

= Candidate =

Candide , ou l'Optimisme ( / ?kæn?di?d / ; French : [ k ? ? did ] ) is a French satire first published in 1759 by Voltaire , a philosopher of the Age of Enlightenment . The novella has been widely translated , with English versions titled Candide : or , All for the Best ( 1759 ) ; Candide : or , The Optimist ( 1762 ) ; and Candide : or , Optimism ( 1947 ) . It begins with a young man , Candide , who is living a sheltered life in an Edenic paradise and being indoctrinated with Leibnizian optimism ( or simply " optimism " ) by his mentor , Professor Pangloss . The work describes the abrupt cessation of this lifestyle , followed by Candide 's slow , painful disillusionment as he witnesses and experiences great hardships in the world . Voltaire concludes with Candide , if not rejecting optimism outright , advocating a deeply practical precept , " we must cultivate our garden " , in lieu of the Leibnizian mantra of Pangloss , " all is for the best " in the " best of all possible worlds " .

Candide is characterised by its sarcastic tone as well as by its erratic , fantastical and fast @-@ moving plot . A picaresque novel with a story similar to that of a more serious Bildungsroman , it parodies many adventure and romance clichés , the struggles of which are caricatured in a tone that is mordantly matter @-@ of @-@ fact . Still , the events discussed are often based on historical happenings , such as the Seven Years ' War and the 1755 Lisbon earthquake . As philosophers of Voltaire 's day contended with the problem of evil , so too does Candide in this short novel , albeit more directly and humorously . Voltaire ridicules religion , theologians , governments , armies , philosophies , and philosophers through allegory ; most conspicuously , he assaults Leibniz and his optimism .

As expected by Voltaire , Candide has enjoyed both great success and great scandal . Immediately after its secretive publication , the book was widely banned because it contained religious blasphemy , political sedition and intellectual hostility hidden under a thin veil of naïveté . However , with its sharp wit and insightful portrayal of the human condition , the novel has since inspired many later authors and artists to mimic and adapt it . Today , Candide is recognized as Voltaire 's magnum opus and is often listed as part of the Western canon ; it is among the most frequently taught works of French literature . The British poet and literary critic Martin Seymour @-@ Smith listed Candide as one of the 100 most influential books ever written .

= = Historical and literary background = =

A number of historical events inspired Voltaire to write Candide , most notably the publication of Leibniz 's " Monadology " , a short metaphysical treatise , the Seven Years ' War , and the 1755 Lisbon earthquake . Both of the latter catastrophes are frequently referred to in Candide and are cited by scholars as reasons for its composition . The 1755 Lisbon earthquake , tsunami , and resulting fires of All Saints ' Day , had a strong influence on theologians of the day and on Voltaire , who was himself disillusioned by them . The earthquake had an especially large effect on the contemporary doctrine of optimism , a philosophical system which implies that such events should not occur . Optimism is founded on the theodicy of Gottfried Wilhelm Leibniz that says all is for the best because God is a benevolent deity . This concept is often put into the form , " all is for the best in the best of all possible worlds " ( Fr . Tout est pour le mieux dans le meilleur des mondes possibles ) . Philosophers had trouble fitting the horrors of this earthquake into the optimist world view .

Voltaire actively rejected Leibnizian optimism after the natural disaster , convinced that if this were the best possible world , it should surely be better than it is . In both Candide and Poème sur le désastre de Lisbonne ( " Poem on the Lisbon Disaster " ) , Voltaire attacks this optimist belief . He makes use of the Lisbon earthquake in both Candide and his Poème to argue this point , sarcastically describing the catastrophe as one of the most horrible disasters " in the best of all possible worlds " . Immediately after the earthquake , unreliable rumours circulated around Europe , sometimes overestimating the severity of the event . Ira Wade , a noted expert on Voltaire and Candide , has analysed which sources Voltaire might have referenced in learning of the event . Wade speculates that Voltaire 's primary source for information on the Lisbon earthquake was the

1755 work *Relation historique du Tremblement de Terre survenu à Lisbonne* by Ange Goudar .

Apart from such events , contemporaneous stereotypes of the German personality may have been a source of inspiration for the text , as they were for *Simplicius Simplicissimus* , a 1669 satirical picaresque novel written by Hans Jakob Christoffel von Grimmelshausen and inspired by the Thirty Years ' War . The protagonist of this novel , who was supposed to embody stereotypically German characteristics , is quite similar to the protagonist of *Candide* . These stereotypes , according to Voltaire biographer Alfred Owen Aldridge , include " extreme credulousness or sentimental simplicity " , two of *Candide* 's , and *Simplicius* 's , defining qualities . Aldridge writes , " Since Voltaire admitted familiarity with fifteenth @-@ century German authors who used a bold and buffoonish style , it is quite possible that he knew *Simplicissimus* as well . "

A satirical and parodic precursor of *Candide* , Jonathan Swift 's *Gulliver 's Travels* ( 1726 ) is one of *Candide* 's closest literary relatives . This satire tells the story of " a gullible ingenue " , Gulliver , who ( like *Candide* ) travels to several " remote nations " and is hardened by the many misfortunes which befall him . As evidenced by similarities between the two books , Voltaire probably drew upon *Gulliver 's Travels* for inspiration while writing *Candide* . Other probable sources of inspiration for *Candide* are *Télémaque* ( 1699 ) by François Fénelon and *Cosmopolite* ( 1753 ) by Louis @-@ Charles Fougeret de Monbron . *Candide* 's parody of the bildungsroman is probably based on *Télémaque* , which includes the prototypical parody of the sagacious tutor on whom Pangloss may have been partly based . Likewise , Monbron 's protagonist undergoes a disillusioning series of travels similar to those of *Candide* .

