

# The Sane Madman

by Prof. Revilo P. Oliver

In January 1977 Professor Valery Nikolayevich Yemelyanov, noted for his expert knowledge of Semitic Languages, was arrested by the Soviet Secret Police. He had circulated to a small list of select Russians a confidential memorandum (probably reproduced by mimeograph) in which he discussed the plight of the Russian people under Jewish rule, but he had not escaped the surveillance of B'nai B'rith or whatever name is given in Russia to the Yiddish cowboys who patrol their herds of *goyim*. A copy of the confidential document had been stolen by the sneaking spies; it was sufficient to convict the unfortunate scholar of failing to venerate God's Master Race.

In the *Jewish Chronicle* (London), 25 July 1980, an eminent Sheeny, Dr. Howard Spier, crowed with obscene joy as he reported that the "paranoid" Professor Yemelyanov, who had wickedly denied the sanctity of God's Children, had been fired from his academic position and incarcerated in a "psychiatric hospital." If the psychiatrists did more than obey orders, they must have reasoned that only a madman would expose himself to the savage punishment that the Holy Race inflicts on dogs, Aryans, and other animals that disobey their masters.

That was the extent of my information when I referred to the brave but unfortunate scholar in *The Enemy of Our Enemies*.<sup>1</sup> He was not mentioned in Walter Laqueur's elaborate hatchet-job on patriotic Russians.<sup>2</sup>

<sup>1</sup> Published, together with Francis Parker Yockey's *The Enemy of Europe*, by Liberty Bell Publications, 1981 (\$11.50, postpaid); see p. 106.

<sup>2</sup> Cf. *Liberty Bell*, December 1993, pp. 16-17. Laqueur's book, evidently accurate in the factual details reported (and, for that matter, accurate as a depiction of the Yids' confidence in their immense superiority over their subject races) has a section (pp. 254-257) on Vladimir Volfovich Zhirinovsky, whose popularity with the Russian people was manifested when he received six million votes as an opponent of the Kikes' candidate, Yeltsin, for the Presidency, but was ignored by the newspapers in the United States until his party was found to be the strongest single political party in the recent election of members of the Duma (Russian Parliament, now given the name it had before 1917). Laqueur, who says that Zhirinovsky's father was "apparently a Jew," is presumably

I now learn that Yemelyanov survived in the insane asylum until Gorbachev began his revision of the Soviet Empire, when he was released. He had endured his long captivity and was still sane. He approached the leading Russian organization of nationalists, Pamyat, but refused to join it, since it calls for the restoration of the Russian Empire as it existed before it was destroyed by the Jews in 1917, and that includes restoration of the primacy of the Russian Orthodox Church and the epidemic Christianity that will always turn up evangelical holy men like the notorious Rasputin.

What is more interesting, photocopies of Yemelyanov's confidential document or of a book that he actually published before his arrest,<sup>3</sup> which has a title that may be rendered as 'Dezionization,' were smuggled out of Russia to some place in the Near East, and have now reached at least one Aryan who can appreciate its significance.

I am told that Yemelyanov begins with a statement that catastrophic breaks in Russian history occurred in 988 and 1917, when alien, anti-Aryan ideologies were imposed on the Russian people. Needless to say, 1917 saw the beginning of the Jewish take-over of the Russian Empire. Yemelyanov then says approximately this: "In 988 international Zion succeeded in destroying the principal and by that time the last remaining center of

---

the source of the now current reports that the phenomenally popular Russian is really a renegade Kike. In any case, since Zhirinovsky's mother was admittedly a White Russian, he cannot be a Jew by orthodox standards, but only a Mischling. One wonders whether Laqueur's "apparently a Jew" has any basis other than the father's name, Wolf; that, to be sure, is a name commonly assumed by Jews as a disguise, because it is (like Montague, etc.) a characteristic Aryan personal name (as in the many English names derived from it, Adolf, Botolph, Rudolph, Randolph, Ralph, Randal, Raoul, Rolf, Wolfgang, Wolfram, etc.), but it may well have been genuinely Aryan when borne by Zhirinovsky's father.

<sup>3</sup> I am not certain which. It is entirely possible that Yemelyanov had published a book, relying for protection on the official Soviet policy, which made hostility toward Jews a capital crime, but denounced Zionism as a Jewish heresy that was detrimental to the Soviet state because it promoted the emigration of Jews from Russia.

Aryan thought by changing it, through universalist Judaism, into the Eastern branch of Christianity. Thus the strongest remaining race of native Europeans was subjected to Judaophile mass conditioning and made to spit upon the whole of Aryan history, philosophy, and culture.”

In 988,<sup>4</sup> the Varangian (Viking) monarch Vladimir I (c. 956–1015), visited Constantinople, the capital of the Byzantine Empire that called itself Roman, then ruled by Basil II (c. 958–1025).

