

CANDIDE

VOLTAIRE

LIVING LITERATURE SERIES

A PERMA-BOUND PRODUCTION

TEACHER'S GUIDE

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SYNOPSIS

Candide, an affable young man who lives in a castle in Westphalia along with the family of the Baron of Thunder-tronckh, is influenced by the philosophy of his learned tutor, Doctor Pangloss, teacher of metaphysico-theologico-cosmolo-nigology. According to Pangloss's unflinching optimism, everything that happens works to a necessary and fitting end. After Candide compromises himself by going behind a screen to kiss Cunégonde, the Baron's daughter, the Baron boots him into the cold to make his way in the world.

In a nearby town, Candide seeks refuge. Two Bulgar officers are delighted to find a man of his height and induct him into the army, where he learns to march. He is almost beaten to death after he unwittingly deserts. Pardoned by the King of the Bulgars, Candide participates in a conflict with the Abars, but quails at the savagery of war.

Candide flees to Holland, where he expects charitable treatment from the Christian Dutch. Only James, an Anabaptist, treats him humanely. On the streets, Candide encounters Pangloss, who is now a wretched, diseased beggar, and learns that Bulgar invaders have killed the Baron's family, including his beloved Cunégonde. Candide and Pangloss travel to Lisbon, where their ship splits open, James drowns, and an earthquake devastates the land.

As Candide and Pangloss go ashore and try to counter the destruction and comfort the survivors, Portuguese scholars initiate an auto-da-fé to burn at the stake known sinners. Both Pangloss and Candide are arrested. Pangloss is hanged. Candide is flogged, and then is led away by an old woman.

The old woman tends his wounds, feeds him, then reunites him with Cunégonde, who survived the attack that killed her family and currently is the mistress of both the Grand Inquisitor and Don Issachar, a Jew. Candide kills both men, then flees with Cunégonde from the authorities. Along with the old woman, the couple travels first to the Sierra Morenas, then on to the port of Cadiz, where Candide joins a party setting out to suppress a Jesuit plot in Paraguay. On the way, the old woman tells her own harrowing adventures.

At Buenos Ayres, the Governor, Don Fernando d'Ibarra, wrests Cunégonde from the hapless Candide, whom authorities are stalking for murdering the Inquisitor. Candide's loyal valet, Cacambo, urges his master to ride toward the Jesuit compound. There, the Colonel turns out to be Cunégonde's brother,

who also survived the Bulgar attack in Westphalia. The Colonel quickly loses his admiration for Candide after Candide reveals that he plans to marry Cunégonde.

Candide stabs the Colonel through the stomach with his sword, then, disguised as a Jesuit, rides away with Cacambo. They fall into the hands of cannibalistic Oreillons who are enemies of all Jesuits. Only Cacambo's quick thinking saves the duo from being cooked and eaten. After their horses die, the two wanderers journey by canoe toward the French settlement of Cayenne.

Candide and Cacambo arrive at the fabled city of Eldorado. Candide marvels at the utopian bliss of so wealthy and contented a society, which once was the home of the ancient Incas. After a month of rest and serenity, Candide, longing for his lady, ignores the King's warnings and heads back toward Paraguay. He carries with him sheep laden with treasure.

Outside Surinam, Candide encounters a Negro slave who has been maimed by a Dutch Christian. Candide deduces that life in Surinam is as evil as other places he has visited. In the harbor, Candide arranges passage to Europe with a Spanish captain. The plan is for Cacambo to rescue Cunégonde in Buenos Ayres while Candide journeys to Italy. Before embarking, a pirate captain robs Candide of his valuable sheep. In vain, Candide seeks aid from an unscrupulous judge.

Choosing to travel to Bordeaux aboard a French vessel, Candide enlists fellow victims of Surinam and promises to pay passage for the one divulging the most pathetic plight. Candide selects a scholar named Martin, who engages him in fruitful philosophical debate. On the journey, Candide observes the sinking of the Dutch vessel which carries his treasure. Though most of the treasure sinks to the bottom, Candide reclaims one sheep.

Despite Martin's warning about the venal Parisians, Candide falls in with a scheming abbé, an equally grasping actress, and the Marchioness of Doublestakesworthy, who tricks Candide out of two diamonds. A ruse to defraud Candide of more wealth involves a fake Cunégonde hidden behind a curtain. Candide and Martin are arrested, but gain their release and push on for Portsmouth, England, and from there to Venice.

Candide, hoping for news of Cunégonde, searches for his valet. He meets up with Pacquette, Pangloss's paramour, who earns her living as a prostitute. He rewards with cash Pacquette and her companion, a discontented monk named Giroflée. Next, Candide and Martin visit Count Pococurante, a well-read Italian epicure reputed to

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live without suffering. Instead of finding a happy man, Candide realizes that Pocourante is jaded and cynical toward all life's pleasures.

When Candide finally locates Cacambo, his valet, he urges his master to seek Cunégonde in Constantinople, where she and the old woman are enslaved. He also warns Candide that his beloved is now wrinkled and ugly. At the Bosphorus, Candide is amazed to encounter among galley slaves Pangloss and Cunégonde's brother, whom Candide thought he had killed. Each narrates a fantastic tale of rescue from death.

