

VOLTAIRE

CANDIDE

THE BEST OF ALL POSSIBLE WORLDS

TRANSLATED, ILLUSTRATED AND EDITED BY
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Translated, illustrated and edited by: Nicolae Sfetcu

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BOOK PREVIEW

A philosophical tale, a story of a journey that will transform the eponymous hero into a philosopher.

An important debate on fatalism and the existence of Evil. For a long time Voltaire has been fiercely opposed to the ideas of the philosopher Leibniz concerning God, the "principle of sufficient reason," and his idea of "pre-established harmony."

God is perfect, the world cannot be, but God has created the best possible world. Evil exists punctually, but it is compensated elsewhere by an infinitely great good. Nothing happens without there being a necessary cause.

Voltaire opposes to this optimism that he considers smug, a lucid vision on the world and its imperfections, a confidence in the man who is able to improve his condition.

In Candide, Voltaire openly attacks Leibnizian optimism and makes Pangloss a ridiculous defender of this philosophy. Criticism of optimism is the main theme of the tale: each of the adventures of the hero tends to prove that it is wrong to believe that our world is the best of all possible worlds.

CHAPTER I. How Candide was brought up in a beautiful castle, and how he was expelled from it



There was in Westphalia, in the castle of the Baron of Thunder-ten-tronckh, a young lad to whom nature had given the sweetest manners. His physiology betrayed his spirit. He had a fairly straightforward judgment, with the simplest mind; it is, I believe, for this reason that he was called Candide. The old servants of the house suspected that he was the son of the Baron's sister and of a good and honest gentleman of the neighborhood, whom this lady would never marry because he had been able to prove seventy-one quarterings only, and that the rest of his genealogical tree had been lost in time.

The Baron was one of the most powerful lords of Westphalia, for his castle had a door and windows. His great hall itself was adorned with a tapestry. All the dogs of his yards formed a pack in need; his grooms were his huntsmen; the vicar of the village was his grand-chaplain. They all called him Sir, and they laughed when he told stories.

The Baroness, who weighed about three hundred and fifty pounds, attracted a great deal of consideration, and did the honors of the house with a dignity which rendered her still more respectable. Her daughter Cunegonde, seventeen years old, was colorful, fresh, greasy, appetizing.

The son of the Baron appeared in all worthy of his father. The preceptor Pangloss [from *pan*, all, and *glossa*, language] was the oracle of the house, and little Candide listened to his lessons with all the good faith of his age and character.

Pangloss taught metaphysico-theologo-cosmolonigology. He admirably proved that there is no effect without cause, and that, in this best of all possible worlds, the castle of the Baron was the most beautiful of the castles, and his lady was the best of the possible Baroness.

It is proved, he said, that things cannot be otherwise; because everything being made for an end, everything is necessarily for the best end. Note that the noses were made for wearing glasses; so we have glasses [see Volume XXVII, page 528; and in the *Mélanges*, year 1738, chapter XI of the third part of Newton's *Elements of philosophy*; and the year 1768, chapter X of the *Singularities of nature*]. The legs are obviously instituted to wear shoes, and so we have shoes. The stones have been formed to be cut and build castles; also the Baron has a very fine castle; the greatest Baron of the province must be the best lodged; and the pigs were made to be eaten, we eat pork all year round: therefore those who have asserted that all is good have said a foolish thing; it was necessary to say that everything is at best.

Candide listened attentively, and believed innocently; for he found Miss Cunegonde extremely beautiful, although he never took the boldness of telling her. He concluded that after the happiness of being born Baron of Thunder-ten-tronckh, the second degree of happiness was to be Miss Cunegonde; the third, to see her every day; and the fourth, to hear Master Pangloss, the greatest philosopher in the province, and consequently of all the world.

One day Cunegonde, walking alongside the castle in the little wood called park, saw Dr. Pangloss who was practicing a lesson in experimental physics to his mother's maid, a very pretty and docile little brunette. As Miss Cunegonde had a great deal of disposition for the sciences, she observed, without blowing, the repeated experiments of which she was a witness; she clearly saw the doctor's sufficient reason, the effects and causes, and returned all agitated, thoughtful, full of the desire to be learned, thinking that she might well be the sufficient reason for the young Candide, who could also be his.

