

Thanks for your letter. This explains why I can't respond in full. It is not possible that Beaubouf and Brashears are the same. It is not likely Ferrie was in Washington except for visits in 1965. Record of his being in N.O. What you say is interesting, however. My own financial situation is such that I have no income and can't help you. I'm too deep in debt and have trouble just keeping going. Good luck and best regards.

17-Nov-1976  
Harold Weisberg  
Old Receiver Road  
Frederick, Maryland

Dear Mr. Weisberg:

In corresponding with you in 1967 and 1968 the last letter I received from you indicated that I had rubbed ~~kk~~ you the wrong way in not using my typewriter. I am trying to switch over to typing my letters, although I find it a difficult process, since I cannot organize what I say when I dash off off-the-cuff letters on my portable with the touch syster, however I am typing this letter primarily so that I can make a carbon and mail the carbon to Mr. Bernard Fensterwald since there is material in this effusion that I want to inform him of.

1. When I wrote you I believe in 1968 or perhaps 1967 after I bought your book Oswald in New Orleans I had on my mind primarily the following. David W. Ferrie in New Orleans was definitely involved with Carlos Beringier who was associated with the anti-Castro organization, the DRE (Directorio Revolucianario Estudiantil) and in 1963 at the early part of the year Ferrie was under my former bishop, the Rt. Rev. George A. Hyde associated in the same church organization with a priest, Father Thomas A.P. Gilboy in Charlottesville, Virginia who was putting the same letters after his name because he claimed to be a Doctor of Religious Education.

Bible Colleges including those operating through the mails often give the degree of DRE as a certificate entitling the holder to be a Sunday School Superintendent, the letters DRE standing for Director of Religious Education, and people getting such certificates through the mail often explain the letters as Doctor of Religious Education.

I am able to go into this coincidence in a much more convincing manner than when I took it up with you in the past.

The book on the Bay of Pigs invasion by E. Howard Hunt gives the history of the formation of the Cuban DRE. It was originally organized by a CIA official in Miami given the pseudonym of Douglas Gupton, and it was originally planned to be an organization practicing psychological warfare by infiltrating anti-Castro Cuban students into Cuba to perform acts of sabotage prior to the Bay of Pigs invasion. It is more than logical that the name Directorio Revolucianario Estudiantil was deliberately chosen because its initials matched up with Doctor(Director of Religious Education, so that the people performing sabotage in Cuba could use a cover of claiming to be Sunday School Superintendents of Churches functioning in Cuba.

I have a friend, Archbishop David Stanton who at the period being staged at Opa Locka, Florida had a church functioning in Opa Locka. Unlike others he was actually a former Roman Catholic Priest who wherever he functioned actually had a real church with a worshipping congregation, however through study of my disordered files I can definitely relate him to the CIA.

He belonged among other things to The American Ministerial Association, which I will describe in detail later, but which is a cover organization for the CIA giving credentials as Ministers to foreign agents representing themselves as Ministers in such a way that it can be verified from Directories that there is actually such a church functioning in the United States. Carl Stanley aka Christopher Maria Stanley who consecrated Martin, Ferrie and others was a member of the American Ministerial Association, Martin probably was but had credentials as a Minister from other organizations as well, and Ferrie was not, having his credentials from a Louisiana Copporation. Stanley had a paper theological seminary in Louisville, Kentucky with franchises from other prelates under which he could give valid theological degrees to those he ordained which had been set up for the benefit of the American Ministerial Association, and Stanton who had had unhappy experiences with Stanley and had ceased trying to work with him was in a position through his Florida incorporation to use the same franchises to give degrees to people.

At the time the Bay of Pigs invasion was being planned, there was at least one prelate in Cuba who was involved with the CIA and quite possibly there were others. Archbishop Theodore S. DeWitow, now deceased lived in Havana, although his

2Church was listed as having its Headquarters in New York, his mail being forwarded to him from his New York office. DeWitow was later, around 1934, banished by Castro from Cuba and forced to take his residence in New York.