At last, Candide ransoms his beloved and the old woman, who is still Cunégonde's faithful companion. He pursues his plan to marry Cunégonde, even though her brother objects to her marriage to a commoner. His fortune spent and his dreams reduced to rubble, Candide settles on a modest vegetable farm near Constantinople with Cunégonde, Martin, Cacambo, Pangloss, the Baron, and the old woman.

Pacquette and Giroflée return, causing Candide to reflect even more seriously on vice and suffering. From a nearby Muslim, he determines that there is one sensible solution to coping with life's difficulties — to cultivate one's garden.

BIOGRAPHICAL SKETCH

Jean François-Marie Arouet (1694-1778), a middle-class reformer who wrote under the name of Voltaire, came under Jesuit influence at the Collège Louis-le-Grand. After much study, he concluded that religion is destructive and rejected the notion of the soul. Even though he had a weak constitution, he survived two periods of incarceration in the Bastille in 1717 and 1726. He spent much of his life in Switzerland, Germany, and England, where he wrote his *Lettres philosophiques* in 1733. Because he championed liberty and human rights through correspondence and published works, he later chose to reside in Lorraine, France, far from controversy in the centers of power and was honored with election to the Royal Academy.

After the death in childbirth of his spirited, intellectual mistress, the Marchioness of Châtelet, in 1749, Voltaire took up residence the next year in Potsdam at the court of King Frederick the Great of Prussia. There, for three years, he wrote verse and tragic dramas until he and his host clashed. In 1760, at the age of 66, he moved to the lakeside home of his niece and mistress, Madame Denis, near Lake Geneva, where he enjoyed a comfortable income, entertained a variety of famous and influential guests, and continued to write the history, novels, pamphlets, tales, polemics, articles, and essays that made him famous.

Voltaire lived his writing by battling ignorance and tyranny and championing freedom and justice for the underprivileged. He used the proceeds of his bestselling epic, *L'Henriade*, to finance humanitarian projects. For his outspoken opinions, he was often the target of unscrupulous aristocrats. When his self-imposed exile

ended, he made a triumphal re-entry into Paris in 1778. When he died that same year, all of Europe mourned him. Eleven years later, during the French Revolution, mourners buried his ashes in the Panthéon alongside France's greatest heroes.

CRITIC'S CORNER

Voltaire was a complex, brilliant star of the Enlightenment and prolific letter writer, fabulist, and essayist. He composed *Candide*, his masterpiece of absurdity, parody, didacticism, and satire, in 1759. After it met with public success, he received favorable comparison with Swift, Lucan, and Rabelais, but also considerable criticism for vulgarity and bad taste because his nimble wit and cynicism at times exceeded accepted bounds. The work, which the City Council of Geneva inadvertently promoted by its immediate condemnation, demonstrated Voltaire's keen-witted skepticism, facile logic, wit, spontaneity, and clarity and was quickly acclaimed a classic by less puritanical readers.

Many antiwar philosophies influenced Voltaire's work, particularly Montesquieu's letters, Gottfried Leibnitz's philosophy, Alexander Pope's essays, Thomas Paine's anti-British pamphlets, and the general outcry over the Seven Years War, a devastating conflict during which France, Austria, and Russia challenged Prussia and Great Britain. Voltaire's bitter letters denigrated war as a bestial, uncivilized human vice and excoriated the debilitating effects of intolerance. To the tyranny that enslaved France, he raised his famous cry, "Écrasez l'infâme" or "Crush the infamous." An optimist by nature, he hovered near the brink of total pessimism in his diatribe against greed and the lust for power. Today, people continue to laud his works and visit the Voltaire museum at Les Délices on the edge of Lake Geneva.

GENERAL OBJECTIVES

1. To define satire
2. To isolate examples of valor, cunning, and loyalty
3. To enumerate historical facts
4. To locate settings on a map
5. To characterize the tone of the satire
6. To analyze attitudes toward religion
7. To contrast social classes, ethnic groups, and nationalities in terms of behavior and values
8. To comment on Voltaire's treatment of women
9. To identify touches of realism as opposed to fantasy
10. To determine Voltaire's purpose in writing the satire
11. To characterize unexpected turns of plot
12. To discuss the outlook of the conclusion

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SPECIFIC OBJECTIVES

1. To pinpoint the reasons for Pangloss' monomania
2. To contrast Candide's idealism with Martin's cynicism
3. To discuss the villains who challenge Candide along the way
4. To explain the roles of the old woman, Cacambo, the Anabaptist, and the Baron
5. To characterize the humor in names, such as Pococurante, Thunder-ten-tronckh, and Pacquette
6. To justify Candide's unflinching good luck
7. To discuss the purpose of the Inquisition
8. To explain the reappearance of Cunégonde, Pangloss, and the Baron
9. To note examples of cruelty, greed, lust, and deception
10. To discuss why Voltaire stresses loyalty, treachery, courage, and idealism as major themes
11. To discuss the evolution of Candide's philosophy at the end of the satire

MEANING STUDY

Below are words, phrases, sentences, or thought units that have particular meaning in the satire. Explain the meaning of each. Chapter and page numbers are given so that you can note the context from which the item is taken.

