

# THE PRAISE OF FOLLY

By  
DESIDERIUS ERASMUS OF  
Roterodamus  
(ROTTERDAM)

*Translated from Latin by  
John Wilson.  
1668*

RDMc  
Publishing  
FORT WORTH, TEXAS  
2007

not be least approved by you; inasmuch as you are wont to be delighted with such kind of mirth, that is to say, neither unlearned, if I am not mistaken, nor altogether insipid, and in the whole course of your life have played the part of a Democritus. And though such is the excellence of your judgment that it was ever contrary to that of the people's, yet such is your incredible affability and sweetness of temper that you both can and delight to carry yourself to all men a man of all hours. Wherefore you will not only with good will accept this small declamation, but take upon you the defense of it, for as much as being dedicated to you, it is now no longer mine but yours. But perhaps there will not be wanting some wranglers that may cavil and charge me, partly that these toys are lighter than may become a divine, and partly more biting than may beseem the modesty of a Christian, and consequently exclaim that I resemble the ancient comedy, or another Lucian, and snarl at everything. But I would have them whom the lightness or foolery of the argument may offend to consider that mine is not the first of this kind, but the same thing that has been often practiced even by great authors: when Homer, so many ages since, did the like with the battle of frogs and mice; Virgil, with the gnat and puddings; Ovid, with the nut; when Polycrates and his corrector Isocrates extolled tyranny; Glauco, injustice; Favorinus, deformity and the quartan ague; Synescius, baldness; Lucian, the fly and flattery; when Seneca made such sport with Claudius' can-

onizations; Plutarch, with his dialogue between Ulysses and Gryllus; Lucian and Apuleius, with the ass; and some other, I know not who, with the hog that made his last will and testament, of which also even St. Jerome makes mention. And therefore if they please, let them suppose I played at tables for my diversion, or if they had rather have it so, that I rode on a hobbyhorse. For what injustice is it that when we allow every course of life its recreation, that study only should have none? Especially when such toys are not without their serious matter, and foolery is so handled that the reader that is not altogether thick-skulled may reap more benefit from it than from some men's crabbish and specious arguments. As when one, with long study and great pains, patches many pieces together on the praise of rhetoric or philosophy; another makes a panegyric to a prince; another encourages him to a war against the Turks; another tells you what will become of the world after himself is dead; and another finds out some new device for the better ordering of goat's wool: for as nothing is more trifling than to treat of serious matters triflingly, so nothing carries a better grace than so to discourse of trifles as a man may seem to have intended them least. For my own part, let other men judge of what I have written; though yet, unless an overweening opinion of myself may have made me blind in my own cause, I have praised folly, but not altogether foolishly. And now to say somewhat to that other cavil, of biting. This liberty was ever permitted to all men's wits, to make their smart, witty

reflections on the common errors of mankind, and that too without offense, as long as this liberty does not run into licentiousness; which makes me the more admire the tender ears of the men of this age, that can away with solemn titles. No, you'll meet with some so preposterously religious that they will sooner endure the broadest scoffs even against Christ himself than hear the Pope or a prince be touched in the least, especially if it be anything that concerns their profit; whereas he that so taxes the lives of men, without naming anyone in particular, whither, I pray, may he be said to bite, or rather to teach and admonish? Or otherwise, I beseech you, under how many notions do I tax myself? Besides, he that spares no sort of men cannot be said to be angry with anyone in particular, but the vices of all. And therefore, if there shall happen to be anyone that shall say he is hit, he will but discover either his guilt or fear. Saint Jerome sported in this kind with more freedom and greater sharpness, not sparing sometimes men's very name. But I, besides that I have wholly avoided it, I have so moderated my style that the understanding reader will easily perceive my endeavors herein were rather to make mirth than bite. Nor have I, after the example of Juvenal, raked up that forgotten sink of filth and ribaldry, but laid before you things rather ridiculous than dishonest. And now, if there be anyone that is yet dissatisfied, let him at least remember that it is no dishonor to be discommended by Folly; and having brought her in speaking, it was but fit that I kept up the character

of the person. But why do I run over these things to you, a person so excellent an advocate that no man better defends his client, though the cause many times be none of the best?

Farewell, my best disputant More, and stoutly defend your *Moriae*.

*From the country, the 5th of the Ides of June.*

## **An oration, of feigned matter, spoken by Folly in her own person**

At what rate soever the world talks of me (for I am not ignorant what an ill report Folly has got, even among the most foolish), yet that I am that she, that only she, whose deity recreates both gods and men, even this is a sufficient argument, that I no sooner stepped up to speak to this full assembly than all your faces put on a kind of new and unwonted pleasantness. So suddenly have you cleared your brows, and with so frolic and hearty a laughter given me your applause, that in truth as many of you as I behold on every side of me seem to me no less than Homer's gods drunk with nectar and nepenthe; whereas before, you sat as lumpish and pensive as if you had come from consulting an oracle. And as it usually happens when the sun begins to show his beams, or when after a sharp winter the spring breathes afresh on the earth, all things immediately get a new face, new color, and recover as it were a certain kind of youth again: in like manner, by but beholding me you have in an instant gotten another kind of countenance; and so what the otherwise great

rhetoricians with their tedious and long-studied orations can hardly effect, to wit, to remove the trouble of the mind, I have done it at once with my single look.

