Introduction
Chapter 1

Introduction

Writing is a form of therapy

Graham Greene

Graham Greene is one of the foremost post-war novelists who gave English novel the spiritual dimension. Greene has been considered as a modern spiritual writer. His didacticism led him to be a 'Catholic Novelist'. His obsession is pre-dominantly religious. Accordingly Greene’s modern novel has lost religious values. Greene is the writer of the profound religious orientation both in his so-called Catholic novels and his other works which is pervaded by an intense religious feeling.

As a Catholic writer, Greene has dealt with evil in his writings. Greene feels that de-moralization of the modern society has led to a loss of faith in God and traditional human values. Greene tries to deal with themes like man's relationship with himself, with society and with God, Greene writes about 'sin and salvation' in his spiritual novels and believes that only faith in God can save man from his ruin. So Gable Sr. Mariella Gabel in New Boundaries says, that by concentrating on man's relationship with God and in analyzing the peculiar nexus between moral and spiritual order, Greene has prolonged the restrictions of English novel. So many, critics and scholars have observed the religious note, reflected in the novels of Graham Greene.
Greene is concerned with the Other World of life after death with God. In his novels, the world of senses is seedy, sordid, violent and cruel but there is another world in which man is sidetracked from evil to some good sense. His novels are deep and poignant because they evoke the religious sense within intellectual, moral, and political life in the world today. Each of novels explores the man-God relationship and religious institution.

Greene’s novels are often based on Catholic dogma and beliefs, on such assumptions as that there is such a thing as 'mortal' sin, that Christ is 'really and truly' present in the Eucharist that miracles can occur in the twentieth century. The imaginary endorsement of such ideas in the context of a pluralist and largely secular culture presents very real artistic problems. In seeking to convey to his non-Catholic audience a technical and emotional understanding of Catholic experience, the Catholic novelist risks arousing in this audience whatever extra literary objections and suspicions it entertains about the Catholic Church as an active, proselytizing institution; while on his own part he has to grapple with the problem of retaining his artistic veracity while belonging to a Church which has never accepted the individual's right to pursue logical and artistic truth freely.

Graham Greene is generally regarded as one of the greatest English Catholic novelist of the twentieth Century. Although, 'Outstanding Christian Novelists' would be equally adopted in Greene's major novels, a man's relationship with God is portrayed as something in every way as real and vivid as his relationship with
other people; while the writer's vision of humanity's predictable corruption and consequent need for redemption is meaningful to many who do not share the Christian faith. More typically Catholicism is predominant in the part played by his characters. They live by the idea of mortal sin and the successive alternative of sacramental confession or final damnation. These novels have a consistent vision of hell on earth, of an all pervading supernatural evil at work in the world.

Greene's Catholicism is evidently moral, action-centered, rather than contemplative or mystic. The Church institutionalizes conscience, which for a Greene’s hero would be exacerbating in any case. It avoids the chaos of relativity and fulfills the human demand that there be some standard a man can measure himself by accepting the Church's law as absolute establishes in the nature of the moral world rather than a mere human misjudgment. Men choose to set up impossible aims for themselves.

Graham Greene was born on 2nd October 1904. His Father C.H. Greene was the head master of an English Public School at Berkhamsted. Greene was given a conventional middle class and Anglican up bringing in the confines of his father’s school, which he attended as a pupil. He was educated at this school until he went up to Balliol College Oxford.

After leaving Oxford, Greene felt a desire to go to the east which promised adventure, money and pleasure. He took a job in a tobacco company, because it offered him the prospect of three years in China, but his experience proved
fruitless. He tutored a small boy but this too did not interest him for he wrote that he didn’t chiefly like small boys and he had forgotten all my Latin, Then he took up a job with a journal, a job which did not bring him money, He wanted only to gain experience.

He married vivien in October 1927. He became friendly with a Roman Catholic Priest, Father Trollope and after three months of discussion, he got diverted to Roman Catholicism in February 1926. This conversion brought a profound influence on Greene's thought and his writings. Greene's conversion to Catholicism may be attributed to some sort of dissatisfaction with life. However, it is only assumed that he sought spiritual solace in Catholic faith. Though he was always reluctant to talk about his conversion, there is seen a deep imprint of Catholic faith in his writings.

Greene was not a scholar by temperament, though he seems to have yearned sometime for scholastic success. Through Vivien, he had a son and a daughter. This relation with his wife was not very warm and intimate for long. Adventure and suspense are constant elements in his novels and many of his books have been made into successful films. Greene was nominated for the Nobel Prize for Literature several times. Greene was a Nobel Prize nominee several times during his career.

Graham Greene is one of the greatest fashionable novelists. He represents the contemporary English novel. His reputation as a novelist has been on the increase
since the 1930’s when his novels began to appear. He chose the best of the stream-of-consciousness novel and also from the traditional novel. He merged psychology with history, conventionalism, neorealism, and religion and theology. He is a much more widely read author, both at home and abroad. As the epigraph taken from Sir Thomas Browne in *Religio Medici* refers “There’s another man within me that’s angry with me” (part-2 section7, 64). - indicates. Andrews is man divided against himself and painfully aware of the duality of his higher and lower selves.

Greene's first published book was *Babbling April* (1925), a collection of poetry. It was followed by two novels in the style of Joseph Conrad. The title for *The Man Within* (1929) was taken from Sir Thomas Browne's (1605-1682) "There's another man within me that's angry with me."(14) Greene started to write it after an operation on his sick leave from *The Times*. The film version of the book, starring Michael Red Grave and Richard Attenborough, was made in 1947.

Man is basically a fallen individual and carries with him the stain of sin. Since the world is full of sin and corruption. It is possible that an innocent man could be tempted to a life of sin. Though men are sinful they can be saved through death or through repentance. In this way, the primitive people personified the evil forces that they knew surrounded them on every side. Primitive though it sounds, this mythological outlook towards evil is more accurate than our modern materialistic and rationalistic outlook which in denying the existence of God and demons, and ignoring the reality of the psyche, tends the overlook the power of
evil. The fluke of much illness with psychological problems the violent eruption of
destructive forces in war, the explosives behaviors of man towards man, and the
high incidence of crime all bears testimony to the fact that man often behaves as
though men were possessed by a devil.

