

off to find the source of the Nile. (Burton's voyage is recounted in the recent film *The Mountains of the Moon*.) He came close, but battles with the African peoples he encountered—and roundly despised—and a growing rivalry with Speke botched his mission. Speke sagely named the headwaters Lake Victoria and took single credit for this heroic act of discovery.

Still Burton could not settle down. In 1860, intrigued by stories he had heard of a strange and faraway cult, Burton traveled by stagecoach across America to Salt Lake City, where he had an audience with Brigham Young, who had heard of Burton's wondrous adventures. (Burton wrote warmly of Young in his two-volume *City of the Saints*.) Rice's account of Burton's time in Utah and later San Francisco, which Burton did not like, is particularly revealing, for it shows a man now beginning to feel the wear of travel and the boredom of novelty.

He returned to Africa, posted as consul to Cape Verde, a place he hated more than any other he had seen. Without authorization, he skipped off to the mainland, paddling his way up and down the Congo and Niger rivers, mapping the inland waterways. He then accepted a posting to Brazil, where Isabel founded a Catholic girls' school and Burton, now thoroughly bored, fell into chronic drunkenness. He left the coast, blindly roamed the interior of South America from Tierra del Fuego to Ecuador, and summoned Isabel to abandon Brazil and join him in Damascus, where, now a worn-out old man, he enjoyed a spectacularly unsuccessful diplomatic career until being ordered to head the seldom-visited British consulate in Trieste, where he died.

In all of his travels, Burton found the time to write a staggering quantity of books—51 titles in all, most of them comprising more than one volume. Fluent in 29 languages, he translated many more books that are now regarded as classics of world literature: Camoën's *Lusiads*, the *Kama Sutra*, and the enchanting *Arabian Nights*, erotic passages and all. For his troubles, he was awarded another epithet, that of pornographer in an outraged but receptive Victorian England. Immediately after his death, Isabel Arundell stole away the tiniest bit of her husband's renown

for herself by burning hundreds of pages of his unpublished translations and original musings on sex, the one act for which she is now remembered.

Captain Sir Richard Francis Burton's fame as explorer, soldier, and man of letters will endure for as long as there are stories to tell and listeners to hear them. Perhaps the greatest of the many great English travelers, he shunned romanticism and sought to comprehend the new worlds he found. Edward Rice's biography is an outstanding introduction to the man and his work.

*Gregory McNamee's latest book is The Return of Richard Nixon and Other Essays, published last year by Harbinger House.*

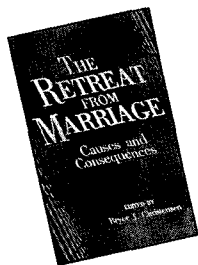
## Bring Back the Iron Duke

by H.W. Crocker III

The Way of the WASP:  
How It Made America and  
How It Can Save It . . .

So to Speak  
by Richard Brookhiser  
New York: The Free Press;  
171 pp., \$19.95

The United States was founded by white Anglo-Saxon Protestants and became the political, economic, and military leader of the free world under their guidance. The conscience, industry, practicality, antisensualism,



## The Retreat From Marriage

Causes and Consequences

Edited by Bryce Christensen

A provocative investigation of the unprecedented drop in the marriage rate in recent decades, this timely volume brings together papers and commentary from a conference sponsored in May, 1989 by The Family Research Council and the Rockford Institute's Center on the Family in America. The third volume in the Rockford Institute's Family in America Research Series, this book features articles and analysis from more than a dozen prominent scholars including:

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and sense of civic responsibility that characterizes the classic WASP became definably *American* characteristics. When immigrants entered the melting pot, they were to come out looking something like the WASPs who had invited them in.

Needless to say, something went wrong. It started with the WASPs themselves. At first, the revolt against (or transformation of) WASP values was thin-blooded—Henry Adams's anomie, Emerson's hyper-individualism, Woodrow Wilson's progressivism. But by the 1960's, 70's, and 80's, in Brookhiser's words:

Defections from the general culture were occurring at a great rate. In each case the cause of flight, the bad past the defectors wanted to leave behind, as desperately as immigrants wanted to leave Odessa or Cork, was the world of the WASP. The enemy of every wayward impulse—of black pride, mother tongues, pot, frisbees, matriarchy, fisting, the Southern

way of life, whatever—was conscience, industry, success, and all the rest: the way of the WASP.

