

THE JITTERBUGS AND THE VABANQUESPIELER: ON YOCKEY'S AMERICA

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"For us there is but one crime: to be untrue to ourselves." —
Francis Parker Yockey, 1953

The "Judeo-African cacophony" mesmerizing the jitterbugs on the dance floors of the Thirties was part of a larger program to debauch the conservative, Christian rhythms of American life.

Such, at least, was the argument Francis Parker Yockey made in his first published work, "The Tragedy of Youth" (1939).¹

In this early piece, full of promise and prefiguring aspects of his later critique of American life, Yockey depicted an America that had begun to keep step with the intonations and inflections of its Jewish bandmasters.

But more than making fools of themselves with their un-European movements in the different arenas of their private life, Americans, he believed, were acting out the worldview of the alien-minded minority in control of the country's media.

In this spirit, drinking, smoking, and other bad habits glamorized by Hollywood became marks of sophistication; sports were fetishized; and private and public opinion was shaped and reshaped to legitimate machinations of every sort.

At the same time, God was "replaced by lust, the priest by the psychoanalyst, and the hero and heroine by the promiscuous lounge-lizard and the glittering harlot."²

For the more intellectually sophisticated, there were countless books and magazines promoting class war, racial inequality, and anti-European (especially anti-German) hatred — all designed to destroy "whatever exclusiveness, national feeling, or racial instincts" that may

¹ Francis Parker Yockey, "The Tragedy of Youth" (1939).

<http://home.alphalinks.com.au/~radnat/fpyockey/index>.

² Kerry Bolton (Ed.), *Francis Parker Yockey and the ELF Frontfighter* (Paraparaumu Beach, NZ: Renaissance Press, 1998), 14–15.

still have existed in the American people.³

Along with these cultural subversions, Roosevelt's New Deal — the granddaddy of the present anti-White system — was incurring debts and obligations favoring the left forces, particularly in preparing a future of deception and dissimulation for the mesmerized jitterbugs.

Against this backdrop of cultural distortion, irresponsible state policy, and frenzied agitations favoring causes alien to historic American affairs, the country's youth, Yockey claimed, were being conditioned to fight as conscripts in left-wing, Jewish, and Communist causes inimical to their own interest.

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The Catholic-educated, twenty-two-year-old prodigy of German-Irish descent — already speaking to public meetings of the German-American Bund (40 percent of whose members were Irish), Pelley's Silver Shirts, and Father Coughlin's clerico-fascist Social Justice movement — held a view of these developments virtually unique among American anti-liberals.

Though his view resonated with a number of prominent European thinkers and was vindicated, in the main, by subsequent events (however wrong he was here and there, and even in a great number of minor things), Yockey has remained a prophet without honor in his native land.

THE TRUE AMERICA

There is a certain ambiguity in Yockey's view of America. On the one hand he saw it as a colonial offshoot of European civilization and thus part of its High Culture realm.

On the other, he knew that from the beginning there were problems with the new land — problems that disposed it to being taken over by alien minorities and even to betraying relations with its closest kindred.

The line between inner disposition and outer subversion is thus blurred in Yockey — but perhaps it was also so with the underlying reality.

³ Francis Parker Yockey, *The Enemy of Europe*, trans. T. Francis (York, SC: Liberty Bell, 1981 [1953]), 3.

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Basic to Yockey's understanding of America was his belief that at heart it was an integral and organic part of Europe.

Whenever he spoke of "the true America," as opposed to the America that had been taken over by the "culture distorters" and become "the enemy of Europe," it was the America that had originated as a European colony — the America whose "culture" was a branch of Europe's High Culture — the America whose people still bore traces of the noble, heroic, and Gothic character of their European ancestors.

"All colonials," Yockey wrote, "have a certain plane of their being which is susceptible to the centripetal attraction of the mother-soil."⁴ For they share a common history with "the parent-organism" and their life reflects that of "the parent-culture."