She met Candide when returning to the castle, and blushed: Candide blushed as well. She said hello to him in a broken voice; and Candide spoke to her without knowing what he was saying. The next day, after dinner, as they were leaving the table, Cunegonde and Candide were behind a screen; Cunegonde dropped her handkerchief; Candide picked it up; she took his hand innocently; the young man innocently kissed the young lady's hand with a vivacity, a sensibility, a peculiar grace; their mouths met, their eyes flaming, their knees trembled, their hands went astray. The Baron of Thunder-ten-tronckh passed by the screen, and seeing this cause and effect, expelled Candide out of the castle with great kicks in the back. Cunégonde fainted; she was blown by the Baroness as soon as she had returned to herself; and all was dismayed in the most beautiful and agreeable of the possible castles.

CHAPTER II. What became Candide among the Bulgarians



Candide, expelled from the terrestrial paradise, walked for a long time, without knowing where, weeping, and raising his eyes to heaven, often turning them towards the most beautiful of the castles where lived the most beautiful baroness; he slept without supper in the middle of the fields between two furrows; the snow fell to a heavy flake. Candide, all pinched, dragged himself to the neighboring town called *Valdberghoff-trarbk-dikdorff*, having no money, dying of hunger and weariness. He stopped sadly at the door of a tavern. Two men dressed in blue noticed him:

"Mate," said one, "there is a young man very well made, and of the required size"; they advanced towards Candide, and begged him very civilly to dine.

"Gentlemen," said Candide, with charming modesty, "you do me a great honor, but I have nothing to pay for my share."

"Sir," said one of the men in blue to him, "the people of your appearance and merit never pay anything: don't you have five feet five inches high?"

"Yes, gentlemen, it is my height," he said, bowing."

"Ah! Sir, sit down to the table; not only will we defray you, but we will never suffer that a man like you to lack money; men are made only to help each other.

"You are right," said Candide; that is what Mr. Pangloss always told me, and I see that everything is at best.

He was asked to accept a few crowns, he took them, and wished to give them his note; they did not accept, and sit down to table.

"Don't not love tenderly?"

-Oh! Yes," he replied, "I tenderly love Miss Cunegonde."

"No," said one of these gentlemen, "we ask you if you do not love the King of the Bulgars tenderly."

"Not at all," he said, "for I have never seen him."

"What?! He is the most charming of kings, and we have to drink for his health."

"Oh! Very willingly, gentlemen." And he drank.

"That is enough," they said to him, "you are the base, the support, the defender, the hero of the Bulgarians; your fortune is made, and your glory is assured."

They put him immediately the chains on the legs, and carried him away to the regiment. He was asked to turn to the right, to the left, to raise the baguette, to put back the baguette, to target, to shoot, to double the pace, and give him thirty stick blows; the next day he did the exercise a little less badly, and he received only twenty blows; the next day he was given only ten, and he was regarded by his comrades as a prodigy.

Candide, quite astounded, did not understand how he was a hero. He found himself on a fine spring day going for a walk, walking straight ahead of him, thinking that it was a privilege of the human species, as of the animal species, to use his legs at his pleasure. He had not gone two leagues distant, when four other heroes of six feet reaching him, binding him, leading him into a dungeon. He was asked legally what he liked best, to be thrown thirty-six times by the whole regiment, or to receive twelve balls of lead in his brain. In vain did he say that the wills were free, and that he did not want either, he had to make a choice; he decided, by virtue of the gift of God called *liberty*, to pass thirty-six times through the baguettes; He wiped two walks. The regiment was composed of two thousand men; that made for him four thousand blows of baguette, which, from the nape of the neck to the ass, discovered to him the muscles and the nerves. As they were about to proceed to the third walk, Candide, unable to do so, asked for mercy that they should be kind enough to break his head; he obtained this favor; they blindfold him; he was put on his knees.