The conscience that had been the driving moral force behind WASPs had—with a nice shove from Emerson—become solipsism. The industry, self-denial, and practical-mindedness of the WASP that led him inevitably to success (that allowed him to pursue, to a greater extent, his civic duty) has been altered beyond recognition. In the post-WASP world, where the self—the id—is central, creativity and self-expression become the thing, and the self turns its energies towards the goal of gratification. As we are all equal selves, we have no moral right to tell other selves how to live their lives (hence the unravelling of America into its composite victim groups, all of whom have developed their own political agendas to make sure that their rights and their share of government funding and affirmative action are maintained).

Needless to say, not all WASPs have succumbed, and even where they have,

their virtues continue to appear—however distorted—in popular culture. As Brookhiser notes: “The puritanism of antisensuality often reappears, displaced into health and fitness. Robin Byrd, who hosts a popular pornographic show on cable TV, on which she interviews strippers and blue movie stars, also does a second show on which she demonstrates weightlifting. No doubt she is a nonsmoker.”

Brookhiser is remarkably sanguine about the future, in this brief book that closes before it outstays its welcome, but one wonders if he is not overly so. He thinks that Americans have realized that they took a wrong turn by experimenting with anti-WASP values and are ready for a return to pro-WASP values. He even provides a mini-political platform for George Bush to adopt in the effort to bring back the way of the WASP. It includes a principled delimitation of the ends of government; the adoption of English-only laws; a return of education to the basics of reading, writing, and arithmetic; a comprehensive denial of the claims of special interest groups; and encouraging, as far as possible, a revival of Protestant, Victorian values. This movement must be Protestant because though the “Nation of Islam preaches this message [of industry and anti-sensuality . . . it] also preaches that nonblack races are the demonic results of a prehistoric breeding experiment on the island of Patmos. . . .”

Brookhiser's platform offers swell policies but not much in the way of tactical advice about how they could actually be implemented; and there seems very little likelihood that many of them will be. What this country needs is neither a two-cent cigar nor an old-style WASP like George Bush, but rather more vigorous Anglo-Saxons of the Wellington type who would look at AIDS marchers, teenage mothers, and daycare center agitators and growl: “Fornicate and be damned!” And who would say to all those seeking federal handouts because they are poor: “By God, so you are! Why don't you do something about it!”

But somehow I don't think that will happen.

H.W. Crocker III is editor of *Regnery Gateway Publishers* in Washington, D.C.

## BRIEF MENTIONS

### FORGERS AND CRITICS: CREATIVITY AND DUPLICITY IN WESTERN SCHOLARSHIP by Anthony Grafton Princeton: Princeton University Press; 157 pp., \$14.95

Sir Karl Popper thought the physical sciences advanced by “Conjectures and Refutations,” the creation of hypotheses that are then tested. Anthony Grafton's witty and learned *Forgers and Critics* sees the progress of the humane sciences linked to the creation of forgeries that are then detected. In the Renaissance Lorenzo Valla used a philological method to prove that the documentary basis of Papal rule, the Donation of Constantine, was a medieval forgery. When the Inquisition failed to silence him, the Pope offered Valla a lifetime job as Papal secretary.

Grafton shows that Valla's techniques were not original inventions, but the bold and creative employment of a philology that goes back to the ancient world. It is still relevant. As late as 1950 Paul Coleman-Norton of Grafton's own Princeton forged a Patristic fragment. German and Italian scholars proved during the past century that a work of Saint Cyprian known only from Renaissance editions is the invention of Erasmus. In the *editio princeps* of the New Testament Erasmus translated into Greek his own Latin translation of the last six verses of *Apocalypse*, as Grafton mentions, and extra verses from the Latin Vulgate at Acts 9:5-6. Coleman-Norton's work was a *jeu d'esprit*, but Erasmus wanted to reform the Church on the basis of his editions of the New Testament and the Fathers.

Grafton enjoys his clever forgers and chuckles at critics who mingle skepticism with gullibility. In the end, however, the tribe of Coleman-Norton and Erasmus are liars. “The critic sets out to fight the monsters that crowd about us in the long sleep of reason that is human history. . . . The exercise of criticism is a sign of health and virtue in a civilization; the prevalence of forgery is a sign of illness and vice.” I am going back to thumb through my copies of *While England Slept* and *Profiles in Courage*.

—E. Christian Kopff