In the novel *Stamboul Train* (1932) the most of the striking, aspects of this
novel are the sense of guilt with which it deals, it is brooding on the theme of
failure, and its unpleasant attitude. *The Name of Action* (1930) centers on the
young man’s entanglement in Russian Revolution. Greene entered a phase in *It Is A
Battle Field* (1932) It deals with a sense of meaninglessness of these relationships.
Whereas Huxley highlights Everard Webley, the fascist, Greene’s positive thrust
came from communists. Greene’s communist’s characters neither believe in
themselves, nor in their ideologies. Only the assistant commissioner can be said to
believe in anything. He believes in his work within political frame work.

Greene wrote *England Made Me* (1935) as the theme of which is moral
decline in English types. In this novel, Greene appears as a mature novelist.
The story of this novel deals with high international finance, and consists largely
in a study of the moral decline of certain English types as found in Sweden.
The message of *A Gun for Sale* in (1936) is that everyone will be prepared to
betray other. The only reason for not betraying is that it is not worthwhile making
the effort. Raven, the protagonist had always believed this, and for a time was
puzzled by Anne's loyalty, but in the end, she was true to him. *A Gun for Sale is
about the theme of betrayal. Greene wrote this book to gain an effect, to stimulate a thrill, to invoke disgust and other disagreeable emotions. He introduces Acky, the defrocked clergyman, and his wife, without dwelling upon the brutishness and cunning aspect of their faces, particularly that of the woman. *Brighton Rock* (1938) says about the sordid under world in which Greene explores the means of theological salvation. But neither story nor psychology is the primary concern of Greene. They are the vehicle for his exposition of the problem of good and evil in a world which is predominantly godless.

*The Confidential Agent* (1939) was Greene’s second travel book under the portable background of Spanish civil war. The main character is an agent of the government involved in the civil war. The main character of *The Confidential Agent* (1939) in the novel is called Barely D. He is the agent of a government involved in civil war. Probably, Greene had the Spanish government of that time in his mind. During the Spanish civil war, Greene must have suffered a conflict of loyalties.

*The Power and the Glory* (1940) deals with the power and glory of a priest’s life. The priest has firm belief in God and church. In fact, his life is controlled by the church. This priest is called “a whisky priest”. He is aware of his own desperate inadequacy. But, as the only surviving priest not to come to terms with the secular power he knows he can still give God to the people and absolve them of their sins. As with Pinkie, there is something of obscurity about him and Greene’s concern is as much with his faith as with the man himself; yet he has personality and
life-history as Greene draws him. Greene insists on the undying Power and Glory which shines through a life however flawed by weakness; they cannot be quenched, and if apparently the last priest is caught, another will come. Against this the secular power is bound to fail.

*The Ministry Of Fear (1943)* illustrates the onset of World War II. The setting of this novel is war time London. In this novel, Greene describes cruelty and pity; he suggests that an emotion rarely exists without the active partnership of its opposite or what may appear to be its opposite. The action of the principal character, Arthur Rowse, illustrates this message sufficiently.

*In The Heart Of The Matter (1948)* it is the story of the damnation and salvation of Major Scobie, a Deputy Police Commissioner, who though very pure and noble at heart becomes corrupt out of pity for his wife and others. As a Catholic, he cannot go to the communion without prior confession and repentance since it would mean damnation. There is an unbearable conflict in his mind between his love for Louise and Helen, and his love for God. At the end of the novel, he decides to commit suicide in order to remain faithful to all the three – his wife, his mistress and his God. At the close of the novel, Father Rank declares that Scobie was a good Catholic.

*In The Third Man (1950)* Martins expresses feelings the thoughts of Graham Greene. Martins is an author who writes about Westerners. He has been portrayed as a third-rate writer but his views on literature are similar to Greene’s *The End of the Affair* in (1951) had a mixed reception, ranging from high praise to
contempt. According to a competent critic, this novel shows the variety and the precision of craftsmanship. The association of lover to husband with its crazy mutation of pit, hate, comradeship, jealousy, and contempt is superbly described.

And, for the first time in Greene's work, there is humour. The heroine, too, is consistently lovable. Repeatedly Greene enters fully into a scene of high emotion which anyone else would have shirked from. Background of this novel *The Quiet American* (1955) is about the Vietnamese war. Greene has been viewing world events in terms of a conflict between Communism and Christianity. *In Our Man In Havana* (1958) the setting is political. It is in Cuba before the Castro Revolution.

*A Burnt out Case* (1961) is set in Belgian Congo. The central character Query is a famous Catholic architect. He takes flight from his old life and stops only when he can go farther, having reached the heart of darkness, deep in the Congo. *In The Comedians* (1966,) Brown is the narrator of the story. In this novel, Greene intended to demonstrate the need for a revolution to purge Haiti, the Republic of Nightmare of Terror and corruption. *In Travels with My Aunty* (1969) the hero, Henry, is a retired bank manager. He is swept up by his elderly aunt Augusta into a series of semi-farcical adventures finishing in Paraguay, where the Aunt Augusta is reunited with her lover, Mr. Viscount, an aged and absurd Nazi crook.

*In The Honorary counsel* (1973) sixty-one-year old Charley Fortnum is the Honorary Counsel. His wife Clara had once been a whore in a brothel. The message of the story is that some sort of faith or commitment becomes unavoidable in the
present times of political ideologies and instincts. *In The Human Factor* (1978) Marxism is the theme. Marxism is looked through the Catholic eyes. *Dr. Fischer of Geneva or the Bomb Party* (1980) shows the theme of greed as an evil.

Greene served as a film critic from 1935 to 1939, and as a literary editor from 1941 on the spectator. In 1947, Greene joined the foreign office of the British government and stayed there until the end of World War II. Greene was made a companion of honour in 1966. In interesting aspect of Greene’s Career was Greene’s work as a film critic and quality of his own novels has been frequently highlighted and praised.

The objective of the study is to analyze the fall of man. This is done by analyzing *evil, sin and suffering* in a moral perspective within the framework of Christianity. Greene’s character reflects an compassion towards the sinner. Greene was convinced that the visible universe contains the treachery of the meanest kinds of lies, betrayal and godlessness. Life is violent and Greene believed it. An art had to reflect that violence. For this study, both primary and secondary data are collected. The thesis is based on five novels of Graham Greene viz, *The Man within, Brighton Rock, The Power and the Glory, The Heart and the Matter and The End of the affair*.

Literature is nothing but a collective fictitious feeling told in various forms to reveal the history and happenings of the past. There was an age where every work of every author was pious, God fearing and dealing with all good paths of
life. When literature started flourishing in England, the period was a real golden age where every hymn praised the purification, the deeds of the Almighty. The search for a religious experience of the human predicament was much felt in the nineteenth and twentieth centuries.