1. Translated from the German by Doctor Ralph. (title page, p. 17)
(For a short period after the publication of *Candide*, Voltaire denied having written it. It was his custom to disguise authorship of works that were potentially incriminating.)
2. His tutor, Pangloss, was the recognized authority in the household on all matters of learning, and young Candide listened to his teaching with that unhesitating faith which marked his age and character. (Chapter 1, p. 20)
(Voltaire creates a caricature of the prolixity of philosophers with the name Pangloss, which derives from Greek for "all tongue." Pangloss lives up to his name throughout the text by spouting non-stop idealism, most of which conflicts with the reality of his adventures.)
3. Scarcely had they reached the town, and were still mourning their benefactor's death, when they felt the earth tremble beneath them. (Chapter 5, p. 33)
(Voltaire attacked the notion of divine goodness and its offshoot, philosophical optimism, after

the Lisbon earthquake and conflagration of November 1, 1755. The number of victims exceeded 30,000; the city was in ruins. Voltaire memorialized the event in his poem, "On the Lisbon Disaster," which he published that same year.)

4. They therefore seized a Basque, convicted of marrying his godmother, and two Portuguese Jews who had refused to eat bacon with their chicken . . . (Chapter 6, p. 36)
(The Inquisition was known for insidious means of determining who was Jewish. When the Portuguese Jews refused the bacon that seasoned their chicken, the authorities recognized them as devout Jews, nabbed them, and held them for the auto-da-fé, a ceremony established to punish heretics and other menaces to Church authority.)
5. I am the daughter of Pope Urban X and the Princess of Palestrina. (Chapter 11, p. 49)
(Voltaire appended to the original manuscript this footnote: "Observe the author's extreme discretion. There has been up to now no pope named Urban X. The author fears to assign a bastard daughter to a known pope. What circumspection! What delicacy of conscience!" On the other hand, Voltaire did not hesitate to call up into question the moral tone of popes in general.)
6. I opened my eyes and beheld a good-looking man of fair complexion who sighed as he muttered: "O che sciagura d'essere senza conglioni!" (Chapter 11, p. 53)
(The old woman, an Italian, is delighted to hear in her own language, "Oh, what an affliction to be without testicles!")
7. He did not dare to say she was his wife, because in fact she was not. He did not dare to say she was his sister, because that was not true either; and though the white lie was fashionable with the ancients and can be useful to the moderns, his soul was too pure to commit such treason against truth. (Chapter 13, p. 59)
(The Governor of Buenos Ayres, who lusts after Cunégonde, asks Candide if she is his wife. Because he answers truthfully, Candide is separated from his beloved. The story of Abraham in Genesis 12:12-13 and 20:2-3 tells of his pretense to be Sarah's brother rather than her husband in a situation like Candide's. A similar event takes place between Abraham's son, Isaac, and his wife Rebekah in Genesis 26:7-9)
8. And what is more, he doesn't believe in innate ideas. (Chapter 22, p. 98)
(A major philosophical conflict of the Enlightenment was the furor over John Locke's belief that the human mind is a tabula rasa or blank slate at birth as opposed to Rene Descartes's

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premise that people are born with preformed ideas.)

9. So you don't recognise Pacquette any longer, Master Candide? (Chapter 24, p. 114)

(Pacquette, the maid who was Pangloss's paramour in the first chapter, is named "daisy" in French; her companion, the monk Giroflée, is named "gillyflower." The use of these two flower names is twofold: it prepares for Candide's cultivation of his garden and furthers the symbolism of naivete and innocence in two people whom Candide wants to help.)

10. Pangloss compiled a beautiful memorandum in which he proved that the Baron had no rights over his sister, and that in accordance with Imperial law she could give Candide her left hand in marriage. (Chapter 30, p. 139)

(A left-handed marriage was legal in terms of conjugal and property rights, but it gave no equality to the lower-ranking spouse. Called a morganatic marriage, the arrangement was frequently found in royal families that wished to sanctify a relationship and at the same time preserve their separation from commoners.)

COMPREHENSION STUDY

Answer the following questions in your own words. There is not always a right answer. Your judgment is important and you should be ready to defend your answers with quotations from the play.

Questions 1-5 Literal Level

1. Discuss the settings of the novel.

(Candide takes place over a melange of realistic and fantastic locales. Candide, who is ejected from his home in a Westphalian castle, roams over continents and oceans until he establishes a permanent home on a Turkish farm. From the battlefield in Holland he escapes to Lisbon, Portugal, where the ground erupts in an earthquake. From the Inquisition's lethal grasp, Candide escapes by committing murder, then journeys on to Cadiz and South America, where Jesuits vie with European governments for power.

In Buenos Ayres, Candide cannot relax. To elude pursuers he travels to a Jesuit settlement in Paraguay, again commits murder, and flees. Briefly introduced to cannibalism among the Oreillons, he agrees to go to Cayenne, but instead floats down a river in a canoe, crashes on a reef, and moves on to Eldorado, the fabled home of the ancient Incas, where natives revel in fabulous wealth.

While in Eldorado, Candide studies society and learns that inhabitants thank God ceaselessly

for the abundance that lies about them. Without prisons or law courts, the nation gives Candide a peaceful month. Then, longing for Cunégonde, he departs the steepbanked valley. With his sheep and treasure, he again returns to the pseudo-civilized world.

