

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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