British literature is relatively a very old one. Although British writing began as a colonial literature and contemporary authors as John Spurling and Evelyn Waugh, have steadily developed its own national characteristics. In the social life, man lives amidst all happenings. Man has to socially deal with the historical impact of the political and cultural transformation in which religion has produced a confirmed meaning. It asserts the fact that the conception of life and deeds should be well analyzed. Religion and literature are inextricably linked. Religion is a force that links man to God and other men. Men have a great need to rely on the fact of human goodness. Human goodness seemed to be an outrageous fact. There is nothing equal to human creativity, human care and human will. People can be incredibly generous, imaginative, and open-hearted.

A novel is a long prose narrative that describes fictional characters and events in the form of a sequential story, usually. The genre has historical roots in the fields of medieval and early modern romance and in the tradition of the novella. The latter, an Italian word used to describe short stories, supplied the present generic English term in the 18th century.
Shakespeare in *Hamlet* called to avenge his father’s murder “Murder most foul as in the best it is but this most foul, strange and unnatural” (Act I Scene III). It is unnatural to be evil because the queen is disloyal to her king; a wife disloyal to her husband, a brother disloyal to his elder brother, a subject disloyal to large Lord. The Queen’s hasty marriage with her husband’s brother is equally unnatural and this theme could be followed through the play Shakespeare in the play *Macbeth* quotes as “Fair is foul and foul is fair. Hover through the fog and filthy air” (Act I scene I). These are the words of divination uttered by three witches in the beginning scene of *Macbeth*. They strike the key note of Lady Macbeth greediness which turns foul to commit murder in the play. Horror and murder is seen throughout the play.

W.B. Yeats in the poem *Easter Day* observes after the English army swooped on the Irish patriot’s and observed the revolutionary political evil as “Was it needless death after all? For England may keep faith” (66-69). Easter rising was not generally welcome at first, was it all unnecessary asked Yeats. No the truth is that the martyrdom of the leaders ultimately paved the way for a renewed fight for freedom. Also Yeats in the poem *Among school children* presents the idea between perfection and imperfection real and unreal world. “Both nuns and mothers worship images but those the candle light are not as those that animates a mother’s reveries. But keep a marble or a bronze response. And yet they to break hearts” (7).
Yeats describes that the mother worships perfection and immorality in the
land and the nun worships perfection and immortality out of life, but they live in a
world of process and changes breaks their heart. Coleridge in the poem *Ancient
Mariner* has described the corollary of killing a bird of good omen. “Had done a
hellish thing and it would work ‘em woe for all averred, I had killed a bird Ah,
wretch! Said they the bird to stay that made the breeze to blow” (90). All the
shipmates of the Ancient Marine condemned his action of killing the bird Albatross.
They declared the mariners wretched being for having killed the Albatross. Some
of the sailors had a dream that they had been avenged by a spirit that had been
following the ship from the land of mist and snow and had been moving all the
while nine fathoms deep in the water.

D.H. Lawrence in the novel *Sons and Lovers* portrays the theme of the
hatred in the industrial society. D.H. Lawrence had his personal experience that his
parents had a carnal bloody flight that made him to write with the realities of evil.
The problem of evil raises a number of special problems for the human conscience.
Indian writer Mulk Raj Anand in *Coolie* brings the reaction to the evil of
untouchability. The injustice and the tyrannical nature of the evil of untouchability
have existed in India for ages and this continues to exist even now. The humiliation
for ‘Bakha’ the sweeper boy his poverty glaring evils round which Mulk Ray has
highlighted as social evil.
The chamber dictionary defines evil as adverse, bad, base calamities, catastrophic, corrupt, cruel deadly, disproved destructive, detrimental, devilish, dire, disastrous, foul, ghastly, grim harmful heinous, hurtful, immoral. Sin defines any serious offence, as against a religious or moral principle. Suffering defines the pain, misery, or loss experienced by a person who suffers.

It’s important to distinguish between two kinds of evil: moral evil and natural evil. Moral evil results from the actions of free creatures. Murder, rape and theft are examples. Natural evil results from natural processes such as earthquakes and floods. Of course, sometimes the two are intermingled, such as when flooding results in loss of human life due to poor planning or shoddy construction of buildings.

According to the Christian influence and two great epics that – Dante’s Divine Comedy and Milton’s paradise lost embody the life of man in a new perspective. Milton depicts man’s life before the fall as before the state of the world as it is, came about and Dante figures in the Divine Comedy as vision of journey of man’s life is after his life on Earth that in Hell, purgatory and Heaven.

The Chamber dictionary prefers the term redemption as compensation, atonement deliverance, discharge, emancipation, fulfillment exchange, expiation, liberation, reclamation, recovery, release, rescue, retrieval, salvation. The Thesaurus refers to the term redemption as regeneration recue, salvation rebirth and recovery.

There is something deeply puzzling about this Evil, Sin and Suffering. The puzzlement focuses on acts such as death, pain humiliation and other
atrocities. When it is merely a matter of fraud deception or a broken promise thus the atrocity can be labeled as evil, hatred and fear. Chromatics of evil love hatred behind man is as mythological, cosmological, religious, psychological, social, political and economical etc. The purpose of the study is to probe into the shades of religious dimensions in the works of Graham Greene with particular reference to *The Man Within, Brighton Rock, The Power and the Glory, The Heart of The Matter and The End Of The Affair.*

It was man’s reason that enables him to discover these laws of nature – and to guide his own life in the world. John Milton steeped in the Greek and Latin classics and determined to use his wide ranging and encyclopedic familiarity of literature in order to present his themes of the predicament that man finds on the earth. The accepted theme of epic being loves and war; Milton begins his poem *Paradise Lost* with Satan’s defeat at the hands of God as “With ambitious aim against the throne and monarchy of God. Raised impious war in Heaven and battle proud with vain attempt” (41-5).

Shades of Greene defined as a set of beliefs concerning the cause, nature and purpose of the universe, especially when considered as the creation of superhuman agency, agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs the practice of religious beliefs; ritual observance of faith. The concept of good and evil, love and hatred, failure and faith is so volatile and complex, that ordinarily a novelist
hesitates to use them as a basic foundation to build upon. This is so, as they happen to be based more "upon empirical experience rather than on the ultimate and unalterable truth.

