

MAKING A HOME RUN

Part I

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In May 1987, under the rubric "Home to Mama," I gave a succinct account of the Jew, Aaron Lustiger, who, in the opinion of competent observers, is the Cardinal most likely to become the next Vicar of God on earth. I did not take time to consider the present Vice President of Yahweh & Son, Inc., now in charge of the firm's sales office in the Vatican.

The early history of the Papacy is lost in obscurity and fictions. According to a story that is certainly spurious, the first Bishop of Rome was a Kike from Palestine named Peter, supposedly crucified when Nero executed the Jewish terrorists who had destroyed with fire a large part of the city, and who were converted into Christian "martyrs" a century later. The Church exhibits a list of Popes who supposedly held office in the First and Second Centuries. If persons corresponding to those names ever existed, it is quite possible they were given titles that the Christians made out of the word by which children designated a father, tutor, or even paedagogue, *papas* in Greek and *papa* in Latin. The title would have been given by the plebeian and ignorant members of any group or congregation of Christians, however small, to their head man or priest, who was 'daddy' to them. It became restricted to bishops in the Third or Fourth Century, and was not formally restricted to Popes in the modern sense of the word, i.e., the rulers of the Church in the West, until 1073.[\(1\)](#)

Since the earliest Christians, whom we charitably assume to have been unconnected with the ancient Bolshevik conspiracy, were more or less exclusive Jewish sects, many of the individuals called *Papae* at Rome must have been Jews, but we cannot identify them, for the versipellous race has always and habitually disguised itself by having many of its members hide under non-Jewish names. Likewise, we cannot tell how many of the Fathers of Church were Yids. It is true that many of them spoke harshly of Jews, but that is not an index of race: it was good business. Wherever Jews establish themselves, their depredations make them hated by their victims, most of all by the lower classes, who suffer most and know their predators. Since the Fathers of the Church were in the business of snaring proletarian 'Gentiles,' they would have obtained few recruits, if they had not denounced the Jews. As we all know, when Mordecai, alias Karl Marx, founded the Communist Conspiracy, he had to denounce his own race and he even advocated a "world without Jews." (Oi! ain't dat 'genocide,' Izzy?) Even today,

some naive anti-Communists think that Marx was "anti-Semitic"! That the members of his own race were never deceived by his clever sales-pitch is obvious from the preponderance of Jews in Communist cells everywhere from the very first, although they often pushed a *goy* accomplice out in front as a stalking-horse.

THE VATICAN EMPIRE

What we think of as the Papacy today began with Gregory I (590-604), a Bishop of Rome who expanded and consolidated the power of his office by systematizing and fixing the organization of the Church in Europe. So far as I know, we have no reason for suspecting he was a Jew, but, on the other hand, we have no certain indication that he was not. It is only reasonable to suppose, however, that he and most of the Popes since his time were not Jews, and there is even a likelihood that many or even most of them were Aryans, of Mediterranean, Alpine, or Nordic stocks. Most of them were Italians, i.e., born in Italy, but that means almost nothing.

In the last century of the Roman Empire in the West, the Greeks and Romans were virtually extinct, and their place had been taken by their former slaves and subjects, to whom they had foolishly given citizenship. The 'native' population of Italy was a polyphyletic mass, the descendants of Semitic, Hamitic, Iberian, Celtic, and even Teutonic ancestors, with, of course, predators of Yahweh's race. It is seldom possible to do more than make a guess about the race of a "Roman."[\(2\)](#) The dying empire was defended by soldiers who were German mercenaries and were made Roman citizens when they were given an *honesta missio* at the conclusion of their stipulated years of service. The barbarians who invaded, overwhelmed, and dismembered the Empire were almost all Germans. And after the collapse of the Empire, Germanic tribes, especially the Longobardi, descended into Italy and occupied the choice territories.

