

11/23/68

Dear Mr. Fairbanks,

Much as I appreciate people taking the time to write me, I just cannot take the time from the very long working day I put in to read 16 closely-written pages of very small writing. When I can, I will read your letter dated 18 November and mailed the 26th. However, if there is anything urgent in it, please send me a brief note that I'll be able to read rapidly.

I do hope you can understand this. Not only do I not have the time, with all the work I am into, but my eyes also just will not take that kind of concentrated fine use.

Sincerely

18 November 1968

Harold Heisberg  
Shookstown, Maryland

Dear Mr. Heisberg:

Please excuse me not typing. I can crawl more into a letter using this method. I am contacting many people asking to get something started for my own benefit, and I am giving you the general information that I am circulating. As far as Hyde is concerned, I have personal knowledge that Garrison's office has investigated him, but there is a fringe area in this matter. In my own interest, I am naturally interested in inferences that can be drawn that may be more convincing, but which I have to develop to establish an area of common interest; if some of my educated guesswork might impress you as closer to fact than it appears to me, I would appreciate it if you would pass it along to the Garrison people.

I have read the New Yorker article, and I take it for granted that the real author of the article was Liebel. I have noted especially the reference to the "orthodox old Catholic Church" Ferris has been described in several places as being associated with, and the description of it as an under ground cult with a quasi political message. I am inclined to believe that this description was made with a conscious awareness with Liebel and his ghost knowing the actual facts. There is at present a movement called the Under ground Church, which is a matter of people in the Roman Catholic and Protestant Churches getting together and holding unauthorized communion services. The movement in question is historically related to the present under ground Church. The reader of the article, however, would naturally think of the term "under ground" in another context, that of an under ground movement of anti-Castro revolutionaries, and this was written with deliberate intent I believe to mislead. Again the message was political to a large extent, but it was basically a repetition of the social-liberal statements of various agencies of the National Council of Churches which many people including myself condemn as controversial. It was taken from the platform of Father Duffy's Catholic Church of North American Rite. I personally was responsible for something getting representation of Real Church in the United Nations dropped from it. There has actually never been a group functioning in Louisiana called the Orthodox Old Catholic Church. I am at present Washington Representative of the Occumenical League for Christian Unity. Stanley who consecrated Ferris was American Secretary for the League. The group was a federation of small independent churches united with the League, some of which were called Orthodox, others old Catholic, with Duffy's group being under ground Roman Catholic.

Actually Ferris never had a church in New Orleans. He was consecrated a Bishop so that he could do just about everything, then he took a harem of ten aged boys, possibly with some girls to create a right impression to the Byzantine Rite liturgy of the Syrian Orthodox Church, and introduced himself to the Priest to create the impression that he had a congregation as part of a plan to be recognized in the Eastern Rite deanery of the Syrian Orthodox Church. I have in one place in New Orleans, however, whom Ferris had hoped to organize in a church. These were people who had been excommunicated from the Roman Catholic Church by arch bishop Rommel for distributing literature claiming a biblical basis for White supremacy on the basis of the Negro being descended from Cain. I understand that the leader of this group Mrs. Dailat has a million dollars. I note that a policeman with the same name was part of a staged scene between Oswald and Berenguer. One reason why I descent from the service theories, and believe that Ferris was either a Castro agent, or an adventurer seeking to build something he could try to sell to Castro, is the fact that he apparently was working to bring these people under a Negro archbishop. He knew that Marchenna was a Negro, and I cannot see why he would have done so unless he wanted to block mail them on Castro's interest. Actually he never got them into a church, since after the signal in Dash-Hake, the word about "negger" Marchenna and Ferris was naturally spread around New Orleans.

Hyde has given me some information to get me off his back, and I will

2. Have to give you information I have already related, in order to tell what I have not related in context.

I and Hyde were associated with a small religious denomination, the American Catholic Church. Hyde broke communion with the American Catholic Church in May 1961 because of an article written by Stephen-Holler, a priest at that time of that Church in California, and published in Fate Magazine. An apertive effort followed in which we sought to unite in a synod and federated Church organizations with Fr. Clarence E. Duffy, Catholic Church of North American Rite, Carl M. Stanley, Primitive Catholic Church, an East Indian Bishop named Pillai, Indian Orthodox Church, and Jack S. Martin who lives with Stanley's and Duffy's group at the same time.

Martin had become involved in ecclesiastical matters out of sympathy with the East Indian body. On a mission to India he met the East Indian Archbishop who had succeeded in getting a number of conversions from the Kerala Syrian Orthodox Church which functions under Anglican Bishops. The British Consul was seeking to get the property back for the Anglicans. Martin acted as an emissary for the East Indian Archbishop in an arrangement whereby he paid a tithe to Stanley so that he could claim to be a mission of an American movement and have the help of the American Consul in keeping the property. Stanley talked Martin into becoming a bishop. Father Duffy was a Roman Catholic priest able to become an Episcopus Vagans and seek to start his own Rite in the Roman Catholic Church without incurring ecclesiastical censure due to the unusual manner in which he had been banished from Ireland to the United States. He arranged for his movement to be publicized in the majority of one, a left wing magazine that supported Castro, and the Fair Play for Cuba Committee, Oswald claimed to be identified with.

The cause of everything blowing up were investigations by Ferris and Martin which seemed to indicate that Stanley's orders were non-existent as depending on a consecration performed by mail. These consecrations are frequent in the Episcopi Vagantes world, but the man so consecrated is usually already consecrated by hand, and a manual consecration always follows. It is a matter of enabling a man to file various charters, and saving a man with a small congregation the expense of an extra round trip bus ticket. It was actually a hoax perpetrated by Ferris to discredit Duffy.

Duffy was actually a rather conservative old Irish Gentleman. Martin was an associate of Bannister and Bannister, undoubtedly had some Duffy in his files as a dangerous subversive. Ferris a friend of Bannister, engaged in anti Castro work was able to impress Martin since Ferris had studied in a Roman Catholic Seminary. He got Martin to get him into the Church and staged the investigations to make it appear that Duffy, who was seeking to start a program among Spanish Americans in co-operation with a Puerto Rican priest named Angel, was a Senit-old man taken in by a diploma mill operator. Duffy had succeeded in getting some publicity in the Puerto Magazine published by Father Dehler who works with Beachley in the National Review, and such would have made it hard for Duffy to get anywhere. Actually Duffy proved, as I later learned, that Stanley's orders were existent, and Stanley acquired considerable prestige by being invited by Cardinal Bea to visit the Vatican.