Gupton in Miami was actually in a position where he could get people recruited for the Directorio Revolucionario Estudiantil fixed up with Diplomas making them Directors of Religious Education, and could supply them with names of churches in Cuba to which they could refer to and claim to be working in their religious education programs. The thesis that Gupton chose the name for that purpose is made more probable by the fact that Carlos Beringuier was involved with the Disciples of Christ Minister, Billy James Hargis who conducted the Radio Christian Crusade, with Hargis distributing the debate between Beringuier and Oswald. In making friends with Hargis Beringuier must have been able to claim that he was active as a Sunday School Superintendent or something of that nature in Cuba before coming to the United States as a refugee.

After the Bay of Pigs invasion the DRE seemed to have changed its nature, as accounts of it indicate that it functioned to hold meetings and raise funds for various purposes, and was apparently represented as being composed of Cuban Students studying at various American Universities, and was in a position to be such an organization without there being need of Cuban Students actually taking classes in Universities. That Thomas A. P. Gilboy was functioning in behalf of the DRE in Charlottesville, Virginia where there is a University in 1962 is a highly probable thing since Charlottesville is in easy driving distance of McLean where the CIA headquarters are located, and it is logical to assume that people in McLean were mailing out the material dealing with the DRE from Charlottesville. It is documented that CIA people have as a matter of policy lived in West Virginia rather than in McLean, and Charlottesville serves the same purpose.

Even if I have surmised incorrectly about the reason for the name being chosen by the CIA, even so Gilboy as a CIA informant involved with the DRE, associating with my former bishop as director of the religious education program of his small church which was not in the position of being able to have a religious education program, he could easily have had it suggested to him by the initials of this organization that he could impress Bishop Hyde by having a degree that he actually did not have, I having corresponded with him being sure that he knows absolutely nothing about religious education.

It is to me absolutely certain that Gilboy was in close communication with Ferrie. Around May 1963 in opposing Bishop Hyde I wrote Ferrie a long letter in which I said that regardless of whether or not he was a homosexual, if his PHD was a real degree and not a phony one secured from a diploma mill, he would have no trouble getting into the ministry of a stable responsible church and did not have to belong to a church like that of Hyde. I attached to this letter copies of a letter from Bishop Henry I. Louttit recommending that Hyde be barred from the use of the Naval Chapel at Lexington Park, Maryland, and a letter from the Dean of the Western Rite Deanery of the Syrian Antiochene Orthodox Church stating that Hyde was running advertisements in the homosexual magazine ONE, and since the CIA was using Hyde's church organization as a cover, Ferrie being involved with Gilboy in the CIA would have sent the letter to Gilboy.

In 1966 I found an address on Gilboy in the Wilkes Barre, Pennsylvania Phone Book and wrote Gilboy. Gilboy underestimated me, and used language taken from my letter to Ferrie, preaching to me that I should not be interested in "fringe groups" like that of Hyde and that I should find a stable and responsible church to affiliate with.

I am not accusing Gilboy of being involved with Ferrie in a plot to assassinate the President, although it is obvious that if he is still living in Wilkes Barre and has not moved and operating another name he knows things about circumstances which can lead to the full facts being established.

Thomas A. P. Gilboy was ordained a priest by Richard Arthur Marchenna, and Marchenna turned Gilboy over to Bishop Hyde when Hyde attended a synod of the Marchenna group and allowed himself to be voted into Marchenna's organization, and about the same period Gilboy was ordained, Ferrie and Martin had become enemies and Ferrie was negotiating with Marchenna.

Gilboy has represented himself as conducting a counseling ministry through the mails which he is never willing to specify, and this undoubtedly consists of corresponding with homosexuals as a priest seeking to help them with their

problems. He represented to Bishop Hyde that he was working to set up a farm in Northern Virginia to rehabilitate homosexuals and as a result he persuaded Hyde to allow him to run advertisements for his group in the now defunct Homosexual Magazine ONE.