With a few exceptions, such as Gregory V (996-999), a young German who became Pope at the age of twenty-three because he was the cousin of the Emperor Otto III, and who was the Vicar of the Christ for three years until he was poisoned in the Vatican, the Popes came from the racial chaos of Italy, which was further confounded by frequent intermarriages, and it is impossible to identify them ethnically except by more or less gratuitous conjectures. Who, for example, could analyze the racial emulsion that produced the great Feminists of the Middle Ages, the notorious Theodora and her daughter, Marozia, who governed the Vatican, certainly with the cooperation of Baruch Pierleone, the great Jewish banker in Rome, and enthroned their numerous paramours and bastards as Popes *pro tempore*?[\(3\)](#)

GOD'S CHOSEN VICARS

The first of the Mediaeval Popes who was certainly a Jew was Gregory VI, who bought the Papacy from Benedict IX in 1045. Benedict was glad to sell, primarily, of course, for the enormous sum of money, two thousand pounds of silver, that was paid him, but also, it seems, because he was not content with his concubines and wanted to resign so that he could marry a well-born girl.

The purchaser, who was probably born Yochanan but took the name of Gregory VI, was a member of an enormously wealthy family of Jewish usurers, the Pierleoni, who had been battenning on the inhabitants of Rome and the Church for more than two centuries. He could readily afford not only to buy the Papacy, but to repair and refurbish the dilapidated building on the Vatican to make it a suitable residence for himself. He probably had established financial or other connections with the great monastery at Cluny, which was agitating for a reform of the Church and enthusiastically supported the new Pope.

Gregory VI did not have the joyous career he expected. He, of course, had been prepared for his holy office by having himself sprinkled with holy water and changing his name to Johannes Gratianus so that he appeared to be a "convert" to Christianity, but the gesture was understood by the large colony of Jews in Rome, who did not cease to consider him a perfectly orthodox member of their race and the religion it professes. The Roman populace, which theoretically elected the Popes, was contented and happy, perhaps soothed by a little Jewish largesse in the right places, but in the following year, the Emperor, Henry III, came down from Germany with a small army. He disapproved of the sale, which had been carried out without his knowledge, and, no doubt, disapproved of the new Pope. He convened a synod and deposed Gregory VI, although technically the Jew was permitted to "resign," as he, convinced of the error of his ways, did "voluntarily," with his eye on the swords and halberds of the men at arms who were standing at the doors. You need not be told, I am sure, that the German Emperor, Henry III, must have been a wicked Nazi, precursor of Hitler. [\(4\)](#)

Gregory VI was the first of the three Jews who became Popes and, as Joachim Prinz boasts, no doubt correctly, saved the Church from dissolution. For their careers, I refer you to Prinz's *Popes from the Ghetto*, published by the Dorset Press sometime after 1966. You will understand, of course, that the author naturally does his best to glorify the members of his race, and that 'ghetto' is the term that designates the part of a city that the Jews take for themselves, so that they can all snuggle together, and the very wealthy can enjoy their riches, without being observed by stupid *goyim*. [\(5\)](#)

Prinz's three Papal heroes are Gregory VI, Gregory VII (1073-1085), and Anacletus II (1130-1138). If you were reading alertly, you gasped. When you took your course in European History in high school (if there are still high schools that

have time for educational subjects) or college, you read a glowing encomium of that great and pious man, Hildebrand, who saved and drastically reorganized the Church, giving it the structure that endured without change until our own time. And you, doubtless drawing inferences from his obviously German name, probably imagined a fine, upstanding figure of a man, an ecclesiastical hero, whose ability and achievement you must admire, whether or not you have religious urges. You are going to feel indignant when I tell you that 'Hildebrand,' the great Gregory VII, now a certified Saint and pal of Jesus in the sky, was just a typical, scrawny, swarthy, pint-sized Kike with an accipitrine beak, one of the Pierleoni, and that, as Prinz has proved, he, with the aid of his wealthy fellow tribesmen, saved the Church, thereby serving his race.

Although Jews, by a racial instinct, perpetually and habitually whine about "persecution," and your textbook in history gave you a picture of the poor, innocent darlings so cruelly used by the nasty Christians, including, explicitly or by implication, the Church, a moment's reflection will show you why the Church was indispensable to the Jews. It gave them a legal monopoly of usury, the principal source of their vast wealth, for, as Prinz himself points out, they lent money to princes and monarchs at 33%, and when they gouged the poor, who had to pawn their little possessions, they charged interest at 300%! And, sad to say, there were bigots who didn't love Jews!

