

fought) was the culminating victory of a life dedicated to a single ideal: knightly service.

Fortunately for historians, one of Marshal's surviving sons engaged a poet to set down the details of his father's life. The "song" (or *chanson de geste*), written in medieval French and running to 19,914 verses, has survived intact.

Duby, a noted French medievalist, is not the first historian to explore this valuable text. But his brief, gracefully written commentary illuminates a 12th-century world of complex and often conflicting obligations, shrewdly arranged marriages, and endless knightly tests and trials. It was not enough for the good knights of Normandy, Flanders, or England merely to survive their training, to find patrons, to live through battles, crusades, and tournaments (which, involving up to 10,000 combatants, could often be as bloody as regular battles). In Marshal's day, knights also had to keep one step ahead of an army of creditors who were ready to strip the very armor off their backs. "Henceforth," Duby explains, "money appears to be increasingly indispensable to honor at the very moment honor demands it be scorned."

Marshal survived such pressure by marrying well, but the world of chivalry died before he did. After the Battle of Lincoln, Marshal allowed the vanquished French commander to return home—the perfect knightly gesture. Yet some of England's younger lords assailed his action as treasonous.

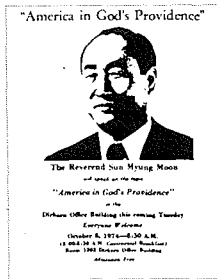
Contemporary Affairs

THE MAKING OF A MOONIE: Choice or Brainwashing?

by Eileen Barker
Blackwell, 1984
305 pp. \$19.95

"Why should—*how could*—anyone become a Moonie?"

With refreshingly little reliance on the jargon of her trade, sociologist Barker of the London School of Economics offers a convincing answer to her own question. She also sets forth the history and doctrine of the Reverend Sun Myung Moon's Unification Church. Born in northern Korea in 1920, Moon converted as a child to Presbyterianism, was briefly imprisoned in Communist jails, and started his own



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. Anticomunist 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