The Garden Of Eden persuades Eve to eat the forbidden fruit of the tree of knowledge of good and evil, evil persuades Adam to partake the fruit of the forbidden fruit and as a result of disobedience due to their desire to be equal to God in their knowledge. Man was driven out of Eden and Sin and Death entered the world.

Ancient man embodied these evil powers as mythological beings or spirits. Modern psychology prefers to call them archetypes or autonomous complexes. The reality of evil forces man to accept a broader world view that takes into account spiritual reality as well as material reality.

The ambiguities of the natural world can present such different exterior to its inhabitants in ordinary life, in art, in philosophy and in religion. In ordinary life, people can be struck again and again by its wonders and beauties, the tenderness of human love; they can also be struck by the alien indifference of impersonal forces, by nature tied in tooth and claw, by boredom, by the malice of others, by fear of madness or just senility.

In art, the beauties of landscape, painting, nature poetry music, cathedral, mosque and temple architecture and in the literature of despair, the screaming paintings of Roger Bacon and the theatre of the absurd. In philosophy the conviction is the best of all possible worlds and on the other world of anguish and alienation
can be realized. A Mankind became more sophisticated and gradually there emerged a distinct pantheon of gods and goddesses, one of whom was sometimes said to be the author of evil. R.Pannikar in early Indian Religion thought refers to “the situation as of bonded labor which embodies the sinful egoism of rich landlords and it is an oppressive violence that provokes sometimes inevitably the defensive violence of the oppressed”. (482)

In religion, a survey of religion shows a suffering recurrent cyclical process of growth and decay, unfinished goal in life can be experienced. Francois Petil O Praem in The Problem Of Evil opines as “The Judaeo - Christian God created the world good, but the free will of creatures brought disorder into it – appeared to the Gnostic and over simplification” (17)

Society also called by some social formation is not something made and given to human being before the existence of human being like the natural world. Fr.S.Arokiasamy in Social Sin refers as “Society is the construction of a group of human being – survive with the imperative needs arising out of instincts. To become aware to assume, responsibility is a social sin”. (6) The Bible says in The Book Of Exodus as “The cries and groans of Israel which speaks of the evil that people suffer” (Exod: 3.79) In the Old Testament in Zechariah there are scene references to Satan as a supernatural being that “We are told that Joshua the high priest appears with the angel of God, who stands on one side of him to defend him,
and Satan. Who stands on the other side as an accuser” (3:1) Satan personifies an evil being that seeks to destroy Joshua’s soul and opposes the angel who acts in Joshua’s defense.

For instance the Egyptians have the evil God who is contracted with his good brother Osiris who makes the earth fertile life. From the evil God comes everything destructive and inimical to human life. A John Sanford in evil explains as “The God Loki personified evil in contrast to the beautiful and much beloved Balder: the split between a God and an evil God is greatest” (17)

However in the Iranian myth of Ahura Mazela and Ahriman came from death, darkness and ills of mankind lie. The world in which men live is the battle ground of these two Gods. Evil devoted to deceit and strive along with their master to destroy the power of good and to draw mankind into evil ways. Since the opposites of good and evil, light and dark has been as sharply drawn as in the Iranian religion.

Zoroastrianism born in Persia taught the light and darkness, good and evil, love and hatred, failure and faith are in external conflict. The Gnostics related the world of spirit to the realm of good and the material world of darkness to evil. Because man is imprisoned in the world of darkness and evil is imprisoned in and salvation of man consists of separation from his body through right knowledge.

Greek Gods quarreled with each other outrageously are often petty and self–seeking are prone to jealously, rage and plotting titan and parenthesis suffer a
cruel punishment from Jews. In United States in the great spirit whose power and authority were supreme over all life, lesser deities, mankind and all of nature were under the ultimate rule of the Great Spirit. The Indians believed that man lived in the world of constructive and vicious side of nature.

Satan is personified as an evil being who seeks to destroy Joshua’s Graham Greene’s view and opposes the angel who acts in Joshua’s defense. Satan’s passage is found in the Bible in the book of I chronicle as “Now Satan stood up against Israel and moved David to number Israel” (IChron: 21.1).

Psychology suggests that man reject any pretence of being good that forces to keep people evil hidden from them. Bible says in the chapter of Mark when Jesus was addressed by the rich young man as “Good Master” retired. “Why do you call me good? None is good but God alone” (Mark: 10.17-18).

To begin with the comprehension theory, evil should help us to understand the variety of motives for reforming evil actions. Banality is a theory of evil that should be consistent with the fact that many horrors, society wide horrors, should be characterized. There is a fact that many participants in evil are not moved by hatred or sadism. Reflexives are a theory of evil that helps us to understand how evil can be seen as evil. People who are thought to be patriots are often amazed at others. Shifts of moral perspective require an enormous amount of understanding or imagination. Ronald Paulson in sin and evil traces the shades of sin as A social construct that depends on what behaviors those wielding social power as decided
to conmen and punish as deemed offensive to God Marcus ward in The Outline Of Christian Doctrine states that “Original sin stands for the truth that since the first – man fell there is in all men, a radical tendency to evil. Behind each sin which a man commits is the bias to evil” (34)

Greene had a fascination for evil and contempt for ordinary virtues. After his conversion to Catholicism Greene defended this attitude on the ground that a close acquaintance with evil was no obstacle to the salvation of the soul. Greene has succeeded in focusing attention on conflicting strain and stress, pulls and pressure that make nonsense of man’s hope and aspiration the quest of harmony is a recurrent theme in his work, while tragedy reveals that the human spirit is ready to sacrifice itself in confrontation with the mystery of evil. The tragedy has always referred to some aspect of man of concrete involvement with evil and has ways to deal with it. The Christian, virtuous, heroic, aristocratic hero of the past has been replaced by the anti- hero in the contemporary 20th century novel. It is certainly as true of Greene as of Henry James that Greene was inspired by a ruling fantasy in collected essays: “Sense of evil religious in its intensity” (23).

Robert A. Wichert in The Quality Of Graham Greene, Greene wrote in the year 1954 an open letter to Cardinal Felon the archbishop of Paris protesting the church refusal of Catholic burial to Collette as “Collette was simply the most recent of a longish list of Sinners – including the central figures of many of Greene’s works – who have experienced the quality of his mercy, the gentle rain of the comparison” (99).
The fact is that Greene like God, God likes to concern himself with sinners and often sinners of a certain type, Graham Greene in *The End Of The Affair* opines as “Sinners who may be saints” (99). There is a adulterous Sarah in ‘The End Of The Affair’ adulterous ambiguous Rose in *The Living Room* Major Scobie in *The Heart Of The Matter* the novel to which Greene attached this quotation from Charles Peguy: “The Sinner is at the very hearts of Christianity… none is as competent. As the sinner in the matter of Christianity no one, unless it is the saint” (99).