= = Creation = =

Born François @-@ Marie Arouet , Voltaire ( 1694 ? 1778 ) , by the time of the Lisbon earthquake , was already a well @-@ established author , known for his satirical wit . He had been made a member of the Académie Française in 1746 . He was a deist , a strong proponent of religious freedom , and a critic of tyrannical governments . *Candide* became part of his large , diverse body of philosophical , political and artistic works expressing these views . More specifically , it was a model for the eighteenth- and early nineteenth @-@ century novels called the contes philosophiques . This genre , of which Voltaire was one of the founders , included previous works of his such as *Zadig* and *Micromégas* .

It is unknown exactly when Voltaire wrote *Candide* , but scholars estimate that it was primarily composed in late 1758 and begun as early as 1757 . Voltaire is believed to have written a portion of it while at his house in Ferney and also while visiting Charles Théodore , the Elector @-@ Palatinate at Schwetzingen , for three weeks in the summer of 1758 . Despite solid evidence for these claims , a popular legend persists that Voltaire wrote *Candide* in three days . This idea is probably based on a misreading of the 1885 work *La Vie intime de Voltaire aux Délices et à Ferney* by Lucien Perey ( real name : Clara Adèle Luce Herpin ) and Gaston Maugras . The evidence indicates strongly that Voltaire did not rush or improvise *Candide* , but worked on it over a significant period of time , possibly even a whole year . *Candide* is mature and carefully developed , not impromptu , as the intentionally choppy plot and the aforementioned myth might suggest .

There is only one extant manuscript of *Candide* that was written before the work 's 1759 publication ; it was discovered in 1956 by Wade and since named the La Vallière Manuscript . It is believed to have been sent , chapter by chapter , by Voltaire to the Duke and Duchess La Vallière in the autumn of 1758 . The manuscript was sold to the Bibliothèque de l 'Arsenal in the late eighteenth century , where it remained undiscovered for almost two hundred years . The La Vallière Manuscript , the most original and authentic of all surviving copies of *Candide* , was probably dictated by Voltaire to his secretary , Wagnière , then edited directly . In addition to this manuscript , there is believed to have been another , one copied by Wagnière for the Elector Charles @-@ Théodore , who hosted Voltaire during the summer of 1758 . The existence of this copy was first postulated by Norman L. Torrey in 1929 . If it exists , it remains undiscovered .

Voltaire published *Candide* simultaneously in five countries no later than 15 January 1759 , although the exact date is uncertain . Seventeen versions of *Candide* from 1759 , in the original

French , are known today , and there has been great controversy over which is the earliest . More versions were published in other languages : Candide was translated once into Italian and thrice into English that same year . The complicated science of calculating the relative publication dates of all of the versions of Candide is described at length in Wade 's article " The First Edition of Candide : A Problem of Identification " . The publication process was extremely secretive , probably the " most clandestine work of the century " , because of the book 's obviously illicit and irreverent content . The greatest number of copies of Candide were published concurrently in Geneva by Cramer , in Amsterdam by Marc @-@ Michel Rey , in London by Jean Nourse , and in Paris by Lambert .

Candide underwent one major revision after its initial publication , in addition to some minor ones . In 1761 , a version of Candide was published that included , along with several minor changes , a major addition by Voltaire to the twenty @-@ second chapter , a section that had been thought weak by the Duke of Vallière . The English title of this edition was Candide , or Optimism , Translated from the German of Dr. Ralph . With the additions found in the Doctor 's pocket when he died at Minden , in the Year of Grace 1759 . The last edition of Candide authorised by Voltaire was the one included in Cramer 's 1775 compilation , l 'éditions encadrées , meaning " supervised editions " .

Voltaire strongly opposed the inclusion of illustrations in his works , as he stated in a 1778 letter to the writer and publisher Charles Joseph Panckoucke :

Je crois que des Estampes seraient fort inutiles . Ces colifichets n 'ont jamais été admis dans les éditions de Cicéron , de Virgile et d 'Horace . ( I believe that these illustrations would be quite useless . These baubles have never been allowed in the works of Cicero , Virgil and Horace . )

Despite this protest , two sets of illustrations for Candide were produced by the French artist Jean @-@ Michel Moreau le Jeune . The first version was done , at Moreau 's own expense , in 1787 and included in Kehl 's publication of that year , Oeuvres Complètes de Voltaire . Four images were drawn by Moreau for this edition and were engraved by Pierre @-@ Charles Baquoy . The second version , in 1803 , consisted of seven drawings by Moreau which were transposed by multiple engravers . The twentieth @-@ century modern artist Paul Klee stated that it was while reading Candide that he discovered his own artistic style . Klee illustrated the work , and his drawings were published in a 1920 version edited by Kurt Wolff .

= = List of characters = =

= = = Main characters = = =

Candide : The title character . Illegitimate son of the sister of the baron of Thunder @-@ ten @-@ Tronckh . In love with Cunégonde .

Cunégonde : The daughter of the baron of Thunder @-@ ten @-@ Tronckh . In love with Candide .

Professor Pangloss : The royal educator of the court of the baron . Described as " the greatest philosopher of the Holy Roman Empire " .

