors, the Assassin Cult appears to have reached a degree of wide-ranging influence.⁷ Hard-core members of the cult appear to have been characterized by extreme devotion to the cause⁸. One reason for this loyalty may have been a sort of "artificial paradise" used in initiation by the cult, located in Persia⁹. The cult appears to have gone into decline after approximately 1192¹⁰, but apparently not before the cult was able to extend its influence to one extent or another as far as the Pamir Mountains, India and Afghanistan¹¹. After Rukneddin was put to death by the Mongols, word was allegedly issued by an unknown source for the cult to go underground and for members to await notification that the sect was "back in business"¹². Charles William Heckethorn, in THE SECRET SOCIETIES OF ALL AGES AND COUNTRIES (p.245) notes a coincidence of time between the overthrow of Alamut, the Assassin stronghold, and the time of the founding of the Thug-cult in India according to the Thugs themselves. Daraul appears also to note this coincidence (p.37), and offers that a Thug recognition sign salutes Ali, who was venerated by the Assassins. From an item in Playboy Magazine's April, 1969 issue (here referred to via reprinting in Anomaly, September, 1969), one can gather that the Assassins were a cult within the Ismailian cult of the Moslem Religion, the Ismailians continuing to this day to exist, the Aga Kahn being the head of the cult. According to Daraul (pp.37-38), a large group of people known as Khojas in India were allegedly shown to be members of the Assassin Cult in connection with a law case involving a claim by Aga Khan Mehalati. Sir Joseph Arnold investigated the claim, and allegedly considered it proven that Aga Khan Mehalati was a direct descendant of the fourth Grand Master of Alamut. (See also Heckethorn, p. 121.) In addition to a possible influence on the Thugs of India, Daraul (p.38) quotes S. Ameer Ali to the effect that all European secret orders received the concept which led to their formation from the Ismailis, via the Crusaders. As to the Thugs, a hint of their revival in modern times may be found in Daraul's book on page 190.

Now we move over to another strain. An early leader of a cult known as the Roshaniya (in Daraul -- spelled "Rosheniah" in Heckethorn) was a man named Bayezid Ansari¹³. According to one story¹⁴, Bayezid was influenced by an Ismaili missionary. He established a school in what is today Pakistan,¹⁵ where he apparently taught a doctrine of some form of meditation, designed to bring the individual into contact with knowledge from the supreme being, who was alleged to want a group of perfect people to direct the world. The sect apparently spread¹⁶. A clue to the purpose of the sect may be found in a mention by Daraul (p.221) of several letters reputed to have been intrasect communication, which sketch a plan to take over the world, country-by-country, and to restructure the world's social system.

Divorced from a belief in any particular god, cult belief included the concept of a kind of overall power, which was accessible through a type of meditation. Successful identification with this power could, it was alleged, give the individual magical powers.¹⁷

Bayezid moved to the mountains of Afghanistan. He apparently organized military and missionary activities from there¹⁸. We gather that he asserted the existence of a kind of spirit world, wherein spirits of deceased members of the sect could act through living members.¹⁹

It is appropriate to mention and emphasize that one should not be hasty in categorizing these cults as evil. Daraul notes (pp.223-224) that an Afgan scholar of the 1800's -- who was not a sympathiser with the cult -- alleged that the weird ideas attributed to the cult were not true and that the cult was in fact dedicated to fighting the Moguls' tyranny. In the case of the Assassins, one should keep in mind that the meaning of the term is not necessarily related to the English term "assassin" as we know it today (Heckethorn, pp. 116-117). Likewise "Thug".

Bayezid was apparently wounded in a military confrontation with Mohsin Khan. This proved fatal (though not immediately, it seems), and he was succeeded by his son Omar Ansari²⁰. The military aspect of the cult appears to have eventually disappeared²¹. However, some years later an organization in Germany developed which in form, as well as in time, resembled the Roshaniya.²² The name "Roshaniya" appears to have meant something like "the Enlightened" (Heckethorn, p. 124) or "the illuninated ones" (Daraul, p. 220). The name of the German group was The Illuminati²³.

Professor Adam Weishaupt of Ingolstadt University is the reputed founder of this group of Illuminati²⁴. According to Daraul (p. 227), a raid at the home of a lawyer (Zwack) in 1786 produced alleged secret documents regarding the Illuminati. It appears that information about the nature of the organization is in dispute (See Daraul, p. 228; Heckethorn pp. 311-312), but in any case the organization was suppressed (Heckethorn, p. 312), and Weishaupt and Zwack were banished (Daraul, p. 229). Daraul (p. 229) notes that the order had already spread to France before this and it is here that we may hit upon an important datum. Daraul (pp. 229-230) and Heckethorn (pp. 313-314) both give accounts of initiation rites allegedly carried out by French Illuminati. Daraul cites an old book, La Secte des Illumines as his source, and seems somewhat sceptical of this information-source. At one, perhaps climactic, point in the rites, both accounts agree, a large, semi-transparent form is alleged to arise from a burning pyre. An oath is administered by a voice (disembodied, I gather) one segment of which refers to the initiate thereafter living in another -- what? World? At this point (of all places!) the two accounts disagree on exact terminology, whether through difference of translation or difference of source-version, I do not know. Daraul's version might seem to carry the sense of another reality. Heckethorn's could also carry this sense, but might also mean another planet.

Something which Daraul might be in a better position to comment upon in a book with a 1961 copyright than is Heckethorn who died in 1902²⁵ is a notation by the former on page 231. Daraul here takes note of the ideologies ending in Russian and other forms of modern communism.

The suggestion seems to have been made²⁶ that secret order may have had influence -- perhaps profound influence -- on the rise of Nazism in Germany. We may be on the edge of something of vast importance.

Footnotes

- 1) A History of Secret Societies, by Arkon Daraul, The Citadel Press, p. 13
(Note- references to this work are hereinafter referred to as "Daraul".)
- 2) The Secret Societies of All Ages and Countries, by Charles William Heckethorn, Volume 1, University Books, p. 116.
(Note- references to this work are hereinafter referred to as "Heckethorn".)
- 3) Daraul, p. 13
- 4) Daraul, p. 14
- 5) Daraul, p. 14
- 6) Daraul, p. 14
- 7) Heckethorn, pp. 116-122; Daraul, pp. 13-38
- 8) Heckethorn, p. 119; Daraul, p. 13
- 9) Heckethorn, p. 118; Daraul, pp. 21-22
- 10) Heckethorn, p. 120
- 11) Daraul, p. 33
- 12) Daraul, p. 36
- 13) Heckethorn, p. 123; Daraul, p. 220
- 14) Daraul, p. 220
- 15) Daraul, p. 221
- 16) Daraul, p. 221
- 17) Daraul, p. 222
- 18) Daraul, p. 222
- 19) Daraul, p. 223
- 20) Daraul, pp. 224-225
- 21) Daraul, p. 225
- 22) Daraul, p. 225
- 23) Daraul, p. 225
- 24) Daraul, p. 225; Heckethorn, p. 305
- 25) Heckethorn, p. X (from introduction by Eve Juster)
- 26) The Morning of the Magicians, by Louis Pauwels and Jacques Bergier,
translated by Rollo Myers.

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