

[L] He brutishly would commit Acts of Impurity in the public View of the World.] He argued thus: It is not a Sin to dine; therefore it is not a Sin to dine in the Streets (69). Upon this Ground he eat in any Place whatsoever, and pretended that his Principle was to be extended to all natural Necessities; so that, as he believed that it was a lawful thing to lie with a Woman, he concluded that there was no harm in lying with her in public (70). This was calling Reason to the Assistance of his Passions; he strained it; he did not understand it by using too many subtleties to understand it: it was in a manner *recta cum ratione insanire*, — Going mad with Reason. This Verse of Terence may be applied to the Cynics,

Faciunt næ intelligendo ut nihil intelligant (71).

*By over using their Knowledge they appear like Fools.*

*Diogenes*, an Enemy to all Superfluity, and seeking as much as possible to be independant, committed publicly what the Casuists call the Sin of Effeminancy, and would impudently say he wished he could in like manner satisfy the cravings of his Stomach. *Ναίπερς δὲ*