Candide arrives in Surinam and sets sail for France. Among Parisians and their cultivated milieu, he longs for Eldorado. He sets out for Venice, traveling first through Portsmouth, England. In Venice, Candide fails to achieve his longed-for contentment. Instead, he is bewildered by Lord Pocourante's jaundiced point of view and suffers even more from separation from his beloved.

At last locating Cunégonde in Constantinople, Candide becomes a realist. After Jews bilk him of his wealth, he works for a living on a farm while debating the unending spate of miseries about him. He concludes that tending his garden is the only worthwhile endeavor.)

2. How does Pangloss influence Candide?

(Candide, an ingenuous young resident of the Baron's castle in Westphalia and possibly even the Baron's illegitimate nephew by his sister and a "worthy gentleman of that neighbourhood," lives in an undefined gray area of family membership and studies under Pangloss, the family tutor. Accepted as the "recognised authority in the household on all matters of learning," Pangloss, professor of "metaphysico-theologo-cosmolonigology," makes a profound effect on Candide's impressionable mind. Because Candide is too young to have learned to think for himself, he accepts without question Pangloss's central philosophy that every event happens for a reason.

The naive Candide sits in rapt attendance and absorbs Pangloss's pronouncements "with implicit belief." Next to his faith in the beauty of Lady Cunégonde, Candide holds tight to his belief that his tutor is "the greatest philosopher in Westphalia, and consequently the greatest in all the world." Much later in the novel, following myriad misadventures, Candide, who has fallen under the influence of Martin, his shipboard companion, still reverts to Pangloss's original teachings. As Candide weighs the sufferings of the six kings in Chapter 27, he states with affirmation, "Now, if Pangloss were here . . . he would know and would tell us."

In Chapter 28, Candide is delighted to meet once more his old teacher, whom he thought had been killed at the auto-da-fé in Lisbon. As a test of Pangloss's steadfast credo "that everything in this world is for the best," Candide questions his current philosophy. Pangloss rewards him with a solid affirmative. As the novel draws to a close, Candide inscribes the

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central philosophy so indelibly on his psyche, that it enables him to embrace a stoic outlook. No longer questioning the capricious events of life, Candide copes with reality by accepting it.)

3. Describe Candide's encounter with Pococurante. (Candide is eager to journey to the Brenta to question Senator Pococurante, whose name means "caring little," about the nature of life. Following a gondola ride to the noble Venetian's palace, Candide and Martin are hospitably received. Pococurante, a sixty-year-old aristocrat, displays his wealth through blatant name-dropping, such as references to two paintings by Raphael that he "was vain enough to pay a high price for." To further indicate his lack of appreciation, Pococurante denigrates the predinner concerto, all opera, and books by Homer, Virgil, and Ariosto. The jaded senator sneers at Cicero, the "proceedings of a scientific academy," most plays, and Milton. At this point in Candide's visit, he fears mentioning German poets lest Pococurante trounce them too.

The upshot of the episode comes in Candide's exchange with Martin after the visit. Martin, much more observant and subtle than his companion, recognizes that Pococurante takes pleasure in nothing. He summarizes the man's attitude as "pleasure in not being pleased." Candide, unable to comprehend, turns his thinking back to his obsession, Cunégonde.)

4. Describe Candide's reunion with Cunégonde. (In Chapter 27, Candide draws near the long-awaited reunion with Cunégonde, who has filled his hopes throughout his meandering journey. As he climbs aboard the Turkish vessel for the journey to Constantinople, he questions Cacambo about how she looks and whether she still loves him. Cacambo returns bad news without delay: "Cunégonde is washing dishes on the shores of the sea of Marmora for a monarch who has very few dishes to be washed . . . she has lost her beauty and has become horribly ugly."

Candide, undeterred, sighs and vows that he will love her out of duty. Reaching the Propontian shores in Chapter 29, Candide spies Cunégonde and her companion hanging out the wash near the house of the Prince of Transylvania. He shudders at her weatherbeaten face, bloodshot eyes, wrinkled throat and cheek, and red, scaly arms. With proper delicacy, he moves ahead to accept her embrace and plunges ahead with his plans to marry his beloved.)

5. What does the old retiree from the Eldoradan court tell Candide?

(Relaxed and satisfied from their pell-mell flight, Candide and Cacambo enter a modest little house where a 172-year-old man sits on a couch

stuffed with the feathers of hummingbirds. The man, son of the King's equerry, describes his father's eyewitness account of life before the Peruvian revolution. The old man orients Candide in the history of Eldorado and explains government, "local customs, behaviour towards women, public ceremonies, and the arts."

To Candide's insatiable quest for knowledge of metaphysics, the old man blushes and replies, "Do you suppose we are lost to all sense of gratitude?" He explains that there is only one religion and that Eldoradans "worship God from morning till night." Because God provides the people with everything, there is no need to ask for anything. Because all people take gratitude personally, there is no need for priests or monks. The fact that there is no religious dissension in Eldorado delights Candide.)

Questions 6-8 Interpretive Level

6. Why does Voltaire create a character like Candide to serve as the focus of his satire?

(Candide is the perfect point of view for this satiric novel. As his name reflects, he is naive and wide-eyed, taking in all the journeys and mishaps with the candor of a child. The use of this perspective keeps Voltaire from bogging down in too sophisticated, too negative a philosophy.