When insolent Europeans tried to solve the Jewish Problem, there was always the Papacy to protect God's Own from "persecution." It is true that occasionally the masses or intelligent noblemen got out of control, but that was seldom, and Papal policy was fixed from the very first. As I have said, there is no evidence that Gregory I (590-604) was a Sheeny, but when the Aryan Visigoths in Spain wanted to give the swarm of Jews in that country the alternative of either becoming Christians or plundering the natives elsewhere, thus preventing them in one way or the other from growing fat on usury in Spain, Gregory at once intervened to avert so impious and un-Christian an act.

That is but one incident, but it was a precedent and determined Papal policy. You will remember, for example, that when some of the early Crusaders tried to clean up their own countries before going off to what was called the "Holy Land," some Jews did suffer, but most of them found sanctuary in the Church until the wicked Aryans went away and they could resume business. Think what would have happened to God's Darlings, if there had been no Holy Father in Rome whose edicts were obeyed by the clergy throughout Europe!

=====NOTES=====

(1) I need not add that when the bosses of the Vatican became ashamed of the childish title, they replaced it officially with *Pontifex Maximus*, thus, in keeping with their most notorious forgery, the "Donation of Constantine," proclaiming themselves the heirs of the Roman Emperors. In English, *papa* was introduced into Anglo-Saxon by the Christians, but the word was changed into 'pope,' partly through the vowel-shift of Middle English, but primarily, I am sure, to differentiate the religious title from the infantile term for 'father.'

(2) I have, for many years, observed that the religious and non-religious alike blink with astonishment when I ask about the race of the sainted Aurelius Augustinus (his full name is unknown), whom Christians, even Protestants, venerate and whom historians remember for the orgiastic emotionalism of his *Confessiones*, which inaugurated that kind of egotistical literature; for the eristic subtlety of his *De civitate Dei*, an apology for Christianity that is a model for unscrupulous lawyers and propagandists; and for the audacity of the lies he told in the pulpit. He was born, a Roman citizen, in Tagaste in Numidia, which creates a statistical probability that he was a Berber, just as there is a statistical probability that a man born in Jacksonville, Florida, or in Albuquerque, New Mexico, is an Aryan, although the individual may in fact belong to any race. That Augustine was not a Jew seems certain, because his father was a "pagan," and in his youth he was attracted to the Manichaeian variety of Christianity, which would certainly have repelled a Jew (unless he could make money out of it). If he was a Berber, he belonged to the Hamitic race, which, whatever its precise ethnological classification, was certainly more akin to Aryans than to Semites; but there is no way of being certain he was not a Semite, possibly of Punic origin, or even an Aryan, descended from some early Roman or Italian colonist or from Celts who had moved from Spain into what is now Algeria, or, less probably but possibly, of almost any other sub-race (e.g., his ancestors could have been akin to the ethnologically puzzling and now extinct Guanches of the Canary Islands). If Augustine had been born in Italy or any other part of the Roman Empire, we would face comparable uncertainties.

(3) In 914, Theodora installed one of her paramours as John X, who is remembered for the decisive victory over the Saracens he obtained through the valor of his erotic colleague, a part-German adventurer of whom Theodora was so fond that she married him to her daughter, Marozia. John X was eliminated by Marozia in 928 and replaced by two of her satellites until her bastard son by Pope Sergius III became old enough to be installed as John XI in 931. He represented God on earth until his legitimate brother eliminated him in 935 and permitted four men to flit to and from the Papacy until he could install his own son as John XII.