The Old Woman : Cunégonde 's maid while she was the mistress of Don Issachar and the Grand Inquisitor of Portugal . Fled with Candide and Cunégonde to the New World . Illegitimate daughter of Pope Urban X.

Cacambo : From a Spanish father and a Peruvian mother . Lived half his life in Spain and half in Latin America . Candide 's valet while in America .

Martin : Dutch amateur philosopher and Manichaeian . Met Candide in Suriname , travelled with him afterwards .

The baron of Thunder @-@ ten @-@ Tronckh : Son of the original Baron ( a secondary character ) and brother of Cunégonde . Thought to have been killed by the Bulgarians . Became a Jesuit in Paraguay .

= = = Secondary characters = = =

The baron and baroness of Thunder @-@ ten @-@ Tronckh : Father and mother of Cunégonde and the second baron . Both slain by the Bulgarians .

The king of the Bulgarians .

Jacques the Anabaptist : Saved Candide from a lynching in the Netherlands . Drowned in the port of Lisbon .

Don Issachar : Jewish landlord in Portugal . Cunégonde became his mistress , shared with the Grand Inquisitor of Portugal . Killed by Candide .

The Grand Inquisitor of Portugal : Sentenced Candide and Pangloss at the auto @-@ da @-@ fé . Cunégonde was his mistress jointly with Don Issachar . Killed by Candide .

Don Fernando d 'Ibarra y Figueroa y Mascarenes y Lampourdos y Souza : Spanish governor of Buenos Aires . Wanted Cunégonde as a mistress .

The king of El Dorado , who helped Candide and Cacambo out of El Dorado and made them rich .

Mynheer Vanderdendur : Dutch ship captain . Offered to take Candide from America to France for 30 @,@ 000 gold coins , but then departed without him , stealing all his riches .

The abbot of Perigord : Befriended Candide and Martin , led the police to arrest them ; he and the police officer accepted three diamonds each and released them .

The marchioness of Parolignac : Parisian wench who took an elaborate title .

The scholar : One of the guests of the " marchioness " . Argued with Candide about art .

Paquette : The one who gave Pangloss syphilis . After the slaying by the Bulgarians , worked as a prostitute . Became the property of Friar Giroflée .

Friar Giroflée : Theatin friar . In love with the prostitute Paquette .

Signor Pocourante : A Venetian noble . Candide and Martin visited his estate , where he discussed his disdain of most of the canon of great art .

In an inn in Venice , Candide and Martin ate with six foreigners who turned out to be deposed monarchs . They were :

Ahmed III

Ivan VI of Russia

Charles Edward Stuart

Augustus III of Poland

Stanisław Leszczyński

Theodore of Corsica

= = Synopsis = =

Candide contains thirty episodic chapters , which may be grouped into two main schemes : one consists of two divisions , separated by the protagonist 's hiatus in El Dorado ; the other consists of three parts , each defined by its geographical setting . By the former scheme , the first half of Candide constitutes the rising action and the last part the resolution . This view is supported by the strong theme of travel and quest , reminiscent of adventure and picaresque novels , which tend to employ such a dramatic structure . By the latter scheme , the thirty chapters may be grouped into three parts each comprising ten chapters and defined by locale : I ? X are set in Europe , XI ? XX are set in the Americas , and XXI ? XXX are set in Europe and the Ottoman Empire . The plot summary that follows uses this second format and includes Voltaire 's additions of 1761 .

= = = Chapters I ? X = = =

The tale of Candide begins in the castle of the Baron Thunder @-@ ten @-@ Tronckh in Westphalia , home to : the Baron 's daughter , Lady Cunégonde ; his bastard nephew , Candide ; a tutor , Pangloss ; a chambermaid , Paquette ; and the rest of the Baron 's family . The protagonist , Candide , is romantically attracted to Cunégonde . He is a child of " the most unaffected simplicity " , whose face is " the index of his mind " . Dr. Pangloss , professor of " métaphysico @-@ théologo @-@ cosmologionologie " ( English translation : " metaphysico @-@ theologo @-@ cosmology " )

) and self @-@ proclaimed optimist , teaches his pupils that they live in the " best of all possible worlds " and that " all is for the best " .

All is well in the castle until Cunégonde sees Pangloss sexually engaged with Paquette in some bushes . Encouraged by this show of affection , Cunégonde drops her handkerchief next to Candide which entices him to kiss her . For this infraction , Candide is evicted from the castle , at which point he is captured by Bulgar ( Prussian ) recruiters and coerced into military service , where he is flogged , nearly executed , and forced to participate in a major battle between the Bulgars and the Abares ( an allegory representing the Prussians and the French ) . Candide eventually escapes the army and makes his way to Holland where he is given aid by Jacques , an Anabaptist , who strengthens Candide 's optimism . Soon after , Candide finds his master Pangloss , now a beggar with syphilis . Pangloss reveals he was infected with this disease by Paquette and shocks Candide by relating how Castle Thunder @-@ ten @-@ Tronckh was destroyed by Bulgars , and that Cunégonde and her whole family were killed . Pangloss is cured of his illness by Jacques , losing one eye and one ear in the process , and the three set sail to Lisbon .