From the emergence of his tender infatuation for Cunégonde, Candide suffers the extremes of social, political, religious, and natural difficulties. He is tossed from war to flight to sea disaster to earthquake. From a narrow escape from the Inquisition, he finds himself not only a murderer but also a fugitive from fanatic authorities. Tossed about, he journeys farther from Westphalia until he arrives in Eldorado.

The fabled human ideal brings Candide a respite from the misery of Lisbon and Buenos Ayres. At the height of the novel, Candide turns from his South American Eden and journeys back into the onslaught. He loses all his Eldoradan wealth to pirates, gamblers, lechers, manipulators, and cheats. At the depths of his ordeal, he clings to a reunion with Cunégonde. Even this simple respite falls to ruin.

By the end of the novel, Candide is ready for a great awakening. The answer comes from an unforeseen source — the Muslim who encourages him to find contentment in tending his small patch of ground. Pragmatism prevails over idealism. Candide resolves to accept small graces, such as the fact that Cunégonde makes excellent pastry, Paquette is clever at embroidery, and the old woman washes their linens. With these simple blessings, he turns toward his life's work.)

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7. Why does Candide not find his ideal in the concluding chapter?

(By the end of so many harrowing and unsettling misadventures, Candide is ready to settle down with Cunégonde. Because he has lost so many of his jewels to wily Jews, he has only enough left to purchase a small farm. Other aspects of his life bring him little pleasure: his wife is ugly, cantankerous, and insufferable. Her companion, the old woman, is infirm and ill-tempered. Even the faithful Cacambo grows cranky with his job of growing and selling vegetables in Constantinople. Pangloss chafes that he has not achieved a choice spot at a German university. Martin, the confirmed pessimist, remains about like always — certain that “man is badly off wherever he is.”

From his new residence, Candide continues to learn misfortunes of the world, including politicians in exile, stranglings, and beheadings. He goes with his companions to consult a dervish, who cuts them off in their interminable philosophical debate with a simple “Keep your mouth shut!” On the way back to the farm, however, they encounter an old Muslim who takes pleasure in his two daughters and the yield of his citrus groves. At the suggestion of both Pangloss and Martin, Candide comes to the conclusion that he must pour himself into his small microcosm and tend his garden.)

8. What institutions and philosophies are the butt of Voltaire's satire?

(Voltaire aims his skewers at a variety of human institutions and philosophies, from kings to religion to governments. He broadens his scope to include basic human foibles, especially greed, pride, lechery, and violence. By detailing the extremes to which his characters go to achieve wealth, establish social position, and satisfy their desires, he achieves a noteworthy reproach to most of humanity's self-inflicted ills.

Overall, Voltaire lampoons the spirit of optimism. Obviously, he holds little hope that humanity can quell the recurrence of horrors such as slavery, war, oppression, and manipulation. As an added fillip, he throws in natural disasters, as exemplified by the earthquake in Lisbon, which follows the death of perhaps his most noble character, James, the Anabaptist. To stress the pessimism he feels for human life, Voltaire salts the text with frequent references to the “best of all possible worlds,” the litany which Pangloss and his parroting pupil maintain.)

Questions 9 and 10 Critical Level

9. What aspects of religion does Voltaire criticize?

(Voltaire questions an array of religious matters, particularly the infliction of suffering and death as an outgrowth of doctrine, as exemplified by the Inquisition. While Candide and Pangloss creep among the ruins of Lisbon, they work to relieve survivors. Pangloss's comments about the “rightness of things” falls on the ears of a minion of the Inquisition. The result, a limited exchange on original sin and free will, leads to the arrest of Pangloss and Candide.

The cruel absurdities of the resulting auto-da-fé are manifold. The victims are “dressed in sacrificial cassocks and paper mitres. Decorations feature flames and devils.” A moving sermon, rhythmic procession, and beautiful music precede the flogging and torture followed by hanging and burning.

Later religious satire grows bolder. Cunégonde, rescued from brutalization, falls into the clutches of a Jew and an officer of the Inquisition. Shared between two extremes of religious fervor, she longs to escape. Fleeing from Buenos Ayres after murdering her captors, Candide moves on into a surreal world of religion gone amok. He confronts a violent Jesuit colonel and travels farther afield to a land of cannibals who worship monkeys.

Perhaps the most telling encounter happens near the beginning of Candide's odyssey in Holland, where he anticipates Christian treatment. James, the Anabaptist, sheds more light on human frailty than all Pangloss's jawing. As James journeys to Lisbon on business, he speaks candidly with his two companions about too sanguine a view of life. He remarks that “Men . . . must have somewhat altered the course of nature; for they were not born wolves, yet they have become wolves.” He illustrates the predatory nature of human beings by referring to cannons and bayonets. Felled by the blow of a sailor's hand, James at first tries to aid his attacker, then pitches into the sea, a victim of his own goodness.)

10. Why does this work remain a classic?

(Even though human history is far removed from the world of Voltaire, the absurdities of human foibles have not changed. The world still battles the excesses of graft, corruption, and venality. Wars continue to waste lives and resources as technology improves an army's ability to kill, maim, and destroy.