(4) Henry proceeded to convene a synod in Rome and an assembly of the nobles who represented the Roman populace in elections to the Papacy, and both

prudently chose a German, Bishop of Bamberg, who took the name of Clement II and represented God for ten months until he was poisoned, to permit the return of Benedict, who had been enriched by his sale of the Papacy but had somehow failed to get the bride he wanted, and now felt nostalgia for the good old Vatican, where he and his concubines had been so comfortable. He had only eight months of his renewed pontificate, for the Marquis of Tuscany, who was loyal to the Emperor, advanced on Rome and poor Benedict prudently skedaddled. His successor, Damascus II, also a German, represented God on earth for only twenty-three days before the pious theologians of the Vatican poisoned him. They are said to have resolved to poison all Germans out of loyalty to Gregory VI, whose "resignation" they regarded as invalid, and to show the Emperor that their poisons were more efficacious than his troops.

(5) The Jews are now openly establishing their ghettos in Southern California; see *Liberty Bell*, April 1986, pp. 4-6. They claim to have three hundred ghettos throughout the country, which were established without publicity.

MAKING A HOME RUN

Part II

SAVING THE CHURCH

'Hildebrand' -- there is no record of his real name, so we shall have to refer to him by the one he assumed, incongruous as it was with his Jewish features -- performed his great work by using the age-old methods of his race. The Jew who had retired from the Papacy as Gregory VI went to Germany, perhaps, as Prinz suggests, to represent the Pierleoni in the financial web by which the Jews controlled international commerce. He took his young kinsman with him, thus giving 'Hildebrand' an opportunity to worm his way into the confidence of Henry III, who was, after all, just a gullible *goy*. When Henry saw the futility of installing another German in the Vatican, where the pious would find a way to poison him in short order, 'Hildebrand' offered to handle the business in such a way as to save the life of Henry's choice for the office, his friend, Bruno of Egisheim-Dagsburg. And 'Hildebrand' turned the trick by training Bruno as an actor and staging a pageant, an ostentatiously humble entry into Rome that would have done credit to any Jewish director in Hollywood. The Roman populace, stimulated, as Prinz suggests, by a cheering section hired for the occasion by the Pierleoni, went wild with enthusiasm for such saintly modesty, while the Roman nobles, although they may not have been deceived by the big show, accepted the Emperor's choice, and the Jewish financiers had no need of the garrisons they had prudently placed in the

strongholds they had acquired throughout the city outside their ghetto, including the Tomb of Hadrian, which had been made into the Castel Sant'Angelo, the impregnable fortress from which Theodora had controlled the Vatican in the good old days, and which now belonged to the Pierleoni. Thus did Bruno become Leo IX (1049-1054), and when he had the tiara on his head, he could do no less than make 'Hildebrand' the first Papal Secretary of State and Master of the Curia, thus both showing gratitude and providing for his own safety. Leo IX gladly surrendered his responsibilities to the zealous and hard-working Jew, who ran the Vatican and the Church and was Pope in all but formal title, while he sent Leo off on an endless series of diplomatic and reforming missions, so that Leo spent in Rome only a few months, all told. In Leo's absence, 'Hildebrand,' who could draw on the unlimited wealth of the Jews -- unlimited for they can always squeeze more from the *goyim* with usury and swindles -- consolidated his power by cunning generosity to ranking officials and he began to bring into the Vatican, with the eventual rank of Cardinals, Jews of his own family, the Pierleoni, after each had been given a preparatory wetting with holy water. The "acting Pope" thus acquired in the Vatican a staff that was supervised and controlled by his relatives and his pensioners. 'Hildebrand' began his reform of the Church, doubtless with the permission of Leo in whose name he acted, by reviving the old and almost forgotten rule that required of the secular clergy the celibacy that characterized the unnatural life of monastics. By forbidding priests to marry, he made them a class of beings apart from ordinary mortals, and since celibacy ideally implied sexual abstinence, it invoked the universal superstitions about sexual magic and seemed to endow them with praeternatural powers, confirming the Christian claim that priests did have such powers as agents and familiars of their dread deity. The reform, furthermore, prevented the clergy from having legitimate children and that tended further to separate them from their kin and the families in which they were born; moreover, at their death, all their property escheated to the Church, which was henceforth a priest's only heir, so that he could make no provision for children by concubines. It naturally took a long time to make so drastic a change accepted everywhere -- the Scandinavian countries were especially refractory-for it was often resented by the Faithful, who believed that a married priest would be less inclined to seduce the wives and daughters of his parishioners in the Confessional. Leo's successor was Victor II. He had been a friend of the Emperor's, but the wily Jew, after enlisting him in his own interest, sent him back to Germany to pay court to Henry and thus eventually attain the strategic post of spiritual guardian of Henry's infant son, who, after a long minority, became Henry IV. Victor was followed by 'legal' Popes who were puppets until 1073, when 'Hildebrand' had so well entrenched himself that he felt strong enough at last to make himself Pope as Gregory VII and rule the now cohesive Church with an iron hand. I need not catalogue his many drastic reforms, all designed to consolidate the absolute power of the Papacy: they were enumerated and lauded in your history book in school. What the book did not tell you, you can learn from Prinz: that Gregory's pious