In Lisbon 's harbor , they are overtaken by a vicious storm which destroys the boat . Jacques attempts to save a sailor , and in the process is thrown overboard . The sailor makes no move to help the drowning Jacques , and Candide is in a state of despair until Pangloss explains to him that Lisbon harbor was created in order for Jacques to drown . Only Pangloss , Candide , and the " brutish sailor " who let Jacques drown survive the wreck and reach Lisbon , which is promptly hit by an earthquake , tsunami and fire that kill tens of thousands . The sailor leaves in order to loot the rubble while Candide , injured and begging for help , is lectured on the optimistic view of the situation by Pangloss .

The next day , Pangloss discusses his optimistic philosophy with a member of the Portuguese Inquisition , and he and Candide are arrested for heresy , set to be tortured and killed in an " auto @-@ da @-@ fé " set up to appease God and prevent another disaster . Candide is flogged and sees Pangloss hanged , but another earthquake intervenes and he escapes . He is approached by an old woman , who leads him to a house where Lady Cunégonde waits , alive . Candide is surprised : Pangloss had told him that Cunégonde had been raped and disemboweled . She had been , but Cunégonde points out that people survive such things . However , her rescuer sold her to a Jewish merchant who was then threatened by a corrupt Grand Inquisitor into sharing her . Her owners arrive , find her with another man , and Candide kills them both . Candide and the two women flee the city , heading to the Americas . Along the way , Cunégonde falls into self @-@ pity , complaining of all the misfortunes that have befallen her . The old woman reciprocates by revealing her own tragic life , which included having a buttock cut off in order to feed some starving men .

= = = Chapters XI ? XX = = =

The trio arrives in Buenos Aires , where Governor Don Fernando d 'Ibarra y Figueroa y Mascarenes y Lampourdos y Alejandro asks to marry Cunégonde . Just then , an alcalde ( a Spanish fortress commander ) arrives , pursuing Candide for killing the Grand Inquisitor . Leaving the women behind , Candide flees to Paraguay with his practical and heretofore unmentioned manservant , Cacambo .

At a border post on the way to Paraguay , Cacambo and Candide speak to the commandant , who turns out to be Cunégonde 's unnamed brother . He explains that after his family was slaughtered , the Jesuits ' preparation for his burial revived him , and he has since joined the order . When Candide proclaims he intends to marry Cunégonde , her brother attacks him , and Candide stabs him through with his rapier . After lamenting all the people ( mainly priests ) he has killed , he and Cacambo flee . In their flight , Candide and Cacambo come across two naked women being chased and bitten by a pair of monkeys . Candide , seeking to protect the women , shoots and kills the monkeys , but is informed by Cacambo that the monkeys and women were probably lovers .

Cacambo and Candide are captured by Oreillons , or Orejones ; members of the Inca nobility who widened the lobes of their ears , and are depicted here as the fictional inhabitants of the area . Mistaking Candide for a Jesuit by his robes , the Oreillons prepare to cook Candide and Cacambo ; however , Cacambo convinces the Oreillons that Candide killed a Jesuit to procure the robe .

Cacambo and Candide are released and travel for a month on foot and then down a river by canoe , living on fruits and berries .

After a few more adventures , Candide and Cacambo wander into El Dorado , a geographically isolated utopia where the streets are covered with precious stones , there exist no priests , and all of the king 's jokes are funny . Candide and Cacambo stay a month in El Dorado , but Candide is still in pain without Cunégonde , and expresses to the king his wish to leave . The king points out that this is a foolish idea , but generously helps them do so . The pair continue their journey , now accompanied by one hundred red pack sheep carrying provisions and incredible sums of money , which they slowly lose or have stolen over the next few adventures .

Candide and Cacambo eventually reach Suriname , where they split up : Cacambo travels to Buenos Aires to retrieve Lady Cunégonde , while Candide prepares to travel to Europe to await the two . Candide 's remaining sheep are stolen , and Candide is fined heavily by a Dutch magistrate for petulance over the theft . Before leaving Suriname , Candide feels in need of companionship , so he interviews a number of local men who have been through various ill @-@ fortunes and settles on a man named Martin .

= = = Chapters XXI ? XXX = = =

This companion , Martin , is a Manichaeian scholar based on the real @-@ life pessimist Pierre Bayle , who was a chief opponent of Leibniz . For the remainder of the voyage , Martin and Candide argue about philosophy , Martin painting the entire world as occupied by fools . Candide , however , remains an optimist at heart , since it is all he knows . As they arrive in England , they see an admiral ( based on Admiral Byng ) being shot for not killing enough of the enemy . Martin explains that Britain finds it necessary to shoot an admiral from time to time " pour l 'encouragement des autres " ( to encourage the others ) . Candide , horrified , arranges for them to leave Britain immediately . After various scenes satirising other European institutions , Candide and Martin meet Paquette , the chambermaid who infected Pangloss with his syphilis , in Venice . She is now a prostitute , and is spending her time with a monk , Brother Giroflée . Although both appear happy on the surface , they reveal their despair : Paquette has led a miserable existence as a sexual object , and the monk detests the religious order in which he was indoctrinated .

Later , while Candide and Martin are eating supper , Cacambo returns to Candide and informs him that Cunégonde is in Constantinople , and that she has been enslaved . She is now washing dishes for a prince of Transylvania , and has become ugly . On the way to rescue her , Candide finds Pangloss and Cunégonde 's brother rowing in the galley . Candide buys their freedom and further passage at steep prices . The baron and Pangloss relate how they survived , but despite the horrors he has been through , Pangloss 's optimism remains unshaken : " I still hold to my original opinions , because , after all , I 'm a philosopher , and it wouldn 't be proper for me to recant , since Leibniz cannot be wrong , and since pre @-@ established harmony is the most beautiful thing in the world , along with the plenum and subtle matter . "

The travellers arrive on the Ottoman coast where they rejoin Cunégonde and the old woman . Cunégonde has indeed become hideously ugly , but Candide nevertheless buys their freedom and marries Cunégonde to spite her brother ( who is secretly sold back into slavery ) . Paquette and Brother Giroflée , too , are reconciled with Candide on a farm which he just bought with the last of his finances .