Religion, no more a solace to humanity than in Voltaire's day, serves as a reason for wars in such diverse places as the Middle East and Ireland. Overpopulation and widespread famine meets with church challenge to abortion and birth control. Ignorance and superstition fuel more violence and more misery.

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For many people, Candide's conclusion is the only way to survive and remain sane. Rather than attempt to remold humanity in an idealized pattern, the wise often retreat from politics and idealism into a more workable microcosm. In metropolitan areas, boarded up in their homes, chain-locked from drug-crazed killers and thieves, they tend the small patch of earth that they feel competent to control.)

Questions 11-13 Creative Level

11. Lead a panel discussion of the significance of satire. Use examples from *Candide* as well as satiric movies, comic strips, and cartoons.
12. Read Jonathan Swift's *A Modest Proposal*. Compare his skill as a satirist to that of Voltaire.
13. Read the final chapter of *Candide* in several translations. Compose a speech explaining how translation alters the effect of the satire.

STUDENT INVOLVEMENT ACTIVITIES

1. Write a report on the Enlightenment, including the causes of the French and American revolutions. Mention works of outstanding thinkers, notably Alexander Pope, Benjamin Franklin, Thomas Jefferson, Denis Diderot, Edward Gibbon, Edmund Burke, Baron Montesquieu, Adam Smith, David Hume, Thomas Paine, and others. Explain why the age deserved its name.
2. Make a map delineating settings from the satire. Cover the following place names: Surinam, Buenos Ayres, Lisbon, Portsmouth, Venice, Paris, Westphalia, Holland, Paraguay, Constantinople, the Bosphorus, Cayenne, Bordeaux, Dieppe, Lombardy, Cyprus, Samos, Poland, Corsica, Melos, Patras, Metamora, the Dardanelles, Nicaria, Russia, Transylvania, Marseilles, Corfu, Propontis, Lemnos, Mytilene, Gaeta, Naples, Algiers, Smyrna, Tripli, Alexandria, Tunis, and Cadiz. Make a list of countries that did not exist in Voltaire's day, particularly Israel and Germany.
3. Compose an outline of episodes which occur during Candide's wanderings from Westphalia to his farm. Comment on the main events of each episode.
4. Compose a theme about the nature of companions and their moral influence on the individual. Use examples from *Candide*.
5. Create an additional chapter detailing further adventures in the years following Candide's decision to tend his garden. Emphasize both the good and the bad events and their effects on Cunégonde, the old woman, Cacambo, Martin, Pangloss, Pacquette, and Giroflée.
6. Write an introduction to the satire in which you typify Pangloss's philosophy and explain its importance to the work as a whole.
7. Compare Candide with the comic antiheroes of other works, such as Yossarian in Joseph Heller's *Catch-22* and the title characters in Miguel Cervantes' *Don Quixote* and Mark Twain's *Huckleberry Finn*. Explain in detail the purpose of an antihero.
8. Interview Voltaire concerning his view of honor, valor, love, devotion, idealism, and contentment. Compare eighteenth century attitudes and values with those expressed in modern television, movies, fiction, and newspapers.
9. Write an extended definition of *idealism*. Use examples from the satire to illustrate your meaning.
10. Act out comic scenes from the satire. Choose a youthful, lively actor to play the part of Candide and a more thoughtful individual to play Pangloss or Martin.
11. Suggest how *Candide* could be presented as a television miniseries or movie. Note actors who would take leading parts.
12. Lead a debate concerning disasters and their purpose. Decide whether some divine plan oversees events or whether they are merely random happenings.

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CANDIDE

VOCABULARY TEST

Replace the underlined word in each phrase below with the original word. Select from the list that follows.

- _____ 1. Am I awake? Am I in this ship?
- _____ 2. Candide hoped that a scholar would be the most likely to wile away the boredom of the voyage.
- _____ 3. Azov was burnt to the ground and the citizens were slaughtered without regard to age or sex.
- _____ 4. Bugles, fifes, oboes, drums, and discharges of artillery produced such a harmony as Hell itself could not rival.
- _____ 5. Nevertheless, the prodigious superiority of its materials over the sand and pebbles which we call gold and precious stones was clearly obvious.
- _____ 6. Pangloss compiled a beautiful note in which he proved that the Baron had no rights over his sister . . .
- _____ 7. That rascal of a Dutch captain has had the fate he deserved.
- _____ 8. The wickness of man appeared to him in all its ugliness, and his mind became a victim to gloomy thoughts.
- _____ 9. You see, my friend, how insubstantial are the riches of this world.
- _____ 10. Two waiters and two waitresses, dressed in cloth of gold with their hair tied in ribbons, invited them to sit down to table and put before them four containers of soup . . .
- _____ 11. The ship was now in Buenos Ayres harbour, and the rumour soon spread that a Spanish magistrate was landing in pursuit of the murderers of the Grand Inquisitor.
- _____ 12. While the old woman was speaking with the wisdom which age and experience confer, a cutter was seen entering the harbour . . .
- _____ 13. Two months later he was forced to go to Lisbon on business and set sail in his own ship, taking the two philosophers with him.
- _____ 14. "What can be the 'sufficient reason' for this event?" said Pangloss.
- _____ 15. Thus outrage reigned in the most beautiful and delightful of all possible mansions.

