

[*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 mifcarries, 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 Eafe 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 Knowledge how to compare themselves 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 Rarefaction 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 consequently are the less confident in their Assertions, especially in matters of Probability, which commonly is fquintey'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 inceftoufsly begotten by a Man upon his own Understanding, and laid by himself at his own Door, a Monfter of unnatural Production; for Shame is as much the Propriety of human Nature (though overseen by the Philosophers) and perhaps more than Reason, Laughing, or looking afquint, by which they diftinguish Man from Beasts; and the less Men have of it, the nearer they approach to the Nature of Brutes. Modesty is but a noble Jealoufy of Honour, and Impudence the Profitution of it; for he, whose Face is proof against Infamy, must be as little sensible of Glory. His Forehead, like a voluntary Cuckold'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 impudent does wear a Vizard more ugly and deformed than Highway Thieves disguise themselves with. Shame is the tender moral Conscience 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 Credit 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 Counterfeit Coin, looks well enough until he is rubbed and worn with Ufe, and then his Copper Complexion begins to appear, and nobody will take Him, but by Owl-light.