One day , the protagonists seek out a dervish known as a great philosopher of the land . Pangloss asks him why Man is made to suffer so , and what they all ought to do . The dervish responds by asking rhetorically why Pangloss is concerned about the existence of evil and good . The dervish describes human beings as mice on a ship sent by a king to Egypt ; their comfort does not matter to the king . The dervish then slams his door on the group . Returning to their farm , Candide , Pangloss , and Martin meet a Turk whose philosophy is to devote his life only to simple work and not concern himself with external affairs . He and his four children work a small farm to keep " free of three great evils : boredom , vice and necessity " , or " poverty " as per John Butt 's 1947 translation . Candide , Pangloss , Martin , Cunégonde , Paquette , Cacambo , the old woman , and Brother

Giroflée all set to work ( on this " louable dessein " , or " commendable plan " , as the narrator calls it ) on a farm of their own , each to one specific task . Candide ignores Pangloss 's insistence that all turned out for the best by necessity , instead telling him " we must cultivate our garden " .

= = Style = =

As Voltaire himself described it , the purpose of Candide was to " bring amusement to a small number of men of wit " . The author achieves this goal by combining his sharp wit with a fun parody of the classic adventure @-@ romance plot . Candide is confronted with horrible events described in painstaking detail so often that it becomes humorous . Literary theorist Frances K. Barasch described Voltaire 's matter @-@ of @-@ fact narrative as treating topics such as mass death " as coolly as a weather report " . The fast @-@ paced and improbable plot ? in which characters narrowly escape death repeatedly , for instance ? allows for compounding tragedies to befall the same characters over and over again . In the end , Candide is primarily , as described by Voltaire 's biographer Ian Davidson , " short , light , rapid and humorous " .

Behind the playful façade of Candide which has amused so many , there lies very harsh criticism of contemporary European civilization which angered many others . European governments such as France , Prussia , Portugal and England are each attacked ruthlessly by the author : the French and Prussians for the Seven Years ' War , the Portuguese for their Inquisition , and the British for the execution of John Byng . Organised religion , too , is harshly treated in Candide . For example , Voltaire mocks the Jesuit order of the Roman Catholic Church . Aldridge provides a characteristic example of such anti @-@ clerical passages for which the work was banned : while in Paraguay , Cacambo remarks , " [ The Jesuits ] are masters of everything , and the people have no money at all ? " . Here , Voltaire suggests the Christian mission in Paraguay is taking advantage of the local population . Voltaire depicts the Jesuits holding the indigenous peoples as slaves while they claim to be helping them .

= = = Satire = = =

The main method of Candide 's satire is to contrast ironically great tragedy and comedy . The story does not invent or exaggerate evils of the world ? it displays real ones starkly , allowing Voltaire to simplify subtle philosophies and cultural traditions , highlighting their flaws . Thus Candide derides optimism , for instance , with a deluge of horrible , historical ( or at least plausible ) events with no apparent redeeming qualities .

A simple example of the satire of Candide is seen in the treatment of the historic event witnessed by Candide and Martin in Portsmouth harbour . There , the duo spy an anonymous admiral , supposed to represent John Byng , being executed for failing to properly engage a French fleet . The admiral is blindfolded and shot on the deck of his own ship , merely " to encourage the others " ( Fr . " pour encourager les autres " ) . This depiction of military punishment trivializes Byng 's death . The dry , pithy explanation " to encourage the others " thus satirises a serious historical event in characteristically Voltairian fashion . For its classic wit , this phrase has become one of the more often quoted from Candide .

Voltaire depicts the worst of the world and his pathetic hero 's desperate effort to fit it into an optimistic outlook . Almost all of Candide is a discussion of various forms of evil : its characters rarely find even temporary respite . There is at least one notable exception : the episode of El Dorado , a fantastic village in which the inhabitants are simply rational , and their society is just and reasonable . The positivity of El Dorado may be contrasted with the pessimistic attitude of most of the book . Even in this case , the bliss of El Dorado is fleeting : Candide soon leaves the village to seek Cunégonde , whom he eventually marries only out of a sense of obligation .

Another element of the satire focuses on what William F. Bottiglia , author of many published works on Candide , calls the " sentimental foibles of the age " and Voltaire 's attack on them . Flaws in European culture are highlighted as Candide parodies adventure and romance clichés , mimicking the style of a picaresque novel . A number of archetypal characters thus have recognisable

manifestations in Voltaire's work : Candide is supposed to be the drifting rogue of low social class , Cunégonde the sex interest , Pangloss the knowledgeable mentor and Cacambo the skilful valet . As the plot unfolds , readers find that Candide is no rogue , Cunégonde becomes ugly and Pangloss is a stubborn fool . The characters of Candide are unrealistic , two @-@ dimensional , mechanical , and even marionette @-@ like ; they are simplistic and stereotypical . As the initially naïve protagonist eventually comes to a mature conclusion ? however noncommittal ? the novella is a bildungsroman , if not a very serious one .