The true American, as such, isolates himself from treason against Europe (in the way French Canadians and South African Boers refused to be conscripted by Washington into what was essentially a Jewish war against the Third Reich).⁵

Deeply rooted in European, especially German, culture, Yockey alone among American anti-liberals saw that the country's origin tied its own destiny to that of Europe, and that no matter how many cities the colony built, no matter how many millions of automobiles it turned out every season — no matter, even, how successful it was in reducing Europe to rubble and occupying it — no matter, it (the colony) would never, not in a thousand years, surpass the achievement and destiny of its mother-soil and father-culture.

To even think it was philosophically absurd.

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The America that grew from a small, 17th-century European settlement on the Eastern seaboard faced "a vast hinterland populated with hostile savages and untouched with any form of civilization."⁶

⁴ Kerry Bolton (Ed.), *Varange: The Life and Thought of Francis Parker Yockey*, 31-39.

⁵ Francis Parker Yockey, "The Proclamation of Europe of the European Liberation Front" (1949).

<http://home.alphalinks.com.au/~radnat/fpyockey/index>.

⁶ Ulick Varange (Francis Parker Yockey), *Imperium: The Philosophy of History and Politics* (Costa Mesa: Noontide Press, 1962 [1948]), 445.

This would be the start of America's abnormal development, for its frontier represented a confrontation with nature, very unlike the European frontier, which formed a distinct boundary between rival power-units with contending cultural or religious styles and was thus a boundary that enhanced the state-idea among Europeans – most brilliantly so in Hohenzollern Prussia.⁷

America's European settlers – its hardy Scots-Irish pioneers, who conquered its frontier through "personal will" – did so with the hardness and fearlessness once characteristic of the European race, in its urge for great distance and conquest – but also without the formative influence of a regnant state.

(No Celt, anyway, could possibly bear the state, for its alien heel had been kept on his neck for all its history – except, of course, for those English Celts who thought their adopted Germanic language made them different).⁸

But if the absence of the state had enhanced the Americans' admirable sense of "self-reliance, resourcefulness, bravery, and independence," it also dissolved the European idea of the state as the super-personal expression of the nation's will.⁹

AMERICA AND EUROPE'S HIGH CULTURE

Revalo Oliver, whose materialism and rationalism exemplified Yockey's notion of 19th-century thought, claimed Yockey's premises were Spengler's conclusions.¹⁰ This was true to a degree, but Oliver didn't understand that Yockey wasn't an orthodox Spenglerian at all – but rather a radical revisionist who sought to turn Spengler's pessimism into a fresh assertion of ascendant life.¹¹

Like Spengler, Yockey saw civilizations as spiritual organisms, with distinct ages or cycles attuned to the growth (to the possibility) of the inner idea, the "soul," inherent in their culture. The "organism," as such, takes the human material at its disposal and "impresses it into its service."

⁷ Yockey, *Imperium*, 323.

⁸ Bryan Sykes, *Saxons, Vikings, and Celts: The Genetic Roots of Britain and Ireland* (New York: Norton, 2006).

⁹ Yockey, *Imperium*, 125–128, 134.

¹⁰ Revalo P. Oliver, *The Enemy of Our Enemy* (York, SC: Liberty Bell, 1981), 17.

¹¹ This was the basis of Julius Evola's critique of Yockey; see his "Spiritual and Structural Presuppositions of the European Union" (1951).

http://thompkins_cariou.tripod.com/id54.htm.

Unlike Spengler, though, Yockey thought there was still a good deal of life left in Western culture. It was vital, thus, that the culture remain true to itself.

Though the "true America" was an offshoot of Europe's High Culture, it nevertheless lacked significant cultural articulation and an indigenous culture class, having, as a colony, but shallow roots in its mother soil. Without a sense of mission, of inner necessity, or cultural autonomy, America was totally dependent on Europe's culture.

In time this dependence meant that the 19th-century ideas of rationalism and materialism, shorn now of all faith and instinct, would not only dominate Americans in ways they never dominated Europeans, they would leave them increasingly indifferent to Europe's destiny, making them spiritually defenseless before the ethnocidal dangers intrinsic to their cultureless enterprise.

