[*two rules*]

# An Impudent Man

Is one, whoſe want of Money and want of  
Wit have engaged him beyond his Abilities.  
The little Knowledge he has of himſelf being  
ſuitable to the little he has in his Profeſſion has  
Made him believe himſelf fit for it. This double  
Ignorance has made him ſet a Value upon him-  
ſelf, as he that wants a great deal appears in a  
better Condition, than he that wants a little.  
This renders him confident, and fit for any  
Undertaking, and ſometimes (ſuch is the con-  
current Ignorance of the World) he proſpers  
In it, but oftner miſcarries, and becomes ri-  
diculous; yet this Advantage he has, that as  
nothing can make him ſee his Error, ſo he is  
fortified with his Ignorance, as barren and  
rocky Places are by their Situation, and he will  
rather believe that all Men want Judgment,

than himſelf. For as no Man is pleaſed, that  
has an ill Opinion of himſelſ, Nature, that  
finds out Remedies herſelf, and his own Eaſe  
render him indefenſible of his Defects¬—From  
hence he grows impudent; for as Men judge  
by Compariſon, he knows as little what it is  
To be defective, as what it is to be excellent.  
Nothing renders Men modeſt, but a juſt Know-  
ledge how to compare themſelves with others;  
and where that is wanting, Impudence supplies  
the Place of it: for there is no Vacuum in the  
Minds of Men, and commonly, like other  
Things in Nature, they ſwell more with Rare-  
faction than Condenſation. The more Men  
know of the World, the worſe Opinion they  
have of it; and the more they underſtand of  
Truth, they are better acquainted with the  
Difficulties of it, and conſsequently are the leſs  
confident in their Aſſertions, eſpecially in mat-  
ters of Probability, which commonly is ſquint-  
ey’d, and looks nine Ways at once. It is the  
Office of a juſt Judge to hear both Parties, and  
he that conſiders but the one Side of Things  
can never make a juſt Judgment, though he  
may by Chance a true one. Impudence is the  
Baſtard of Ignorance, not only unlawfully,

but inceſtouſsly begotten by a Man upon his  
own Underſtanding, and laid by himſelſ at  
his own Door, a Monſter of unnatural Pro-  
duction; for Shame is as much the Propriety  
of human Nature (though overſeen by the  
Philoſsophers) and perhaps more than Reaſon,  
Laughing, or looking aſquint, by which they  
diſtinguish Man from Beaſts; and the leſs  
Men have of it, the nearer they approach to  
the Nature of Brutes. Modeſty is but a noble  
Jealouſy of Honour, and Impudence the Proſ-  
titution of it; for he, whoſe Face is proof  
againſt Infamy, muſt be as little ſenſible of  
Glory. His Forehead, like a voluntary Cuck-  
old’s is by his Horns made Proof againſt a  
Bluſh. Nature made Man barefaced, and civil  
Cuſtom has preſerved him ſo; but he that’s im-  
pudent does wear a Vizard more ugly and de-  
formed than Highway Thieves diſguiſe them-  
ſelves with. Shame is the tender moral Con-  
ſcience of good Men. When there is a Crack  
In the Skull, Nature herſelf with a tough horny  
Callus repairs the Breach; ſo a flaw’d Intellect is with a brawny Callus Face ſupplied. The  
Face is the Dial of the Mind; and where they  
Do not go together, ‘tis a Sign, that one or  
Both are out of Order. He that is impudent

is like a Merchant, that trades upon his Cre-  
dit without a Stock, and if his Debts were  
known, would break immediately. The Inſide  
of his Head is like the Outſide; and his Peruke  
as naturally of his own Growth, as his Wit.  
He paſſes in the World like a Piece of Counter-  
feit Coin, looks well enough until he is rubbed  
and worn with Uſe, and then his Copper Com-  
plexion begins to appear, and nobody will take  
Him, but by Owl-light.