

intolerance. He was hotly reviled by those who wanted to maintain the authority of established churches, and some went so far as to call him the

Antichrist. But in the centuries that have followed, Voltaire's ideas have become part of the common fabric of our ideals.

Candide, or Optimism¹

*translated from the German of Doctor Ralph with the additions
which were found in the Doctor's pocket when he died at
Minden in the Year of Our Lord 1759*

CHAPTER I

*How Candide Was Brought up in a Fine Castle and How He Was
Driven Therefrom*

There lived in Westphalia,² in the castle of the Baron of Thunder-Ten-Tronckh, a young man on whom nature had bestowed the perfection of gentle manners. His features admirably expressed his soul; he combined an honest mind with great simplicity of heart; and I think it was for this reason that they called him Candide. The old servants of the house suspected that he was the son of the Baron's sister by a respectable, honest gentleman of the neighborhood, whom she had refused to marry because he could prove only seventy-one quarterings,³ the rest of his family tree having been lost in the passage of time.

The Baron was one of the most mighty lords of Westphalia, for his castle had a door and windows. His great hall was even hung with a tapestry. The dogs of his courtyard made up a hunting pack on occasion, with the stable-boys as huntsmen; the village priest was his grand almoner. They all called him "My Lord," and laughed at his stories.

The Baroness, who weighed in the neighborhood of three hundred and fifty pounds, was greatly respected for that reason, and did the honors of the house with a dignity which rendered her even more imposing. Her daughter Cunégonde,⁴ aged seventeen, was a ruddy-cheeked girl, fresh, plump, and desirable. The Baron's son seemed in every way worthy of his father. The tutor Pangloss was the oracle of the household, and little Candide listened to his lectures with all the good faith of his age and character.

1. Translated and with notes by Robert M. Adams.

2. A province of western Germany, near Holland and the lower Rhineland. Flat, boggy, and drab, it is noted chiefly for its excellent ham. In a letter to his niece, written during his German expedition of 1750, Voltaire described the "vast, sad, sterile, detestable countryside of Westphalia."

3. Genealogical divisions of one's family tree. Seventy-one of them is a grotesque number to have, representing something over 2,000 years of uninterrupted nobility.

4. Cunégonde gets her odd name from Kuni-gunda (wife to Emperor Henry II) who walked barefoot and blindfolded on red-hot irons to prove her chastity; Pangloss gets his name from Greek words meaning "all-tongue."

Pangloss gave instruction in metaphysico-theologico-cosmoloonygology.⁵ He proved admirably that there cannot possibly be an effect without a cause and that in this best of all possible worlds the Baron's castle was the best of all castles and his wife the best of all possible Baronesses.

—It is clear, said he, that things cannot be otherwise than they are, for since everything is made to serve an end, everything necessarily serves the best end. Observe: noses were made to support spectacles, hence we have spectacles. Legs, as anyone can plainly see, were made to be breeched, and so we have breeches. Stones were made to be shaped and to build castles with; thus My Lord has a fine castle, for the greatest Baron in the province should have the finest house; and since pigs were made to be eaten, we eat pork all year round.⁶ Consequently, those who say everything is well are uttering mere stupidities; they should say everything is for the best.

Candide listened attentively and believed implicitly; for he found Miss Cunégonde exceedingly pretty, though he never had the courage to tell her so. He decided that after the happiness of being born Baron of Thunder-Ten-Tronckh, the second order of happiness was to be Miss Cunégonde; the third was seeing her every day, and the fourth was listening to Master Pangloss, the greatest philosopher in the province and consequently in the entire world.

One day, while Cunégonde was walking near the castle in the little woods that they called a park, she saw Dr. Pangloss in the underbrush; he was giving a lesson in experimental physics to her mother's maid, a very attractive and obedient brunette. As Miss Cunégonde had a natural bent for the sciences, she watched breathlessly the repeated experiments which were going on; she saw clearly the doctor's sufficient reason, observed both cause and effect, and returned to the house in a distracted and pensive frame of mind, yearning for knowledge and dreaming that she might be the sufficient reason of young Candide—who might also be hers.

As she was returning to the castle, she met Candide, and blushed; Candide blushed too. She greeted him in a faltering tone of voice; and Candide talked to her without knowing what he was saying. Next day, as everyone was rising from the dinner table, Cunégonde and Candide found themselves behind a screen; Cunégonde dropped her handkerchief, Candide picked it up; she held his hand quite innocently, he kissed her hand quite innocently with remarkable vivacity and emotion; their lips met, their eyes lit up, their knees trembled, their hands wandered. The Baron of Thunder-Ten-Tronckh passed by the screen and, taking note of this cause and this effect, drove Candide out of the castle by kicking him vigorously on the backside. Cunégonde fainted; as soon as she recovered, the Baroness slapped her face; and everything was confusion in the most beautiful and agreeable of all possible castles.

5. The "looney" buried in this burlesque word corresponds to a buried *nigaud*—"booby" in the French. Christian Wolff, disciple of Leibniz, invented and popularized the word "cosmology." The catch phrases in the following sentence, echoed by popularizers of Leibniz, make reference to the determinism of his sys-

tem, its linking of cause with effect, and its optimism.

6. The argument from design supposes that everything in this world exists for a specific reason; Voltaire objects not to the argument as a whole, but to the abuse of it.

CHAPTER 2

*What Happened to Candide Among the Bulgars*⁷

Candide, ejected from the earthly paradise, wandered for a long time without knowing where he was going, weeping, raising his eyes to heaven, and gazing back frequently on the most beautiful of castles which contained the most beautiful of Baron's daughters. He slept without eating, in a furrow of a plowed field, while the snow drifted over him; next morning, numb with cold, he dragged himself into the neighboring village, which was called Waldberghoff-trarbk-dikdorff; he was penniless, famished, and exhausted. At the door of a tavern he paused forlornly. Two men dressed in blue⁸ took note of him:

—Look, chum, said one of them, there's a likely young fellow of just about the right size.

They approached Candide and invited him very politely to dine with them.

—Gentlemen, Candide replied with charming modesty, I'm honored by your invitation, but I really don't have enough money to pay my share.

—My dear sir, said one of the blues, people of your appearance and your merit don't have to pay; aren't you five feet five inches tall?

—Yes, gentlemen, that is indeed my stature, said he, making a bow.

—Then, sir, you must be seated at once; not only will we pay your bill this time, we will never allow a man like you to be short of money; for men were made only to render one another mutual aid.

—You are quite right, said Candide; it is just as Dr. Pangloss always told me, and I see clearly that everything is for the best.

They beg him to accept a couple of crowns, he takes them, and offers an I.O.U.; they won't hear of it, and all sit down at table together.

—Don't you love dearly . . . ?

—I do indeed, says he, I dearly love Miss Cunégonde.

—No, no, says one of the gentlemen, we are asking if you don't love dearly the King of the Bulgars.

—Not in the least, says he, I never laid eyes on him.

—What's that you say? He's the most charming of kings, and we must drink his health.

—Oh, gladly, gentlemen; and he drinks.

—That will do, they tell him; you are now the bulwark, the support, the defender, the hero of the Bulgars; your fortune is made and your future assured.

Promptly they slip irons on his legs and lead him to the regiment. There they cause him to right face, left face, present arms, order arms, aim, fire, doubletime, and they give him thirty strokes of the rod. Next day he does the drill a little less awkwardly and gets only twenty strokes; the third day, they give him only ten, and he is regarded by his comrades as a prodigy.

Candide, quite thunderstruck, did not yet understand very clearly how he was a hero. One fine spring morning he took it into his head to go for a walk, stepping straight out as if it were a privilege of the human race, as of animals in general, to

7. Voltaire chose this name to represent the Prussian troops of Frederick the Great because he wanted to make an insinuation of pederasty against both the soldiers and their master. Cf. French *bougre*, English "bugger."