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This was especially the case once liberal modernity roared onto the scene, turning rationalism and materialism into the rule of money. And money, Yockey held, was the enemy of authority, being private, individualistic, and, ultimately, irresponsible.¹²

Here again America, offshoot of liberal England, differed from Europe. For a High Culture relegates the productive and reproductive aspects of life — the economic aspects (however vital they may be to survival) — to the lowest order of existence.¹³

The American, as such, was preeminently a "capitalist" — motivated by the will to accumulate, prosper, and demonstrate his individual salvation — a Calvinist rather than a Pietist — a Viking rather than a knight — subject to a pirate's instinct rather than the knight's service to Destiny and Duty.¹⁴

There was, as a consequence, no aristocratic and priestly estates in America to serve as the culture's guardian, only economic forces oriented to the animal aspect of existence.

The Faustian will to power characteristic of Europe's High Culture

¹² Yockey, *Imperium*, 345.

¹³ Yockey, *Imperium*, 43.

¹⁴ Oswald Spengler, *Prussianism and Socialism*, trans. D. O. White.

<http://www.worldfuturefund.org/wffmaster/Reading/Germany/P%20Soc/Prussianism.Socialism.htm>.

was thereby translated into a soulless mechanization, whose technical fixation on immediate phenomena made it oblivious to higher realities.

Their enchantment with technical progress and the capitalist ethic of quantification would eventually lead Americans (these colonials) to see Europeans as inferior — especially after their flying fortresses incinerated much of the continent's millennial heritage.

America's lack of independent thought and its economic orientation to comfort and pleasure ("the pursuit of happiness") also meant that it was inclined to feminine principles and indifferent to virile exploits or metaphysical perspectives.

The propositional principles used to justify the colony's separation from Britain and the notion that the new nation was based on a scrap of paper (the Constitution), which was to guarantee "the rule of reason, humanity, justice and all the rest" — were just further examples of its caricature of the European "nation-idea."

The country, relatedly, was bereft of true politics, knowing only the business of partisan haggling.¹⁵

"The empty, smiling face, the uniform mind, the senseless chasing after noise, movement, and sensation, the obsession with money, the rejection of all spiritual standards of attainment" — such was the world of Yockey's jitterbugs.¹⁶

Politically and culturally, this made America an enterprise without great possibility, evident in the fact that the American people never acquired a true sense of nationhood or statehood — that the country lacked both a ruling class and a culture stratum — and that, from the beginning, it subordinated spiritual principles to materialist ones — thereby preparing the way for the money-masters, whose alienness would go unrecognized and whose parasitism would facilitate their ascension into the inner circles of America's plutocratic power elite.

America's primitiveness was especially evident in the fact that the Negro constituted a sort of paradigm for the country as a whole.

Pleasure-seeking, child-like, and incapable of tragedy, the Negro, like the American, exemplified "natural man" — incapable of abstraction, without a virile sense of history or honor, with no art and no will to destiny, fixated almost solely on happiness, comfort, or status. The life of such a feminine-matriarchal people became, accordingly, one of

¹⁵ Yockey, *The Enemy of Europe*, 73.

¹⁶ Yockey, *Imperium*, 508.

routine and technicization, oriented to the lowest common denominator.

THE CULTURE OF DISTORTION

Given their shallow culture and lack of tradition, Americans were particularly susceptible to the anti-cultural corrosions that came with 19th-century rationalism and materialism.

This also made them an easy mark for the "culture-alien," for a world governed by money was a world indifferent to a man's qualities.¹⁷

Foremost among the culture-aliens were, of course, the Jews: product of Spengler's "Magian" culture, foreign to Europe's spirit, and bent on revenge.

Americans, characteristically, didn't recognize the Jews' otherness, even though he was of a different "Culture-Nation-Race." Even before the War of Independence, they treated the Jew the same as a European – this Jew who was shunned, ghettoized, and seen as an evil in Europe.¹⁸

In traditionless, rationalist, money-worshipping America, the Jew, as culture and nature dictated, would become a force for "culture-pathology."