Martin offered to take out a charter for Hyde for the Society of Pious Clerics of Saint Basil from the State of Louisiana. Martin said Hyde on adopting Basilian Friars as an alter native title I did not like this since we worked under a system of canon law that did not provide for friars. Martin was planning on selling his interest in the detective agency and hoped to franchise the name out to a wine company for tax exempt sale of a brand of liquor, which would have meant considerable revenue for him and others while engaged in religious work. Hyde did me much evil in that he traced my signature as a member of a Board of Directors telling me that he was a corporation sale. He wrote me out of the post of prior that was right fully mine, in which I should have had a say in the standards to be met by those affiliating with the group. In June 1962 he then in an unsigned letter, asked for my official opinion as to our negotiating an inter communion with the Marchonna group, he stating that we would maintain

of our name and independence. Hyde then went to the synod of the Marchenna group, and was voted into it in a manner that completely contradicted my official opinion. Ferric after the projected federated church blew up, became enemies with Martin. He tried to get into the Canonical Deanery of the Syrian Orthodox Church, and Martin refused to suppress the facts about his conduct for homosexual conduct with minors. In contacting various prelates, Ferric contacted Marchenna. Marchenna has been said to have been the proprietor of an establishment known as Dick's parson parlor across the street from his premises in Newark, his Eminence Richard Arthur being Dick. Whether or not this is true it shows what manner of man he is. He did, however, have some respectable people among his clergy. He was associated in a world communion with an elderly British translator, Doctor Gerard Shelly, the Promote of Caer Glou, who also led a British group under a former Church Army officer, (Anglican Lay Evangelist) that was well thought of by Anglicans. The British literature reaching the U.S. made it possible for the Marchenna to have his respectable as well as the "Marchenna Bunch." In 1962 he had lost his respectables to the Canonical Western Rite deanery. He had apparently lost his congregation of Puerto Ricans to the Syrian Orthodox as a result, and was planning to close down in Newark and move to Danokakee, Illinois. He persuaded Hyde at the synod to change the name of the group to Old Roman Catholic Diocese of Washington, turned over one priest, Thomas A. P. Helboj, then at Charlottesville, Va. and now in Wilkes Barre, Penna. to Hyde, and moved to Danokakee. Ferric then applied to be taken into the group. Hyde hesitated to take him for fear of alienating Martin, but he respected Martin to be moving to Washington. He turned the matter over to the standing Committee of Marchenna's synod, and agreed to Ferric being conditionally reordained at the synod, and to be under Hyde's jurisdiction on the ground that New Orleans is closer to Washington than to Danokakee. The question of deposing me had come up. Hyde was persuaded not to attend the synod as the best way to allow me to fall into ob-  
-Linson.

What would have happened is this. Ferric would have been conditionally reconsecrated to Bishop rather than being reordained as a priest. The Canons of the group provided that those voted into the group be reordained or reconsecrated in the Arnold Henry Mathew line emphasized by the group. Hyde would have been deposed for not reporting to the synod for the required reconsecration. Ferric was in a position to know of Hyde's Charter since he could have obtained a photo stat from the Louisiana Govt. for a fee, and spotted the traced signatures. Hyde had used partly to control the group, and partly to escape from Martin's small size. He could have filed new names and taken everything owned or leased by Hyde in the name of the Corporation.

I was late in with the theory what it was planned to assassinate the president in September, and bump off Oswald in Mexico and blame him for it. I have had a problem with going in on Arlington, Lawrence Smith who has sought to organize an oratory of Saint Maxmer under the name of Brother Lawrence Gerard. I have seen in a book in the Library (I do not have the reference handy) that a Lawrence Smith attached to the American Nazi party of George Lincoln Rockwell was arrested in 1960 or 1961. Bishop Michael St. John in Jewish, and has told me that Smith has sought to harass him by ordering theological books and charging them to him. Again he has been treated in a New York mental hospital and it is reasonable to suppose that the parents of a teen aged boy in Brooklyn who wanted to be a Nazi would consider him nuts and seek to have him treated. Hence I believe that the two Lawrence Smiths are the same. In late 1965 it was published in the Star that a Henry Constantine Whitehead would celebrate Christ mass for Smith. Whitehead was reassociated with Marchenna in 1962, and there in Brooklyn there was a newspaper owned by Ferric to staff the group, if he wanted to run it from New Orleans.

4) Martin came to Washington in June and called on Hyde. Hyde then sent Martin a wire to the YMCA excommunicating him for bringing a gun into a monastery. I put him up at my apartment. He was concerned with the fact that he was a friend of Richard Cardinal Cushing, and that he had made it possible for Hyde to get an article by the Cardinal published in the little magazine he put out for the Marchenna group. Martin got in touch with the late Archbishop Starkey of another Old Roman group and arranged to go to Stanhakee and work with a Mario Vietis to put Marchenna in jail. Mario himself turned out to be a very despicable character. Martin broke up the syndicate at which Ferris was present with the Stanhakee police. Later a Canon Matt Brown who worked with Marchenna and who apparently brought him to Stanhakee, was consecrated a Bp. by the late Bp. Reusch, and used the fact that Marchenna had sexually molested the child of a priest, a relative, to run Marchenna out of town and took over the church organization. Marchenna returned to Newark to start over, and dropped both Hyde and Ferris. Since Marchenna plants people with other groups he could have kept a sub rosa connection with Ferris. Hyde then associated Ferris in the Society of Domestic Missionaries; he was setting up to replace the Society of Domestic Clerics, and at the time the President was assassinated Ferris was a priest under Hyde's jurisdiction. Hyde feels free from guilt because Ferris gave the name of a Louisiana Congressman as a reference.

In 1962 when Hyde went to the synod, I was suffering severe financial hardship. I had persuaded my wife to suffer to sell a home we could not afford, and I was planning to move to the Mount Pleasant area of Washington, and without abandoning my plans for my Holy Cross parish, to go in with Hyde in renting premises that could contain a public Chapel, organize his Holy Apostles' parish, and also operate the equivalent of a non-secularized theological seminary for the Society of Domestic Clerics. I was mailing out a Carbon Circular seeking to get a program going while Hyde was at the synod. Hyde returned and made a insulting and irrational criticism, which I took as a personal insult. My motives were basically one considering it unsafe to work under a Charter controlled by Martin. Hyde replied with more insulting criticism, enclosing a vicious document revoking my facilities which he had no right to do since he had never given me any facilities. I moved to the Mount Pleasant area hoping to get my difficulties with Hyde straightened out, and thought that I had done so, when I became seriously ill. Recovering in the hospital, he sent me a letter with more criticism, and I broke completely with him returning to the Episcopal Church in lay communion.

The cause of my difficulties with Hyde now seems as following. In 1961 after becoming Rector of St. Stephens in the Mt Pleasant area, the Rev. William A. Wendt went down with a group of Clergy to New Orleans on something called a Prayer Pilgrimage, and on the way back was put in the pokey in Jackson, Miss. for some kind of civil rights activity. Ferris seems to have had CIA connections with Guy Bonmeister, and Bonmeister is said to have been one who looked upon anyone who denied White Supremacy to be a Communist fellow traveler. In justice it is necessary to take into consideration that Cap Brown used the facilities of St. Stephens in 1967 due to the fact Brown was connected with having a long standing engagement of hospitality, the Clergyman who went down South in 1967 were working with Hyde people, and Bonmeister could have valid evidence in his files.

The people in Louisiana did not want me doing what I wanted to do. They wanted Hyde to have a monastery with no one in it except himself so that CIA informants representing themselves as prospective students for the priest school could stay with Hyde for brief periods and use his premises as an observation post to observe Father Wendt. There were other

reasons was the Spanish American population, and the activities of the Rev. Mr. Reese at the Unitarian Church.