- | | | | | |
|----------------|------------|---------------|--------------|---------------|
| commissioning | consoling | consternation | disembarking | efficacious |
| excommunicated | galley | hilt | inaccessible | infatuation |
| inhabitants | laden | manifest | memorandum | metaphysician |
| obliged | perishable | phenomenon | prey | prudence |
| recant | rogue | salvoes | tedium | tureens |

CANDIDE

COMPREHENSION TEST A

Part I: Identification (20 points)

Identify the character who is speaking.

- _____ 1. I was knocked down at a sale to a Russian nobleman, who made me his gardener and whipped me twenty times a day.
- _____ 2. . . . we must go and work in the garden.
- _____ 3. . . . things cannot be other than they are, for since everything was made for a purpose, it follows that everything is made for the best purpose.
- _____ 4. They cut my father's throat and my brother's, and made mincemeat of my mother.
- _____ 5. The new world, you see, is no better than the old; take my advice, and let's return to Europe as quickly as we can.
- _____ 6. . . . if hawks have always had the same character, why should you suppose that men have changed theirs?
- _____ 7. In the provinces, people take [queens] to an inn; in Paris, they treat them with great respect while they are still beautiful, but when they are dead they throw them on the dunghill.
- _____ 8. Be so good as to pick up my garter.
- _____ 9. Men . . . must have somewhat altered the course of nature; for they were not born wolves, yet they have become wolves.
- _____ 10. As long as I live I shall remember that terrible day when I saw my father and mother killed and my sister ravished.

Part II: True/False (20 points)

Mark the following statements either **T** for true or **F** for false.

- _____ 1. After receiving the letter, Candide finds the fake Cunégonde lying concealed behind a curtain.
- _____ 2. Candide insists on marrying Cunégonde, even though he no longer loves her.
- _____ 3. Because the old woman has lost one of her buttocks, she cannot ride a horse and must be left behind in Paraguay.
- _____ 4. Pacquette, Pangloss's former paramour, becomes a prostitute.
- _____ 5. Candide stabs the Baron, who refuses to allow his sister to marry Candide.
- _____ 6. James, the Anabaptist, accompanies Candide to Portugal and helps him treat the victims of the earthquake.
- _____ 7. Count Pococurante teaches Candide to enjoy all of the arts and refinements of Italian society.
- _____ 8. While gambling in Paris, Candide wins two diamonds, which he donates to Giroflée.
- _____ 9. One of the red sheep that Candide lost is recovered after the sinking of the pirate ship.
- _____ 10. The cannibals attack Candide because they believe he has killed a Jesuit and an Inquisitor.

CANDIDE

Part III: Completion (30 points)

Fill in each blank with a place name from the list that follows.

1. . . . she's with the Governor of _____; and I had come to make war on you.
2. There lived in _____, at the country seat of Baron Thunder-ten-tronckh, a young lad blessed by nature with the most agreeable manners.
3. _____ is a free state where one has nothing to fear from Bulgars, Abars, Jews, and Inquisitors.
4. His provisions were exhausted by the time he reached _____, but as he had heard that everyone in that country was rich and all were Christians, he had no doubt that he would be treated [kindly].
5. Cacambo, whose job was to work in the garden and sell vegetables in _____, was quite worn out with toil, and cursed his lot.
6. When they had recovered a little of their strength, they set off towards _____, hoping they had just enough money in their pockets to avoid starvation after escaping the storm.
7. The Spaniards had a confused knowledge of the existence of this country, which they named _____ . . .
8. Issachar was the most excitable Hebrew that had been seen in _____ since the Babylonian Captivity.
9. I am going to wait for her in Venice, and must cross _____ to reach Italy.
10. At _____ a fleet was being victualled and some troops assembled for enforcing the claims of reason upon the Jesuits of Paraguay . . .
11. "Sir," replied Martin, "the clergy of _____ accused me of denying the divinity of Christ, but what I really believe is that man was created by the forces of evil and not by the forces of good."
12. I am the daughter of Pope Urban X and the Princess of _____.
13. "I was born at _____," he told me, "where they castrate two or three thousand children every year.
14. The rulers of _____ accept as few Spanish Jesuits as they can; they prefer strangers, since they think they can get the better of them.
15. "Is it true," asked Candide, "that people in _____ are always laughing?"

Buenos Ayres

Eldorado

Israel

Palestrina

Surinam

Cadiz

France

Lisbon

Paraguay

Venice

Constantinople

Holland

Naples

Paris

Westphalia

CANDIDE

Part IV: Essay Questions (30 points)

1. Describe Candide's experiences among the cannibals.

2. Explain why Candide is forced to commit murder.

3. Compare Cunégonde's outlook with that of Pacquette.

CANDIDE

COMPREHENSION TEST B

Part I: Short Answer (20 points)

Supply a word in answer to the following questions.

- _____ 1. Who advises Candide to forget Cacambo and Cunégonde?
- _____ 2. In what city does the earthquake take place?
- _____ 3. Who is hanged at the auto-da-fé?
- _____ 4. Who shares Cunégonde with the Grand Inquisitor?
- _____ 5. What color sheep does Candide take from Eldorado?
- _____ 6. Who serves as colonel at the Jesuit compound?
- _____ 7. Near what city is Candide's farm?
- _____ 8. Whom does Candide send to fetch Cunégonde from the governor of Buenos Ayres?
- _____ 9. Who drowns off the shores of Lisbon?
- _____ 10. Who was Pangloss's paramour in Westphalia?