Notions of "culture-parasitism" and "culture-retardation" are familiar forms of culture pathology and largely self-explanatory. The notion of "culture-distortion," though somewhat analogous to Spengler's "pseudomorphosis,"¹⁹ is entirely Yockey's and plays a leading role in his understanding of America's 20th-century experience in anti-Europeanism.

"Culture-distortion," he explains, "is the condition in which outer life-forms are warping the culture from its true life-path."²⁰ The culture-distorter, as such, assumes control of the host organism, introducing alien elements into it that squander its energies on things unrelated or opposed to its development. Culture-distortion consequently ends up mutilating the culture-organism, turning it away from its growth, its destiny.

¹⁷ Yockey, "The Proclamation of London."

¹⁸ Francis Parker Yockey, "The Destiny of Europe" (1955).

<http://home.alphalinks.com.au/~radnat/fpyockey/index>.

¹⁹ Pseudomorphosis refers to an older culture being so deeply ingrained in a land that a young culture cannot find its own form and full expression of itself.

²⁰ Yockey, *Imperium*, 404.

Beginning in the 1880s, the Jews (these inassimilable aliens rejected by Europe's High Culture) began their invasion of America. By 1905, they were already a power, evident in fact that the United States, for the first time in its history, severed diplomatic relations with Russia because of the anti-Jewish pogroms that had followed the Russo-Japanese War.

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Through its financial acumen and early control of media (the press, movies, radio), and in alliance with the native forces of decadence and degeneration, Jewish power grew at an unprecedented rate.

In a country where "mass-thinking, mass-ideals, and mass-living prevails," Jewish propaganda effortlessly reshaped the American consciousness, herding the jitterbugs onto the dance floor of their world-conquering schemes. Stories about German sadism or Orson Wells' Mars invasion were peddled with similar success, just as "the ethical syphilis of Hollywood and the spiritual leprosy of New York" infiltrated the larger cultural body.

In 1933, the same year as the European Revolution, the Jews acquired outright political control of the United States – something that a thousand years of effort had failed to achieve in Europe.

From this point forward, "the formation of the Jewish-American Symbiosis begins."²¹

Swarming into Washington, Jews and their "sub-American" contractors started disseminating the Jewish world view and "bringing under control every factor of public expression."²²

All who resisted were to be purged or ostracized.

Gradually, as its racial instincts were worn down by the distorters, it assumed "a Jewish countenance" in its relations with the rest of the world and with itself.²³

For Yockey, Franklin Roosevelt, "the monster . . . who made of his life a study in infamy," was a creature of the Jews, just as his leftist New Deal was bent on Judaizing American government and society,

²¹ Yockey, *The Enemy of Europe*, 23.

²² Francis Parker Yockey, "The World in Flames: An Estimate of the World Situation" (1961).

<http://home.alphalinks.com.au/~radnat/fpyockey/index>.

²³ Yockey, "The World in Flames."

promoting, as it did, principles of tolerance and universal brotherhood, which left Americans completely defenseless before the alien interlopers.

The prescient Yockey here might be criticized for confusing Jewish supremacy with the increasing Judaification of American society (which Matthew Arnold had warned of in the 1860s), for Jewish power in America was arguably not consolidated until the late 1960s.²⁴

The fact that Roosevelt had begun, in October 1937, to maneuver the United States into the coming world war and that this war would be a war of political annihilation — i.e., the sort of war fought between racially and culturally alien, rather than related peoples sharing the same civilization — was further evidence, in Yockey's eyes, of Jewish hegemony and the Jews' genocidal hatred of Europe.

Despite a certain exaggeration of the Jews' place in the government, Yockey was nearly alone in seeing the United States as an anti-European power influenced by the Jews' vengeful intent to suppress Europe's destiny.

Unlike other American anti-liberals, anti-Semitism for him soon, logically, evolved into anti-Americanism.

THE ENEMY OF EUROPE

As long as America was ruled by men of European stock, it remained "a European colony."²⁵ But the America "distorted by the Revolution of 1933" (a revolution carried out by the allegedly Jewish-dominated New Deal), was now lost to Europe.

America's Judaized anti-Europeanism became especially evident in the Second World War and in its subsequent occupation of Europe.