I have two good reasons for believing this. Hyde wrote my wife that thirty-five young men had written him wanting to study in Washington. I have background, and for a figure that high to appear at once is impossible. I can account for it only on the basis of one third being those who had answered my advertising, one third clergy of other church groups wanting to raise our group, and one third informants. Again Washburn & West Point graduates, and an Osteopathic physician, and can exhibit considerable power. In 1963 Washburn not only consistently substituted himself for Bammat in any mention he made of Bammat's activities, but he on talking with the Rev. William A. Wendt on the phone stated played a role, acting like a complete nut, which makes me believe that since Bammat was blind at that time, he knew what was going on. Again, the CSP News has represented a pamphlet, Hyde published under the name of Miller McDonald when he was starting up again in Georgia in 1966. At the beginning of 1963 when I broke with him, he lost his job in the public relations department of the Episcopal Church related Washington Hospital Center, and got a job as night clerk in the Holiday Inn near Catholic University. A very elaborate program was set up to make it look like he was directing an extensive program from his premises. Booklets were distributed in hotel rooms, cigar boxes with icons of the Virgin Mary pasted in the back with Hyde's name and address and the address near schedule of the nearest Roman Catholic Church were nailed up over on trees along Virginia Highway, and used Roman Catholic magazines were picked up and distributed or represented as being distributed in various places including Cuba.

I am inclined to think that the activities in St. Ann's were connected with a similar observation post activity. Wendt had been associated with E. Palmer Myers in Trinity Church, New York. Myers was director of a Spanish American program, and old Father Duffy in telling me that he had got a or the break off from Trinity was probably referring to Myers. At the period in question Myers was directing an ecumenical program in Chicago. Brown living in Bradley, Illinois as a self constituted association with his residence in one man monastery, could well have been backed to provide informant with an observation post for the activities of Myers who was going down into the South and getting much more publicity than Wendt.

Ferris working through Marchenna Controlled Wendt, and Hyde who is a man amenable to suggestion, this being the reason he has never gotten anywhere since he automatically makes his church be what people thinking of going to want, and every topic he gets two or more people in his church anything explodes since the church is one thing to one person and something else to somebody else.

Ferris start getting into the fringe area where my educated guesses may be more right than I myself may evaluate them.

There is a lawyer in Paris, Illinois, a big man in a small city of ten thousand people, the legal & directory states that he was appointed a commissioner to set standards of legal ethics in Illinois by the Governor, and thus it is entirely possible that he knows Jenner well who was on the staff of the Warren report. His name is Raymond D. Massey. At the time involved he was associated with the Marchenna group as its general legal counsel, and as Father Massey of Paris, Illinois, and either then or later was Bishop Massey, Auxiliary Bishop of Plainfield, a small suburb of Joliet. I was threatened by Hyde with a law suit by him, in 1963, and at the time, therefore, he was looking after the legal interests of Marchenna. When Marchenna returned to Newark, Massey remained associated with him. The priest whose child Marchenna molested also remained with Marchenna in 1964 at the end of the year this man was sent to Statesville, North Carolina and planted in the Anglican Orthodox Church of James Parker Dees. This could indicate a sub rosa connection between Ferris and Marchenna since the people Ferris hoped to organize did not join Dees' Church in New Orleans, but they have a kind of fellow traveling relationship with the Episcopals who have joined the Dees group, putting money into the program, and Dees being active made it impossible for Ferris even to get started in the Church line. Dees at the time had signed up a bishop in England, Shelley and Marchenna were looking to sign up explaining Marchenna's motives. At the period

6. Massey was still associated with Marchenna as his legal Council.  
The Year book of Churches from 1965 through 1968 shows Massey as  
President of a Council of Protestant Churches in Paris affiliated with  
the Will County Council of Churches with headquarters in Joliet. Since  
the material in the yearbook of Churches is prepared the year before  
his appointment was secured by Massey while he was still associated  
with the Marchenna group.

My interpretation of Massey's activities is only guesswork, I believe  
that he associated with Marchenna because he planned on  
opening up a mail order summer theological seminary using a mailing  
address in Plainfield. The Rector of the Episcopal Church in Paris, head  
of a group called the Guild of Saint John Vianney, which works to seek to  
entice High Church Episcopal boys into going into the ministry of the  
Episcopal Church. I have heard Martin make phone calls to the Stankaker  
office from my apartment which makes me believe that the stories I heard  
about Marchenna's activities in Stankaker were true. These were to  
the effect that Marchenna had a place of worship attended by persons  
who were watched by the police of the Chicago area as known homo-  
sexuals, and that it was supported by Colored Deacons who dressed as  
priests and who begged funds to support the place. Hyde had before  
I met him advertised in the Homosexual Magazine ONE, and in the year  
1963 had been talked into resuming the practice, telling me on the  
phone that it was for a sex rehabilitation farm for homosexuals  
in Northern Virginia. In my opinion Massey planned to recruit  
a homosexual, get him a job in Paris where he was a member of the  
Meyers law firm, and have him join the Episcopal Church, offer to  
help the Rector out in his paper work, and steal the names and  
addresses of the High Church boys so that they could be circumvented  
and urged to seek ordination in the Marchenna group rather than in  
the Episcopal Church.

I undoubtedly sound like a nut in my theory as to why a prominent  
lawyer, considered qualified to set standards of ethics for the legal  
profession would at the same time be a clergyman and engage in the  
vital kind of study practice violating every possible standard of  
ministerial ethics. He is a graduate of a Roman Catholic law school  
and hence is probably a lapsed Roman Catholic. The Marchenna  
group is organized on the principle of being under the Pope of Rome  
without the Pope wanting it so. I do not believe that Massey was  
drawn to the Marchenna group by that position, but rather, as in the  
case with Doctor James Albert Pike, anti-Catholic and drawn to  
Protestant Christianity. The Episcopal Church in Illinois is much  
higher church and closer to the Roman Catholic Church than it is  
in other parts of the United States, and opposition to the N.C.C. (National  
Council of Churches) is just as strong as it is among Episcopalians in  
the Southern United States, the High Church in Illinois being  
opposed to being Protestant, with the Southerners opposing it for  
its social pronouncements. In my opinion Massey is very much  
opposed to the Episcopal Church in Illinois because it is not the type  
of Church he would like to join, whereas if it were like the Episcopal  
Church in San Francisco, he would join it. As I see it he is an  
admirer of the National Council of Churches, and figures that if he  
can get high church boys in Illinois out of the Church, the parishes  
will have to get ministers from other parts of the United States,  
and the fact that his pocket book would benefit would help to keep him  
from seeing how crooked and dishonest he really is.

Many people in the small Independent Catholic Churches tend to be  
self-appointed Gato women for some element in the larger Churches.  
I am a Gato man for the American Church Union, the organization  
that speaks for High Anglicans. Martin is a Gato man for the  
Vatican. Marie Tucker is one for an element in the Knights of  
Columbus. St. Ann is one for the left wing element in the Episcopal  
Church that is centered in Saint Francis in the Bowenite. In my  
opinion Massey is a Gato man for the N.C.C. The odds are that  
there is no federation of Protestant Churches in Paris, Illinois,  
and that Massey secured the appointment so he could have  
letters heads printed to give him status in corresponding with  
people active in the N.C.C.

He organized his Church in opposition to the N.C.C. and he  
has picked up his Church membership from Episcopalians who  
have written in to the anti N.C.C. Mc Intyre broadcast, he having  
a break down of names which ~~is~~ which his congregation can

7. recruited. Massey seems to have been a party to planting a man to obtain these names from Deer apparently because he wanted to work against Deer in the interest of the N.C.C.