It enters very much into my theories of the assassination that Ferrie was working to recruit homosexuals to work with Negro-Black Nationalists, Mexicans in the Alianza movement, and Puerto-Rican nationalists in revolutionary activities directed from Cuba. Gilboy was not necessarily active in this. It could well be that he was corresponding with homosexuals in order to monitor homosexual organizations for the CIA, in order to detect possible subversive activities for domestic intelligence purposes. However, what he was doing was very much in Ferrie's interests.

Ferrie before World War II had been ordained a Deacon, one year short of a priest before being put out of a Roman Catholic Seminary of the Holy Ghost Fathers. He was then ordained a priest and consecrated a bishop by Stanley in 1961 with Martin assisting in order to perpetuate a hoax to discredit an Irish Roman Catholic Priest, Father Clarence E. Duffy. He associated with Hyde and Gilboy in the Marchenna group with as a Deacon with Hyde believing that ~~his~~ he believed his other orders invalid and non-existent, and he was to be ordained by Marchenna at a synod to be held in Kankakee, July 1963 and be under Hyde's jurisdiction while living in New Orleans.

Jack S. Martin stayed with me in 1963 and then went to Kankakee and broke up the synod at which Ferrie was to be reordained. Shortly afterwards Hyde broke relations with Marchenna, and both Ferrie and Gilboy signed up with Hyde as clergymen, Hyde considering that Ferrie had excommunicated himself after failing to file reports of his activities ~~for~~ for a year. After ~~Hyde~~ Ferrie died in 1967, Gilboy planned to be ~~re~~ consecrated a Bishop by Hyde, but this never materialized.

2. I have worked out something of the greatest significance. I had a telephone conversation with David W. Ferrie in 1961 when he called me up long distance. His voice and manner of speaking were distinctive and stuck in my mind. In 1965 I spoke with a Deacon associated with ~~K~~ Hyde using the name of Kesko who was living in Silver Spring, Maryland and he spoke ~~i~~ with the same voice as Ferrie. I noticed this at the time, and in 1967 mentioned to Jack S. Martin that they spoke the same way. At the end of 1965 I spoke on the phone with a ~~person~~ giving the name Brother Louis who was living in Arlington, and he spoke with the same voice as Ferrie and Kesko. I have not until very recently believed these three people were the same person for very good reasons, but I am now convinced that Ferrie was in this area in 1965 for a number of times, and that I did speak to him on the phone.

There is in San Francisco, California a church organization, the Orthodox Episcopal Church of God led by a man using the names of the Rt. Rev. Raymond A. Broshears and Reverend Ray Broshears. He was a roommate of David W. Ferrie under another name in New Orleans. I have speculated as to whom he was, and I now can identify him as the Alvin Beaubeauff who went with Ferrie on his Goose Hunting expedition to Houston when the President was assassinated in Dallas, and to whom Ferrie made his will. In 1967 Martin told me that Garrison had in his possession the vestments, chalice and paten and other sacred gear that Ferrie used in celebrating Mass in his ~~xxxxxx~~ apartment in New Orleans. "Broshears" showed up in San Francisco ~~xxxx~~ in the middle of 1967 publicizing himself as a Flying Saucer Bishop and managed to take over the church organization of a lady, a Spiritualist, The Rev. Angelina Miller who called her church The Orthodox etc. because she used the title of Bishop. "Broshears" gave the church a different look. Since Ferrie had a legally incorporated church organization, with Beaubeauff ordained and perhaps consecrated by Ferrie inheriting the church organization through Ferrie's will, Garrison could not have legally kept Ferrie's ecclesiastical gear in the possession of his office. It is obvious that because of having this material Beaubeauff was able to begin functioning in San Francisco.

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Broshears (Beaubauf) openly admits to being a homosexual, involving himself with the Gay Liberation Front reorganizing itself as the Gay Activists alliance and I have the idea that he has created a David Lee Christopher Ferrie cult in the San Francisco area.

