Rev Thomas A. Fairbanks, CIL-OFM
Director, Confraternity of the Liturgical Life
P.O.Box 3021
Washington, D.C. 20010

Dear Rev Fairbanks,

Thank you very much for your informative letter of January which, which has been forwarded to me at our new address.

As used by the Cubans, ERC is the abbreviation of a group known in English as the Cuban Student Directorate. It has nothing to do with religion. However, what you say of knowing Levi Ferrie and some of his associates is quite interesting. You also mention Jack Martin. There are two, both having religious connections. Would you, please, give me a description of the one you know and his address? This way we can distinguish between the two.

I am looking forward to the promised amplification of your letter. Until then, may I ask that if you have them available you send me copies of the ads you refer to, especially those in the homosexual magazines. Xeroxes would be helpful, really desirable.

Also helpful would be brief expansions of your comment about the various churches in the south and any other side interests they or their ministers may have had. For example, as I have heard of some, in weapons.

Also helpful, I am confident, to Mr. Garrison, would be as much as you know of Ferrie and his associates and writings and activities. I am in touch with him and will forward anything you would like me to.

If you have any extra copy of any of the literature, I'd like that. You mentioned Merchanna vs. Truth.

May I ask why you once considered that Michael Augustine Eikin of New York was part of a plot to kill President Kennedy. You say you believe him innocent, but why did you originally think otherwise. Was there any connection between him and Ferrie. You mention them in the same paragraph. In that paragraph you also refer to having known of "Ferrie's moral character". Can you tell me how. And why do you think that knowing this, Rt. Rev. George A Hyde, then in North Georgia, wrote you of his intention to take Ferrie in as a priest.

Do you know why the police in Kankakee broke up the synod there in July 1963. What was the Merchanna group doing there to warrant this action. How was Martin there involved, if you know?

Also, have you come in contact with a Rev. Kavanko (I may not spell the name correctly).

Thanks for your thoughtfulness in writing me. I am looking forward to hearing further from you.

Sincerely, Harold Weisberg

Other names in his handwritten letter, which will not copy well, are:

Byzantine Criterion
Thomas A.P. Gilboy, Wilkes Barre, Pa.
Extension magazine
Catholic Criterion, magazine
Society of Domestic Clerics of St. Basil; Society of Domestic Missionaries
"Headquarters" in Elberton, Ga.
He claims to have knowledge that you tried to plant someone on Hyde to get dope on Ferrie.
Bishop of New Hope
Society of St. John

20 January 1967

Harold Weisberg
Coq'd'or Farm
Hyattstown, Maryland

Personal:

Dear Mr. Weisberg:

In reading your book, Oswald in New Orleans, I am struck with one thing. There is mention of an anti-Castro organization with which David W. Ferrie had contact with quite possibly called DRE. It is to be noted that DRE also stands for Director of Religious Education, and that it is a degree often given by Bible Colleges and so on to people who take courses in how to teach Sunday School and so on with insufficient hours to earn a Bachellor's degree.

In the year 1965 the Rt. Rev. George A. Hyde then in this area, now in North Georgia issued a Magazine, the Byzantine Criterion, in which he listed David W. Ferrie and Thomas A. P. Gilboy as priests under his jurisdiction and members of the Society of Domestic Missionaries of Saint Basil. Thomas A. P. Gilboy has his name in the Wilkes Barre, Pennsylvania Phone Book, with the letters DRE after his name, and I have in the past taken it for granted that he was a Director of Religious Education.

In the year 1965 the Rt. Rev. George A. Hyde, after having things blow up for him in 1963, and in spite of my opposition, was able to make friends with a

2 prominent Roman Catholic Priest, was able to get the use of property from a Roman Catholic parish in Silver Spring, Maryland, and ran advertising in Extension, the Magazine that supports the home missionary program of the Roman Catholic Church, and in December, he had an article printed in America, the periodical issued by the Jesuit Fathers, in which he boasted of having pioneered in having married permanent Deacons.

I have been in a peculiar position with regard to an assassination plot against our late president in that in the period in question I believed that there was a plot and using my limited resources to try to call attention to it, but believed that an entirely innocent young man, Michael Augustine Ilkin of New York was involved in it. I knew of Ferrie's moral character, but had no idea of there being any possibility of him being involved in such a plot.

I and Hyde had come in contact with Ferrie either in late 1961 or early in 1962. Just before I broke with Hyde early in 1963, Hyde wrote me that although there was some doubt about Ferrie's moral character, he intended to take him into the group as a priest, after having him under observation for a short time. Later, in July 1963 a synod of the Marcheanna group with which Hyde was then associated was broken up by the police in Kankakee, Illinois. Jack Martin was involved in these proceedings. David Ferrie

3

was present at the Synod seeking to be made a Bishop in the group in question. A pamphlet in my posession Marchenna vs. Truth shows that Gilboy was corresponding with people in the Marchenna group in 1964 after Hyde became disassociated with it.