If America had possessed a proper ruling class, a tradition, and a genuine state, it would have earlier stayed out of the First World War, which was a defeat not just for Germany, but for all Europe — and thus, ultimately, a defeat for the true America.

Under its new Jewish-American regime, Washington after 1933 was instrumental in inciting the Second World War, which it would wage as if the enemy weren't human.²⁶

Instead of being the great moral crusade against the absolute evil of

²⁴ Matthew Arnold, *Culture and Anarchy* (Cambridge: Cambridge University Press, 1960 [1869]).

²⁵ Yockey *The Enemy of Europe*, 3.

²⁶ Dirk Bavendamm, *Roosevelts Krieg: Amerikanische Politik und Strategie 1937–1945* (Munich: Herbig, 1993).

fascism, the war in actuality would serve as the decisive first step toward the New World Order.

In this spirit, American bombers (supported by their British vassals) reduced every German city to a heap of rubble, intentionally targeting heavily populated working-class residences — that is, "homes and families"; cities in France, Belgium, Holland, Italy, Austria and even in Eastern Europe were also bombed, adding further hundreds of thousands of civilian casualties to US "kills"; American fighter-pilots similarly sought out civilians to machine-gun and terrorize; vast stores of equipment and armaments, often denied to American troops, were supplied to Soviet Russia to defend the Communist state and encourage its penetration into the heart of Europe; and throughout this most barbaric and punitive war in the White man's history, the Washington regime talked incessantly of the enemy's "war crimes" and its "inhumanity."²⁷

Yockey blamed America's dishonorable conduct of the war on the culture-distorters, whose "motivation derived from the deep and total organic irreconcilability between a High Culture and a parasitic organism" (though I suspect that non-Jewish liberals, given their tendency to dehumanize the enemy, were no less responsible).²⁸

Even after the guns were silenced, America's "ghastly dishonor" continued.

With the Red Army occupying Eastern Europe and the US Army occupying Western Europe, the looting, raping, pillaging — and ethnic cleansing — began.

The Soviets plundered everything, including dismantled German factories; the greatest mass rape in Western history occurred in what became "East Germany"; and 16 million East-European Germans were forced to abandon lands and homes they had inhabited for centuries, 2 million of whom (mainly the very old and the very young) perished in the process.

With greater discrimination, the Americans raided German patent offices, stealing their superior technology; they rounded up their rocket scientists, confiscated the libraries they hadn't burned, and made off with priceless art works. German women, most on the verge

²⁷ Jörg Friedrich, *The Fire: The Bombing of Germany 1940–1945*, trans. A. Brown (New York: Columbia University Press, 2006); Maximilian Czesant, *Europa im Bomben-Krieg 1939–1945* (Gras: Stocken, 1998).

²⁸ Yockey, *Imperium*, 219, 545.

of starvation, were not subject to mass rape (except by Black American and French African troops), but their favors could be had for a half-dozen eggs, some cigarettes, or a few chocolate bars.

If this wasn't enough, the culture-distorters (whose "fury had been heightened by the European Revolution of 1933")²⁹ and their American accomplices introduced large-scale starvation, abused POWs (several million of whom died as a consequence), hunted down anyone who failed to bow to the new conquerors, and imposed laws with *ex post facto* application.³⁰

Adding insult to injury, the "American world-clown and the sadistic Jew" then proceeded to "re-educate" Europeans in the arts of anti-fascism, mammon-worship, and democracy (i.e., "the corruptibility of the government by private wealth").

Yockey considered the war a categorical defeat for the "true America" that was European — and a total victory for the Jews over Western Civilization.

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Since the end of the Second World War, the two sides of the Atlantic have ceased to share the same inner experience of feeling, for that war was a war against Europe and all who supported it, Yockey believed, were traitors — inner enemies of their own culture.³¹

Reduced to "a beggar colony of America," Europe's pre-1945 elites were then replaced by "Michel elements" (liberal philistines embodying "the sum of European weaknesses"), who could be trusted to do the Jews' bidding.