Greene is extremely good at conveying ‘an atmosphere of unromantic corruption’ and one cannot miss the ‘distinct vision of life’ in his novels. Being conformed catholic, Greene is concerned with moral problems. In his novels action in his world (Greenland) takes place with consciousness of the other. His novels, it could be said with certainty, deal with the Operation of the Grace of God. Though Greene was born a non-catholic, he became a devoted Catholic. Most of his themes are influenced by his faith. His conversion was the turning point in his career. Stanford Sternlicht, in *The Sad Comedians: Graham Greene’s Later Novels*, says that the varieties of faith one can find are masks for a commitment to life unified by “a service to man” (76).

His characters continuously think about the importance of human acts and they also reveal their thoughts about God and soul, love and damnation. According to the Christian belief, the sinner is very important. But Greene points out that the faith or love is precious to God and it will work for salvation. Greene's pessimism
forms his religious vision and human situations. God’s who does expect it and does not allow us to prevent ourselves without damnation. Greene must have had the influence of the Catholic concepts, which he has brought out. His ideas can be adopted from the idea of original sin.

Greene however feels that the modern novel has lost the religious sense, and he has sought to seek to restore that in his novels. He deals with the phenomenon of the displaced person in many of his novels. In novel after novel K.S.Subramaniam Graham Greene A Study he points out, “the meaningless, the seediness and the vulgarity of a society living without a sense of God” (3). He dealt with soul-searching problems, salvation and damnation in his major novels. Greene has often been described as a Catholic novelist because the Catholic faith and concepts have the effect on the English novel. The main dominant theme in Greene's fiction is about the good and evil. It is the beginning with the mercy of God. His works do not contain any comfortable words and this makes the Catholics unsatisfied with his religious ideas.

In his earlier phase Greene is more, concerned with the characters that can have the potentiality of the tragic hero, since they are concerned with their commitment and are buffeted by a phenomenon more powerful than they themselves are. Despite their awareness of evil, his characters cannot desist the longing for God's grace, or for a lost ideal or for the peace of mind. They typify the eternal struggle that goes in the human mind, between the forces of light and of
darkness, for the possession of the soul. The devil's side may appear to be triumphant, but not for ever. If his characters exhibit traits of evil, hatred and failure and other demonic elements, they also present with equal force, the attributes of good, love and faith to a given commitment towards salvation.

Man is the crown of all conception and in man alone of all created beings, the divine nature is reflected. Genesis stands out and declares the deep and external truths. There is God who made all things and set them in a system. The world is the product of God’s creative purpose and nothing is independent of God or beyond God’s control. *Genesis* in the book of Bible says God made in the creation with the “knowledge of good and evil” (Gen: 2.9).

It is known to the world that the first sin was created by Satan in the form of serpent. Lucifer was once a favourite angel positioned next to God in heaven. When he wanted to acquire the place of God, he was thrown out of hell. So Lucifer raised war against God. Along with fallen angels Satan entered to the Garden of Eden but was successfully thrown away by God. So Satan entered the Garden of Eden as a serpent to persuade Eve to eat the forbidden fruit of the tree of knowledge of good and evil. Man was driven out of Eden and Sin and Death entered the world.

The word sin is such a loaded word particularly in Christian teaching. There is evil and suffering in the world. Rick Rood in the *Problem of Evil* says, “Indeed, even for the believing Christian, there is no greater test of faith than this that the God who loves him permits him to suffer, at times in excruciating
ways...” (Probe Ministers) The men who stand contrast in the way of God are sinners and wicked. It can be posed as evil. Evil is extremely opposite to God’s way. The sinner’s does evil, the wicked man is evil. It is the evil that penetrates into men’s mind and takes wicked decisions to probe into sin.

Greene's obsession is with sin and the seediness of our civilization. Greene not only points out how sin and suffering are inevitable in this world from the point of view of the Christian religion, but he also presents man's sense of guilt and his importance to prevent a repetition of the sinful act with great psychological insight. Greene is certainly one of the genuine voices of the age, proclaiming its evil, hatred and failure with its struggle to attain salvation.

Greene’s first novel was *The Man Within*, a historical adventure about smugglers on the Sussex coast in the nineteenth century, which had an initial success with readers and critics that Greene himself finds ‘inexplicable’. Although it is a remarkable technical achievement for a writer still in his early twenties, the book’s style is derivative and sentimental, and all attempts at creating a sense of action and excitement are spoiled by the ambitious young author’s unsuccessful pretensions to high moral seriousness and depth psychology. *The Man Within* exhibits awkwardness when dealing with purity and sanctity, but a facility on the part of the young author for describing violence, hatred, just and evil. Elizabeth’s pure soul, for example, is literally too good to be true, but Andrews’s alternating attraction to and repulsion from intimate contact and his consuming sense of sin and guilt, are expressed with great effect.
A fairly large portion of the distinguished novels of the last few decades have been written by Catholics and have been described as Catholic novels. One reason for this is that the conflict is not only between this world and the next world, but between sanctity and goodness. Greene used this theme successfully in his novels. *The Power and the Glory* (1946) and *The Heart of the Matter* (1948), the familiar conflict being set out like an algebraic equation, with notable attempt at psychological probability. It is perhaps in these two novels, his most successful books, that he gives the readers his finest evocation of the fallen world. There is something deeply puzzling about this: why do people do these things? The puzzlement focuses on acts that one impossible death, pain, humiliation etc. When it is merely a matter of fraud deception or broken promise, the atrocity can be labeled as evil. Crime, sin, evil, hatred, failure damnation are his common themes.

The three novels published between 1938 and 1948 *Brighton Rock, The Power and The Glory and The Heart of the Matter* are sometimes taken together as a ‘trilogy’. Brighton Rock marks the beginning of Greene’s ‘serious novels’. Published in 1938, it is the story of the world of race gangs and deals with the question of sin, damnation and salvation. A depth of meaning is to be found in this novel and the ones which followed this, sets apart the secular novels. The handling of a specifically catholic theme relates this novel to *The Power and the Glory* (1940) and *The Heart of the Matter* (1948).
In Brighton Rock, there is a seedy atmosphere in which all sorts of betrayals, murders, pursuits, gangsters happen to appear. In the Power and the Glory there is the theme of pursuit, hostages by the Police, pursuit of the criminals etc. In The Heart of the Matter, there is murder, spying, smuggling, police patrols, investigations, adultery, suicide and so on. But such paraphernalia is not the heart of the matter in these novels. This is, in fact, used for fulfilling a higher aim to convey the truth. These novels basically deal with the theme of sin and damnation or redemption and salvation - damnation in the eyes of orthodox people and salvation in the eyes of liberal people.