= = = Garden motif = = =

Gardens are thought by many critics to play a critical symbolic role in Candide . The first location commonly identified as a garden is the castle of the Baron , from which Candide and Cunégonde are evicted much in the same fashion as Adam and Eve are evicted from the Garden of Eden in Genesis . Cyclically , the main characters of Candide conclude the novel in a garden of their own making , one which might represent celestial paradise . The third most prominent " garden " is El Dorado , which may be a false Eden . Other possibly symbolic gardens include the Jesuit pavilion , the garden of Pocourante , Cacambo's garden , and the Turk's garden .

These gardens are probably references to the Garden of Eden , but it has also been proposed , by Bottiglia , for example , that the gardens refer also to the Encyclopédie , and that Candide's conclusion to cultivate " his garden " symbolises Voltaire's great support for this endeavour . Candide and his companions , as they find themselves at the end of the novella , are in a very similar position to Voltaire's tightly knit philosophical circle which supported the Encyclopédie : the main characters of Candide live in seclusion to " cultivate [ their ] garden " , just as Voltaire suggested his colleagues leave society to write . In addition , there is evidence in the epistolary correspondence of Voltaire that he had elsewhere used the metaphor of gardening to describe writing the Encyclopédie . Another interpretative possibility is that Candide cultivating " his garden " suggests his engaging in only necessary occupations , such as feeding oneself and fighting boredom . This is analogous to Voltaire's own view on gardening : he was himself a gardener at his estates in Les Délices and Ferney , and he often wrote in his correspondence that gardening was an important pastime of his own , it being an extraordinarily effective way to keep busy .

= = Philosophy = =

= = = Optimism = = =

Candide satirises various philosophical and religious theories that Voltaire had previously criticised . Primary among these is Leibnizian optimism ( sometimes called Panglossianism after its fictional proponent ) , which Voltaire ridicules with descriptions of seemingly endless calamity . Voltaire demonstrates a variety of irredeemable evils in the world , leading many critics to contend that Voltaire's treatment of evil ? specifically the theological problem of its existence ? is the focus of the work . Heavily referenced in the text are the Lisbon earthquake , disease , and the sinking of ships in storms . Also , war , thievery , and murder ? evils of human design ? are explored as extensively in Candide as are environmental ills . Bottiglia notes Voltaire is " comprehensive " in his enumeration of the world's evils . He is unrelenting in attacking Leibnizian optimism .

Fundamental to Voltaire's attack is Candide's tutor Pangloss , a self @-@ proclaimed follower of Leibniz and a teacher of his doctrine . Ridicule of Pangloss's theories thus ridicules Leibniz himself , and Pangloss's reasoning is silly at best . For example , Pangloss's first teachings of the narrative absurdly mix up cause and effect :

Il est démontré , disait @-@ il , que les choses ne peuvent être autrement ; car tout étant fait pour une fin , tout est nécessairement pour la meilleure fin . Remarquez bien que les nez ont été faits pour porter des lunettes ; aussi avons @-@ nous des lunettes .

It is demonstrable that things cannot be otherwise than as they are ; for as all things have been



created for some end , they must necessarily be created for the best end . Observe , for instance , the nose is formed for spectacles , therefore we wear spectacles .

Following such flawed reasoning even more doggedly than Candide , Pangloss defends optimism . Whatever their horrendous fortune , Pangloss reiterates " all is for the best " ( Fr . " Tout est pour le mieux " ) and proceeds to " justify " the evil event 's occurrence . A characteristic example of such theodicy is found in Pangloss 's explanation of why it is good that syphilis exists :

c 'était une chose indispensable dans le meilleur des mondes , un ingrédient nécessaire ; car si Colomb n 'avait pas attrapé dans une île de l 'Amérique cette maladie qui empoisonne la source de la génération , qui souvent même empêche la génération , et qui est évidemment l 'opposé du grand but de la nature , nous n 'aurions ni le chocolat ni la cochenille ;

it was a thing unavoidable , a necessary ingredient in the best of worlds ; for if Columbus had not caught in an island in America this disease , which contaminates the source of generation , and frequently impedes propagation itself , and is evidently opposed to the great end of nature , we should have had neither chocolate nor cochineal .

Candide , the impressionable and incompetent student of Pangloss , often tries to justify evil , fails , invokes his mentor and eventually despairs . It is by these failures that Candide is painfully cured ( as Voltaire would see it ) of his optimism .

Interestingly , this critique of Voltaire 's seems to be directed almost exclusively at Leibnizian optimism . Candide does not ridicule Voltaire 's contemporary Alexander Pope , a later optimist of slightly different convictions . Candide does not discuss Pope 's optimistic principle that " all is right " , but Leibniz 's that states , " this is the best of all possible worlds " . However subtle the difference between the two , Candide is unambiguous as to which is its subject . Some critics conjecture that Voltaire meant to spare Pope this ridicule out of respect , although Voltaire 's Poème may have been written as a more direct response to Pope 's theories . This work is similar to Candide in subject matter , but very different from it in style : the Poème embodies a more serious philosophical argument than Candide .

= = = Conclusion = = =

The conclusion of the novella , in which Candide finally dismisses his tutor 's optimism , leaves unresolved what philosophy the protagonist is to accept in its stead . This element of Candide has been written about voluminously , perhaps above all others . The conclusion is enigmatic and its analysis is contentious .

