

when, unable to expose the fallacy of Zeno's paralogism of the impossibility of locomotion, he rose and walked? *Solvitur ambulando.*

The argument then is valid, if only its conditions be observed. And what are its conditions? The question resolves itself ultimately into the distinction

Its conditions.

between faith and superstition, and Romanes defines the criteria which differentiate these as 'the spiritual verification' and 'the moral ingredient.'* The spiritual verification is subjective, the moral ingredient is objective; and where the latter is lacking, the former is invalid. It is told, for example, how an impostor, one Lacey of the sect of 'the Prophets,' once visited the Lord Chief-Justice Holt and demanded the release of a brother fanatic who had been thrown into Newgate for seditious talk. He announced himself as 'a prophet of the Lord God.' 'He has sent me to thee, and would have thee grant a *nolle prosequi* for John Atkins, His servant, whom thou hast sent to prison.' Lacey's revelation, for him, a spiritual verification. The subjective condition was present, but what of the objective

* *Thoughts on Religion*, p. 139.