In the name of democracy, press rights and free speech were abrogated; political parties were henceforth required to obtain licenses; any expression of nationalism was criminalized, just as all anti-liberal

²⁹ Yockey, *Imperium*, 574.

³⁰ Giles MacDonogh, *After the Reich: The Brutal History of the Allied Occupation* (New York: Basic Books, 2007); James Bacque, *Other Losses: An Investigation into the Mass Death of German POWs after World War Two*, 2nd.ed. (Boston: Little Brown and Co., 1999); James Bacque, *Crimes and Mercies: The Fate of German Civilians under Allied Occupation* (Boston: Little Brown and Co., 2007); Ralph F. Keeling, *Gruesome Harvest: The Costly Attempt to Exterminate the People of Germany* (York, SC: Liberty Bell, 2004); Alfred M. De Zayas, *A Terrible Revenge: The Ethnic Cleansing of the East European Germans* (New York: St. Martin's Press, 1994).

³¹ Yockey, *The Enemy of Europe*, 47.

formations were suppressed.

America-Jewry hoped, in this way, to disintegrate Europe, suppress her will to power, and deprive her of a sense of destiny.

In no meaningful political sense did Europe, in fact, continue to exist after 1945, thanks almost entirely to America-Jewry, this monstrous entity with the Jewish head and the American body.³²

America-Jewry's anti-European vengeance was especially evident in comparison to its generous treatment of defeated Japan.

Indeed, soon the entire non-White world was made to know that the United States had destroyed Europe and that the colored outer-revolt, encouraged by the distorters, was ready, at last, to triumph over its former White masters.

More than Soviet Communism, Yockey argued that Jewish-controlled America had become the "enemy of Europe."³³

At the same time, Jewish-controlled America became the enemy of Yockey's "true America," for the Jewish idea of America — as a land of immigrants, of creedal propositions, and universal brotherhood — now stripped the country of any "national-spiritual significance" it may have once had, doing so, ultimately, for "the enslavement of the world by big business."³⁴

Every European-American loyal to his ancestral homeland — loyal to his inmost being — had thus to be disloyal to what America had become, even as he struggled to return it to Europe.

THE AMERICAN VABANQUESPIELER

The 19th-century Age of Materialism and Rationalism, which shaped America's cultureless civilization and opened the way to the culture-distorters had, Yockey believed, come to an end with the First World War, and a new age was struggling to succeed it — based on the same sources that had brought about the European Revolution of 1933.

If not for America-Jewry's Old Testament war on Europe, German-Prussian Ethical Socialism (in rejection of liberalism's individualistic reign of quantity) would have inspired a New Age of Authority, Discipline, and Faith, bringing the whole world under Europe's influence.

³² Yockey, *Imperium*, 192–193; *The Enemy of Europe*, 59.

³³ Kerry Bolton, "Yockey and Russia: Lessons for the Present and Future from the Author of *Imperium*," forthcoming.

³⁴ Oswald Spengler, *Prussianism and Socialism*, §23.

Instead, the very opposite occurred.³⁵

Though the America of the culture-distorters emerged victorious from the war, it did not change the fact that America (this apotheosis of 19th-century rationalism and materialism) still represented the past – and the past, Yockey held, could never defeat the future still latent in Europe's High Culture.

Indeed, the barbarian victory of America's 19th-century capitalism over the Germans' Ethical Socialism has already spread chaos and disorder throughout Western Civilization, heightening the imperative, thus, for a revolutionary transformation.³⁶

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All Yockey's written works (several of which are works of genius) – all his tireless efforts to rally the defeated and demoralized anti-liberal vanguard for the coming struggle against America-Jewry – his alliance with and clandestine service to Slavic Communism in its Cold War against America's Jewified liberalism – everything about this extraordinary man whose entire existence was devoted to the realization of Europe's destiny makes him, in my mind, an exemplar of what Ernst Jünger called the *Vabanquespieler*.

"A player of dangerous games," "an adventurer willing to stake all on the throw of the dice," a hero forged in storms of steel, a nature with the *grandeur* of a medieval knight³⁷ – Yockey the *Vabanquespieler* stood as an affront to the entire postwar era, heralding a coming global war between Europe and anti-Europe – between the White men of the West and America's Jewish culture-distorters.