Voltaire develops no formal , systematic philosophy for the characters to adopt . The conclusion of the novel may be thought of not as a philosophical alternative to optimism , but as a prescribed practical outlook ( though what it prescribes is in dispute ) . Many critics have concluded that one minor character or another is portrayed as having the right philosophy . For instance , a number believe that Martin is treated sympathetically , and that his character holds Voltaire 's ideal philosophy ? pessimism . Others disagree , citing Voltaire 's negative descriptions of Martin 's principles and the conclusion of the work in which Martin plays little part .

Within debates attempting to decipher the conclusion of Candide lies another primary Candide debate . This one concerns the degree to which Voltaire was advocating a pessimistic philosophy , by which Candide and his companions give up hope for a better world . Critics argue that the group 's reclusion on the farm signifies Candide and his companions ' loss of hope for the rest of the human race . This view is to be compared to a reading that presents Voltaire as advocating a melioristic philosophy and a precept committing the travellers to improving the world through metaphorical gardening . This debate , and others , focuses on the question of whether or not Voltaire was prescribing passive retreat from society , or active industrious contribution to it .

= = = Inside vs. outside interpretations = = =

Separate from the debate about the text 's conclusion is the " inside / outside " controversy . This argument centers on the matter of whether or not Voltaire was actually prescribing anything . Roy

Wolper , professor emeritus of English , argues in a revolutionary 1969 paper that *Candide* does not necessarily speak for its author ; that the work should be viewed as a narrative independent of Voltaire 's history ; and that its message is entirely ( or mostly ) inside it . This point of view , the " inside " , specifically rejects attempts to find Voltaire 's " voice " in the many characters of *Candide* and his other works . Indeed , writers have seen Voltaire as speaking through at least *Candide* , *Martin* , and the *Turk* . Wolper argues that *Candide* should be read with a minimum of speculation as to its meaning in Voltaire 's personal life . His article ushered in a new era of Voltaire studies , causing many scholars to look at the novel differently .

Critics such as Lester Crocker , Henry Stavan , and Vivienne Mylne find too many similarities between *Candide* 's point of view and that of Voltaire to accept the " inside " view ; they support the " outside " interpretation . They believe that *Candide* 's final decision is the same as Voltaire 's , and see a strong connection between the development of the protagonist and his author . Some scholars who support the " outside " view also believe that the isolationist philosophy of the Old Turk closely mirrors that of Voltaire . Others see a strong parallel between *Candide* 's gardening at the conclusion and the gardening of the author . Martine Darmon Meyer argues that the " inside " view fails to see the satirical work in context , and that denying that *Candide* is primarily a mockery of optimism ( a matter of historical context ) is a " very basic betrayal of the text " .

= = Reception = =

Though Voltaire did not openly admit to having written the controversial *Candide* until 1768 ( until then he signed with a pseudonym : " Monsieur le docteur Ralph " , or " Doctor Ralph " ) , his authorship of the work was hardly disputed .

Immediately after publication , the work and its author were denounced by both secular and religious authorities , because the book openly derides government and church alike . It was because of such polemics that Omer @-@ Louis @-@ François Joly de Fleury , who was Advocate General to the Parisian parliament when *Candide* was published , found parts of *Candide* to be " contrary to religion and morals " .

Despite much official indictment , soon after its publication , *Candide* 's irreverent prose was being quoted . " Let us eat a Jesuit " , for instance , became a popular phrase for its reference to a humorous passage in *Candide* . By the end of February 1759 , the Grand Council of Geneva and the administrators of Paris had banned *Candide* . *Candide* nevertheless succeeded in selling twenty thousand to thirty thousand copies by the end of the year in over twenty editions , making it a best seller . The Duke de La Vallière speculated near the end of January 1759 that *Candide* might have been the fastest @-@ selling book ever . In 1762 , *Candide* was listed in the Index Librorum Prohibitorum , the Roman Catholic Church 's list of prohibited books .

Bannings of *Candide* lasted into the twentieth century in the United States , where it has long been considered a seminal work of Western literature . At least once , *Candide* was temporarily barred from entering America : in February 1929 , a US customs official in Boston prevented a number of copies of the book , deemed " obscene " , from reaching a Harvard University French class . *Candide* was admitted in August of the same year ; however by that time the class was over . In an interview soon after *Candide* 's detention , the official who confiscated the book explained the office 's decision to ban it , " But about ' *Candide* , ' I 'll tell you . For years we 've been letting that book get by . There were so many different editions , all sizes and kinds , some illustrated and some plain , that we figured the book must be all right . Then one of us happened to read it . It 's a filthy book " .

= = Legacy = =

*Candide* is the most widely read of Voltaire 's many works , and it is considered one of the great achievements of Western literature . However , *Candide* is not necessarily considered a true " classic " . According to Bottiglia , " The physical size of *Candide* , as well as Voltaire 's attitude toward his fiction , precludes the achievement of artistic dimension through plenitude , autonomous ' 3D ' vitality , emotional resonance , or poetic exaltation . *Candide* , then , cannot in quantity of

quality , measure up to the supreme classics . " Bottiglia instead calls it a miniature classic , though others are more forgiving of its size . As the only work of Voltaire which has remained popular up to the present day , *Candide* is listed in Harold Bloom 's *The Western Canon : The Books and School of the Ages* . It is included in the *Encyclopædia Britannica* collection *Great Books of the Western World* . *Candide* has influenced modern writers of black humour such as Céline , Joseph Heller , John Barth , Thomas Pynchon , Kurt Vonnegut , and Terry Southern . Its parody and picaresque methods have become favourites of black humorists .