Vladimir had inherited one of the Varangian (Viking) principalities in what is now Ukrainia and had the good sense to go personally to his homeland, Scandinavia, to recruit warriors for his army. He thus became “Prince of All the Russias” and, from his capital at Kiev ruled a realm that extended from the Ukraine to the Baltic, included the site of modern St. Petersburg on the north and what had been the kingdom of the Khazars<sup>5</sup> on the southeast, while his fleets patrolled all the navigable rivers of what is now central Russia. Vladimir, his aristocracy of fellow Nordics, and his subjects, many of them Slavs, were healthy “pagans.” He is said to have maintained a harem of eight hundred concubines, but the number was doubtless exaggerated by Christian scribblers who wanted to show how sinful he had been.<sup>6</sup>

Vladimir was impressed by the vast size and splendor of Constantinople and the magnificence of its great buildings,<sup>7</sup> by the ostentatious luxury, pomp, and ceremony surrounding the Emperor “of the Romans” (to give him his official title), and even more, no doubt, by the overwhelming military power of an Empire that was close to his own realm, and perhaps also by its elaborate, refined, and highly literate culture, which at that time still

---

<sup>4</sup> The date is not quite certain—it is also given as 987 and 989—but we need not quibble about such details.

<sup>5</sup> On the Khazars, cf. *Liberty Bell*, October 1993, pp. 11–19.

<sup>6</sup> He did have a number of pagan wives, who were the mothers of sons who revolted against him in his last years, doubtless rejecting his new religion.

<sup>7</sup> Like the Germanic invaders of the Roman Empire in the West, he probably confused architectural and engineering skill with the prevalent superstition. It is true that even a modern sceptic feels a moment of awe when he stands beneath the great dome of Hagia Sophia. Envoys whom Vladimir sent to reconnoitre are said to have been so impressed by the magnificence of the city that they reported they wondered whether they were in heaven or on earth. That story, however, comes to us, like most of our information about Vladimir, from a Christian source.

preserved a major part of Greek literature.<sup>8</sup> The advantages of an alliance with the Christian state that was then the major world power were obvious to him.

Basil II, in turn, saw the advantages of an alliance with the Kingdom of Kiev. The nucleus of his own army was formed by Varangian mercenaries, and both realms were menaced by the incursions of Turanian barbarians from central Asia, while Basil’s conquest of Armenia was effected primarily to erect an impassable barrier against the rising power of the Arabs and their Moslem subjects in Persia, since Byzantine armies had temporarily contained Islamic expansion in southern Asia Minor. Basil accordingly offered his sister, Anna, to Vladimir as a wife who would consolidate the mutually advantageous alliance, on the sole condition that Vladimir become a Christian.

Vladimir, no doubt, was rationally exempt from fanaticism, but saw the utility of a religion that seemed to be a part of Byzantine power, and, unaware of its potentially poisonous nature, saw also the political utility of that religion in his own country, where he and a tiny minority of Scandinavians ruled a polyglot and polyphyletic population that included many Slavic tribes, Khazars, and other potentially dissident or mutinous elements. He accepted Princess Anna’s hand in marriage and a brilliant alliance. He was duly baptized, and seems to have let his personal prestige disseminate the new religion throughout his realm, although he also seems to have used coercion in his later years, perhaps influenced by the ‘Caesaropapism’, of the Byzantine Emperors, i.e., the assumption that the despot was, *ex officio*, the supreme head of the Church, so that dissent from his theological notions was a kind of treason.

The alliance, by the way, was a proof of Basil’s statesmanship. Contingents of Varangian warriors sent by his brother-in-law helped him suppress a revolt in Asia Minor and later contributed to his conquest of Bulgaria (1000–1015), whence he de-

---

<sup>8</sup> We naturally wish that we knew more about Vladimir’s reactions. His own subjects were so polyphyletic that he probably thought normal the population of Constantinople, a White but multi-racial conglomerate, such as can be ruled only by an absolute despotism, but did he notice that the city was lousy with Jews? Did he not perceive the warning that was implicit in the icons of Byzantine art, which depict saints and emperors as emaciated, sickly, and unkempt ascetics? Did he have no sense of the Christian denial of nature and all that makes life worth living?

rived the title *Bulgaroctonus*<sup>9</sup> in commemoration of the ruthless victory that extended his realm to the Adriatic.

To foster a religion that served to content his subjects and ensure their loyalty, Vladimir founded many churches and other Christian institutions, and was rewarded at his death by becoming Saint Vladimir.

Such were historical antecedents of the event in 988 that Yemelyanov regards as a catastrophe to our race.

His indictment of Christianity as a Jewish weapon comparable to Bolshevism is probably a cogent work, noteworthy because it is written from a standpoint outside the lands that were subdued and undermined by Western Christianity. I am glad that, according to my informant, a German translation of Yemelyanov's Russian text is now in preparation. I hope to see it published soon.

[*Liberty Bell*; March 1994]

---

<sup>9</sup> "Slaughterer of Bulgarians."