The forth coming Chapters reveal the religious dimensions of evil and the shades of redemption in the selected works of Graham Greene. His characters continuously think about the importance of human acts and they also reveal their thoughts about God and Soul, love and damnation. According to the Christian belief, the sinner is very important. But Greene points out that the faith or love is precious to God and it will work for salvation. Greene's pessimism forms his religious vision and human situations. Greene must have had the influence of the Catholic concepts, which he has brought out. His ideas can be adopted from the idea of original sin.

The story of Brighton Rock is set in motion when Pinkie Brown, a seventeen years old. Hoodlum and his gang decide to kill Fred Hale because the latter’s act of betrayal has led to the death of the precious leader of the mob. Trying to escape the killers, Hale attaches himself to Ida Arnold a bay hearted sex figure who specializes fun. When Ida later reads in the newspapers about the mysterious circumstances surrounding Hale’s death, she decides to investigate the matter.
As she begins closing in on Pinkie, he murders a nervous member of the gang and marries a young girl who knows too much about the true facts of Hale’s violent death in order to avoid the possibility of her testifying against him in court. Driven into a panic by an accumulation of menacing circumstances, Pinkie decides that Rose must go, too. Pinkie thinks of a way to trick her into committing suicide; however before the Pinkie can succeed, Ida and her retinue arrive in time to save Rose. And Pinkie falls to a ghastly death over a cliff as he runs screaming from them. Greene might be considered with sin and sanctity. Brighton Rock starts in the manner of a thriller: “Hale knew before he had been in Brighton three hours that they meant to murder him” (5).

In The Power and the Glory Greene portrays the familiar conflict between the head and the heart, the belief and the disbelief, the good and the evil in his own creative and pictorial style. The experience of human beings consumed by the conflict of life and the hapless situation of the humans is well said in The Power and the Glory. Greene in the face of the oppressive reality of life reveals that the characters are in the contradiction of life. Social, political and moral factors hold the key of evil because they are manmade and hence imperfect. Thus evil frame brutish selfishness and breed mutual distrust which break out into sufferings and revolution. The End of the Affair gives an account of human love with “the envied passions of jealously and hatred “further fanned by the unexpected intrusion of divine love. Bendrix, the middle aged novelist, tells that “this is a record of hate far more than love” (7).
Since the beginning of time, people have pondered on the existence of evil. Evil is an entity inside every living being in the world characterized by selfishness, torturing, and ultimately, the unjustifiable killings. Selfishness is the root of evil. Torturing others is the next step in the quest to become evil. However, there is one form of torture that is the most absolute of any other form. Even in today's society, it is very hard to make even the hardest criminal pay the ultimate price for what he has done, even if he is deserving of it. Young earth organizations blame all the bad things in the world on Adam and Eve's original sin. According to those groups, sin resulted in human death, the growth of weeds, animals becoming carnivorous, and all manner of diseases and natural disasters. In essence, Adam is blamed for everything bad in the world, relieving God of the guilt for all the suffering and "answering" atheist's charges that there is too much evil in the world for a good God to exist. The Bible does not really blame Adam's sin for all the bad things in the world. The Bible does say that certain things happened when Adam and Eve sinned. God had warned Adam that eating the forbidden fruit would result in his death (Gen: 2.16-17). Paul makes it clear that Adam's and our sin resulted in death being passed on to all human beings. For the most part, young earth ministries avoid the question of how sin could cause all those things to suddenly appear.

Ignorant and innocent people suffer in the World today. Thousands of people die of starvation every day in Africa. Nowadays, people suffer and die of terrible disease like Aids to run rampant. Some kind of monster that enjoys making people suffers. It's not GOD who causes all these things. A lot of it is the
evil work of a powerful being called Satan, or the Devil, and he just loves to hurt man and see him suffer!--In fact, that's one of his main tactics to try to turn man away from God. He tries to give God the blame for his own dirty deeds!" Why does he allow evil in the World? He's given each of us to choose good or evil!"

Original sin stands for truth than since the first man fell there is in all men a radical tendency to evil. All men are prone to sin without putting the blame on God. Men are born into an evil inheritance and any act or disposition contrary to the will of good is evil. How can a man know that he is wrong? It is when an individual has a sense of guilt only when it recognizes that many have sinned or convicted of capable lack of knowledge. In fact, the sense of guilt arises from the reaction of conscience. In every land today men are conscious of conflict between good and evil in human nature. The crisis presented by the presence of both elements has been illustrated a new by current events. War for examples seems to bring out both the best and worst in men. On one hand, there is courage and self sacrifice, on the other treachery and cruelty. What set of deeds and qualities represent the evil about man? It is not easy to strike the balance. If one is to confront and overcome the rival doctrines of man that threaten to destroy all that is previous in human life. In the condition of man, man sees the world in double light and darkness that is good and evil, love and hatred, failure and faith.

The metaphysician searches of a solution solely in the principles of human reason and in our natural knowledge of God. The psychologist studies the
repercussions of evil in the human mind an in the feelings which are its expression in the organization of life and ordinary behaviour. The problem constitutes one of the great difficulties of faith. Also should be shown that the existence of Evil is compatible not only with survival of God but with God’s love forces.

Since human beings are forces which to react to life in terms of Bentham and Kant Theory, The psychological character of man could be revealed with the frame work of good and evil, love and hatred, failure and faith it is not suprising that mythologies and world religion have always tried to account for the presence of evil. Through their myths personified the evil forces of nature and the spiritual world that were threatened to him and they sought to come into some kind of relationship with the destructive powers that so profoundly affected life. This will help to see the various ways which mankind has tried to come to term with spiritually and psychologically with the problem of evil.