In the years 1964 and 1965 I was writing Martin letters with him ignoring my mail, and at the same time I was corresponding with a James Gillespie in Laguna Beach, California in 1965 who was getting information from me and forwarding it to Jack S. Martin. Gillespie was a postulant for Holy Orders in the Episcopal Diocese of Los Angeles and I was thinking that he was acting as a "stool pigeon" for the Episcopal Church. I did not know what Hyde was doing although living near him, and I secured the literature Hyde was publishing from Gillespie, who got them from answering advertisements in the now defunct Roman Catholic Magazine, "Extension" he had answered on behalf of Martin.

Roman Catholic nuns in Silver Spring had arranged for Hyde to have rent free a small house in Silver Spring owned by their parish that he called Saint Basil's Mission House. Kesko had put together for Hyde copies of a Magazine called the Byzantine Criterion, and one of these issues had the names of David W. Ferrie and Thomas A. P. Gilboy listed with the name of Hyde as members of a board putting out the Magazine.

When I called up Kesko in Silver Spring to warn him about Hyde I had a very logical reason to believe that he was not Ferrie in spite of the similarity of Voice. In order to heckle and annoy Ferrie I had sent a post card to him in ~~xxxx~~ to his address in New Orleans, and somewhat later I learned from Hyde with whom I am now on friendly terms that Ferrie wrote him from New Orleans objecting to his name being used. Hyde believes that Kesko made a mistake in putting the ~~xxxx~~ material together.

At the present time, however, I take it into consideration that "Broshears-Beaubauf" was staying in Ferrie's apartment forwarding mail to him, and forwarding mail ~~to~~ for Ferrie. Because of Ferrie working as a private investigator there is no problem as far as him living in other places besides New Orleans for considerable periods.

In New Orleans Ferrie as a result of having contracted Alopecia presented an outlandish appearance with a home made wig and eye brows painted on with eye brow pencils, and this was undoubtedly so that he could in other places under other names could present another appearance. Your book is authority for the information that ~~2~~ Ferrie ceased treatment ~~xxxxxxx~~ by Doctor Kety at the time of him being arrested for homosexual offenses involving minors, and this was the very time that he broke with Martin and conceived the plans I attribute to him. He was in the position of being able to wear artificial ~~xxxx~~ eye-brows and a variety of hair pieces when he was functioning as other people. In the early part of 1965 I often saw a man who drove into Washington in a car to stay with Hyde on weekends who had the same physical build which Ferrie is described as having in various books. Neither I nor Hyde have ever seen Ferrie personally under his own name.

I made it necessary for Hyde to leave Washington after losing the use of Saint Basil's house as a result of me sending material ~~xxxx~~ about him to the Roman Catholic Chancery. At the end of the year the Washington Star published a notice that a Bishop Henry Constantine Whitehead of the Ukrainian Old Catholic Church was to celebrate Mass on Christmas at a Saint Kasmer's Oratory in the Clarendon Section of Arlington.

Whitehead is persona non grata to me, and I wrote a letter to the address going into detail as to why I would not tolerate him coming into this area. I received a phone call from a person calling himself Brother Louis, and this man spoke in exactly the same way as Ferrie and Kesko. I was rubbed very much the wrong way by the speaker because he claimed to "have run Hyde out of town" whereas I had done so myself. I then received a letter signed with the following initials ~~LG~~ making outrageous demands on me. Saint Kasmer's Oratory was being operated by a certain ~~xxxx~~ Lawrence Smith who called himself Brother Lawrence Girard, and the cross before the initials suggested that Lawrence Smith was impersonating a Bishop. I then received a phone call from a Father Mark McNamara, who spoke in an intelligent manner. McNamara's whole career ~~def~~

definitely identifies him as a CIA informant.

I have never thought of Kesko and Ferrie as being the same person as Ferrie for the very good reason that Mark McNamara told me that the person I spoke to was Lawrence Smith. One thing has come into my mind which convinces me that the speaker was not Lawrence Smith. A poorly educated young man from Brooklyn definitely does not speak like a person from Ohio.

In 1963 Lawrence Smith as a teen aged boy was a sub-deacon or something of that nature studying to be a priest ordained in the Marchenna group in a parish of the Marchonna group functioning in Brooklyn of which Whitehead was the pastor.