work was supported and subsidized with Jewish gold. 'Hildebrand' become Gregory was at last ready to turn upon the Empire, which he had so long used for his own purposes, and to inaugurate his over-weaningly ambitious and typically Jewish policy of making the Pope the supreme monarch of all Europe, with authority to hire and fire kings and emperors at his own whim. His skill as a propagandist is shown by the intrinsically improbable story we were all told and believed in school: the fantastically dramatic story that the Emperor Henry IV stood, all but naked, in the snow for three days (!), begging for absolution, while Gregory and Countess Mathilda (on his lap?) lolled in comfort in a warm room of her mansion, watching through the window and enjoying the Holy Roman Emperor's debasement and wretchedness. Needless to say, nothing of that sort ever happened. Henry, accompanied by a detachment of his army, did meet Gregory at Canossa. With spiritual or other charms, Gregory had besotted Matilda, Countess of Tuscany, and was safe in her castle at Canossa, a virtually impregnable fortress, even if it had not been supported by the very considerable army under her command, which would have been a match for Henry's. Henry IV, who had been imbued with superstition in his childhood by Pope Victor II and his coadjutors, had to balance his duty to keep the Empire independent and save it from becoming a fief in the hands of the grasping Jew, against the impracticability of storming the castle with the forces he could muster and the disaffection of his subjects, who were scared by the oratorical fulminations of Jesus's Vicar, who threatened to send them all to Hell for eternal torture, if they obeyed their sovereign. After some haggling, the German and the Jew made a deal with the good faith that is normal and indeed implicit in diplomatic negotiations: it lasted until one side or the other felt strong enough to demand better terms. I have taken all this space for a cursory consideration of relevant aspects of the Papacy in the Middle Ages to show you that, contrary to what now heart-broken Catholics believe, the Jewish capture of their Church is nothing new or recent. The author of the Jewish publication, &The '1007 Anonymous' and Papal Sovereignty... in the High Middle Ages, which I cited in Note 8 of the preceding article, made a careful study of Papal policy in the last centuries before the Renaissance and concluded that it was "designed to insure, on the one hand, that the Jews fulfilled in their daily lives the emblematic and subservient role first ordained for them by Paul...and, on the other hand, that Christian society protected the rightful privileges of the Jews it was obliged to harbor in its midst." He does not note that the "rightful privileges" included usury and spoliation, and does not explain how a "subservient role" can be more than a farce for financiers whose money bags and mortgages make them the real masters of the society on which they live.

THE NEW DISPENSATION

Catholics who took their religion seriously should not have been surprised by what was done at the now infamous Vatican Councils. What the learned Father Saenz