The nature of evil is closely related with question of the nature of good to frame the terms Good and evil can be defined in some kind of meaningful pragmatic and universal waves but few attempts have ever been considered successful. Human nature to soundly reject evil and to equate it to whatever forces that harms man. Demonic evil performed for the purpose of harming others. Instrumental evil is an evil that is used to carry out some other purpose for instance oil spill in the Gulf of Mexico, the hazardous byproduct of an aggressive business. Idealistic evil is used to justify a greater cause, e.g Adolf Hitler. Evil is based on human incompetence.
The primitive people personified the evil forces that they knew surrounded them on every side. Primitive though it sounds, this mythological outlook towards evil is more accurate than the modern materialistic and rationalistic outlook which in denying the existing of God and demons, and ignoring the reality of the psyche, tends to overlook the power of evil. The coincidence of much illness with psychological problems the violent eruption of destructive forces in war, the explosives behaviors of man towards man, and the high incidence of crime all bears testimony to the fact that man often behaves as though men were possessed by a devil.

Appaswamy S.P in *The concept of man in western literature* says that: “The world in which man find himself is not a hostile world, but it is a world of tensions which are only partially to be understood and accounted for by the individual”(5). According to the Christian influence and two great epics that – Dante’s *Divine Comedy* and Milton’s *paradise lost* embody the life of man is embodied in a new perspective. Dante figures in the *Divine Comedy* as vision of journey of man’s life is after his life on Earth that in Hell, purgatory and Heaven.

Thus, after placing Graham Greene within the milieu of late modernist fiction, the chapter entitled *Bentham and Kant Readings in the Biographical- Psychoanalytical Tradition* invites to a reading centered on the relationship that exists between the Graham Greene’s traumatic childhood experiences and his literary creation. Are Berkhampsted, Betrayal and Deceit has a dual role in society. It may reflect the ideas already prevalent and it may envisage a concept of man with the ideas of good and evil which will ultimately mould and direct society.
The effects of the First World War can be easily seen in the literature of the twenties. The writers of this period recognized that the high civilization, built on oppression and social and moral injustice, is not stable. They realized that the people are living in a time of rapid and disturbing change. K.S.Subramaniam in *Graham Greene: A Study* says, "The age we live in is one of disillusionment, cynicism and agnosticism" (1). The two world wars took place in the twentieth century and it unsettled the society in many ways. The effects of the wars can be seen in this century. The writers of this period realized in many ways that they are living in a time of rapid change. The years of 1930's were a decade of fear, misery and panic. And this condition is found in the novels of Graham Greene. "The disillusionment of this age resulted in a marked decline of spiritual quality in contemporary fiction" (1).

The western civilization dominant in the age neither provided a climate of opinion favourable to a belief in miracles nor to the other worldly teachings that had swayed the Europeans more strongly in earlier times. Faith in the depth of natural law, and the prestige attached to science and coloured twentieth century thought. Since the Renaissance and particularly since the scientific discoveries of the seventeenth century, rationalism and materialism had spread through the western world. The twentieth century was an era of such rapid change that millions of rootless and dissatisfied people lost their bearings. New competing "isms" - Socialism, communism, Fascism, Nazism, Racism, and Statism - attracted and inflamed the masses.
The fact is of wrong choice and human wickedness both individual and commercial. As pointed out earlier this does not explain the presence and frequency of natural disaster, diseases and accidents in the world. It only partly explains the suffering actually caused by human wickedness.

The biblical wisdom and knowledge that produces a happy interaction of all religious dimensions, and the heavenly resources available through the spiritual dimension, are able to prevent negative emotions such as hatred, bitterness, self-pity, lust, greed, envy, and jealousy, from ruling a life in ways that bring psychological and mental illness, burn-out and despair, destruction, defeat, disorder and tragedy.

The fatal flaw of mankind is man’s inability to trace out the saturation point between good and evil. Man pays least attention in analyzing the level of good and evil. He is composed of multi-faceted chaotic emotions. Right from his birth to his death, he is trapped in this emotional whirlpool. He sways according to the pendulum’s rhythm striking both good and evil. At one point, this emotional trauma reaches the denouement, when the inner voice of the man claims to be the advocate of one side – the sole proprietor of either good or evil. It is this mammoth shift from good to evil or evil to good that dominates the attitude of a man. Hence man is stigmatized as good or evil, on par with his combat to both the good and evil. It is the recognition of either the good or the evil, that determines the profile of a man.

Literature most often developed works using themes of good and evil, whether they state them symbolically or directly. One may determine a theme as
an idea, point of view, or perception, embodied and expanded upon in a work. When
the writer conveys messages of good and evil, they may choose to use symbols of
light and dark, innocence and malice, or general opposites. Webster's dictionary
defines "good" as virtue, validity, and the possession of desirable or positive qualities;
while on those who represent "evil" remain morally wrong or bad, harmful,
malicious, and absence of good. Light, remaining the universal symbol of good, may
be defined as spiritual awareness and a divine presence; opposing darkness which
continues to represent evil as anything threatening, sinister, or ignorant.

The Bible says in The Book Of Exodus as “The cries and groans of Israel
which speaks of the evil that people suffer” (Exod: 3:79). In the Old Testament in
Zechariah there are scene references to Satan as a supernatural being, “We are told
that Joshua the high priest appears with the angel of God, who stands on one side
of him to defend him, and Satan. Who stands on the other side as an accuser”
(3:1). Satan is personifies as an evil being that seeks to destroy Joshua’s soul and
opposes the angel who acts in Joshua’s defense.

Evil, sin and suffering is a complex and thought promoting subject and is
indicative of the deep relation between philosophy life and literature. Art is a
representation of life. Literature is representation of life through verbal images.
Many writers are trying to analyze the fact of happiness in life through images and
representation of salvation. Great writers are talking of human misery and
therefore of human happiness because they are the two sides of same coin Life. The virtue and vice alternate in a person’s life. Great writers in literature deals with extraordinary situation of good and evil.

Human had been silent sufferers for quite a long time in the world. Man sufferings out of evil nature have become the focus of this study. Anatomy may be one’s destiny, but a liberal democratic society like the present cannot impose atavistic practices. Nor can it remain callous to the men’s self-actualizing needs. Men too need to sharpen their responses towards evil situations and sinful activities that were often levied upon them by the society. It requires a new enlightenment and attitudinal change within the self of every man. It is the objective of the researcher to take up the social approach to heal the humanity which will shed more light on the study of characters. Thus the objective of the study is to explore the human nature in the religious novel of Graham Greene. For this study primary and secondary data are collected. The primary source are taken from Graham Greene’s five novels viz, *The Man Within, Brighton Rock, The Power And The Glory, The Heart Of The Matter, and The End Of The Affair* Secondary data are collected from various books, journals, magazines, newspapers and online materials.