8. The recruiting officers of Frederick the Great, much feared in 18th-century Europe, wore blue uniforms. Frederick had a passion for sorting out his soldiers by size; several of his regiments would accept only six-footers.

use his legs as he chose.⁹ He had scarcely covered two leagues when four other heroes, each six feet tall, overtook him, bound him, and threw him into a dungeon. At the court-martial they asked which he preferred, to be flogged thirty-six times by the entire regiment or to receive summarily a dozen bullets in the brain. In vain did he argue that the human will is free and insist that he preferred neither alternative; he had to choose; by virtue of the divine gift called "liberty" he decided to run the gauntlet thirty-six times, and actually endured two floggings. The regiment was composed of two thousand men. That made four thousand strokes, which laid open every muscle and nerve from his nape to his butt. As they were preparing for the third beating, Candide, who could endure no more, begged as a special favor that they would have the goodness to smash his head. His plea was granted; they bandaged his eyes and made him kneel down. The King of the Bulgars, passing by at this moment, was told of the culprit's crime; and as this king had a rare genius, he understood, from everything they told him of Candide, that this was a young metaphysician, extremely ignorant of the ways of the world, so he granted his royal pardon, with a generosity which will be praised in every newspaper in every age. A worthy surgeon cured Candide in three weeks with the ointments described by Dioscorides.¹ He already had a bit of skin back and was able to walk when the King of the Bulgars went to war with the King of the Abares.²

CHAPTER 3

How Candide Escaped from the Bulgars, and What Became of Him

Nothing could have been so fine, so brisk, so brilliant, so well-drilled as the two armies. The trumpets, the fifes, the oboes, the drums, and the cannon produced such a harmony as was never heard in hell. First the cannons battered down about six thousand men on each side; then volleys of musket fire removed from the best of worlds about nine or ten thousand rascals who were clattering up its surface. The bayonet was a sufficient reason for the demise of several thousand others. Total casualties might well amount to thirty thousand men or so. Candide, who was trembling like a philosopher, hid himself as best he could while this heroic butchery was going on.

Finally, while the two kings in their respective camps celebrated the victory by having *Te Deums* sung, Candide undertook to do his reasoning of cause and effect somewhere else. Passing by mounds of the dead and dying, he came to a nearby village which had been burnt to the ground. It was an Abare village, which the Bulgars had burned, in strict accordance with the laws of war. Here old men, stunned from beatings, watched the last agonies of their butchered wives, who still clutched their infants to their bleeding breasts; there, disemboweled girls,

had Wolff expelled from the country.

1. Dioscorides' treatise on *materia medica*, dating from the 1st century C.E., was not the most up to date.

2. A tribe of semicivilized Scythians, who might be supposed at war with the Bulgars; allegorically, the Abares are the French, who opposed the Prussians in the Seven Years' War (1756–63). According to the title page of 1761, "Doctor Ralph," the dummy author of *Candide*, himself perished at the battle of Minden (Westphalia) in 1759.

9. This episode was suggested by the experience of a Frenchman named Courtitz, who had deserted from the Prussian army and been bastinadoed for it. Voltaire intervened with Frederick to gain his release. But it also reflects the story that Wolff, Leibniz's disciple, got into trouble with Frederick's father when someone reported that his doctrine denying free will had encouraged several soldiers to desert. "The argument of the grenadier," who was said to have pleaded preestablished harmony to justify his desertion, so infuriated the king that he

who had first satisfied the natural needs of various heroes, breathed their last; others, half-scorched in the flames, begged for their death stroke. Scattered brains and severed limbs littered the ground.

Candide fled as fast as he could to another village; this one belonged to the Bulgars, and the heroes of the Abare cause had given it the same treatment. Climbing over ruins and stumbling over corpses, Candide finally made his way out of the war area, carrying a little food in his knapsack and never ceasing to dream of Miss Cunégonde. His supplies gave out when he reached Holland; but having heard that everyone in that country was rich and a Christian, he felt confident of being treated as well as he had been in the castle of the Baron before he was kicked out for the love of Miss Cunégonde.

He asked alms of several grave personages, who all told him that if he continued to beg, he would be shut up in a house of correction and set to hard labor.

Finally he approached a man who had just been talking to a large crowd for an hour on end; the topic was charity. Looking doubtfully at him, the orator demanded:

—What are you doing here? Are you here to serve the good cause?

—There is no effect without a cause, said Candide modestly; all events are linked by the chain of necessity and arranged for the best. I had to be driven away from Miss Cunégonde, I had to run the gauntlet, I have to beg my bread until I can earn it; none of this could have happened otherwise.

—Look here, friend, said the orator, do you think the Pope is Antichrist?³

—I haven't considered the matter, said Candide; but whether he is or not, I'm in need of bread.

—You don't deserve any, said the other; away with you, you rascal, you rogue, never come near me as long as you live.

Meanwhile, the orator's wife had put her head out of the window, and, seeing a man who was not sure the Pope was Antichrist, emptied over his head a pot full of——Scandalous! The excesses into which women are led by religious zeal!

A man who had never been baptized, a good Anabaptist⁴ named Jacques, saw this cruel and heartless treatment being inflicted on one of his fellow creatures, a featherless biped possessing a soul;⁵ he took Candide home with him, washed him off, gave him bread and beer, presented him with two florins, and even undertook to give him a job in his Persian-rug factory—for these items are widely manufactured in Holland. Candide, in an ecstasy of gratitude, cried out:

—Master Pangloss was right indeed when he told me everything is for the best in this world; for I am touched by your kindness far more than by the harshness of that black-coated gentleman and his wife.

Next day, while taking a stroll about town, he met a beggar who was covered with pustules, his eyes were sunken, the end of his nose rotted off, his mouth twisted, his teeth black, he had a croaking voice and a hacking cough, and spat a tooth every time he tried to speak.

3. Voltaire is satirizing extreme Protestant sects that have sometimes seemed to make hatred of Rome the sum and substance of their creed.

4. Holland, as the home of religious liberty, had offered asylum to the Anabaptists, whose radical views on property and religious discipline had made them unpopular during the

16th century. Granted tolerance, they settled down into respectable burghers. Since this behavior confirmed some of Voltaire's major theses, he had a high opinion of contemporary Anabaptists.

5. Plato's famous minimal definition of man, which he corrected by the addition of a soul to distinguish man from a plucked chicken.

CHAPTER 4

*How Candide Met His Old Philosophy Tutor, Doctor Pangloss,
and What Came of It*

Candide, more touched by compassion even than by horror, gave this ghastly beggar the two florins that he himself had received from his honest Anabaptist friend Jacques. The phantom stared at him, burst into tears, and fell on his neck. Candide drew back in terror.

—Alas, said one wretch to the other, don't you recognize your dear Pangloss any more?

—What are you saying? You, my dear master! you, in this horrible condition? What misfortune has befallen you? Why are you no longer in the most beautiful of castles? What has happened to Miss Cunégonde, that pearl among young ladies, that masterpiece of Nature?

—I am perishing, said Pangloss.

Candide promptly led him into the Anabaptist's stable, where he gave him a crust of bread, and when he had recovered:—Well, said he, Cunégonde?

—Dead, said the other.

Candide fainted. His friend brought him around with a bit of sour vinegar which happened to be in the stable. Candide opened his eyes.

—Cunégonde, dead! Ah, best of worlds, what's become of you now? But how did she die? It wasn't of grief at seeing me kicked out of her noble father's elegant castle?

—Not at all, said Pangloss; she was disemboweled by the Bulgar soldiers, after having been raped to the absolute limit of human endurance; they smashed the Baron's head when he tried to defend her, cut the Baroness to bits, and treated my poor pupil exactly like his sister. As for the castle, not one stone was left on another, not a shed, not a sheep, not a duck, not a tree; but we had the satisfaction of revenge, for the Abares did exactly the same thing to a nearby barony belonging to a Bulgar nobleman.

At this tale Candide fainted again; but having returned to his senses and said everything appropriate to the occasion, he asked about the cause and effect, the sufficient reason, which had reduced Pangloss to his present pitiful state.

—Alas, said he, it was love; love, the consolation of the human race, the preservative of the universe, the soul of all sensitive beings, love, gentle love.

—Unhappy man, said Candide, I too have had some experience of this love, the sovereign of hearts, the soul of our souls; and it never got me anything but a single kiss and twenty kicks in the rear. How could this lovely cause produce in you such a disgusting effect?

Pangloss replied as follows:—My dear Candide! you knew Paquette, that pretty maidservant to our august Baroness. In her arms I tasted the delights of paradise, which directly caused these torments of hell, from which I am now suffering. She was infected with the disease, and has perhaps died of it. Paquette received this present from an erudite Franciscan, who took the pains to trace it back to its source; for he had it from an elderly countess, who picked it up from a captain of cavalry, who acquired it from a marquise, who caught it from a page, who had received it from a Jesuit, who during his novitiate got it directly from one of the companions of Christopher Columbus. As for me, I shall not give it to anyone, for I am a dying man.

—Oh, Pangloss, cried Candide, that's a very strange genealogy. Isn't the devil at the root of the whole thing?