After a half year in the magical west of old Ireland, writing his magnum opus, Yockey the *Vabanquespieler* set out to "build a new pan-European fascist superpower," by rallying the scattered remnants of Europe's defeated elites to a new assertion of her destiny – somewhat in the way 7th- and 8th-century Irish monks had tried to keep the lights of the old civilization from going out on the continental main-

³⁵ Yockey, *The Enemy of Europe*, 19.

³⁶ Yockey, *The Enemy of Europe*, 30. Cf., Jean Parvulesco, *Dans la forêt de Fontainebleau* (Paris: Alexipharmaque, 2007).

³⁷ Kevin Coogan, *Dreamer of the Day: Francis Parker Yockey and the Postwar Fascist International* (Brooklyn: Autonomedia, 1999), 148-149. (Coogan misspells the word as "Vanbanquespieler").

land.³⁸

Rejecting the "petty stateism" of the interwar movements and accounting for their mistakes, Yockey founded the European Liberation Front, whose revolutionary-nationalist principles – particularly in its anti-Americanism and pro-Sovietism – were first rejected by England's pro-American Union Movement; then by continental Hitler-worshippers, who preferred a strictly racialist to a European-culturalist orientation; and, finally, by American anti-liberals still stuck in the 19th-century world of rationalism and materialism.

Yockey's ELF nevertheless disseminated ideas, especially relevant to our age of American decline and perplexity, that have since found their way into the most advanced sections of Europe's anti-liberal right: Evident in Jean Thiriart's Euronationalism, in the pan-Europeanism and anti-Americanism of Alain de Benoist's *Nouvelle Droite*, in the Russo-Europeanism of Alexander Dugin's Eurasianism, and in national-revolutionary tendencies too numerous to name.³⁹

Only in America, lacking an indigenous anti-liberal tradition and an organic bond to Europe's living tradition, are his revolutionary and never-more-pertinent ideas still ignored.⁴⁰

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For the *Vabanquespieler*, the creation of a new European order (in the form of a continental imperium stretching "from Galway to the Urals") would entail a great, heroic undertaking, as the White men of the West – in allegiance to a new transcendent idea – rallied to overthrow an exhausted, putrefied, but nearly insurmountable Jewish-American system.

The Last Men of America's consumer paradise may think that the barbarians and the distorters had tamed the forces of history and quieted the demands of destiny, but the American apostate knew better. He also knew that Americans could do better.

³⁸ Kevin Coogan, "Lost Imperium: The European Liberation Front (1949–54)," *Patterns in Prejudice*, 36(3) (2002, 9–23).

³⁹ Francis Parker Yockey, *Le prophète de l'Imperium* (Paris: Avatar Édés., 2004), p. 15.

⁴⁰ One sign this may, perhaps, be changing is the brilliant piece by Ted Sallis, "The Overman High Culture: Future of the West" (April 5, 2010), *The Occidental Quarterly Online*.

<http://www.toqonline.com/2010/04/the-overman-high-culture/>

"The beating of the [American] people into a thing of mass-ideals, mass-thinking, mass-conduct, mass-living, was a distortion . . . of the American's [European] soul. Europe and America constituted a single spiritual unit whose life-aim was to actualize their common destiny."⁴¹

The coming Age of Absolute Politics, he prophesied, would again "summon forth the latent heroism of the American people."

Thus inspired, the *Vabanquespieler* stood against the Jewish-dominated, liberal-capitalist, anti-European Mammon System that had become America.

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In anticipating the next cycle of Western Destiny, Yockey's life work has bequeathed to European Americans a legacy affirming that "the old Gothic religious idea" is still latent in them and that the 21st century will be an age of European peace and order, if they are willing to fight for it.

The "American ideology" may therefore have no future, but "the soul of the American people," born of Europe, has.⁴²

⁴¹ Yockey, *Imperium*, 550–551.

⁴² Yockey, *Imperium*, 551.