This could possibly affect the matter of Thomas O.P. Hilbooy. I have wondered in the past about the letters DRE after his name. He calls himself Doctor Hilbooy explaining the letters as Doctor of Religious Education. There is no such degree, but some institutions do award Certificates making people Directors of Religious Education. I have later found the idea that Hilbooy was a member of the organization, Beringuer belonged to, DRE, apparently Directorio Revolucionario Estudiantil, and used his membership card to make himself a Doctor of Religious Education in the same manner I could do by explaining the CE in my self conferred degree of Doctor of Chicken Eating or Meaning Christian Education. It could be exact by the other way around. She & I were probably Cuban students at the University of Virginia in Charlottesville. If Massey had taken a Charter from the State of Illinois, he could be associated with Marchenna given him a Certificate of Doctor of Religious Education Director of Religious Education, and of course Hilbooy could easily have gotten such a Certificate from many places. Massey actually would not have needed a Charter. Paulie who was a legitimate person in Canada who had associated with Marchenna, and then cooperated with Starkey, had a class of students at some residential seminary in Hamilton, Ontario, and Massey could have arranged with that institution to give him an agency for extension work. Consider such constitutions. I am convinced that Hilbooy in contacting Cubans represent himself as belonging to the Cuban DRE. Beringuer had some kind of connection with Betty James Hargis, who is anti N.C.C. at the time Doctor Markley was rising action in the N.C.C. urging recognition of Cuba, and advocating that the Marx Leninism of Castro be accepted as the will of God for Cuba. This would possibly that both Hilbooy and Massey were working together as go-to men for the N.C.C. The fact that Ferris more than possibly was working with Massey and Hilbooy would indicate that Ferris himself was acting as a N.C.C. informant. This is entirely compatible with Ferris being a CIA informant, since such anti N.C.C. people as McIntyre and Hargis are extremely hostile to John Foster Dulles who took up the N.C.C. as a hobby, and Allen Dulles is John Foster Dulles' brother. This does not support so much the idea of Ferris being a Castro agent, but does support the idea of him being an unscrupulous adventurer hoping to sell something to Castro. My contacts with him were few, but the impression I had of him was the impression I had of him that he was a man with a phony PhD degree, and his knowledge that I took for granted that such was the case. I have only guess work to go on, but I imagine that he got his degree from the Albert Schweitzer Institute which would indicate that he was in touch with Oswald Earl Anglin James over the man alleged to have assassinated Pollet who was assassinated Stanley by mail. James had an operation where he has a hospital in Nigeria, and acts as a local man missionary society, raising funds for the hospital, and keeping most of the cash as over head. In his program however, he had the backing of Doctor Albert Schweitzer. All I know about the Constitution that gave Ferris his degree is that it is a reputable residential institution in Europe with high academic standards which however will give any body just any kind of letters they want after their name if they make a donation. It just stands to reason that that type of institution would be the type that would get Doctor Schweitzer to franchise the use of his name. It is a fairly easy matter to track down since the degrees were secured through an agency that runs a small ad in Popular Mechanics magazine. The fact that Hilbooy is still associated with Hyde, would indicate that he is still in touch with Massey if my evaluation of Massey is correct. He was at my latest knowledge planning on Hyde claiming the title of Archbishop of Washington, and being consecrated Bishop of New Hope, a suburb half way between Trenton, New Jersey. He is supposed to be Director of Religious Education for Hyde's work in Georgia, and as he was in 1963 for Hyde's program in which I was kept from setting up a working program school. He has consistently in the letters I have exchanged with him refused from saying anything that could show he



2. Knowing anything about religious education - The odds are that the society of New Hope is planned along the same lines as the society of Clearfield, namely it will be a mail drop with mail received in New Hope forwarded to Wilkes Barre. Hyde has a mission house in Elberton where his relatives answer the phone, in spite he is in Athens. There are probably Cuban students at the University of Georgia. The whole idea of being a Director of Religious Education for a group with no Sunday schools, could tie in with Hilboj wanting to visit Georgia occasionally, and convey the impression to students in Athens that is was associated with the Directorio Revolucionario Estudiantil, and this fits in some with a desire to give information to the National Council of Churches than with a desire to work with Anti-Castro Cubans. If the gang is now functioning that functioned in 1963, I do not believe that it is now connected with the CIA. However the desire of the CIA to cover up means that the outfit would continue to function. The pictures have it that the whole thing started in the fifties when people started getting interested in Flying Saucers. People then started out by misrepresenting themselves as working to suppress knowledge of flying saucers for the CIA in order to blackmail some credulous people, and it ended up with the phoney actually giving information to the CIA, and the things will keep on going. If the people who assassinated President Kennedy also assassinated Doctor Martin Luther King, the idea of Hyde having a mission house in Elberton where people could pass themselves off as prospective students for the ministry seems to fit in.

I have wondered about Hilboj's counselling ministry, he explains that he is seeking to provide the Episcopi Vagantes with a counselling society. He is not seeking to offer the counselling people in this field can make a go at, Theological Counselling. There is no way such a thing as offering counselling in employment, marital problems etc in a world of small churches where the congregations are composed of people who also belong to big churches, that can provide such services. This is especially so in the case of a man associated with Hyde who is well known all over the United States among the small number of people interested in Episcopi Vagantes as the most incompetent Bishop of the East. In 1965 there was an advertisement in Gate Magazine in which an inter-faith counselling ministry was selling records of the Ave Maria to build an inter faith Chapel to our Lady of Fatima, I believe that this, or something similar is Hilboj's operation. He could franchise the use of the name to a record store to sell records by mail, and then use the list of names of those buying the records to solicit funds to support the ministry. Hilboj talks an eccumenical line, and it is entirely feasible to suspect masses of working with him, since it would not now be possible to run a mail order ministry, and an inter-faith counselling ministry would serve a similar function.

In 1965 I learned of Massy's address and wrote him suggesting that he join the group I have been trying to organize in its general legal council, and try to get his hands on some of the assets of the Marching group in order to compensate me for the damage it had done me, I suggesting that possibly he was not a chapter, but an honest man seeking to answer a call to the ministry, and caught in a bind. I did not know of him being listed in the year-book of Churches at the time, since I spotted the listing when looking up information for something else.

In order to protect myself from the accusation of seeking to black mail him, I sent blind copies to the Illinois Bar Association, the Paris Newshaper, the Episcopal Ministry, and the Roman Catholic Priest. The Bar Association returned my letter for my files with a nice letter covering it, so it would be evidence that I was not seeking to black mail Massy. The letter Massy wrote me was filthy. I had notified Massy in advance by a post card so that if he had been misrepresented as a clergyman, he would have had a way out. He wrote me that he was not a Bishop, that he was not the Ethical Legal Council for any Church sect or religious group, and that he knew nothing of the matters discussed in my letter. In this third con-cession he was definitely lying, altho he had undoubtedly made his first two statements knowing that he had

9. dropped out of the group after Deer had caught the plant and put him out of the Church in St. Louisville. If he knew nothing, he had no right to be impudent and insolent. He went on to accuse me of seeking to black mail him although I said in plain English that he did not have to associate with me & have my respect, that all he had to do was drop Marchenna and connect with some respectable group. He viciously insulted me by accusing me of acting out of malice, and ended up by stating that if he heard anything more out of me he would take action in the courts to stop it against me.