—Not at all, replied that great man; it's an indispensable part of the best of worlds, a necessary ingredient; if Columbus had not caught, on an American island, this sickness which attacks the source of generation and sometimes prevents generation entirely—which thus strikes at and defeats the greatest end of Nature herself—we should have neither chocolate nor cochineal. It must also be noted that until the present time this malady, like religious controversy, has been wholly confined to the continent of Europe. Turks, Indians, Persians, Chinese, Siamese, and Japanese know nothing of it as yet; but there is a sufficient reason for which they in turn will make its acquaintance in a couple of centuries. Meanwhile, it has made splendid progress among us, especially among those big armies of honest, well-trained mercenaries who decide the destinies of nations. You can be sure that when thirty thousand men fight a pitched battle against the same number of the enemy, there will be about twenty thousand with the pox on either side.

—Remarkable indeed, said Candide, but we must see about curing you.

—And how can I do that, said Pangloss, seeing I don't have a cent to my name? There's not a doctor in the whole world who will let your blood or give you an enema without demanding a fee. If you can't pay yourself, you must find someone to pay for you.

These last words decided Candide; he hastened to implore the help of his charitable Anabaptist, Jacques, and painted such a moving picture of his friend's wretched state that the good man did not hesitate to take in Pangloss and have him cured at his own expense. In the course of the cure, Pangloss lost only an eye and an ear. Since he wrote a fine hand and knew arithmetic, the Anabaptist made him his bookkeeper. At the end of two months, being obliged to go to Lisbon on business, he took his two philosophers on the boat with him. Pangloss still maintained that everything was for the best, but Jacques didn't agree with him.

—It must be, said he, that men have corrupted Nature, for they are not born wolves, yet that is what they become. God gave them neither twenty-four-pound cannon nor bayonets, yet they have manufactured both in order to destroy themselves. Bankruptcies have the same effect, and so does the justice which seizes the goods of bankrupts in order to prevent the creditors from getting them.⁶

—It was all indispensable, replied the one-eyed doctor, since private misfortunes make for public welfare, and therefore the more private misfortunes there are, the better everything is.

While he was reasoning, the air grew dark, the winds blew from all directions, and the vessel was attacked by a horrible tempest within sight of Lisbon harbor.

CHAPTER 5

Tempest, Shipwreck, Earthquake, and What Happened to Doctor Pangloss, Candide, and the Anabaptist, Jacques

Half of the passengers, weakened by the frightful anguish of seasickness and the distress of tossing about on stormy waters, were incapable of noticing their danger. The other half shrieked aloud and fell to their prayers, the sails were ripped to shreds, the masts snapped, the vessel opened at the seams. Everyone worked who could stir, nobody listened for orders or issued them. The Anabaptist was lending a hand in the after part of the ship when a frantic sailor struck him

6. Voltaire had suffered losses from various bankruptcy proceedings.

and knocked him to the deck; but just at that moment, the sailor lurched so violently that he fell head first over the side, where he hung, clutching a fragment of the broken mast. The good Jacques ran to his aid, and helped him to climb back on board, but in the process was himself thrown into the sea under the very eyes of the sailor, who allowed him to drown without even glancing at him. Candide rushed to the rail, and saw his benefactor rise for a moment to the surface, then sink forever. He wanted to dive to his rescue; but the philosopher Pangloss prevented him by proving that the bay of Lisbon had been formed expressly for this Anabaptist to drown in. While he was proving the point *a priori*, the vessel opened up and everyone perished except for Pangloss, Candide, and the brutal sailor who had caused the virtuous Anabaptist to drown; this rascal swam easily to shore, while Pangloss and Candide drifted there on a plank.

When they had recovered a bit of energy, they set out for Lisbon; they still had a little money with which they hoped to stave off hunger after escaping the storm.

Scarcely had they set foot in the town, still bewailing the loss of their benefactor, when they felt the earth quake underfoot; the sea was lashed to a froth, burst into the port, and smashed all the vessels lying at anchor there. Whirlwinds of fire and ash swirled through the streets and public squares; houses crumbled, roofs came crashing down on foundations, foundations split; thirty thousand inhabitants of every age and either sex were crushed in the ruins.⁷ The sailor whistled through his teeth, and said with an oath:—There'll be something to pick up here.

—What can be the sufficient reason of this phenomenon? asked Pangloss.

—The Last Judgment is here, cried Candide.

But the sailor ran directly into the middle of the ruins, heedless of danger in his eagerness for gain; he found some money, laid violent hands on it, got drunk, and, having slept off his wine, bought the favors of the first streetwalker he could find amid the ruins of smashed houses, amid corpses and suffering victims on every hand. Pangloss however tugged at his sleeve.

—My friend, said he, this is not good form at all; your behavior falls short of that required by the universal reason; it's untimely, to say the least.

—Bloody hell, said the other, I'm a sailor, born in Batavia; I've been four times to Japan and stamped four times on the crucifix;⁸ get out of here with your universal reason.

Some falling stonework had struck Candide; he lay prostrate in the street, covered with rubble, and calling to Pangloss:—For pity's sake bring me a little wine and oil; I'm dying.

—This earthquake is nothing novel, Pangloss replied; the city of Lima, in South America, underwent much the same sort of tremor, last year; same causes, same effects; there is surely a vein of sulphur under the earth's surface reaching from Lima to Lisbon.

—Nothing is more probable, said Candide; but, for God's sake, a little oil and wine.

7. The great Lisbon earthquake and fire occurred on November 1, 1755; between thirty and forty thousand deaths resulted.

8. The Japanese, originally receptive to foreign visitors, grew fearful that priests and proselytizers were merely advance agents of empire and expelled both the Portuguese and

Spanish early in the 17th century. Only the Dutch were allowed to retain a small foothold, under humiliating conditions, of which the notion of stamping on the crucifix is symbolic. It was never what Voltaire suggests here, an actual requirement for entering the country.

—What do you mean, probable? replied the philosopher; I regard the case as proved.

Candide fainted and Pangloss brought him some water from a nearby fountain.

Next day, as they wandered amid the ruins, they found a little food which restored some of their strength. Then they fell to work like the others, bringing relief to those of the inhabitants who had escaped death. Some of the citizens whom they rescued gave them a dinner as good as was possible under the circumstances; it is true that the meal was a melancholy one, and the guests watered their bread with tears; but Pangloss consoled them by proving that things could not possibly be otherwise.

—For, said he, all this is for the best, since if there is a volcano at Lisbon, it cannot be somewhere else, since it is unthinkable that things should not be where they are, since everything is well.

A little man in black, an officer of the Inquisition,⁹ who was sitting beside him, politely took up the question, and said:—It would seem that the gentleman does not believe in original sin, since if everything is for the best, man has not fallen and is not liable to eternal punishment.

—I most humbly beg pardon of your excellency, Pangloss answered, even more politely, but the fall of man and the curse of original sin entered necessarily into the best of all possible worlds.

—Then you do not believe in free will? said the officer.

—Your excellency must excuse me, said Pangloss; free will agrees very well with absolute necessity, for it was necessary that we should be free, since a will which is determined . . .

Pangloss was in the middle of his sentence, when the officer nodded significantly to the attendant who was pouring him a glass of port, or Oporto, wine.

CHAPTER 6

How They Made a Fine Auto-da-Fé to Prevent Earthquakes, and How Candide Was Whipped

After the earthquake had wiped out three quarters of Lisbon, the learned men of the land could find no more effective way of averting total destruction than to give the people a fine auto-da-fé;¹ the University of Coimbra had established that the spectacle of several persons being roasted over a slow fire with full ceremonial rites is an infallible specific against earthquakes.

In consequence, the authorities had rounded up a Biscayan convicted of marrying a woman who had stood godmother to his child, and two Portuguese who while eating a chicken had set aside a bit of bacon used for seasoning.² After dinner, men came with ropes to tie up Doctor Pangloss and his disciple Candide, one for talking and the other for listening with an air of approval; both were taken separately to a set of remarkably cool apartments, where the glare of the sun is

9. Specifically, a *familier* or *poursuivant*, an undercover agent with powers of arrest.

1. Literally, "act of faith," a public ceremony of repentance and humiliation. Such an auto-da-fé was actually held in Lisbon, June 20, 1756.