But if you ask me why I appear before you in this strange dress, be pleased to lend me your ears, and I'll tell you; not those ears, I mean, you carry to church, but abroad with you, such as you are wont to prick up to jugglers, fools, and buffoons, and such as our friend Midas once gave to Pan. For I am disposed awhile to play the sophist with you; not of their sort who nowadays boozle young men's heads with certain empty notions and curious trifles, yet teach them nothing but a more than womanish obstinacy of scolding: but I'll imitate those ancients who, that they might the better avoid that infamous appellation of *sophi* or *wise*, chose rather to be called sophists. Their business was to celebrate the praises of the gods and valiant men. And the like encomium shall you hear from me, but neither of Hercules nor Solon, but my own dear self, that is to say, Folly. Nor do I esteem a rush that call it a foolish and insolent thing to praise one's self. Be it as foolish as they would make it, so they confess it proper: and what can be more than that Folly be her own trumpet? For who can set me out better than myself, unless perhaps I could be better known to another than to myself? Though yet I think it somewhat more modest than the general practice of our nobles and wise men who, throwing away all shame, hire some flattering orator or lying poet from whose mouth they

may hear their praises, that is to say, mere lies; and yet, composing themselves with a seeming modesty, spread out their peacock's plumes and erect their crests, while this impudent flatterer equals a man of nothing to the gods and proposes him as an absolute pattern of all virtue that's wholly a stranger to it, sets out a pitiful jay in other's feathers, washes the blackamoor white, and lastly swells a gnat to an elephant. In short, I will follow that old proverb that says, "He may lawfully praise himself that lives far from neighbors." Though, by the way, I cannot but wonder at the ingratitude, shall I say, or negligence of men who, notwithstanding they honor me in the first place and are willing enough to confess my bounty, yet not one of them for these so many ages has there been who in some thankful oration has set out the praises of Folly; when yet there has not wanted them whose elaborate endeavors have extolled tyrants, agues, flies, baldness, and such other pests of nature, to their own loss of both time and sleep. And now you shall hear from me a plain extemporary speech, but so much the truer. Nor would I have you think it like the rest of orators, made for the ostentation of wit; for these, as you know, when they have been beating their heads some thirty years about an oration and at last perhaps produce somewhat that was never their own, shall yet swear they composed it in three days, and that too for diversion: whereas I ever liked it best to speak whatever came first out.

But let none of you expect from me that after the manner of rhetoricians I should go about to define what I am, much less use any division; for I hold it equally unlucky to circumscribe her whose deity is universal, or make the least division in that worship about which everything is so generally agreed. Or to what purpose, think you, should I describe myself when I am here present before you, and you behold me speaking? For I am, as you see, that true and only giver of wealth whom the Greeks call *Moria*, the Latins *Stultitia*, and our plain English *Folly*. Or what need was there to have said so much, as if my very looks were not sufficient to inform you who I am? Or as if any man, mistaking me for wisdom, could not at first sight convince himself by my face the true index of my mind? I am no counterfeit, nor do I carry one thing in my looks and another in my breast. No, I am in every respect so like myself that neither can they dissemble me who arrogate to themselves the appearance and title of wise men and walk like asses in scarlet hoods, though after all their hypocrisy Midas' ears will discover their master. A most ungrateful generation of men that, when they are wholly given up to my party, are yet publicly ashamed of the name, as taking it for a reproach; for which cause, since in truth they are *morotatoi*, fools, and yet would appear to the world to be wise men and Thales, we'll even call them *morosophous*, wise fools.

Nor will it be amiss also to imitate the rhetoricians of our times, who think themselves in a man-

ner gods if like horse leeches they can but appear to be double-tongued, and believe they have done a mighty act if in their Latin orations they can but shuffle in some ends of Greek like mosaic work, though altogether by head and shoulders and less to the purpose. And if they want hard words, they run over some worm-eaten manuscript and pick out half a dozen of the most old and obsolete to confound their reader, believing, no doubt, that they that understand their meaning will like it the better, and they that do not will admire it the more by how much the less they understand it. Nor is this way of ours of admiring what seems most foreign without its particular grace; for if there happen to be any more ambitious than others, they may give their applause with a smile, and, like the ass, shake their ears, that they may be thought to understand more than the rest of their neighbors.

