"America in God's Providence"

The Reverend Sun Myung Moon

"America in God's Providence"

religion in South Korea in 1954. Moon's teachings rest on his special interpretation of the Old and New Testament and his claim to be the new Messiah. His first missionaries came to the West in 1959 but met with little success until the early 1970s. Anticommunist in its politics, puritanical in its morality, Moon's movement *claims* millions of members, although, thanks to a high dropout rate, there may be no more than 250,000 on the rolls at any time. However many strong, the church owns businesses, newspapers, and real estate in South Korea, the United States, and elsewhere.

The church's recruitment methods, it turns out, are less sinister than popularly portrayed. Dismissing anti-Moonie charges of "brainwashing," Barker finds that Moonie missionaries do not employ debilitating diets or drugs. Aggressive proselytizers, they do use a form of group manipulation (called "love-bombing"). Highly susceptible to the Moonies are young, idealistic adults (mostly male) of average or better intelligence from warm, supportive families, often with traditional religious backgrounds, including a high percentage of Catholics.

Barker concludes that the Unification Church's appeal lies in providing bright but somewhat insecure young adults with something close to a continuation of a happy childhood. This analysis is unlikely to please either the Reverend Moon's followers or his critics.

THE END OF THE PALESTINE MANDATE
edited by Wm. Roger Louis and Robert W. Stookey
Univ. of Tex., 1985
197 pp. $20

On May 14, 1948, Great Britain ended its 28-year mandate in Palestine. On the same day, David Ben Gurion and his comrades proclaimed Israel an independent nation, received immediate recognition from the United States, and, at midnight, confronted the invading armies of five Arab states.

How and why all this happened is what seven essayists, representing a variety of viewpoints, here attempt to explain.

Coeditor Louis, a University of Texas professor of English history and culture, opens with a discussion of the British role. Drawing on his earlier *The British Empire in the Middle East* (1984), he tells how Foreign Secretary Ernest

Bevin, fearful of losing influence among the new Arab nations, struggled unsuccessfully to realize his dream—a "binational" state. Washington's policy, as *Foreign Affairs* editor Peter Grose shows, partly resulted from poor communication between the State Department and President Harry Truman. The latter, famously ignorant of Middle Eastern affairs, turned a deaf ear to "the striped-pants boys" at State (who also favored binationalism) and pursued an erratic course that culminated with the surprisingly swift recognition of Israel.

The Soviets also supported the Zionists, recognizing Israel on May 17. Lehigh's Oles Smolansky suggests that Stalin hoped thereby not only to hasten the decline of British influence but also, by "ensuring continuing hostility between the Jewish state and its neighbors," to create chronic turmoil in the Mideast. Israeli scholar Michael Cohen considers the Zionists themselves. Their success, he argues, came from effective lobbying in Washington and from the superior military and administrative skills of the Jews in Palestine.

An early, decisive blow to Palestinian Arabs, says Walid Khalidi of the American University of Beirut, was Britain's nonenforcement of its White Paper of 1939, a plan designed, among other things, to limit the number of Jewish immigrants to Palestine. Suspicious of the West, Palestinians turned increasingly to the Arab League, which proved dilatory and indecisive. Left in the lurch, the Palestinians soon found themselves without a homeland.

Arts & Letters

HENRY JAMES: A LIFE
by Leon Edel
Harper, 1985
740 pp. $24.95

So much happened in Henry James's sentences that his readers, at least his sympathetic ones, could overlook how little frequently happened in his plots. Not all were sympathetic: A hippopotamus pushing a pea, H. G. Wells remarked of him. But James, surviving both disdain and worship, has come to be seen for what he was: a writer who extended language's power to depict the complexities and ambiguities of peo-