2. The Biscayan's fault lay in marrying someone within the forbidden bounds of relationship, an act of spiritual incest. The men who declined pork or bacon were understood to be crypto-Jews.

never bothersome; eight days later they were both dressed in *san-benitos* and crowned with paper mitres;³ Candide's mitre and *san-benito* were decorated with inverted flames and with devils who had neither tails nor claws, but Pangloss's devils had both tails and claws, and his flames stood upright. Wearing these costumes, they marched in a procession, and listened to a very touching sermon, followed by a beautiful concert of plainsong. Candide was flogged in cadence to the music; the Biscayan and the two men who had avoided bacon were burned, and Pangloss was hanged, though hanging is not customary. On the same day there was another earthquake, causing frightful damage.⁴

Candide, stunned, stupefied, despairing, bleeding, trembling, said to himself:—If this is the best of all possible worlds, what are the others like? The flogging is not so bad, I was flogged by the Bulgars. But oh my dear Pangloss, greatest of philosophers, was it necessary for me to watch you being hanged, for no reason that I can see? Oh my dear Anabaptist, best of men, was it necessary that you should be drowned in the port? Oh Miss Cunégonde, pearl of young ladies, was it necessary that you should have your belly slit open?

He was being led away, barely able to stand, lectured, lashed, absolved, and blessed, when an old woman approached and said.—My son, be of good cheer and follow me.

CHAPTER 7

How an Old Woman Took Care of Candide, and How He Regained What He Loved

Candide was of very bad cheer, but he followed the old woman to a shanty: she gave him a jar of ointment to rub himself, left him food and drink; she showed him a tidy little bed; next to it was a suit of clothing.

—Eat, drink, sleep, she said; and may Our Lady of Atocha, Our Lord St. Anthony of Padua, and Our Lord St. James of Compostela watch over you. I will be back tomorrow.

Candide, still completely astonished by everything he had seen and suffered, and even more by the old woman's kindness, offered to kiss her hand.

—It's not *my* hand you should be kissing, said she. I'll be back tomorrow: rub yourself with the ointment, eat and sleep.

In spite of his many sufferings, Candide ate and slept. Next day the old woman returned bringing breakfast; she looked at his back and rubbed it herself with another ointment; she came back with lunch; and then she returned in the evening, bringing supper. Next day she repeated the same routine.

—Who are you? Candide asked continually. Who told you to be so kind to me? How can I ever repay you?

The good woman answered not a word; she returned in the evening, and without food.

—Come with me, says she, and don't speak a word.

Taking him by the hand, she walks out into the countryside with him for about a quarter of a mile; they reach an isolated house, quite surrounded by gardens

3. The cone-shaped paper cap (intended to resemble a bishop's mitre) and flowing yellow cape were customary garb for those pleading

before the Inquisition.

4. In fact, the second quake occurred December 21, 1755.

and ditches. The old woman knocks at a little gate, it opens. She takes Candide up a secret stairway to a gilded room furnished with a fine brocaded sofa; there she leaves him, closes the door, disappears. Candide stood as if entranced; his life, which had seemed like a nightmare so far, was now starting to look like a delightful dream.

Soon the old woman returned; on her feeble shoulder leaned a trembling woman, of a splendid figure, glittering in diamonds, and veiled.

—Remove the veil, said the old woman to Candide.

The young man stepped timidly forward, and lifted the veil. What an event! What a surprise! Could it be Miss Cunégonde? Yes, it really was! She herself! Her knees give way, speech fails him, he falls at her feet, Cunégonde collapses on the sofa. The old woman plies them with brandy, they return to their senses, they exchange words. At first they could utter only broken phrases, questions and answers at cross purposes, sighs, tears, exclamations. The old woman warned them not to make too much noise, and left them alone.

—Then it's really you, said Candide, you're alive, I've found you again in Portugal. Then you never were raped? You never had your belly ripped open, as the philosopher Pangloss assured me?

—Oh yes, said the lovely Cunégonde, but one doesn't always die of these two accidents.

—But your father and mother were murdered then?

—All too true, said Cunégonde, in tears.

—And your brother?

—Killed too.

—And why are you in Portugal? and how did you know I was here? and by what device did you have me brought to this house?

—I shall tell you everything, the lady replied; but first you must tell me what has happened to you since that first innocent kiss we exchanged and the kicking you got because of it.

Candide obeyed her with profound respect; and though he was overcome, though his voice was weak and hesitant, though he still had twinges of pain from his beating, he described as simply as possible everything that had happened to him since the time of their separation. Cunégonde lifted her eyes to heaven; she wept at the death of the good Anabaptist and at that of Pangloss; after which she told the following story to Candide, who listened to every word while he gazed on her with hungry eyes.

CHAPTER 8

Cunégonde's Story

—I was in my bed and fast asleep when heaven chose to send the Bulgars into our castle of Thunder-Ten-Tronckh. They butchered my father and brother, and hacked my mother to bits. An enormous Bulgar, six feet tall, seeing that I had swooned from horror at the scene, set about raping me; at that I recovered my senses, I screamed and scratched, bit and fought, I tried to tear the eyes out of that big Bulgar—not realizing that everything which had happened in my father's castle was a mere matter of routine. The brute then stabbed me with a knife on my left thigh, where I still bear the scar.

—What a pity! I should very much like to see it, said the simple Candide.

—You shall, said Cunégonde; but shall I go on?

—Please do, said Candide.

So she took up the thread of her tale:—A Bulgar captain appeared, he saw me covered with blood and the soldier too intent to get up. Shocked by the monster's failure to come to attention, the captain killed him on my body. He then had my wound dressed, and took me off to his quarters, as a prisoner of war. I laundered his few shirts and did his cooking; he found me attractive, I confess it, and I won't deny that he was a handsome fellow, with a smooth, white skin; apart from that, however, little wit, little philosophical training; it was evident that he had not been brought up by Doctor Pangloss. After three months, he had lost all his money and grown sick of me; so he sold me to a Jew named Don Issachar, who traded in Holland and Portugal, and who was mad after women. This Jew developed a mighty passion for my person, but he got nowhere with it; I held him off better than I had done with the Bulgar soldier; for though a person of honor may be raped once, her virtue is only strengthened by the experience. In order to keep me hidden, the Jew brought me to his country house, which you see here. Till then I had thought there was nothing on earth so beautiful as the castle of Thunder-Ten-Tronckh; I was now undeceived.

—One day the Grand Inquisitor took notice of me at mass; he ogled me a good deal, and made known that he must talk to me on a matter of secret business. I was taken to his palace; I told him of my rank; he pointed out that it was beneath my dignity to belong to an Israelite. A suggestion was then conveyed to Don Issachar that he should turn me over to My Lord the Inquisitor. Don Issachar, who is court banker and a man of standing, refused out of hand. The inquisitor threatened him with an *auto-da-fé*. Finally my Jew, fearing for his life, struck a bargain by which the house and I would belong to both of them as joint tenants; the Jew would get Mondays, Wednesdays, and the Sabbath, the inquisitor would get the other days of the week. That has been the arrangement for six months now. There have been quarrels; sometimes it has not been clear whether the night from Saturday to Sunday belonged to the old or the new dispensation. For my part, I have so far been able to hold both of them off; and that, I think, is why they are both still in love with me.

—Finally, in order to avert further divine punishment by earthquake, and to terrify Don Issachar, My Lord the Inquisitor chose to celebrate an *auto-da-fé*. He did me the honor of inviting me to attend. I had an excellent seat; the ladies were served with refreshments between the mass and the execution. To tell you the truth, I was horrified to see them burn alive those two Jews and that decent Biscayan who had married his child's godmother; but what was my surprise, my terror, my grief, when I saw, huddled in a *san-benito* and wearing a mitre, someone who looked like Pangloss! I rubbed my eyes, I watched his every move, I saw him hanged; and I fell back in a swoon. Scarcely had I come to my senses again, when I saw you stripped for the lash; that was the peak of my horror, consternation, grief, and despair. I may tell you, by the way, that your skin is even whiter and more delicate than that of my Bulgar captain. Seeing you, then, redoubled the torments which were already overwhelming me. I shrieked aloud, I wanted to call out, 'Let him go, you brutes!' but my voice died within me, and my cries would have been useless. When you had been thoroughly thrashed: 'How can it be,' I asked myself, 'that agreeable Candide and wise Pangloss have come to Lisbon, one to receive a hundred whiplashes, the other to be hanged by order of My Lord the Inquisitor, whose mistress I am? Pangloss must have deceived me cruelly when he told me that all is for the best in this world.'