But to come to the purpose: I have given you my name, but what epithet shall I add? What but that of the most foolish? For by what more proper name can so great a goddess as Folly be known to her disciples? And because it is not alike known to all from what stock I am sprung, with the Muses' good leave I'll do my endeavor to satisfy you. But yet neither the first Chaos, Orcus, Saturn, or Japhet, nor any of those threadbare, musty gods were my father, but Plutus, Riches; that only he, that is, in spite of Hesiod, Homer, nay and Jupiter himself, *divum pater atque hominum rex*, the father of gods and men, at whose single beck, as heretofore, so at

present, all things sacred and profane are turned topsy-turvy. According to whose pleasure war, peace, empire, counsels, judgments, assemblies, wedlocks, bargains, leagues, laws, arts, all things light or serious—I want breath—in short, all the public and private business of mankind is governed; without whose help all that herd of gods of the poets' making, and those few of the better sort of the rest, either would not be at all, or if they were, they would be but such as live at home and keep a poor house to themselves. And to whomsoever he's an enemy, 'tis not Pallas herself that can befriend him; as on the contrary he whom he favors may lead Jupiter and his thunder in a string. This is my father and in him I glory. Nor did he produce me from his brain, as Jupiter that sour and ill-looking Pallas; but of that lovely nymph called Youth, the most beautiful and galliard of all the rest. Nor was I, like that limping blacksmith, begot in the sad and irksome bonds of matrimony. Yet, mistake me not, 'twas not that blind and decrepit Plutus in Aristophanes that got me, but such as he was in his full strength and pride of youth; and not that only, but at such a time when he had been well heated with nectar, of which he had, at one of the banquets of the gods, taken a dose extraordinary.

And as to the place of my birth, forasmuch as nowadays that is looked upon as a main point of nobility, it was neither, like Apollo's, in the floating Delos, nor Venus-like on the rolling sea, nor in any of blind Homer's as blind caves: but in the Fortu-

nate Islands, where all things grew without plowing or sowing; where neither labor, nor old age, nor disease was ever heard of; and in whose fields neither daffodil, mallows, onions, beans, and such contemptible things would ever grow, but, on the contrary, rue, angelica, bugloss, marjoram, trefoils, roses, violets, lilies, and all the gardens of Adonis invite both your sight and your smelling. And being thus born, I did not begin the world, as other children are wont, with crying; but straight perched up and smiled on my mother. Nor do I envy to the great Jupiter the goat, his nurse, forasmuch as I was suckled by two jolly nymphs, to wit, Drunkenness, the daughter of Bacchus, and Ignorance, of Pan. And as for such my companions and followers as you perceive about me, if you have a mind to know who they are, you are not like to be the wiser for me, unless it be in Greek: this here, which you observe with that proud cast of her eye, is *Philantia*, Self-love; she with the smiling countenance, that is ever and anon clapping her hands, is *Kolakia*, Flattery; she that looks as if she were half asleep is *Lethe*, Oblivion; she that sits leaning on both elbows with her hands clutched together is *Misoponia*, Laziness; she with the garland on her head, and that smells so strong of perfumes, is *Hedone*, Pleasure; she with those staring eyes, moving here and there, is *Anoia*, Madness; she with the smooth skin and full pampered body is *Tryphe*, Wantonness; and, as to the two gods that you see with them, the one is *Komos*, Intemperance, the other *Eegretos hypnos*, Dead Sleep. These, I say, are

my household servants, and by their faithful counsels I have subjected all things to my dominion and erected an empire over emperors themselves. Thus have you had my lineage, education, and companions.

And now, lest I may seem to have taken upon me the name of goddess without cause, you shall in the next place understand how far my deity extends, and what advantage by it I have brought both to gods and men. For, if it was not unwisely said by somebody, that this only is to be a god, to help men; and if they are deservedly enrolled among the gods that first brought in corn and wine and such other things as are for the common good of mankind, why am not I of right the *alpha*, or first, of all the gods? who being but one, yet bestow all things on all men. For first, what is more sweet or more precious than life? And yet from whom can it more properly be said to come than from me? For neither the crab-favoured Pallas' spear nor the cloud-gathering Jupiter's shield either beget or propagate mankind; but even he himself, the father of gods and king of men at whose very beck the heavens shake, must lay by his forked thunder and those looks wherewith he conquered the giants and with which at pleasure he frightens the rest of the gods, and like a common stage player put on a disguise as often as he goes about that, which now and then he does, that is to say the getting of children: And the Stoics too, that conceive themselves next to the gods, yet show me one of them, nay the veriest bigot of the sect,

