

The merit of Mr Boyle's book is that it does not moralize. We are given a straightforward, and obviously accurate, account of family, schooldays at Stowe, undergraduate life at Oxford, the years of war as a brilliant bomber pilot, the uncertain years of peace, conversion to Catholicism, grave illness and the immense enterprise of the Cheshire Homes for the chronically sick. Cheshire emerges as a man of boundless energy, impetuous, humble and yet undaunted in pursuit of whatever he thinks needs to be done. And the popular impression that faith came to him in the mushroom cloud of an atomic explosion is properly dispelled. Mr Boyle does well to begin his book with an account of Cheshire's enthusiasm at the time of Nagasaki. It was rather the school of suffering and the impetus of charity that gave to his faith the dimensions it now so plainly possesses.

In our uniformly ordered welfare society Cheshire's work for the hopelessly ill of mind and body takes on a tremendous meaning. The easy assumption that the increasing provision of the state has removed most of our social problems is movingly shattered in the story of the whole movement associated with Cheshire's name—at first a grim failure—in the organization to settle ex-service men in communities, and then in a landslide of practical charity through the Cheshire Homes, which have caught the public imagination to a degree perhaps only paralleled by Abbé Pierre's work in France.

And faith is the secret: a faith that has known all sorts of setbacks, from within the man's own nature as well as from suspicion and cynicism in others. Group Captain Cheshire's work has been well served by Mr Boyle's absorbing book, which speaks with honesty and understanding of a man who has followed his conscience throughout—and a conscience moved by divine charity can achieve more than even the remarkable record can show.

I.E.

THE QUIET AMERICAN. By Graham Greene. (Heinemann; 13s. 6d.)

The distinction made by Mr Greene between his 'novels' and his 'entertainments' could no doubt be justified according to seriousness of theme. But the although latest tale is not called an entertainment, it has no overt religious interest and it will scarcely engage the sort of theological speculation which made *The Heart of the Matter* and *The End of the Affair* into seminary texts. *The Quiet American* is a novel of impressive competence, written with a sustained assurance in narrative and dialogue that is deceptively easy to read. But it is certainly serious.

The futile warfare of the last days of French rule in Vietnam is exposed with devastating irony. Pyle, the American of the novel's title, is a product of Harvard, an optimist who thinks that a 'Third

Force' is the solution to Asia's problems; full of the woollier American generalizations, for whom the works of York Harding (*The Challenge to Democracy*) are a bible, he is a terrible warning of what harm good will can do. Mr Greene's observation of the American abroad is merciless: this air-conditioned innocence which can seek to impose the clichés of the campus on ancient continents, is exposed in all its dangerous contempt for the complexity of human problems as they truly are.

The narrator is a tough English journalist, too tough perhaps to be true, and the simple plot of the book turns on his battle with Pyle for Phuong, the native girl that both want for their own. Pyle is killed (his amateurish plots have brought him against forces too shrewd for him), Fowler's wife at last agrees to a divorce, and that is the happy ending. It is to be hoped that no one will now say that Mr Greene believes in divorce because he has used it to resolve his novel's crisis. The novel is more than a triangle tale: it is a study in the danger of innocence.

I.E.

RUFINUS: A COMMENTARY ON THE APOSTLE'S CREED. Translated by J. N. D. Kelly. Ancient Christian Writers. Vol. XX. (Longmans; 25s.)

This volume has an interest that goes far beyond Rufinus, for in it we meet not so much Rufinus as the traditional *catechesis* of the Church as it stood at the beginning of the fifth century. In preaching the Gospel to baptized members of the Church there is scope for individual theological investigation; in the traditioning of the faith to the unbeliever it is the Church who speaks. This is presumably what Dr Kelly is pointing to in his unfortunate phrase 'popular Christian propaganda'. Not that it is more than a phrase: Dr Kelly's introduction and notes use to the full the wide and deep learning to which we are indebted for *Early Christian Creeds*; and give an invaluable map of the whole of the early Christian tradition backwards from Rufinus. Trinitarian theology had achieved equilibrium after decades of dispute with the Council of Constantinople of 381; the great Christological dissensions lay in the future. Perhaps Dr Kelly might have enlightened us still further by a note on the unmistakably Pelagian tone of Rufinus' comparison between the devil's work in temptation and God's work in justification. H. de Riedmatten's book on Paul of Samosata should perhaps be added to those of Loofs, Bardy and Prestige, since in it Loofs and Bardy are subjected to searching criticism.

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