—Frantic, exhausted, half out of my senses, and ready to die of weakness, I felt as if my mind were choked with the massacre of my father, my mother, my brother, with the arrogance of that ugly Bulgar soldier, with the knife slash he inflicted on me, my slavery, my cookery, my Bulgar captain, my nasty Don Issachar, my abominable inquisitor, with the hanging of Doctor Pangloss, with that great plainsong *miserere* which they sang while they flogged you—and above all, my mind was full of the kiss which I gave you behind the screen, on the day I saw you for the last time. I praised God, who had brought you back to me after so many trials. I asked my old woman to look out for you, and to bring you here as soon as she could. She did just as I asked; I have had the indescribable joy of seeing you again, hearing you and talking with you once more. But you must be frightfully hungry; I am, myself; let us begin with a dinner.

So then and there they sat down to table; and after dinner, they adjourned to that fine brocaded sofa, which has already been mentioned; and there they were when the eminent Don Issachar, one of the masters of the house, appeared. It was the day of the Sabbath; he was arriving to assert his rights and express his tender passion.

CHAPTER 9

What Happened to Cunégonde, Candide, the Grand Inquisitor, and a Jew

This Issachar was the most choleric Hebrew seen in Israel since the Babylonian captivity.

—What's this, says he, you bitch of a Christian, you're not satisfied with the Grand Inquisitor? Do I have to share you with this rascal, too?

So saying, he drew a long dagger, with which he always went armed, and, supposing his opponent defenceless, flung himself on Candide. But our good Westphalian had received from the old woman, along with his suit of clothes, a fine sword. Out it came, and though his manners were of the gentlest, in short order he laid the Israelite stiff and cold on the floor, at the feet of the lovely Cunégonde.

—Holy Virgin! she cried. What will become of me now? A man killed in my house! If the police find out, we're done for.

—If Pangloss had not been hanged, said Candide, he would give us good advice in this hour of need, for he was a great philosopher. Lacking him, let's ask the old woman.

She was a sensible body, and was just starting to give her opinion of the situation, when another little door opened. It was just one o'clock in the morning, Sunday morning. This day belonged to the inquisitor. In he came, and found the whipped Candide with a sword in his hand, a corpse at his feet, Cunégonde in terror, and an old woman giving them both good advice.

Here now is what passed through Candide's mind in this instant of time; this is how he reasoned:—If this holy man calls for help, he will certainly have me burned, and perhaps Cunégonde as well; he has already had me whipped without mercy; he is my rival; I have already killed once; why hesitate?

It was a quick, clear chain of reasoning; without giving the inquisitor time to recover from his surprise, he ran him through, and laid him beside the Jew.

—Here you've done it again, said Cunégonde; there's no hope for us now. We'll be excommunicated, our last hour has come. How is it that you, who were born so gentle, could kill in two minutes a Jew and a prelate?

—My dear girl, replied Candide, when a man is in love, jealous, and just whipped by the Inquisition, he is no longer himself.

The old woman now spoke up and said:—There are three Andalusian steeds in the stable, with their saddles and bridles; our brave Candide must get them ready: my lady has some gold coin and diamonds: let's take to horse at once, though I can only ride on one buttock; we will go to Cadiz. The weather is as fine as can be, and it is pleasant to travel in the cool of the evening.

Promptly, Candide saddled the three horses. Cunégonde, the old woman, and he covered thirty miles without a stop. While they were fleeing, the Holy Brotherhood⁵ came to investigate the house; they buried the inquisitor in a fine church, and threw Issachar on the dunghill.

Candide, Cunégonde, and the old woman were already in the little town of Avacena, in the middle of the Sierra Morena; and there, as they sat in a country inn, they had this conversation.

CHAPTER 10

In Deep Distress, Candide, Cunégonde, and the Old Woman Reach Cadiz; They Put to Sea

—Who then could have robbed me of my gold and diamonds? said Cunégonde, in tears. How shall we live? what shall we do? where shall I find other inquisitors and Jews to give me some more?

—Ah, said the old woman, I strongly suspect that reverend Franciscan friar who shared the inn with us yesterday at Badajoz. God save me from judging him unfairly! But he came into our room twice, and he left long before us.

—Alas, said Candide, the good Pangloss often proved to me that the fruits of the earth are a common heritage of all, to which each man has equal right. On these principles, the Franciscan should at least have left us enough to finish our journey. You have nothing at all, my dear Cunégonde?

—Not a maravedi, said she.

—What to do? said Candide.

—We'll sell one of the horses, said the old woman; I'll ride on the croup behind my mistress, though only on one buttock, and so we will get to Cadiz.

There was in the same inn a Benedictine prior; he bought the horse cheap. Candide, Cunégonde, and the old woman passed through Lucena, Chillas, and Lebrixa, and finally reached Cadiz. There a fleet was being fitted out and an army assembled, to reason with the Jesuit fathers in Paraguay, who were accused of fomenting among their flock a revolt against the kings of Spain and Portugal near the town of St. Sacrament.⁶ Candide, having served in the Bulgar army, performed the Bulgar manual of arms before the general of the little army with such grace, swiftness, dexterity, fire, and agility, that they gave him a company of infantry to command. So here he is, a captain; and off he sails with Miss Cunégonde, the old woman, two valets, and the two Andalusian steeds which had belonged to My Lord the Grand Inquisitor of Portugal.

5. A semireligious order with police powers, very active in 18th-century Spain.

6. Actually, Colonia del Sacramento. Voltaire took great interest in the Jesuit role in Paraguay, which he has much oversimplified and

largely misrepresented here in the interests of his satire. In 1750 they did, however, offer armed resistance to an agreement made between Spain and Portugal. They were subdued and expelled in 1769.

Throughout the crossing, they spent a great deal of time reasoning about the philosophy of poor Pangloss.

—We are destined, in the end, for another universe, said Candide; no doubt that is the one where everything is well. For in this one, it must be admitted, there is some reason to grieve over our physical and moral state.

—I love you with all my heart, said Cunégonde; but my soul is still harrowed by thoughts of what I have seen and suffered.

—All will be well, replied Candide; the sea of this new world is already better than those of Europe, calmer and with steadier winds. Surely it is the New World which is the best of all possible worlds.

—God grant it, said Cunégonde; but I have been so horribly unhappy in the world so far, that my heart is almost dead to hope.

—You pity yourselves, the old woman told them; but you have had no such misfortunes as mine.

Cunégonde nearly broke out laughing; she found the old woman comic in pretending to be more unhappy than she.

—Ah, you poor old thing, said she, unless you've been raped by two Bulgars, been stabbed twice in the belly, seen two of your castles destroyed, witnessed the murder of two of your mothers and two of your fathers, and watched two of your lovers being whipped in an *auto-da-fé*, I do not see how you can have had it worse than me. Besides, I was born a baroness, with seventy-two quarterings, and I have worked in a scullery.

—My lady, replied the old woman, you do not know my birth and rank; and if I showed you my rear end, you would not talk as you do, you might even speak with less assurance.

These words inspired great curiosity in Candide and Cunégonde, which the old woman satisfied with this story.

CHAPTER II

The Old Woman's Story

—My eyes were not always bloodshot and red-rimmed, my nose did not always touch my chin, and I was not born a servant. I am in fact the daughter of Pope Urban the Tenth and the Princess of Palestrina.⁷ Till the age of fourteen, I lived in a palace so splendid that all the castles of all your German barons would not have served it as a stable; a single one of my dresses was worth more than all the assembled magnificence of Westphalia. I grew in beauty, in charm, in talent, surrounded by pleasures, dignities, and glowing visions of the future. Already I was inspiring the young men to love; my breast was formed—and what a breast! white, firm, with the shape of the *Venus de Medici*;⁸ and what eyes! what lashes, what black brows! What fire flashed from my glances and outshone the glitter of the stars, as the local poets used to tell me! The women who helped me dress and undress fell into ecstasies, whether they looked at me from in front or behind; and all the men wanted to be in their place.

7. Voltaire left behind a comment on this passage, a note first published in 1829: "Note the extreme discretion of the author; hitherto there has never been a pope named Urban X; he avoided attributing a bastard to a known pope. What circumspection! what an exquisite con-

science!"

8. A famous Roman sculpture of *Venus* in marble from the 1st century B.C.E. that belonged to the Medici family in Italy; 18th-century Europeans considered it to be one of the best surviving works of art from ancient times.