and if he do not put off his beard, the badge of wisdom, though yet it be no more than what is common with him and goats; yet at least he must lay by his supercilious gravity, smooth his forehead, shake off his rigid principles, and for some time commit an act of folly and dotage. In fine, that wise man whoever he be, if he intends to have children, must have recourse to me. But tell me, I beseech you, what man is that would submit his neck to the noose of wedlock, if, as wise men should, he did but first truly weigh the inconvenience of the thing? Or what woman is there would ever go to it did she seriously consider either the peril of child-bearing or the trouble of bringing them up? So then, if you owe your beings to wedlock, you owe that wedlock to this my follower, Madness; and what you owe to me I have already told you. Again, she that has but once tried what it is, would she, do you think, make a second venture if it were not for my other companion, Oblivion? Nay, even Venus herself, notwithstanding whatever Lucretius has said, would not deny but that all her virtue were lame and fruitless without the help of my deity. For out of that little, odd, ridiculous May-game came the supercilious philosophers, in whose room have succeeded a kind of people the world calls monks, cardinals, priests, and the most holy popes. And lastly, all that rabble of the poets' gods, with which heaven is so thwacked and thronged, that though it be of so vast an extent, they are hardly able to crowd one by another.

But I think it is a small matter that you thus owe your beginning of life to me, unless I also show you that whatever benefit you receive in the progress of it is of my gift likewise. For what other is this? Can that be called life where you take away pleasure? Oh! Do you like what I say? I knew none of you could have so little wit, or so much folly, or wisdom rather, as to be of any other opinion. For even the Stoics themselves that so severely cried down pleasure did but handsomely dissemble, and railed against it to the common people to no other end but that having discouraged them from it, they might the more plentifully enjoy it themselves. But tell me, by Jupiter, what part of man's life is that that is not sad, crabbed, unpleasant, insipid, troublesome, unless it be seasoned with pleasure, that is to say, folly? For the proof of which the never sufficiently praised Sophocles in that his happy elegy of us, "To know nothing is the only happiness," might be authority enough, but that I intend to take every particular by itself.

And first, who knows not but a man's infancy is the merriest part of life to himself, and most acceptable to others? For what is that in them which we kiss, embrace, cherish, nay enemies succor, but this witchcraft of folly, which wise Nature did of purpose give them into the world with them that they might the more pleasantly pass over the toil of education, and as it were flatter the care and diligence of their nurses? And then for youth, which is in such reputation everywhere, how do all men favor it,

study to advance it, and lend it their helping hand? And whence, I pray, all this grace? Whence but from me? by whose kindness, as it understands as little as may be, it is also for that reason the higher privileged from exceptions; and I am mistaken if, when it is grown up and by experience and discipline brought to savor something like man, if in the same instant that beauty does not fade, its liveliness decay, its pleasantness grow flat, and its briskness fail. And by how much the further it runs from me, by so much the less it lives, till it comes to the burden of old age, not only hateful to others, but to itself also. Which also were altogether insupportable did not I pity its condition, in being present with it, and, as the poets' gods were wont to assist such as were dying with some pleasant metamorphosis, help their decrepitness as much as in me lies by bringing them back to a second childhood, from whence they are not improperly called twice children. Which, if you ask me how I do it, I shall not be shy in the point. I bring them to our River Lethe (for its springhead rises in the Fortunate Islands, and that other of hell is but a brook in comparison), from which, as soon as they have drunk down a long forgetfulness, they wash away by degrees the perplexity of their minds, and so wax young again.

But perhaps you'll say they are foolish and dotting. Admit it; 'tis the very essence of childhood; as if to be such were not to be a fool, or that that condition had anything pleasant in it, but that it understood nothing. For who would not look upon that

child as a prodigy that should have as much wisdom as a man?—according to that common proverb, “I do not like a child that is a man too soon.” Or who would endure a converse or friendship with that old man who to so large an experience of things had joined an equal strength of mind and sharpness of judgment? And therefore for this reason it is that old age dotes; and that it does so, it is beholding to me. Yet, notwithstanding, is this dotard exempt from all those cares that distract a wise man; he is not the less pot companion, nor is he sensible of that burden of life which the more manly age finds enough to do to stand upright under it. And sometimes too, like Plautus’ old man, he returns to his three letters, A.M.O., the most unhappy of all things living, if he rightly understood what he did in it. And yet, so much do I befriend him that I make him well received of his friends and no unpleasant companion; for as much as, according to Homer, Nestor’s discourse was pleasanter than honey, whereas Achilles’ was both bitter and malicious; and that of old men, as he has it in another place, florid. In which respect also they have this advantage of children, in that they want the only pleasure of the others’ life, we’ll suppose it prattling. Add to this that old men are more eagerly delighted with children, and they, again, with old men. “Like to like,” quoted the Devil to the collier. For what difference between them, but that the one has more wrinkles and years upon his head than the other? Otherwise, the brightness of their hair, toothless mouth, weakness of body, love