indignantly called the *Ecclesia Montiniana* was not really a revolutionary innovation; it was perhaps injudicious and suicidal, but it was essentially the calling of a mortgage the Jews had long held on the Church. In 1972 Donovan Joyce published an astonishingly popular book, reprinted in paperback by the New American Library in 1974, *The Jesus Scroll*, for the enlightenment of Catholics dismayed by what was happening to their Church. Joyce claimed to have conversed with a Russian archaeologist, who had found an authentic document that gives the true history of the real Christ, Jesus of Gennesareth, who staged a Crucifixion to impress the vulgar by adroit trickery, and survived to live in hiding at Masada until the Romans stormed that last outpost of rebellion in 73. This document, which exposes the whole "New Testament" as a fraud, was said to be in the hands of the Soviets, who were using it to levy blackmail on the Papacy, forcing the Popes to serve Communist purposes by threatening to publish the document that would destroy their racket. I suspect that Joyce's story is a hoax, probably suggested by Hugh J. Schonfield's imaginative *The Passover Plot*. But the wide sale of the book is proof that there was a widespread awareness that the Vatican was controlled by forces that were still covert. In 1976 the Pope, then Paul VI, appeared in public ceremonies wearing the insignia of a Jewish High Priest, for the information of persons who can think about what they see. A few did read the message and were scandalized. His successor was a 'Conservative,' whatever that meant, John Paul I, who became Pope in 1978 and perished thirty-three days later. The controlling faction in the Curia, by almost desperate efforts, averted an autopsy and even examination by expert toxicologists. David Yallop, in his sensational book, *In God's Name*, has assembled the evidence which indicates that the Curia has not lost its time-honored skill in administering poisons. I do not profess to know what John Paul I could or would have done, had he been more careful about his food and drink, but he was probably considered an obstacle to progress. He was promptly succeeded by John Paul II, who may have been waiting in the wings for the happy event. He has shown himself the most itinerant Chief Salesman the Church has ever had, and he is promoting "ecumenism," a grandiose scheme, worthy of old 'Hildebrand,' for amalgamating all the world's distillers of spiritual hootch into one vast super-corporation, which could effectively subordinate all governments to its will. I need not comment on John Paul II, for the photograph here reproduced will tell you more than all the words I might put on paper.

You will note how the Chief Rabbi grins as he leads his pet *goy* into the synagogue to perform for the entertainment of the Masters of the World. You will also note that John Paul is going voluntarily: no collar and leash were needed. John Paul obediently Beatified a Kikess, Edith Stein, who was both "an outstanding daughter of Israel" and a "blessed martyr of the Catholic Church," because, he says, she was killed by the wicked Germans in the famous gas chambers at Auschwitz. Of course, the Germans never gassed any Jews, unless

you count the Jews' dear body-lice, of which, it is true, the Jews were ruthlessly deprived to prevent them from infecting the camp with typhus, a highly contagious disease to which they had acquired a certain immunity from long association.(6) And, of course, there never were any gas chambers at Auschwitz,(7) as even the Jews now admit off the record. But what does that matter? The Fathers of the Church made a big splash with cleverly written short stories about "martyrs," and John Paul is merely reverting to the old custom. Adding lies to Christianity is like bringing buckets of sand to the seashore.

It is true that there was a little *contretemps* when John Paul spoke to a visitor without obtaining permission from the Chief Rabbi, but he has promised to atone for speaking to Waldheim by having the Church officially publish a big bundle of hokum about the Holohoax to put it over on Catholics who are so obtuse that they still respect the intellectually, spiritually, and even ceremonially bankrupt Church. I am writing before John Paul arrives to put on his act in the United States, but whatever he does, you should not be surprised or worried. As I have tried to show you, *Im Geisterreich nichts neues*. The business is still in the hands of its founders, and Captain John Paul is just taking the ship back to its home port.

=====NOTES=====

(6) See the official medical report in "Liberty Bell," August 1987, pp. 43-46.

(7) See especially Dr. Wilhelm Staeglich's *Der Auschwitz-Mythos* (available from Liberty Bell Publications, \$13.00 + \$1.30) and the review by Dr. Charles E. Weber in "Liberty Bell," May 1985, pp. 24-44. The long-awaited English translation of Dr. Staeglich's book has at last been published by the Institute for Historical Review in Costa Mesa, California. The translation is the work of at least three translators, who, in the few passages I have thus far checked, convey the meaning of the German accurately enough, but with marked differences in style and the felicity of their choice of English equivalents for the German text. I may report more fully on the translation in some future "Postscript."