—I was engaged to the ruling prince of Massa-Carrara; and what a prince he was! as handsome as I, softness and charm compounded, brilliantly witty, and madly in love with me. I loved him in return as one loves for the first time, with a devotion approaching idolatry. The wedding preparations had been made, with a splendor and magnificence never heard of before; nothing but celebrations, masks, and comic operas, uninterruptedly; and all Italy composed in my honor sonnets of which not one was even passable. I had almost attained the very peak of bliss, when an old marquise who had been the mistress of my prince invited him to her house for a cup of chocolate. He died in less than two hours, amid horrifying convulsions. But that was only a trifle. My mother, in complete despair (though less afflicted than I), wished to escape for a while the oppressive atmosphere of grief. She owned a handsome property near Gaeta.⁹ We embarked on a papal galley gilded like the altar of St. Peter's in Rome. Suddenly a pirate ship from Salé swept down and boarded us. Our soldiers defended themselves as papal troops usually do; falling on their knees and throwing down their arms, they begged of the corsair absolution *in articulo mortis*.¹

—They were promptly stripped as naked as monkeys, and so was my mother, and so were our maids of honor, and so was I too. It's a very remarkable thing, the energy these gentlemen put into stripping people. But what surprised me even more was that they stuck their fingers in a place where we women usually admit only a syringe. This ceremony seemed a bit odd to me, as foreign usages always do when one hasn't traveled. They only wanted to see if we didn't have some diamonds hidden there; and I soon learned that it's a custom of long standing among the genteel folk who swarm the seas. I learned that my lords the very religious knights of Malta never overlook this ceremony when they capture Turks, whether male or female; it's one of those international laws which have never been questioned.

—I won't try to explain how painful it is for a young princess to be carried off into slavery in Morocco with her mother. You can imagine everything we had to suffer on the pirate ship. My mother was still very beautiful; our maids of honor, our mere chambermaids, were more charming than anything one could find in all Africa. As for myself, I was ravishing, I was loveliness and grace supreme, and I was a virgin. I did not remain so for long; the flower which had been kept for the handsome prince of Massa-Carrara was plucked by the corsair captain; he was an abominable negro, who thought he was doing me a great favor. My Lady the Princess of Palestrina and I must have been strong indeed to bear what we did during our journey to Morocco. But on with my story; these are such common matters that they are not worth describing.

—Morocco was knee deep in blood when we arrived. Of the fifty sons of the emperor Muley-Ismael,² each had his faction, which produced in effect fifty civil wars, of blacks against blacks, of blacks against browns, halfbreeds against half-breeds; throughout the length and breadth of the empire, nothing but one continual carnage.

—Scarcely had we stepped ashore, when some negroes of a faction hostile to my captor arrived to take charge of his plunder. After the diamonds and gold, we women were the most prized possessions. I was now witness of a struggle such as

9. About halfway between Rome and Naples.

1. Literally, when at the point of death. Absolution from a corsair in the act of murdering one is of very dubious validity.

2. Having reigned for more than fifty years, a potent and ruthless sultan of Morocco, he died in 1727 and left his kingdom in much the condition described.

you never see in the temperate climate of Europe. Northern people don't have hot blood; they don't feel the absolute fury for women which is common in Africa. Europeans seem to have milk in their veins; it is vitriol or liquid fire which pulses through these people around Mount Atlas. The fight for possession of us raged with the fury of the lions, tigers, and poisonous vipers of that land. A Moor snatched my mother by the right arm, the first mate held her by the left; a Moorish soldier grabbed one leg, one of our pirates the other. In a moment's time almost all our girls were being dragged four different ways. My captain held me behind him while with his scimitar he killed everyone who braved his fury. At last I saw all our Italian women, including my mother, torn to pieces, cut to bits, murdered by the monsters who were fighting over them. My captive companions, their captors, soldiers, sailors, blacks, browns, whites, mulattoes, and at last my captain, all were killed, and I remained half dead on a mountain of corpses. Similar scenes were occurring, as is well known, for more than three hundred leagues around, without anyone skimping on the five prayers a day decreed by Mohammed.

—With great pain, I untangled myself from this vast heap of bleeding bodies, and dragged myself under a great orange tree by a neighboring brook, where I collapsed, from terror, exhaustion, horror, despair, and hunger. Shortly, my weary mind surrendered to a sleep which was more of a swoon than a rest. I was in this state of weakness and languor, between life and death, when I felt myself touched by something which moved over my body. Opening my eyes, I saw a white man, rather attractive, who was groaning and saying under his breath: *'O che sciagura d'essere senza coglioni!'*³

CHAPTER 12

The Old Woman's Story Continued

—Amazed and delighted to hear my native tongue, and no less surprised by what this man was saying, I told him that there were worse evils than those he was complaining of. In a few words, I described to him the horrors I had undergone, and then fainted again. He carried me to a nearby house, put me to bed, gave me something to eat, served me, flattered me, comforted me, told me he had never seen anyone so lovely, and added that he had never before regretted so much the loss of what nobody could give him back.

'I was born at Naples,' he told me, 'where they caponize two or three thousand children every year; some die of it, others acquire a voice more beautiful than any woman's, still others go on to become governors of kingdoms.⁴ The operation was a great success with me, and I became court musician to the Princess of Palestrina . . .'

'Of my mother,' I exclaimed.

'Of your mother,' cried he, bursting into tears; 'then you must be the princess whom I raised till she was six, and who already gave promise of becoming as beautiful as you are now!'

'I am that very princess; my mother lies dead, not a hundred yards from here, buried under a pile of corpses.'

3. "Oh what a misfortune to have no testicles!"

4. The castrato Farinelli (1705–1782), origi-

nally a singer, came to exercise considerable political influence on the kings of Spain, Philip V and Ferdinand VI.

—I told him my adventures, he told me his: that he had been sent by a Christian power to the King of Morocco, to conclude a treaty granting him gunpowder, cannon, and ships with which to liquidate the traders of the other Christian powers.

'My mission is concluded,' said this honest eunuch; 'I shall take ship at Ceuta and bring you back to Italy. *Ma che sciagura d'essere senza coglioni!*'

—I thanked him with tears of gratitude, and instead of returning me to Italy, he took me to Algiers and sold me to the dey of that country. Hardly had the sale taken place, when that plague which has made the rounds of Africa, Asia, and Europe broke out in full fury at Algiers. You have seen earthquakes; but tell me, young lady, have you ever had the plague?

—Never, replied the baroness.

—If you had had it, said the old woman, you would agree that it is far worse than an earthquake. It is very frequent in Africa, and I had it. Imagine, if you will, the situation of a pope's daughter, fifteen years old, who in three months' time had experienced poverty, slavery, had been raped almost every day, had seen her mother quartered, had suffered from famine and war, and who now was dying of pestilence in Algiers. As a matter of fact, I did not die; but the eunuch and the dey and nearly the entire seraglio of Algiers perished.

—When the first horrors of this ghastly plague had passed, the slaves of the dey were sold. A merchant bought me and took me to Tunis; there he sold me to another merchant, who resold me at Tripoli; from Tripoli I was sold to Alexandria, from Alexandria resold to Smyrna, from Smyrna to Constantinople. I ended by belonging to an aga of janizaries, who was shortly ordered to defend Azov against the besieging Russians.⁵

—The aga, who was a gallant soldier, took his whole seraglio with him, and established us in a little fort amid the Maeotian marshes,⁶ guarded by two black eunuchs and twenty soldiers. Our side killed a prodigious number of Russians, but they paid us back nicely. Azov was put to fire and sword without respect for age or sex; only our little fort continued to resist, and the enemy determined to starve us out. The twenty janizaries had sworn never to surrender. Reduced to the last extremities of hunger, they were forced to eat our two eunuchs, lest they violate their oaths. After several more days, they decided to eat the women too.

—We had an imam,⁷ very pious and sympathetic, who delivered an excellent sermon, persuading them not to kill us altogether.

'Just cut off a single rumpsteak from each of these ladies,' he said, 'and you'll have a fine meal. Then if you should need another, you can come back in a few days and have as much again; heaven will bless your charitable action, and you will be saved.'

—His eloquence was splendid, and he persuaded them. We underwent this horrible operation. The imam treated us all with the ointment that they use on newly circumcised children. We were at the point of death.

—Scarcely had the janizaries finished the meal for which we furnished the materials, when the Russians appeared in flat-bottomed boats; not a janizary escaped. The Russians paid no attention to the state we were in; but there are French physicians everywhere, and one of them, who knew his trade, took care of

5. Azov, near the mouth of the Don, was besieged by the Russians under Peter the Great in 1695–96. "Janizaries": an elite corps of the Ottoman armies.

6. The Roman name of the so-called Sea of Azov, a shallow swampy lake near the town.

7. In effect, a chaplain.

us. He cured us, and I shall remember all my life that when my wounds were healed, he made me a proposition. For the rest, he counselled us simply to have patience, assuring us that the same thing had happened in several other sieges, and that it was according to the laws of war.

