

The apologetic scope of this book is best seen in connection with this last principle concerning formal error. The following is a fairly representative list of important alternatives to formal error, all of which alternatives are explained and used in the course of this book. Thus, ignorance in itself does not imply formal error, as when St. Paul did not know whether he was in or out of the body in his ecstasies. Similarly, poetic, allegoric, and apocalyptic forms of language must be interpreted according to their own laws and not according to the laws of prose. Nor is writing under an assumed name an error in formal sense, so we need not worry that Wisdom was not written by Solomon. Nor should the presence of historical fiction in the Bible confuse us, even if we find that what before we thought was pure history is better interpreted as 'Midash', or fiction under the literary form of history.

Nor is there formal error when bad or imperfect morality is related in the Bible, because such morality was not being taught. In spite of this distinction, however, problems in this matter remain; as for instance the problem of the sacrifice of Isaac, Jacob's lie, the imprecatory psalms, to mention a few. Fr. Lattey mentions these and others, but does not attempt to deal with them as being outside the scope of an introductory work of this kind. I think that if these points had been attempted, even at the expense of the first two chapters of the book, the nature of the book as a whole would have been more homogeneous. That is to say: the fact that no formal error can be found in these admittedly difficult matters is a better proof of the revelation of the Bible than the *a priori* proofs of chapter two which will only appeal to those who have the faith.

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