I cannot stand people who are completely dirty rotten and no good. I have people kick me in the pants, I kick them back, but I take their money and wait until they won't be expecting it... I am planning on writing him with copies to the same people, stating that I made a proffer of association, that I am forced to notify him that I am withdrawing the proffer since he does not meet the standards of my group for Clergymen, and that I am blacklisting him, and will not have relations with any group that refuses to treat him as a clergyman deposed for reasons affecting his moral character. I am corresponding with people in Illinois, hoping I can find some attorney who will take an interest in the matter as a hobby, so that I can give him papers so that he can actually proceed against me in the Courts of Illinois, so that I can put my point over.

It seems to be the general received opinion that the CIA is behind the organized attempt to make it appear that only the Harvey Oswald was involved in the assassination. In this matter, I dissent, although the CIA is probably involved. However, to my personal knowledge the N.C.C. is involved in the matter more so than the CIA. This is involved in two ways. I believe N. Fleming while Secy. of Health Education and Welfare, was very active in his free time in ecumenical matters in Washington, and became president of the N.C.C. after his term of office expired. Fervie, as a cover for his own activities sought to get HEW to start a witch hunt against Stanley as a diploma mill operator, probably wishing to involve others in it such as Bullett, James of Canada, Rogers of New York etc. One man active in the Anti-NCC organization of Doctor Carl McIntyre has been arrested by Harrison and released by Reagan. It is entirely possible for I know to have been involved with this man, since before Martin and Fervie became enemies Martin did request the group he was seeking to get organized with the American Council of Christian Churches, and Fervie could easily have come into contact with him. The only way that Fervie was seeking to inform on the Anti-NCC people to the NCC. The picture was very highly complicated, since people were using their own initiative in seeking to associate with Father Duffy, and were all going in different directions. Fervie wanted to get in the Synod of the Western Rite Deacons. The Synod of the Orthodox Church was the first Orthodox Church to associate with the NCC, and Archbishop Becker had been in Louisville and had attacked Stanley. St. Kim was associated by Stanley the same day as St. Stephen Duffy. He was trying to get in with Duffy and St. Kim was for the NCC. At the same time people associated with both the NCC and the W.C.C. (World Council of Churches) were wondering why a night watchman in Louisville, Kentucky was able to collect money from congregations of a sizeable Church in India. People interested primarily in law enforcement would have a hard time realizing the complicated situation that existed. Martin told me in 1963 that the NCC had dropped into things. It is impossible for Doctor Fleming not to have been a connecting link between Fervie's activities and the NCC.

Later after the Synod at Nankahal was broken up Martin and Mario Pater came to Washington, broke into a meeting of the Washington Federation of Churches and addressed it about various Prelates. This is of course not part of the NCC but those active in it are active in the N.C.C. At this period it was planned to make Paul Moore Jr. Bishop Suffragan of Washington and have him direct the Mississippi Delta Ministry of the N.C.C. with Wendt active in the Church politics involved. Martin made numerous phone calls to Washington papers trying to get publicity that would discredit Pyle. I was a member of St. Stephen and leaking some things. I discredited Pyle but newspapers publicly discrediting whom would discredit me as his former official, and I knew that the Episcopal Church did not want him discredited either to dis-

10 Here to him, having had a servitude job with a Church related hospital - Bill McKeay of the post is active with Saint Stephen's, and there was a doctor reporter at the time active in the parish. The diocesan press relations department was using them, and they were keeping posted on what was going on. Since the same people were in contact with Martin, who were publicizing Moore and the N.C.C., the result was a very bad press for Harrison when the story broke in the Washington papers.

The late president was a hero to Negroes in the area where the Mississippi Delta ministry operated. I am convinced that this program was a blunder, since those operating it failed to realize that there were ministers in the South who were sometimes conservative and sometimes fundamentalist who would have been unwilling to endorse Negroes having Civil Rights, but who would be alienated by Northern and desecrating racial theological views. A man of the mentality of Paul Moore who would allow himself to be quoted in the Washingtonian that the Virgin Bertha up for grabs is not the man to direct a program in the Bible belt. Whether they consciously planned it, or more probably were unconsciously motivated, the people involved did not want to see Southern white men identified to Negroes as bringing down assassinating our late president to justice.

The move to bring things to my recollection in seeking points of identity of interest with other people, the more it accumulated to me that the NCC was connected with this matter before the assassination. I believe above all people is the man responsible for the suppression pattern. I don't have the material handy in Ramparts or Play Boy that gives the history of Debelon's career, but if he were a Govt. Lawyer in Washington, he could have had social contact with those implicated in Church affairs, and been conditioned to act in the interest of the liberal establishment that functions in Washington. This could easily have been helped by Grassy involved in Church affairs with Ferris, and influencing things through Jenner.

I have detailed the above, knowing that my own evaluation of Grassy as a bigoted liberal might appear odd to indicate other things to those who know what I do not know.

I will now shift to another track. There is at least one man active in claiming that the Illuminati plotted the assassination of the late president. There actually is an organization claiming to be the Illuminati organized by Adam Weishaupt, and it is actually connected with the assassination of the late president. It is actually something of a racket. It was called the Illuminati up to 1960, changed its name to the Brothershood of the Pleroma, and does not conceal its old name, since it sells lessons in religious mysticism copied from other peoples' stuff at a high price, and they are able to sell lessons to some people who believe they have stumbled on something subversive, and join up in order to investigate it.

The way it is certainly related to the assassination is this. The leader of the group is a homosexual resident in England, and the group is directed in the United States by Stephen G. Haller, who wrote the article leading to Hyde breaking communion with the American Catholic Church.

The homosexual was consecrated a Bishop by Doctor James de Witt Newman. (Nor Georgius) who has been widely attacked in England for being a diploma mill operator. The late Archbishop Wadde was of the erroneous opinion that Carl J. Stanley was associated with Newman and Palatine (those people in England with whom we share something to do). Ferris as a cover for his own activities was working to have H.E.W. launch a witch hunt similar to one the British Government conducted, he being well versed in this field due to his investigations leading him to secure the best possible phony degree. He knew about Doctor Wadde's incorrect opinion of Newman, and also knew about de Palatine's being a homosexual, and since he was a homosexual of the worst possible type, he knew about my approach to homosexuality, and worked consciously against me.

At the time I mailed out my Carbon Circular, Haller received a copy since he had at least one friend answer my advertising. I had mentioned St. Kin, and Haller sent a copy to St. Kin hoping to make trouble for me. I had sent copies to Marchenna as well to Haller. He gets carried away when he sees people, and in this very loosely, and seemed to admit implicitly to things which Hyde, Marchenna and others had told me about him, of which

11. Actually he was innocent. I believe definitely that Jerry in setting up Oswald as a patsy also set up St. Kin as a patsy, knowing of my opinion of St. Kin, and that I would hunt him and seek to accuse him of complicity in such a plot. I am confident that Marchanna's copies found their way into Hoell's Jerry's hands and entered into setting up St. Kin along with Oswald. The fact that St. Kin was at that time a friend of Hoeller's, and Jerry knew that I had sought to have Hoeller deposed because I believed quite rightly that he was working for the Illuminati entered into it.