—As soon as my companions could walk, we were herded off to Moscow. In the division of booty, I fell to a boyar who made me work in his garden, and gave me twenty whiplashes a day; but when he was broken on the wheel after about two years, with thirty other boyars, over some little court intrigue,⁸ I seized the occasion; I ran away; I crossed all Russia; I was for a long time a chambermaid in Riga, then at Rostock, Vismara, Leipzig, Cassel, Utrecht, Leyden, The Hague, Rotterdam; I grew old in misery and shame, having only half a backside and remembering always that I was the daughter of a Pope; a hundred times I wanted to kill myself, but always I loved life more. This ridiculous weakness is perhaps one of our worst instincts: is anything more stupid than choosing to carry a burden that really one wants to cast on the ground? to hold existence in horror, and yet to cling to it? to fondle the serpent which devours us till it has eaten out our heart?

—In the countries through which I have been forced to wander, in the taverns where I have had to work, I have seen a vast number of people who hated their existence; but I never saw more than a dozen who deliberately put an end to their own misery: three negroes, four Englishmen, four Genevans, and a German professor named Robeck.⁹ My last post was as servant to the Jew Don Issachar; he attached me to your service, my lovely one; and I attached myself to your destiny, till I have become more concerned with your fate than with my own. I would not even have mentioned my own misfortunes, if you had not irked me a bit, and if it weren't the custom, on shipboard, to pass the time with stories. In a word, my lady, I have had some experience of the world, I know it; why not try this diversion? Ask every passenger on this ship to tell you his story, and if you find a single one who has not often cursed the day of his birth, who has not often told himself that he is the most miserable of men, then you may throw me overboard head first.

CHAPTER 13

• *How Candide Was Forced to Leave the Lovely Cunégonde and the Old Woman*

Having heard out the old woman's story, the lovely Cunégonde paid her the respects which were appropriate to a person of her rank and merit. She took up the wager as well, and got all the passengers, one after another, to tell her their adventures. She and Candide had to agree that the old woman had been right.

—It's certainly too bad, said Candide, that the wise Pangloss was hanged, contrary to the custom of auto-da-fé; he would have admirable things to say of the physical evil and moral evil which cover land and sea, and I might feel within me the impulse to dare to raise several polite objections.

8. Voltaire had in mind an ineffectual conspiracy against Peter the Great known as the "revolt of the streltsy" or musketeers, which took place in 1698. Though easily put down, it provoked from the emperor a massive and

atrocious program of reprisals.

9. Johann Robeck (1672–1739) published a treatise advocating suicide and showed his conviction by drowning himself at the age of sixty-seven.

As the passengers recited their stories, the boat made steady progress, and presently landed at Buenos Aires. Cunégonde, Captain Candide, and the old woman went to call on the governor, Don Fernando d'Ibaraa y Figueroa y Mascarenes y Lampourdos y Souza. This nobleman had the pride appropriate to a man with so many names. He addressed everyone with the most aristocratic disdain, pointing his nose so loftily, raising his voice so mercilessly, lording it so splendidly, and assuming so arrogant a pose, that everyone who met him wanted to kick him. He loved women to the point of fury; and Cunégonde seemed to him the most beautiful creature he had ever seen. The first thing he did was to ask directly if she were the captain's wife. His manner of asking this question disturbed Candide; he did not dare say she was his wife, because in fact she was not; he did not dare say she was his sister, because she wasn't that either; and though this polite lie was once common enough among the ancients,¹ and sometimes serves moderns very well, he was too pure of heart to tell a lie.

—Miss Cunégonde, said he, is betrothed to me, and we humbly beg your excellency to perform the ceremony for us.

Don Fernando d'Ibaraa y Figueroa y Mascarenes y Lampourdos y Souza twirled his moustache, smiled sardonically, and ordered Captain Candide to go drill his company. Candide obeyed. Left alone with My Lady Cunégonde, the governor declared his passion, and protested that he would marry her tomorrow, in church or in any other manner, as it pleased her charming self. Cunégonde asked for a quarter-hour to collect herself, consult the old woman, and make up her mind.

The old woman said to Cunégonde:—My lady, you have seventy-two quarter-ings and not one penny; if you wish, you may be the wife of the greatest lord in South America, who has a really handsome moustache; are you going to insist on your absolute fidelity? You have already been raped by the Bulgars; a Jew and an inquisitor have enjoyed your favors; miseries entitle one to privileges. I assure you that in your position I would make no scruple of marrying My Lord the Governor, and making the fortune of Captain Candide.

While the old woman was talking with all the prudence of age and experience, there came into the harbor a small ship bearing an alcalde and some alguazils.² This is what had happened.

As the old woman had very shrewdly guessed, it was a long-sleeved Franciscan who stole Cunégonde's gold and jewels in the town of Badajoz, when she and Candide were in flight. The monk tried to sell some of the gems to a jeweler, who recognized them as belonging to the Grand Inquisitor. Before he was hanged, the Franciscan confessed that he had stolen them, indicating who his victims were and where they were going. The flight of Cunégonde and Candide was already known. They were traced to Cadiz, and a vessel was hastily dispatched in pursuit of them. This vessel was now in the port of Buenos Aires. The rumor spread that an alcalde was aboard, in pursuit of the murderers of My Lord the Grand Inquisitor. The shrewd old woman saw at once what was to be done.

—You cannot escape, she told Cunégonde, and you have nothing to fear. You are not the one who killed my lord, and, besides, the governor, who is in love with you, won't let you be mistreated. Sit tight.

And then she ran straight to Candide:—Get out of town, she said, or you'll be burned within the hour.

1. Voltaire has in mind Abraham's adventures with Sarah (Genesis 12) and Isaac's with Rebecca (Genesis 26).

2. Police officers.

There was not a moment to lose; but how to leave Cunégonde, and where to go?

CHAPTER 14

How Candide and Cacambo Were Received by the Jesuits of Paraguay

Candide had brought from Cadiz a valet of the type one often finds in the provinces of Spain and in the colonies. He was one quarter Spanish, son of a half-breed in the Tucuman;³ he had been choirboy, sacristan, sailor, monk, merchant, soldier, and lackey. His name was Cacambo, and he was very fond of his master because his master was a very good man. In hot haste he saddled the two Andalusian steeds.

—Hurry, master, do as the old woman says; let's get going and leave this town without a backward look.

Candide wept:—O my beloved Cunégonde! must I leave you now, just when the governor is about to marry us! Cunégonde, brought from so far, what will ever become of you?

—She'll become what she can, said Cacambo; women can always find something to do with themselves; God sees to it; let's get going.

—Where are you taking me? where are we going? what will we do without Cunégonde? said Candide.

—By Saint James of Compostela, said Cacambo, you were going to make war against the Jesuits, now we'll go make war for them. I know the roads pretty well, I'll bring you to their country, they will be delighted to have a captain who knows the Bulgar drill: you'll make a prodigious fortune. If you don't get your rights in one world, you will find them in another. And isn't it pleasant to see new things and do new things?

—Then you've already been in Paraguay? said Candide.

—Indeed I have, replied Cacambo; I was cook in the College of the Assumption, and I know the government of Los Padres⁴ as I know the streets of Cadiz. It's an admirable thing, this government. The kingdom is more than three hundred leagues across; it is divided into thirty provinces. Los Padres own everything in it, and the people nothing; it's a masterpiece of reason and justice. I myself know nothing so wonderful as Los Padres, who in this hemisphere make war on the kings of Spain and Portugal, but in Europe hear their confessions; who kill Spaniards here, and in Madrid send them to heaven; that really tickles me; let's get moving, you're going to be the happiest of men. Won't Los Padres be delighted when they learn they have a captain who knows the Bulgar drill!

As soon as they reached the first barricade, Cacambo told the frontier guard that a captain wished to speak with My Lord the Commander. A Paraguayan officer ran to inform headquarters by laying the news at the feet of the commander. Candide and Cacambo were first disarmed and deprived of their Andalusian horses. They were then placed between two files of soldiers; the commander was at the end, his three-cornered hat on his head, his cassock drawn up, a sword at his side, and a pike in his hand. He nods, and twenty-four soldiers surround the newcomers. A sergeant then informs them that they must wait, that the commander

3. A province of Argentina, to the northwest of Buenos Aires.

4. The Jesuit fathers.

cannot talk to them, since the reverend father provincial has forbidden all Spaniards from speaking, except in his presence, and from remaining more than three hours in the country.