Among the English novelists of the twentieth century, Graham Greene occupies a prominent place. His earlier works were meant to be regarded as light matter rather than serious fiction with a definite moral purpose. He himself has distinguished between his ‘novels’ and ‘entertainment’. The ‘entertainment’ are
crime stories and the ‘novels’ something more than that. It can be said that his novels are ‘catholic’ and entertainments are ‘lay’ though Greene himself has not made any such suggestion. But even in the earlier works, the echoes of the great themes that he explored in his later works can be traced.

The introductory chapter one is titled as “Shades of Greene” with regard to the religious dimensions of writers of the age. Shades of evil, sin and suffering can influence man in different ways. Characters drawn from the selected works of Graham Greene are discussed to bring out the theme of innocence. Greene points out that there is grace of God and a state of mind that is attainable to man. His works are a call to look hopefully at life with courage and faith in man and God.

Chapter two is titled as “The Pursuit of Peace” through Greene’s work “The Man within” and “Brighton Rock”. The novel analyses the nature of an individual in search of peace. Greene has championed, through his character, the cause of the human heart to fall and has voiced the deepest hope and fears of man – the lonely man, the hungry man, the angry man, the defeated man and the divided man. Andrew the hero of Greene’s The Man Within speaks of the ‘terror of life’ of going on soiling himself repenting and soiling himself again. Andrew shares this terror with the scores of various experiences. The character in Brighton Rock “Hale knew before he had been in Brighton three hours that a meant to murder him”. (5). Pinkie Brown the boy inherits the leadership of gang racecourse
hoodlums who becomes the object of pursuit. Rose and Pinkie shows a religious awareness which gives special meanings to their acts. They have extra dimensions because they feel they also exist in God’s eye.

Chapter three is titled as “The Pursuit of Belief” with the novel “The Power and the Glory” from Greene’s travel to Mexico and the Mexican travel book, The Lawless Road that acts as a curtain raiser to the novel. Greene is concerned with the Catholic persecution in Mexico. That narrow sympathy is transmuted into a wider concern for the persecution of man by forces from both within and outside. Cruelty and injustice have often been tolerated in the name of truth and justice. With the sense of knowledge Greene surrounds all notions of good and evil. Against the background the novel examines the effect of faith in action. The experience of human being consumed by the conflict of life and the hapless situation of the human is emphasized in The Power and Glory.

Chapter four is titled “The pursuit of moral values” from the novel The Heart and the Matter and The End of Affair. The Heart of the Matter deals with the exploration of the human condition and stresses on the necessity as well as the difficulty of having some sort of belief. The tension – torn character as Scobie lies under the weight of a sorry scheme of things, voice their egotism, evil and absolute ignorance. They live in a world of isolation and exiles, betrayal, flight and pursuit on everyday occurrences. Greene says that Scobie’s predicament which ends in his attempted suicide is the result of pride and pity. Greene talks
about human relationship, their intangibility and precariousness. Greene talks about the failure of love and the death of the heart. Scobie is made to choose despair that last and love that does not. Scobie’s life becomes an interminable quest for a solution to the problem of living a quest that ends with death alone.

_The End of the Affair_ deals with the impact on divine love. Greene gives an account of human love with the “the entwined passions of jealousy and hatred fanned by the unexpected intrusion of divine love. Bendrix is a record of hate for more than love”. (7). Human love intrudes upon human relationship and changes their courses forever in a single incident. The lovers in the novel did not have little belief in God nor do they owe allegiance to any faith. Sarah wants the ordinary corrupt human love and holds out against the onslaught of belief. But, gradually her resistance breaks down and her commitment to faith becomes totally stronger. Sarah’s improbable leap into faith and the introduction of miracles reveals the quest for moral values.

Chapter five gives the summation Greene’s religious novel. It reveals that faith ultimately wins. Souls are saved from all evil forces and sufferings. Greene indirectly condemns modern civilization with its deep sense of spiritual sense to reach God from the darker side of life. Greene often plunges into violence in quest of peace, belief and moral values. Greene probes into hate and lust in order to explore sin and enhance the possibilities of salvation.
Graham Greene (1904 – 1991) is one of the major post war novelists who gave to the English novel the religious dimension. Greene reveals the formula of salvation that could be reached through faith only by experiencing and realizing the theme of evil, sin and suffering. Greene has written some twenty seven novels in addition to plays, short stories, books, children books, film and literary criticism, travel books, memoirs, biography and two volumes of auto biography. It is one of life’s ironies that the man who said that success is merely failure postponed should be doomed to lasting success towards God.

The significance of the study shows that in the social life, man lives amidst all happenings. Man has to deal with the historical impact of political and cultural transformation in which religion has produced a profound meaning. From the very beginning of the century, man has powerfully projected the problem of man’s identity due to the disappearance of the traditional ties of community in a disintegrated world. The psychologist studies the repercussion of evil and sin in the human mind through the means of its deeds that should be analyzed in the principles of human experience to reach God. Greene attributes most of his principles and prejudices to his Catholic faith. The biographical details describe Greene’s conversion to the Catholic Church as being more intellectual and more emotional. Greene’s early childhood experience surface to his mind making him to write in a self conscious way to reach God through Christian belief.
Evil, Sin and Suffering transforms a man to towards god through redemption. They are the conceptions that are central to Christian theology. The Christian dogmas teach us that through Adams sin, man has cut himself off from supernatural life. Christ's crucifixion, has however, assured mankind of his redemption, grace provides the indispensable means by which the merit of the redeemer are applied to the individual soul, giving it life, and all that the living soul needs to attain its eternal destiny. Sin is the name given to moral evil, when regarded from the point of view of religion, as distinguished from that of civic law or that of ethics. The Christian's ideal is to do all things unto the lord; and he looks upon his short comings as offences against a 'divinely given law or as grieving the holy spirit 'sin is lawless' the law transgressed is regarded as divine all sin is imperfection, not all imperfection is sin. This it follows that there cannot be one absolute standard of perfection, to fall short, of which in any condition and at any stage of moral enlightenment, convicts of sin.

Greene's view of evil and sin and his imaginative and sympathetic view of the darker side of man provide the real source of religious dimensions which are the shades of Greene as good, love and faith are in many of Greene's fiction. It is the deep study of sin that prompts Greene to think of the redemption of the sinner. Greene suggests that a true believer and in the process of redemption he finds the presence of God. In this process, Greene seems to say that even if, one has committed a mortal sin, and it is quite possible that he would be redeemed by the touch of the Grace of God.