There is another way that Hoeller enters into things relating to the illumination, but probably as a matter of creating confusion. Archbishop Propheta of the Bronx has a very loosely organized Orthodox Church. He is a friend of Ross who edits El Tiempo, whom you have mentioned. Propheta also has an anti-Communist organization, and a discount business in which he offers discounts to ministers of street front churches. He has a man named Roche associated with him in the Los Angeles area. In 1965 Martin had become friends again with Stanley Martin taking the Primitive Catholic Church that Stanley had been with, and having an intercommunion with Stanley's New Group. Propheta and a Negro Archbishop named Crogy were working together, and Stanley was in the group with them. I am on friendly terms with Crogy who is not now with Propheta, but have not contacted him lately because Maria Victoria is with him, and I consider Victor no good. In 1965 Hoeller had been deposed by Archbishop Hoeller, and came out in the open as apostolic legate of the Americas for Richard de Palatine, and also secured an appointment with a Knights of Malta group which at that time functioned in Propheta's Church through its being in communion with the Primitive Catholic Church. A Knights of Malta group is somewhat hard to explain, but it boils down to this: The Archbishop of a small independent Church is sovereign Grand Prelate of the Knights of Malta group, and the groups that sign intercommunion papers with him have their Bishops identified as belonging to the Knights of Malta, so they can appear in the literature of the home Church as being part of a single communion with the home Archbishop. If a man has private orders and wants to start up a Church and be a Bishop, he will join the Knights of Malta group, and the Archbishop or Prelate, having a charter from the Archbishop and then be available to consecrate him.

Both St. Kin and Father Duffy became Bishops by joining up with the Knights of Malta group of Archbishop D'Archenduff, for which Stanley had papers. Duffy should have a Society of Saint Dymphna, and he is incorporated as the Order of Saint John, but the Knights of Malta being the original Order of Saint John, and the Catholic Church of North America functioned with Stanley and Martin belonging to it as through being members of the Order of Saint John and at the same time belonging to the Primitive Catholic Church.

Hoeller seems to have secured his appointment to this Knights of Malta group for three reasons. He wanted to appear publicly under the auspices of something less static than the de Palatine's group. He probably hoped to get the support of such of Father Duffy's followers in California as existed by claiming identity with Duffy's underground Roman Catholic group. De Palatine was originally identified with Newman College which used the degree conferring facilities of Newman long ago dropped Palatine. D'Archenduff had degrees conferred by the same set of the East Indian Port. That Newman issued his degrees under Hoeller probably wished to represent that he could offer degrees to those who sought degrees from the de Palatine's brotherhood.

The Knights of Malta group is not now functioning in Propheta's Church due to its having ~~been~~ a fluctuating membership, and I do not believe that Hoeller and his clergy are putting the letters of St. Kin after their name. Hoeller last year represented that a Bishop Gregory of Long Beach of Propheta's Church took part in the consecration at the hands of de Palatine. However, he does not claim Propheta's apostolic succession, and this was probably a cover up to conceal the fact that he is not now connected with that Church.

The situation is, however, unfortunate. To my knowledge Martin Propheta to have get information on St. Kin to give to Garrison. With some people believing the Illuminati organized the President, and with Propheta in close with Ross interested in being involved in the plot, Propheta is going to be somewhat reluctant to let facts concerning Hoeller getting his movement to sanction the Illuminati come out.

12. There are several aspects about Hoeller, in which I can draw evidence -  
perhaps that possibly could be more factual than I would myself  
consider them.

There is one thing that can be considered very far-fetched and  
difficult appeared in the October 1963 issue of the magazine, Exploring  
the Unknown, reproduced written by Hoeller, claiming that the American  
Catholic Church taught the same thing as the Palatine Church, and  
giving a Palatine free advertisement for a lecture tour planned for  
November 1963. It was written at the time Hoeller aroused my  
animosity by claiming to me that I was never a clergyman in his  
Church, it was on the stands in September. If it had turned  
out that the President had been assassinated in September, I  
would have been two blocks away from the place where those living  
at would be staying, and I would be going out of my way to blame  
Hoeller and St. Kim. It is probably the cheapest fantasy to assume that  
this was planned, but fantastic things can sometimes be true.

Another thing that can possibly be true, than I might imagine is  
this. Early late in 1964 or early in 1965 a man called me on the  
phone and said that he was Senator Robert Kennedy and that Hyde had  
complained that I had said he was an impostor, and asking if I would  
voluntarily appear a Committee. I soon made the mistake of the  
kind of not asking him to hang up so that I could dial him back.  
Hence at the time I took it for granted that Hyde had got a friend  
to talk through his nose, in order to scare me. Anybody can sound  
like the late Senator Kennedy. However, I am inclined to believe  
at present that he really was the Senator, due to the fact that he  
said that Mr. John had said to put me in jail. I did not know at the  
time that the people in the FBI call J. Edgar Hoover, John. If it  
really was Senator Kennedy, he was not working to suppress the facts.

Stephen A. Hoeller was a lecturer for the Theosophical Society,  
this organization in spite of the way it is referred to is actually a  
very stout respectable organization for the study of Comparative  
Religion. Hoeller had a following of younger people who were in-  
terested in the Theosophical Society and at present wants to get  
them in the "Illuminati" as being more to his pecuniary ad-  
vantage. There has been a somewhat bad press given to the  
Theosophists by time as a result of him asking for Theosophical  
books in jail. The idea that the stout college professors,  
retired school teachers and others of like nature that make up  
the Theosophists were engaged in plotting the prosecution of  
Senator Kennedy is rather absurd. This could, however, indi-  
cate that Sirhan was in contact with Hoeller and his gang.

Hoeller has a Church organization in California that is  
spurious by any standard, including those of Churches  
uncharitably labelled spurious by some Anglican writers.  
The American Catholic Church. Hoeller was with once had  
close relations with an Arabic language Church organized in  
the Hollywood area by an Archbishop, and Hoeller would  
know of this movement. A priest, who can speak Arabic can  
be a good asset to a bunch of phonies. A man who speaks Arabic  
dressing in clericals and looking up Lebanese and calling on them,  
will have them give him money as a matter of routine. It is  
entirely possible for Hoeller's gang to be in touch with Sirhan  
asking to get him to be a priest, and they are certain by now  
to have liberated Sirhan in reading Theosophical books than  
staid old ladies. If Hoeller was involved with Sirhan, then Hoeller  
could have been more involved with Ferris. It is only reasonable  
to suppose that Ferris interested in being friends with members  
of the John Birch Society would seek contact with a group  
claiming to be the Illuminati, and since the group is actually  
a neo-Nazi type organization, cooperate with it.