At the period in question I was eventually able to find Gilboy's name in the Wilkes Barre phone book, and exchanged letters with him. At that time Gilboy said that he was corresponding with various people seeking to inaugerate a counselling ministry and that Hyde used his name without his permission. I have seen but do not have Hyde's current literature in my possession. He has published that Gilboy was to be consecrated a bishop in his group and acknowledge him as an archbishop, and be Director of Religious Education for his group.

In the year 1963 Hyde put out a Magazine called the Catholic Criterion for the Marchenna group, which I saw but did not possess. He had been able to get Richard Cardinal Cushing to contribute an article on Christian unity for it. He mentioned associating some one from Charlottesville, Virginia as his Director of Religious Education, but the name slips my memory. Whether Gilboy then associated with Hyde or not, I cannot say.

In 1963 Hyde in one of the very few contacts I have had with him stated that his advertising in the Homosexual magazine ONE that he had carried on in

1963 was not to gain inmates for the premises that he called the Basilian Friars Novitiate but for a farm in Virginia. Everything is ~~some~~ sheer deduction on my part, but it seems almost certain to me that Ferrie either directly or through Marchema put Hyde up to resuming advertizing in the Homosexual magazine one, and that Ferrie possibly with knowledge of the CIA. was seeking to recruit punks under cover of a rehabilitation program to take part in para military activity.

As far as the CIA is concerned, I need to make my position clear. I have in the past worked as a Civilian for the Navy for many years, and I have seen many knuckleheads in the Navy. I have no doubt, therefore, that there are knuckleheads in the CIA. I am not personally seeking to conduct any crusade against the CIA. As far as I am personally concerned what I do is none of the CIA's business, and what the CIA. does is none of my business.

However, the possibility that Gilboy has possibly worked with Ferrie over a long period, and that he being a Director of Religious Education is meant to identify him in the Wilkes Barre phone book as connected with the DRE as the initials of Spanish words to those seeking contact with him gives me concern.

Gilboy has written me stating that he is indeed going to be a Bishop for Hyde, and that he has confidence in Hyde's pastoral ability, and that the Holy Spirit should be allowed to straighten out the tangled affairs of the Hyde group. In the year 1962 Martin took out a

5 Charter for an organization known as the Society of Domestic Clerics of Saint Basil for Hyde from the State of Louisiana on which my signature was traced as Chancellor and a member of a Board of Directors. Before this charter was taken out I held a joint bank account with Hyde as Bursar (Prior) of the Society of Domestic Clerics. My opposition to Hyde at the period of 1965 was that he identified the Society of Domestic Missionaries with the Society of Domestic Clerics of which I have been prior by asking for checks to be made out to the Society of Domestic Clerics. I was a party to proceedings under which Hyde's charter was pulled out from him. I have learned from the Secretary of State of South Carolina that a charter Hyde claimed to have when I was working with him is not now in existance. To the best of my knowledge, and of course I can be wrong, Hyde has been working with Headquarters in Elberton, Georgia with no legal status at all except what he might have under Georgia Law from having deeds to real estate.

I need to make this clear. If I had personal knowledge that the staff of District attorney Harrison was seeking to plant some one on Hyde to get information, or to induce him to testify with regard to what knowledge he had of Jerry, I would not tell you or anyone else due to me considering it a privileged communication as a clergyman. I sincerely hope you pass this information along to some one you may know connected

6 with that investigation.

In correspondence in my own interest which I have marked restricted I have suggested that Gilbey might be connected with the CIA without actually believing it myself. However, I am concerned with this DRE bit. ~~Gilbey~~ Gilbey as Bishop of New Hope is incorporating something called the Society of Saint John, and I am concerned lest the CIA is fixing Hyde up with a legal status so as to make him immune to pressure from Garrison's side.

I gather from your book that you have contact with people in this investigation, and if you could pass this on it would be appreciated.

I am anxious to appear as one ~~[illegible]~~ not seeking to get into this case as a publicity. I am interested, however, to write on this matter from the stand point of religious mysticism to develop a reputation I am beginning to build for myself before I ever met Hyde. A regular Garrison Cult is beginning to grow up among people with off-beat religious interests. I have tried to put the Editor of one mimeographed Magazine I ~~[illegible]~~ want to write for it develop my own line in touch with Jack Martin, and I have reason to ~~[illegible]~~ believe that there ~~[illegible]~~ is hanky-panky going on.

The Post office in New Orleans has possible ~~to~~ reason to watch my mail since in 1955 or 1956 I complained to the Post office about Hyde, had Hyde complain about me, and in the course of the matter sent a post card to Jerrie stating that I did not want

7 to correspond with him, ~~and~~ just to annoy him.

I have had a letter to the Editor sent to the right address returned to me marked "no such address" and mail to Jack Martin's post office box, and to his House has been returned to me marked no such address. I have reason to believe that the post office is diverting mail from Martin.

I have a very heavy back log of correspondence to take care of so I will cut this letter short, and follow it up with ~~[illegible]~~ one or more further letters. Please excuse me not typing.

Sincerely,

(The Reverend) Thomas A. Fairbanks, CLL-SPE
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