

An Impudent Man

Non-Specific Humans All Men Others Just Judge The Philosophers He, whose face is proof against infamy Voluntary Cuckhold He that is impudent Highway Thieves good men Merchant

Mythological Figures Nature Monster

Animals Beasts

[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 fuitable to the little he has in his Profeffion has Made him believe himself fit for it. This double Ignorance has made him fet a Value upon himself, 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 fometimes (such is the concurrent Ignorance of the World) he prospers In it, but oftner miscarries, and becomes ridiculous; yet this Advantage he has, that as nothing can make him fee his Error, fo 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 pleafed, that has an ill Opinion of himself, 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 Comparifon, he knows as little what it is
 To be defective, as what it is to be excellent.
 Nothing renders Men modeft, but a juft Know-
 ledge how to compare themfelves with others;
 and where that is wanting, Impudence fupplies
 the Place of it: for there is no Vacuum in the
 Minds of Men, and commonly, like other
 Things in Nature, they fwell more with Rare-
 faction than Condensation. The more Men
 know of the World, the worfe Opinion they
 have of it; and the more they underftand of
 Truth, they are better acquainted with the
 Difficulties of it, and confequently are the lefs
 confident in their Affertions, efpecially in mat-
 ters of Probability, which commonly is fquint-
 ey'd, and looks nine Ways at once. It is the
 Office of a juft Judge to hear both Parties, and
 he that confiders but the one Side of Things
 can never make a juft Judgment, though he
 may by Chance a true one. Impudence is the
 Baftard of Ignorance, not only unlawfully,

but inceftoufely begotten by a Man upon his
 own Underftanding, and laid by himfelf at
 his own Door, a Monfter of unnatural Pro-
 duction; for Shame is as much the Propriety
 of human Nature (though overfeen by the
 Philofophers) and perhaps more than Reafon,
 Laughing, or looking afquint, by which they
 diftinguifh Man from Beafte; and the lefs
 Men have of it, the nearer they approach to
 the Nature of Brutes. Modefty is but a noble
 Jealoufy of Honour, and Impudence the Pro-
 titution of it; for he, whofe Face is proof
 againft Infamy, muft be as little fenfible of
 Glory. His Forehead, like a voluntary Cuck-
 old's is by his Horns made Proof againft a
 Bluff. Nature made Man barefaced, and civil
 Cuftom has preferved him fo; 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; fo a flaw'd Intellect is with a brawny Callus Face fup-
 plied. 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 Infide
 of his Head is like the Outfide; and his Peruke
 as naturally of his own Growth, as his Wit.
 He paffes in the World like a Piece of Counter-
 feit Coin, looks well enough until he is rubbed
 and worn with Ufe, and then his Copper Com-
 plexion begins to appear, and nobody will take
 Him, but by Owl-light.