Again the young man, Lawrence Smith, could be or have been  
working in this area for Hoeller, and again not. I know of two  
Knights of Malta groups, Shelley having one under a Col. Pichel in  
Chickering, Penna, and D'Armenault having another. Their name  
is a name of the Old Catholic Church was given in the 18th or 19th  
century of the denomination, the name being an absurdity since  
Old Catholics are Western Church organizations, and Ukrainians are  
entirely Eastern in their religion. This, however, could be an  
unintelligent description of Prophetus Western Pite Congregations,

13 since Propheta is a Upraman, Alb Smith would tell me, &c. that he had a church, that it was orthodox, and that his church had a lawyer. The fact that he puts the letters O.S. after his name does indicate that he belonged to a Knights of Malta group, whether or not he was associated with Hoeller, and trying to get a group of people together to study Hoeller's lessons in a matter of guess work. Although Hoeller's group claims to perpetuate the Illuminati condemned by the John Birch Society as the fore runner of Communism, its literature is also slanted to appeal to those on the right, namely that it is on the side of the "white powers" working against the "black powers" seeking to dominate the world through Russia and China.

I will get back on the track and give a Chronological account. The brother hood of the Illuminati, originally called the Brother hood of the Illuminati (in connection with an alleged church called the Pre-Nicene Catholic Church), which was for a time called the pre-Nicene Orthodox Catholic Church (to distinguish it from at least one other group with the same name). This refers to some extent into the belief of the late Archbishop Walle that Stanley was connected with the group in question, since unknown to me at the time was the fact that a group with the pre-Nicene in its name that was rather conservative had split off from the American Catholic Church with Stanley signing intercommunion papers with it. The real name of Richard de Palatine whom I will hereafter call the Phony Duke is apparently Ronald Powell, a priest in Australia of the Theosophical Liberal Catholic Church who came to England and secured his so called title of nobility from an Italian who had just been deposed by one of the small independent Catholic groups of England, and who later was sent to jail by the Italian Government for claiming to be a Prince, and selling phony titles of nobility. He represented himself as a Jesuit who had been allowed to read Church suppressed writings of Church Fathers, and was consecrated a Bishop in 1953 by George (Dante James de Helmut Newman) ranking prelate of the Laurentian Vespertine Church in England, actually a rather loose federation with a fluctuating membership.

The phony duke from the beginning thought in terms of getting a following in the United States. He originally cultivated a Methodist minister who was interested in the Episcopal Church, and who had become the editor of a New Thought magazine. He put him in touch with the late Bishop Hampton of the Liberal Catholic Church, who consecrated him with the late Archbishop Walle assisting. The Liberal Catholic Church managed by Theosophists is rather strong in the Los Angeles, and since it split up into two good sized groups and many small ones, with many being deposed by some body, there are many people ordained in churches running around who are responsible to no body. The phony duke lined up a group of these people hoping to get them into the Methodist minister's church and take it over. The Methodist minister believed that one of them burned his church down.

The phony duke visited the United States in 1960 for a leave tour when he met Hoeller. Hoeller worked closely with the priests the phony duke had lined up. The Archbishop Walle had believed that he had secured promising young men from their churches when he ordained them. After he came out in the open as apostolic legate for the Americas he took them as his clergy. The phony duke became widely discredited after he returned to England, and because his agent broke with him and began circulating excerpts from his correspondence.

The teachings of the phony duke's church and brother hood is that the real founder of Christianity was an Essene who lived around a hundred years before the time of the Gospels, and that the four gospels are an allegory describing under the life of a mythical figure a process whereby the soul treated pained ecstatically as a spark of the deity imprisoned in the senses controlling the organs, and by Chastity is transmuted into a mystical light representing the soul reunited with the God head.

In this system the Orthodox doctrine of the Incarnation is represented as meaning that the phony duke has made himself both God and man, and apostolic succession and the Eucharist have their place so that it is taught that the phony duke through being consecrated a Bishop in the apostolic succession has the ability to make his externalized soul present in the Eucharist celebrated by the Bishops and priests during their ordination and consecration from him.

The phony duke is a homosexual and homosexuality exten

14 enters into the system of false mysticism he offers for sale.  
In 1960 John had secured the part of Doctor Chen in the 1960  
British musical, "Flower Drum Song". He always spent the night  
with John before lecturing in London. He was bringing Daniel  
with him to supply the energy he needed; and The servant of  
his light always had another servant working with him as a  
help, and such was needed to keep the body from being worn  
out in the work of producing the mystical light of the Laqas.  
I have attempted to believe that Stephen G. Hoeller was either a  
fool who took the Duke seriously, or a knave who wracked a small  
Church in order to pick up something from the wreckage. Actually  
he is neither, but as a selfish man interested only in his image in the  
eyes of others, and with no realization that other people have moral  
rights, and ~~as such~~ he is a cad and a swine, and also a crook, although  
he is so wrapped up in his image that he probably does not realize  
that he is a crook.

He was an inmate of a Trappist Monastery in Austria, the abbot of  
which had written a standard Roman Catholic book, Occultism in the  
Catholic Theology, with him working for the abbot as a typist.  
He came to Holly wood and used the fact that his name was mentioned  
in the book to gain an appointment as a lecturer for the  
Theosophical Society. He picked up a large personal following among  
young people interested in Theosophy. He found Archbishop Walli a very  
good man who could be counted on, soon to die, having a Church with  
few clergy and fewer communicants. He sought orders from the old  
Archbishop because he believed that he could bring his following  
into the Church and then when the old man died he could make him-  
self Primate by taking over in a position to take his following out  
of the Church without members if he did not do what he  
wished, then in another aspect to their besides a young man wanting an  
impressive title. The late Archbishop Walli had taken part with a zeal  
in the consecration of Doc. Robinson of Moscow, Siberia as Archbishop  
of Paghiana. Robinson had the most successful business of selling  
lessons in religious mysticism by mail in the United States. By being an  
Archbishop he could function without paying income tax. When he  
died his son had to close down, because apparently he would not  
know the ropes about being made an Archbishop. Walli used to get  
people to turn over their Chartres to him, and it is possible that Walli  
had the legal documents under which Robinson operated, which would  
be an asset to Hoeller in setting up a similar operation.

I had contact with the phony duke by correspondence in the year  
1958. At that time he was working with Doctor Newman in having the  
Magarene College advertised. I was lapsed from both the Roman  
Catholic and Episcopal Churches, and was seeking to make the Church  
close to me, hoping to organize a house church, obtaining orders from the  
Episcopi Vagantes, also planning to organize a society of priests and  
Evangelists to that the small groups hoped to start church function with  
the support of other small groups. I had absolutely no desire to be a  
clergyman in the phony duke's Church, but I had never heard of Doctor  
Newman, wanted to learn something about him, and explore the possibility  
of the duke acting as Newman's representative, and ordaining me and  
those I might recruit by advertising on his future tours. The Duke, even  
great uncooperative in talking me about Newman, since he only had a  
franchise from Newman to give a single degree, and Newman would of  
course have sold me a course in his own mail order seminary. I  
began to lose interest when I was offered the same thing for fifteen dollars  
in the illuminations that I could get for seventy dollars in the College.  
Naturally I had wanted to investigate the Magarene College since if it  
were legitimate, I believed that if I took work in it, and required those  
I recruited to do likewise, it would expedite me getting to be friends  
with Newman. It did not stand my investigation.