Lawrence Smith came to Washington in 1965 and stayed with him wanting to join up with him. Hyde made phone calls, learned that his parents had had him treated in a mental hospital in Brooklyn and refused to keep him, and Smith called up friends in Arlington who came for him in a car.

"Brother Louis" told me that Whitehead did not show up, but at the present time I believe that David W. Ferrie using the name of Whitehead had celebrated the Mass and that I talked to Ferrie who left before McNamara came from Baltimore. McNamara called me up later from New York and fed me false information hoping to make trouble both for me and for Hyde. Thus he told me that Hyde had a picture of a nude male pasted on the wall of his bathroom. He in fact did have an oil painting of a nude classical figure drying out in a bathroom in his basement which he was not using. Another thing he told me was that Lawrence Smith had had Hyde tell him to come in and wake him up in the morning, and that Hyde was lying on his bed in his shorts with an erection, and from what is published about Ferrie, it sounds like McNamara was recounting what Smith told him about Ferrie under the name of Whitehead after Ferrie left Washington.

Henry Constantine Whitehead is a sick fairy who is very handy with a needle and thread, who supports himself with a job and spends his spare time doing embroidery. The parish of which he was Pastor was operated by other people, and they let him have a fancy title so that they could have the benefit of the various stoles, copes, chasubles etc. etc. that he had produced by his needle work. I have never had any correspondence with Whitehead but my existence is very well known to him and the poor creature would never have dared come into this area knowing what I would do to him.

Ferrie would have had a logical motive to impersonate ~~Kxxxx~~ Whitehead in this area. There is no such thing as a Ukrainian Old Catholic Church, but the Oratory in Clarendon was connected with the Western Rite jurisdiction of the ~~American Orthodox Catholic Church built up as a CIA cover organization around a~~ Ukrainian Orthodox parish in the Bronx in New York. Martin and Ferrie were both functioning in connection with the CIA while at the same time personal enemies ~~wxxx~~ and were working against each other. Stanley whom I have mentioned as consecrating Ferrie and others was in charge of the Western Rite jurisdiction of this church, and Martin using the name of Frewonsky was functioning in the Louisville Police Department as a cover, and as Stanley's chancellor was directing his activities. For me to raise a big fuss about Whitehead functioning in this area as a person connected with Martin would have caused Martin a good deal of trouble.

3. There is more than an identity of voices to substantiate my belief that Ferrie was in this area in 1965. I will recapitulate as briefly as possible my personal approach to the Assassination of President Kennedy.

I believe that as the Nagel Story indicates that it was originally planned to assassinate Lee Harvey Oswald in Washington in September and then to assassinate Lee Harvey Oswald in Mexico and blame him for the assassination.

I believe that in 1962 Ferrie while flying frequently to Miami rented a church in the colored section of Miami where Anti-Castro Cubans would not be aware of what was going on, and conducted an ordination ceremony with Oswald's double, apparently as your books suggest a man named Seymour being ordained and using the name of Oswald.

Ferrie intrigued with Richard A. Marchenna with Gilboy involved to get Hyde into his church at the synod of 1962 so that Hyde could be deposed at the synod of 1963 and that Ferrie could replace him as Vicar-General and Bishop-elect of Hyde's diocese of Washington in the Marchenna group.

Bishop Hyde had traced mine and other signatures of a legal charter Martin had

taken out for him as members of the board of directors of the corporation. I can at the present time account for this without impugning Hyde's moral character, although I cannot take time to describe this in this present effusion. Ferrie was in a position to get the corporation away from Hyde and Martin by filing the names of new directors of the corporation after he replaced Hyde as bishop-elect of Washington. He could get a duplicate of the Charter from the Louisiana Secretary of State for five-dollars, and when he spoke to me on the phone in late 1961 he told me that he had the charter before him on his desk.

A teen-ager named Lawrence Smith attached to the American Nazi Party of George Lincoln Rockwell was written up in the Washington press around 1961 as being arrested for demonstrating in front of the British Embassy. This Smith does not have to be the Smith I have referred to since the identity of name was enough for Ferrie's purposes.