The king of the Bulgarians passes at this moment, inquires about the crime of the patient; and as this king had a great genius, he understood, from all that he learned about Candide, that he was a young metaphysician, very ignorant of the things of this world, and he granted him his grace with a clemency which will be praised in all the newspapers and all the centuries. A brave surgeon cures Candide in three weeks with the emollients taught by Dioscorides. He already had a little skin and could walk, when the king of the Bulgarians fought in a battle against the king of the Abares.

CHAPTER III. How Candide fled from the Bulgarians, and what became of him



Nothing was so beautiful, so light, so brilliant, so well ordered as the two armies. The trumpets, the fifes, the oboes, the drums, the cannons; all formed such a harmony that there never was in Hell. The guns at first shot down about six thousand men on each side; then the musketry removed from the best of the worlds about nine or ten thousand rascals who infected the surface. The bayonet was also sufficient reason for the death of a few thousand men. The whole could well amount to some thirty thousand souls. Candide, who trembled like a philosopher, hid himself as best as he could during this heroic butchery.

Finally, while the two kings were singing *Te Deum*, each in his camp, he decided to go elsewhere to think about reasons and effects. He passed over heaps of dead and dying men, and at first reached a neighboring village; it was in ashes; it was a barren village, which the Bulgarians had burned, according to the laws of public law. Here old men, riddled with blows, watched dying their slaughtered women, who held their children to their bloody breasts; there, girls, disemboweled after having satisfied the natural desires of some heroes, made the last sighs; others, half burnt, cried out that they were about to be killed. Brains were scattered on the ground beside cut arms and legs.

Candide fled to another village as quickly as possible: he belonged to the Bulgarians, and the barbarous heroes had treated him likewise. Candide, still walking on palpitating limbs or through the

ruins, finally came out of the theater of war, carrying a few little provisions in his sack, and never forgetting Miss Cunegonde. His provisions were over when he was in Holland; but having heard that everyone was rich in that country, and that it was Christian, he did not doubt that he would be treated as well as he had been in the caastle of the Baron, before he had been driven out of it for the beautiful eyes of Miss Cunegonde.

He asked alms to several serious persons, who all told him that if he continued to do this job he would be locked up in a house of correction to teach him how to live.

He then addressed a man who had just spoken by himself one hour at a time about charity in a great assembly. The orator, looking at him from the side, said to him:

"What are you doing here? Are you there for the good cause?"

:There is no effect without a cause,: Candide replied modestly; "everything is chained necessarily and arranged for the best. I had to be driven away from Miss Cunegonde, and I had to go through the wands, and I must ask for my bread, until I can win; all this could not be otherwise."

"My friend," said the orator, "do you think that the pope is the antichrist?"

"I had not yet heard him say," replied Candide, "but whether he is or not, I lack bread."

"You do not deserve to eat it," said the other. "Go, rascally, go, wretched, I do not get close to your life."

The wife of the orator having put his head to the window, and seeing a man who doubted that the pope was an antichrist, poured over him a full....

"Oh, Heaven! What excess of religious zeal to ladies!"