I came into contact with Hoeller living in my area in 1958, and in  
1959 he offered me the posts of Chancellor of his Diocese, and Prior of  
the Society of Domestic Clerics. I goaded him in petitioning application  
of our group with the Eastern province of the American Catholic  
Church. At that time I wrote to the phony duke, ~~stating~~ stating  
that I would be ordained in the American Catholic Church, and  
would be prior of the Society of Domestic Clerics. I did so pri-  
marily because it was in my interest to be friends with his American  
agent. The duke had other ways to know about our activities, both

is of considerable importance to me, and sent a copy to Archbishop  
Waller's office along with other people. Hoeller was watching the  
Old Gentlemen's office while he was off on a trip, and wrote me a  
furry letter stating that Hyde had never been received in Arch-  
bishop Waller's Communion on any definite or formal masses due to the  
investigation into Hyde's orders and back ground yielding negative results.  
This was of concern to me, because I was writing to all I had been respon-  
sible for interesting in Hyde seeking to get them to drop him. Hoeller had  
reminded that I had fraudulently misrepresented myself as an official of  
the American Catholic Church in securing the publication of a letter benefiting  
my advertising, and since an indefinite number of people I was writing to  
would all be in touch with Hoeller through his department,  
I had reason to be concerned.

Hyde's journal published an editorial calling for a reply from Hoeller,  
concerning the American Catholic Church. Hoeller in reply represented  
the American Catholic Church as teaching the same thing as the phony duber  
Church, and giving the phony duber full advertising and lecturing support for  
the same. I changed my opinion of Michael St. John when I met him, and  
I know that Hoeller had no idea of letting my name appear in print.  
The advertisement in a magazine edited by RSW entitled the letter  
did not dare to print in a magazine edited by RSW would have  
the same drawing power as a conventional one, with it helped out by  
the letter in his letters to the Editor.

In the next April, 1964 issue of the Magazine, I was slandered  
about my name appearing. He stated that open communication to  
editors were not uncommonly sent to ~~editors~~ Editors with the  
editor seeking to get them published by threats to publish it themselves  
under the title, "The letter so and so was afraid to print." He could not  
possibly exhibit such letters in a court to prove this statement. I  
carefully written a letter impossible to print, and sent it to  
the Editor Department with copies to others, stating that I  
was contemplating advertising and publishing it myself under the  
title the letter. He deliberately chose a title similar to mine, and  
made other comments in context to back up Hoeller against me.

The matter is of practical importance to me since the same issue  
carried a prophecy that the President's life was in danger and that this could  
be prevented. This was written before and published after. The letter he did  
not dare to print did not mention Perrie but it did mention the syndicate  
slandered.

I am running out of space, so I will have to start closing. One point needs  
mentioning. I received a letter from a woman, J. P. Keane associated with the  
Magazine whom in 1966 I did not suspect of associating with Hoeller, but now can  
establish to be working with him, trying to block me. Merely to keep  
me from the Civil Liberties Union. I got a rather nasty letter for trying to  
was trying to mooch free legal advice. The character who signed it had  
been published as trying to have Garrison disbarred. This is probably co-  
incidence, but could indicate a tie in with Hoeller.

I have given a mish mash of material which to a man in your field might  
appear somewhat incoherent, while it would make sense to one in mine.  
There is one point I want to leave with you. The Garrison office has been  
compromised by seeking the arrest of the Brittype man. From my point of  
view he had probably nothing to do with it. The case for arresting Hoeller  
is just as good, and he quite possibly is not involved at all.  
I in all this verbiage am simply trying to pass on the material  
to some one better qualified in this matter than I am. I can tie in  
Hoeller in for my purposes quite legitimately. I approach this  
matter from the point of view of a home made minister, I was not  
called to be a detective. The odds are, however, that this whole  
mess about Hoeller has never been evaluated at all, due to Martin  
having a quasi-official relationship with Garrison, and Martin  
and Prohata having motives of not wanting their ecclesiastical  
seats rocked.

I beg to remain with best wishes,

(The Rev.) Thomas A. Fairbanks, CLL (SPE)

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15 from Hyde quarrying him, and through meeting Bishop Pett (Bishop of England who associated with the American Catholic Church by way of us, Sheila Hoeller meeting the "duc" in 1960 was in a position to know about me and my activities), long before I learned of him in 1961, and to work consciously against me.

An article by Stephen A. Hoeller appeared in the April 1961 issue of Gate Magazine. I rightly interpreted this as written in the phony duke's interest. Before Hyde broke communion with the late Lowell Paul Waddle over the article, I wrote to the advertising department of the magazine, mentioned my suspicions, accused the publication of a letter which I wrote for Hyde's signature identifying him as a Bishop of the American Catholic Church, and ran two small ads at my expense which drew a small but good response, at least two members of the damned priests as a result of answering them. At that time (the time he broke communion with the American Catholic Church) had marked from me the fact that he turned over important charters when he had been conditionally reconsecrated to Archbishop Waddle.

Hoeller first appeared as a Consulting Editor or Editorial Consultant of the magazine Exploring the Unknown, and as the Conductor of a Department, Occultism through the Eyes of Religion in the August issue. Arrangements were made however while our group was still part of the American Catholic Church.

The Nazarene College was as far as men in search of ordination were concerned a crooked and dishonest racket. Those answering ~~advertisements~~ etc. advertising would be men living in areas where there were no functioning Episcopal Parishes. It was represented that those taking a degree from the College, and being under the phony duke's observation for three years, would be ordained priests in the phony duke's church, if such were against homosexuality either on moral or practical grounds, it would follow that such after their money had been taken for three years, they would be told that they did not meet the standards required for ordination in the group, and they would have only a worthless piece of paper of no help to them in being ordained in some other group.

Hoeller is now running the same kind of racket. There is now no Nazarene College but it now costs the same thing to belong to the Brotherhood for three years, that it used to cost to buy a degree from the College.

Those who belong to the Brotherhood for three years will be invited by the Duke from the Church if he decides that they have reached the necessary spiritual development. The only people we interested in being invited to join the Church will be those interested in seeking ordination, since it is a church that practices open communion, and organized so that people can put their money into it without belonging to it. Such, obviously will be deemed not to have the right degree of spiritual development after their money has been taken for three years, if against homosexuality. The existence of the under ground church means there is a much greater field for such a racket than was created in 1958.

The Magazine was published in our group's territory. The department was published with a blurb asking that letters be forwarded to Hoeller in care of the Magazine. Both Hyde and Hoeller had successfully published the American Catholic Church. Those whom we had in mind would be motivated to contact Hoeller with him being known as Father Hoeller of the American Catholic Church. Those who would answer my advertising for vocations could easily contact Hoeller and be diverted by him to the phony duke's organization. My attention to the Editor of that Magazine's ~~later~~ behavior must be evaluated in this context.

When I broke with Hyde I intended to organize an inter denominational society similar to the Society of Domestic Clerics, with me as a self-constituted lay Evangelist, acting as its Executive Officer. I badly needed to get my name and address into print and wrote a letter to the Editor of the Department of the Magazine, identifying him as a former clergyman in Hoeller's church. Robert W. Downes, the Editor, wrote back identifying himself as a member of the Episcopal Church. He was actually merely fishing for information, but he identically asked if excerpts from my letter could be printed in a friendly contra revue with Hoeller. I replied stating that if I could be helped out by getting my name in print, I could run small advertisements in his classified column. In a letter which I now interpret as threat veiled in a cleareyed language Downes did not seem to say no.

On the occasion had seen fit to issue a document which