In late August or early September, Laurence Smith would have been brought from Brooklyn to occupy the premises Hyde had leased in the name of the corporation and from which ~~Hyd~~ Ferrie would have evicted him. Seymour using the name of "Father Oswald" would have come into the neighborhood, at the time being settled by anti-Castro Cuban refugees, and stayed with Smith. He would have made himself conspicuous, & tying the group in with Judge Leander Perez through ~~xxxx~~ Ferrie as Bishop of Washington living in New Orleans, and with the American Nazi Party of George Lincoln Rockwell through Smith occupying the premises.

After the Assassination of the President and after the Assassination of ~~xxxx~~ Oswald in ~~xxxx~~ Mexico pictures of Seymour being ordained under the name of Oswald and Ordination Certificates would have been planted on him, and it would have been made to appear that Oswald was a priest in a church providing a chaplaincy to organizations of the extreme radical right. Thus Ferrie, ~~xxx~~ an adventurer leading a ring of adventurers cultivating Black Nationalists, Chicanos, and Puerto-Ricans favoring Castro would have succeeded in framing people who were not involved.

Ferrie in being in the Washington area in 1965 was working to do the same thing in 1965 he hoped to do in 1962 and 1963, which he had been unable to accomplish ~~ix~~ because of the Synod being broken up by the Kankakee police with Jack S. Martin involved.

In 1964 Mark McNamara with me not knowing it had stayed with Hyde in his premises. The Melchites are Lebanese Roman Catholics using the Byzantine Rite of the Greek Orthodox Church but under the Pope of Rome. McNamara was a friend of a priest of the Melchite Church, Father Araktingi in Brooklyn. McNamara made it possible for Hyde to attend an ecumenical meeting in New York sponsored by Cardinal Spellman where he was introduced to members of the Melchite Church. After this Hyde was induced to apply to the late Cardinal Maximos Saigh to have his Society of Domestic Missionaries received into the Roman Catholic Church as an official Melchite religious order.

I cannot take time out to describe how the CIA was involved in this, or as to how this is related to Ferrie and Martin working together to perpetuate a hoax to discredit Father Clarence E. Duffy. A young Melchite priest after being ordained by the Melchite bishop in New York, took ~~an~~ a permanent leave of absence to act on his own and start up an outlaw Roman Catholic Parish in East Harlem ministering to Puerto-Ricans called Emmaus House. He like Duffy was functioning as a Priest on Permanent Leave of absence, and like Duffy was setting up a program for Spanish Americans, and like Duffy was Pro-Castro. Mark McNamara was ordained by Duffy just before the hoax was perpetuated, and as a CIA informant was undoubtedly in league with Ferrie, Martin, and Michael Itkin.

The basic idea was that Hyde should ordain men to be priests who wished to work with Emmaus house, or other communes set up along the same lines, and then when Hyde was received into the Roman Catholic Church, they would be received along with them, be conditionally reordained, and have the same good standing as Roman Catholic Priests that David Kirk had.

Thus Kesko did not make a mistake when he listed himself as Ferrie and Gilboy as members of the board. Hyde was functioning without legal incorporation, and Ferrie was in a position whereby he could incorporate the Society of



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Domestic Missionaries ~~underrine~~ in Louisiana or possibly some other state such  
as Pennsylvania without Hyde knowing about it. The plan ~~for Gilbo~~ ~~to be~~ ~~con-~~  
secrated a bishop by Hyde was probably ~~unsuccessful~~ ~~before~~ ~~Cardinal Saigh~~ and was being  
considered in 1965. If Hyde had actually been received into the Roman Catholic  
Church, Ferrie would be in a position whereby he would have control of the or-  
ganization, and it would have been easy to eliminate Hyde ~~by~~ ~~either~~ by  
assassinating him, or bringing charges against him to Cardinal Saigh and the  
Vatican after he had been received in the Roman Catholic Church. Hyde at the  
time was acting in good faith, but he was a seriously ill man, and Kesko was  
issuing literature representing him as carrying on a completely non-existent  
program among colored people in the Mount-Pleasant-Cardozo area in Washington.  
It would have been easy to discredit him after he had been received in the  
Roman Catholic Church, but the discrediting could have come earlier, with Hyde  
induced to ~~ordain~~ ~~Gilbo~~ Consecrate Gilbo, Hyde then being either discredited  
or murdered, and Gilbo performing ordinations for the outlaw group of Kirk,  
prior to the order being received into the Roman Catholic Church.

