teaches us nothing directly about the religious kibbutzim; nor, more importantly, can we assess to what extent the *embourgeoisement* of Mrs. Talmun’s kibbutzim is shared by the more militantly socialistic kibbutzim of the Kibbutz Artzi movement (affiliated to the left-wing Mapam party). Unfortunately, this book makes heavy reading; nor is it lightened by its great ballast of jargon.

Nevertheless, this is for the dogged reader a rewarding effort. The decade since these studies were written has confirmed most of the trends highlighted by Mrs. Talmun. Indeed, the transformation of the kibbutz has been such that the question arises whether the kibbutz may not soon become indistinguishable from any other small town. Has the revolutionary, collectivist elan evaporated permanently? These questions will no doubt be tackled by some of Mrs. Talmun’s pupils.

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First published in 1957, by the late F. L. Cross in collaboration with a large number of scholars, this Dictionary at once established itself as the best one-volume work of its kind. A revised edition soon became a necessity, mainly because of the many changes brought about by the Second Vatican Council in the life of the Roman Catholic Church. The plan was drawn up by Dr. Cross, but its execution fell, after his death in 1968, to his devoted associate, Miss E. A. Livingstone. The new edition, only slightly larger than the original, will continue to fulfil its role as a first-rank book of reference.

The readers of this Journal may be particularly interested in the ODCC’s handling of issues pertaining to Judaism. It is perhaps not surprising that post-biblical Jewish matters are given no prominence, though the reviewer finds it somewhat odd that as a separate entry, “Jews” figures only in “Jews, Mission to”. Needless to say, this article is preceded by a heading, “Jewish People. See Judaism”. The latter consists of a factual, unbiased two-page sketch followed by an up-to-date bibliography. Articles such as Haggadah, Halachah, Midrash, Mishnah, Talmud, etc. are brief, straightforward, non-apologetical accounts accompanied by references which occasionally even include works in modern Hebrew.

The notice on “Pharisees”, the touch-stone of the presence or absence of tendentiousness, is a curious mixture. The Jewish evidence is presented objectively, but the traditional Christian prejudice reveals itself when the Gospel portrayal is set out uncritically as though it were history pure and simple.

There are some unexpected gaps. For example, neither Anti-Semitism nor Deicide is treated. There are also a few mistakes. “A method and form of Jewish exegesis of Scripture” is hardly the best definition of “Mishnah”. Also, in a quite different field, Martin Buber’s concepts of “I-It” and “I-Thou” are completely misunderstood.

It is greatly hoped that an opportunity will arise in the foreseeable future for the editor to eliminate these minor blemishes from an outstanding Dictionary.

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