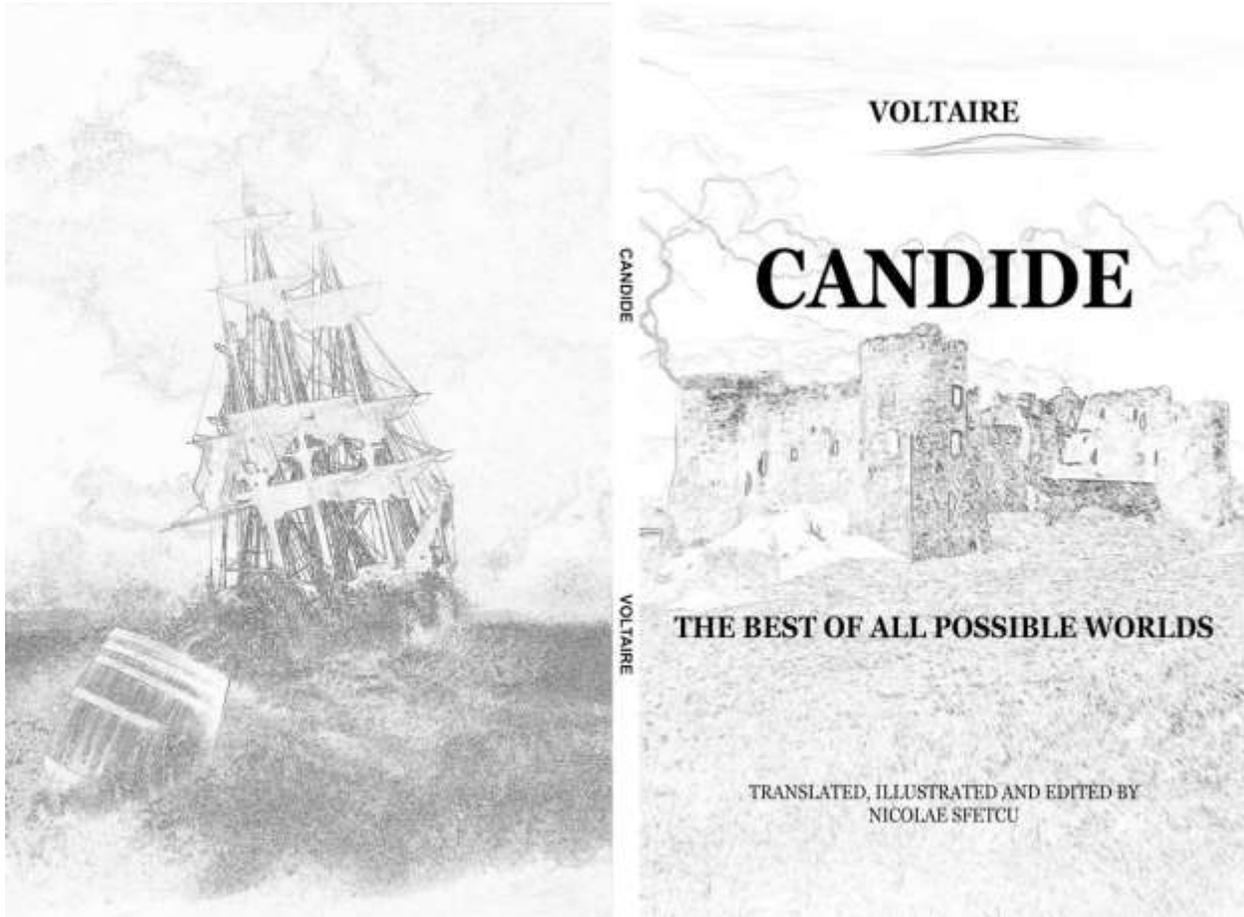
A man who had not been baptized, a good Anabaptist named James, saw the cruel and ignominious manner in which one of his brothers was thus treated, a two-footed being without feathers, which had a soul; he brought him home, cleansed him, gave him bread and beer, gave him as present two florins, and even wished to teach him to work in his manufactures of the Persian stuffs which were made in Holland. Candide, almost bowing to him, exclaimed:

"Master Pangloss had told me that everything is at its best in this world, for I am infinitely more touched by your extreme generosity than by the harshness of this gentleman with a black cloak; and of his wife."

The next day, when he was walking, he met a beggar, all covered with pustules, with dead eyes, the tip of his nose gnawed, his mouth crooked, his teeth black, and speaking of his throat, tormented with a violent cough, and spitting a tooth at each effort.

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Book



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A philosophical tale, a story of a journey that will transform the eponymous hero into a philosopher.

An important debate on fatalism and the existence of Evil. For a long time Voltaire has been fiercely opposed to the ideas of the philosopher Leibniz concerning God, the "principle of sufficient reason," and his idea of "pre-established harmony."

God is perfect, the world cannot be, but God has created the best possible world. Evil exists punctually, but it is compensated elsewhere by an infinitely great good. Nothing happens without there being a necessary cause.

An encouragement to fatalism. Voltaire opposes to this optimism that he considers smug, a lucid vision on the world and its imperfections, a confidence in the man who is able to improve his condition.

In *Candide*, Voltaire openly attacks Leibnizian optimism and makes Pangloss a ridiculous defender of this philosophy. Criticism of optimism is the main theme of the tale: each of the adventures of the hero tends to prove that it is wrong to believe that our world is the best of all possible worlds.

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