A peculiar situation is that the earlier plan blew up because of me having  
been a friend of Bishop Henry I. Loutitt as a teen ager when he was a young  
priest, he now retired being at the time the Episcopal Bishop of South Florida.  
A Monsignor Joseph Raya of Birmingham, Alabama who had received Kirk into the  
Roman Catholic Church was backing the Emmaus House scheme, and he now a Bishop  
is a cousin of my late Father in Law, Frank Frenn, my wife being Lebanese, and  
the Father Araktingi I have mentioned is on the staff of a parish in which my  
Brother in law is an active member. The same type of circumstance caused the  
second plan of Ferrie to blow up.

A sidelight of this involves Watergate definitely in the matter. The  
Jesuit weekly, America published in W one of the December issues an article  
written in Hyde's name which stated that Hyde had pioneered in the Permanent  
Married Diaconate in the Roman Catholic Church. Father John McLoughlan, the  
Jesuit who was employed by Richard Milhouse Nixon was managing the periodical  
at the time, and it is obvious that CIA people involved with Nixon succeeded in  
getting the article published because of McLaughlin being a friend of Nixon.

4. The fact that I can identify Ferrie as having been in the Washington area in  
1965 is important in two ways. It gives added substance to my view that  
Ferie recruited a ring which survived his death, and has been involved not only  
in the assassination of the President, but of George Lincoln Rockwell, Doctor  
Martin Luther King, Senator Robert Kennedy, and the attempted assassination of  
Governor George Wallace. It also means that if Congressman Gonzalez succeeds  
in getting the investigative committee he wants, or something like it materializes  
I know of people who can be subpoenaed and the facts of the matter can be brought  
to light.

I am working to organize a number of groups of an interlocking nature, and  
am setting up one of them the PEST group up on a basis of being completely non-  
sectarian, so that any one can join.

I am not trying to keep it a secret that I am a very poor man, I being a  
retired Government Clerk, with my wife having social security to supplement my  
pension. I cannot realize my projects unless I mooch the money to do so, and  
this puts me in a trying situation, since it takes money to mooch money, and to  
do so without the funds to make an attractive presentation is very difficult.

Mr. Fensterwald has already been very generous with me, and I am not  
sending a carbon for the purposes of operation Mooch, but in your case, if you  
should choose to enclose a donation of two-dollars or more by which you will be  
enrolled as a member of the PESTS.

In your case alone, I will be willing to enroll you in the PEST group for  
other considerations besides a donation. If you are willing to ~~me~~ furnish me  
names and addresses of people I want to contact, and possibly lend me a copy  
of your book on the CIA which I will return by mail after making abstracts  
from it, I will enrol you gratis.

I notice from a recent Jack Anderson Column that you are writing a book  
along the same lines as Oswald on New Orleans, and in such a case some of the



8 data I have must of necessity be of value to you, and I hope you will be friends with me.

I am, with best wishes,

Sincerely and Cordially yours,

*Thomas A. Fairbanks*

(The Rev.) Thomas A. Fairbanks †

5741 N. Washington Blvd, Apt R  
Arlington Virginia, 22205

The following is what is blurred through me putting my carbon in wrong:

"Domestic Missionaries in Louisiana or possibly ~~in~~ some other state such as Pennsylvania withlout Hyde knowing about it. The plan for Gilboy to be consecrated a bishop by Hyde was probably underway before Ferrie died, and was being considered in 1965. If Hyde had actually been received into the Roman Catholic"