Charles Brockden Brown , an early American novelist , may have been directly affected by Voltaire , whose work he knew well . Mark Kamrath , professor of English , describes the strength of the connection between *Candide* and Edgar Huntly ; or , *Memoirs of a Sleep @-@ Walker* ( 1799 ) : " An unusually large number of parallels ... crop up in the two novels , particularly in terms of characters and plot . " For instance , the protagonists of both novels are romantically involved with a recently orphaned young woman . Furthermore , in both works the brothers of the female lovers are Jesuits , and each is murdered ( although under different circumstances ) . Some twentieth @-@ century novels that may have been influenced by *Candide* are dystopian science @-@ fiction works . Armand Mattelart , a French critic , sees *Candide* in Aldous Huxley 's *Brave New World* , George Orwell 's *Nineteen Eighty @-@ Four* and Yevgeny Zamyatin 's *We* , three canonical works of the genre . Specifically , Mattelart writes that in each of these works , there exist references to *Candide* 's popularisation of the phrase " the best of all possible worlds " . He cites as evidence , for example , that the French version of *Brave New World* was entitled *Le Meilleur des mondes* ( En. literally " The best of worlds " ) .

Readers of *Candide* often compare it with certain works of the modern genre the Theatre of the Absurd . Haydn Mason , a Voltaire scholar , sees in *Candide* a few similarities to this brand of literature . For instance , he notes commonalities of *Candide* and *Waiting for Godot* ( 1952 ) . In both of these works , and in a similar manner , friendship provides emotional support for characters when they are confronted with harshness of their existences . However , Mason qualifies , " the conte must not be seen as a forerunner of the ' absurd ' in modern fiction . *Candide* 's world has many ridiculous and meaningless elements , but human beings are not totally deprived of the ability to make [ sic ] sense out of it . " John Pilling , biographer of Beckett , does state that *Candide* was an early and powerful influence on Beckett 's thinking .

= = = Derivative works = = =

In 1760 , one year after Voltaire published *Candide* , a sequel was published with the name *Candide , ou l'optimisme , seconde partie* . This work is attributed both to Thorel de Campigneulles , a writer unknown today , and Henri Joseph Du Laurens , who is suspected of having habitually plagiarised Voltaire . The story continues in this sequel with *Candide* having new adventures in the Ottoman Empire , Persia , and Denmark . Part II has potential use in studies of the popular and literary receptions of *Candide* , but is almost certainly apocryphal . In total , by the year 1803 , at least ten imitations of *Candide* or continuations of its story were published by authors other than Voltaire .

The operetta *Candide* was originally conceived by playwright Lillian Hellman , as a play with incidental music . Leonard Bernstein , the American composer and conductor who wrote the music was so excited about the project that he convinced Hellman to do it as a " comic operetta " . Many lyricists worked on the show , including James Agee , Dorothy Parker , John Latouche , Richard Wilbur , Leonard and Felicia Bernstein , Stephen Sondheim and Hellman . Hershy Kay orchestrated all the pieces except for the overture , which Bernstein did himself . *Candide* first opened on Broadway as a musical on 1 December 1956 . The premier production was directed by Tyrone Guthrie and conducted by Samuel Krachmalnick . While this production was a box office flop , the music was highly praised , and an original cast album was made . The album gradually became a cult hit , but Hellman 's libretto was criticised as being too serious an adaptation of Voltaire 's novel . *Candide* would be more popular seventeen years later with a new libretto by Hugh Wheeler .

*Candido* , ovvero un sogno fatto in Sicilia ( 1977 ) or simply *Candido* is a book by Leonardo

Sciascia . It was at least partly based on Voltaire 's *Candide* , although the actual influence of *Candide* on *Candido* is a hotly debated topic . A number of theories on the matter have been proposed . Proponents of one say that *Candido* is very similar to *Candide* , only with a happy ending ; supporters of another claim that Voltaire provided Sciascia with only a starting point from which to work , that the two books are quite distinct .

The BBC produced a television adaptation for their Play of the Month series in 1973 , with Ian Ogilvy as *Candide* and Frank Finlay as Voltaire himself , acting as narrator .

Nedim Gürsel wrote his 2001 novel *Le voyage de Candide à Istanbul* about a minor passage in *Candide* during which its protagonist meets Ahmed III , the deposed Turkish sultan . This chance meeting on a ship from Venice to Istanbul is the setting of Gürsel 's book . Terry Southern , in writing his popular novel *Candy* with Mason Hoffenberg adapted *Candide* for a modern audience and changed the protagonist from male to female . *Candy* deals with the rejection of a sort of optimism which the author sees in women 's magazines of the modern era ; *Candy* also parodies pornography and popular psychology . This adaptation of *Candide* was itself adapted for the cinema by director Christian Marquand in 1968 .

In addition to the above , *Candide* was made into a number of minor films and theatrical adaptations throughout the twentieth century . For a list of these , see *Voltaire : Candide ou L'Optimisme et autres contes* ( 1989 ) with preface and commentaries by Pierre Malandain .

In May 2009 , a play called " *Optimism* , " based on *Candide* opened at the CUB Malthouse Theatre in Melbourne . It followed the basic storyline of *Candide* , incorporating anachronisms , music and stand up comedy from comedian Frank Woodley . It toured Australia and played at the Edinburgh International Festival .