Part II: Description (30 points)

Place an X by every statement that is true of Candide.

- _____ 1. Bets Martin that the monk and his young female companion are happy.
- _____ 2. Shoots two monkeys.
- _____ 3. Catches the plague.
- _____ 4. Is five feet five inches tall.
- _____ 5. Chooses Martin to accompany him on a sea voyage.
- _____ 6. Thinks Cunégonde should not marry a commoner.
- _____ 7. Poses as a Jesuit.
- _____ 8. Was arrested and beaten in Surinam for swimming nude.
- _____ 9. Collects fine copies of works by Homer and Milton.
- _____ 10. Learns to march and shoot.
- _____ 11. Is rescued by Jesuits and revived.
- _____ 12. Is captured by Bulgars and has his throat cut.
- _____ 13. Tries to arrange a voyage to Europe and is cheated by pirates.
- _____ 14. Persuades an old Incan man in Eldorado that life is better in Europe.
- _____ 15. Flees to Cayenne and witnesses an auto-da-fé.

CANDIDE

Part III: Matching (20 points)

Match the following beginnings of sentences with their conclusions.

- _____ 1. One night when I was fast asleep in bed,
- _____ 2. Baron Thunder-ten-tronckh, happening to pass the screen at that moment, noticed both cause and effect,
- _____ 3. The new world, you see, is no better than the old;
- _____ 4. It would be natural to suppose that, after so many disasters, Candide should lead the most pleasing life imaginable, married at last to his mistress, . . .
- _____ 5. Pangloss allowed that his sufferings had been uniformly horrible;
- _____ 6. They had been in prison and had escaped,
- _____ 7. . . . news had spread that two cabinet ministers and a judge had been strangled at Constantinople,
- _____ 8. I suppose it's true that those who enter politics sometimes come to a miserable end, and deserve it;
- _____ 9. A woman of honour can be ravished once,
- _____ 10. The ship was not in Buenos Ayres harbour, and

- A. especially as he had brought away so many diamonds from the country once occupied by the Incas.
- B. the Bulgars (by grace of God) arrived at our lovely Thunder-ten-tronckh and slaughtered my parents.
- C. but I never bother myself about what happens in Constantinople.
- D. and Brother Girofleé had at last turned Turk.
- E. but the experience is a tonic for her virtue.
- F. take my advice, and let's return to Europe as quickly as we can.
- G. and drove Candide from the house with powerful kicks on the backside.
- H. the rumour soon spread that a Spanish magistrate was disembarking in pursuit of the murderers of the Grand Inquisitor.
- I. and that several of their friends had been impaled.
- J. but as he had once maintained that everything would turn out right in some marvellous way, he still maintained it would, however little he believed it.

CANDIDE

ANSWER KEYS

VOCABULARY TEST

- | | |
|----------------|-------------------|
| 1. galley | 9. perishable |
| 2. tedium | 10. tureens |
| 3. inhabitants | 11. disembarking |
| 4. salvoes | 12. prudence |
| 5. manifest | 13. obliged |
| 6. memorandum | 14. phenomenon |
| 7. rogue | 15. consternation |
| 8. prey | |

COMPREHENSION TEST A

Part I: Identification (20 points)

- | | |
|--------------|--------------------------|
| 1. old woman | 7. abbé |
| 2. Candide | 8. Marchioness |
| 3. Pangloss | Doublestakesworthy |
| 4. Cunégonde | 9. James, the Anabaptist |
| 5. Cacambo | 10. Baron |
| 6. Martin | |

Part II: True/False (20 points)

- | | |
|------|-------|
| 1. T | 6. F |
| 2. T | 7. F |
| 3. F | 8. F |
| 4. T | 9. T |
| 5. T | 10. F |

Part III: Completion (30 points)

- | | | |
|-------------------|-------------|----------------|
| 1. Buenos Ayres | 6. Lisbon | 11. Surinam |
| 2. Westphalia | 7. Eldorado | 12. Palestrina |
| 3. Venice | 8. Israel | 13. Naples |
| 4. Holland | 9. France | 14. Paraguay |
| 5. Constantinople | 10. Cadiz | 15. Paris |

Part IV: Essay Questions (30 points)

Answers will vary.

COMPREHENSION TEST B

Part I: Short Answer (20 points)

- | | |
|-----------------|--------------------------|
| 1. Martin | 6. Baron |
| 2. Lisbon | 7. Constantinople |
| 3. Pangloss | 8. Cacambo |
| 4. Don Issachar | 9. James, the Anabaptist |
| 5. red | 10. Pacquette |

Part II: Description (30 points)

- | | | |
|------|-------|-------|
| 1. X | 6. | 11. |
| 2. X | 7. X | 12. |
| 3. | 8. | 13. X |
| 4. X | 9. | 14. |
| 5. X | 10. X | 15. |

Part III: Matching (20 points)

- | | |
|------|-------|
| 1. B | 6. D |
| 2. G | 7. I |
| 3. F | 8. C |
| 4. A | 9. E |
| 5. J | 10. H |

Part IV: Essay Questions (30 points)

Answers will vary.



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