—And where is the reverend father provincial? says Cacambo.

—He is reviewing his troops after having said mass, the sergeant replies, and you'll only be able to kiss his spurs in three hours.

—But, says Cacambo, my master the captain, who, like me, is dying from hunger, is not Spanish at all, he is German; can't we have some breakfast while waiting for his reverence?

The sergeant promptly went off to report this speech to the commander.

—God be praised, said this worthy; since he is German, I can talk to him; bring him into my bower.

Candide was immediately led into a leafy nook surrounded by a handsome colonnade of green and gold marble and trellises amid which sported parrots, hummingbirds,⁵ guinea fowl, and all the rarest species of birds. An excellent breakfast was prepared in golden vessels; and while the Paraguayans ate corn out of wooden bowls in the open fields under the glare of the sun, the reverend father commander entered into his bower.

He was a very handsome young man, with an open face, rather blonde in coloring, with ruddy complexion, arched eyebrows, liquid eyes, pink ears, bright red lips, and an air of pride, but a pride somehow different from that of a Spaniard or a Jesuit. Their confiscated weapons were restored to Candide and Cacambo, as well as their Andalusian horses; Cacambo fed them oats alongside the bower, always keeping an eye on them for fear of an ambush.

First Candide kissed the hem of the commander's cassock, then they sat down at the table.

—So you are German? said the Jesuit, speaking in that language.

—Yes, your reverence, said Candide.

As they spoke these words, both men looked at one another with great surprise, and another emotion which they could not control.

—From what part of Germany do you come? said the Jesuit.

—From the nasty province of Westphalia, said Candide; I was born in the castle of Thunder-Ten-Tronckh.

—Merciful heavens! cries the commander. Is it possible?

—What a miracle! exclaims Candide.

—Can it be you? asks the commander.

—It's impossible, says Candide.

They both fall back in their chairs, they embrace, they shed streams of tears.

—What, can it be you, reverend father! you, the brother of the lovely Cunégonde! you, who were killed by the Bulgars! you, the son of My Lord the Baron! you, a Jesuit in Paraguay! It's a mad world, indeed it is. Oh, Pangloss! Pangloss! how happy you would be, if you hadn't been hanged.

The commander dismissed his negro slaves and the Paraguayans who served his drink in crystal goblets. He thanked God and Saint Ignatius a thousand times, he clasped Candide in his arms, their faces were bathed in tears.

5. In this passage and several later ones, Voltaire uses in conjunction two words, both of which mean hummingbird. The French system of classifying hummingbirds, based on the work of the celebrated Buffon, distinguishes

oiseaux-mouches with straight bills from *colibris* with curved bills. This distinction is wholly fallacious. Hummingbirds have all manner of shaped bills, and the division of species must be made on other grounds entirely.

—You would be even more astonished, even more delighted, even more beside yourself, said Candide, if I told you that My Lady Cunégonde, your sister, who you thought was disemboweled, is enjoying good health.

—Where?

—Not far from here, in the house of the governor of Buenos Aires; and to think that I came to make war on you!

Each word they spoke in this long conversation added another miracle. Their souls danced on their tongues, hung eagerly at their ears, glittered in their eyes. As they were Germans, they sat a long time at table, waiting for the reverend father provincial; and the commander spoke in these terms to his dear Candide.

CHAPTER 15

How Candide Killed the Brother of His Dear Cunégonde

—All my life long I shall remember the horrible day when I saw my father and mother murdered and my sister raped. When the Bulgars left, that adorable sister of mine was nowhere to be found; so they loaded a cart with my mother, my father, myself, two serving girls, and three little murdered boys, to carry us all off for burial in a Jesuit chapel some two leagues from our ancestral castle. A Jesuit sprinkled us with holy water; it was horribly salty, and a few drops got into my eyes; the father noticed that my lid made a little tremor; putting his hand on my heart, he felt it beat; I was rescued, and at the end of three weeks was as good as new. You know, my dear Candide, that I was a very pretty boy; I became even more so; the reverend father Croust,⁶ superior of the abbey, conceived a most tender friendship for me; he accepted me as a novice, and shortly after, I was sent to Rome. The Father General had need of a resupply of young German Jesuits. The rulers of Paraguay accept as few Spanish Jesuits as they can; they prefer foreigners, whom they think they can control better. I was judged fit, by the Father General, to labor in this vineyard. So we set off, a Pole, a Tyrolean, and myself. Upon our arrival, I was honored with the posts of subdeacon and lieutenant; today I am a colonel and a priest. We are giving a vigorous reception to the King of Spain's men; I assure you they will be excommunicated as well as trounced on the battlefield. Providence has sent you to help us. But is it really true that my dear sister, Cunégonde, is in the neighborhood, with the governor of Buenos Aires?

Candide reassured him with a solemn oath that nothing could be more true. Their tears began to flow again.

The baron could not weary of embracing Candide; he called him his brother, his savior.

—Ah, my dear Candide, said he, maybe together we will be able to enter the town as conquerors, and be united with my sister Cunégonde.

—That is all I desire, said Candide; I was expecting to marry her, and I still hope to.

—You insolent dog, replied the baron, you would have the effrontery to marry my sister, who has seventy-two quarterings! It's a piece of presumption for you even to mention such a crazy project in my presence.

Candide, terrified by this speech, answered:—Most reverend father, all the quarterings in the world don't affect this case; I have rescued your sister out of

6. A Jesuit rector at Colmar with whom Voltaire had quarreled in 1754.

the arms of a Jew and an inquisitor; she has many obligations to me, she wants to marry me. Master Pangloss always taught me that men are equal; and I shall certainly marry her.

—We'll see about that, you scoundrel, said the Jesuit baron of Thunder-Ten-Tronckh; and so saying, he gave him a blow across the face with the flat of his sword. Candide immediately drew his own sword and thrust it up to the hilt in the baron's belly; but as he drew it forth all dripping, he began to weep.

—Alas, dear God! said he, I have killed my old master, my friend, my brother-in-law; I am the best man in the world, and here are three men I've killed already, and two of the three were priests.

Cacambo, who was standing guard at the entry of the bower, came running.

—We can do nothing but sell our lives dearly, said his master; someone will certainly come; we must die fighting.

Cacambo, who had been in similar scrapes before, did not lose his head; he took the Jesuit's cassock, which the commander had been wearing, and put it on Candide; he stuck the dead man's square hat on Candide's head, and forced him onto horseback. Everything was done in the wink of an eye.

—Let's ride, master; everyone will take you for a Jesuit on his way to deliver orders; and we will have passed the frontier before anyone can come after us.

Even as he was pronouncing these words, he charged off, crying in Spanish:—Way, make way for the reverend father colonel!

CHAPTER 16

What Happened to the Two Travelers with Two Girls, Two Monkeys, and the Savages Named Biglugs

Candide and his valet were over the frontier before anyone in the camp knew of the death of the German Jesuit. Foresighted Cacambo had taken care to fill his satchel with bread, chocolate, ham, fruit, and several bottles of wine. They pushed their Andalusian horses forward into unknown country, where there were no roads. Finally a broad prairie divided by several streams opened before them. Our two travelers turned their horses loose to graze; Cacambo suggested that they eat too, and promptly set the example. But Candide said:—How can you expect me to eat ham when I have killed the son of My Lord the Baron, and am now condemned never to see the lovely Cunégonde for the rest of my life? Why should I drag out my miserable days, since I must exist far from her in the depths of despair and remorse? And what will the *Journal de Trévoux* say of all this?

Though he talked this way, he did not neglect the food. Night fell. The two wanderers heard a few weak cries which seemed to be voiced by women. They could not tell whether the cries expressed grief or joy; but they leaped at once to their feet, with that uneasy suspicion which one always feels in an unknown country. The outcry arose from two girls, completely naked, who were running swiftly along the edge of the meadow, pursued by two monkeys who snapped at their buttocks. Candide was moved to pity; he had learned marksmanship with the Bulgars, and could have knocked a nut off a bush without touching the leaves. He raised his Spanish rifle, fired twice, and killed the two monkeys.

7. A newspaper published by the Jesuit order, founded in 1701 and consistently hostile to Voltaire.

—God be praised, my dear Cacambo! I've saved these two poor creatures from great danger. Though I committed a sin in killing an inquisitor and a Jesuit, I've redeemed myself by saving the lives of two girls. Perhaps they are two ladies of rank, and this good deed may gain us special advantages in the country.

He had more to say, but his mouth shut suddenly when he saw the girls embracing the monkeys tenderly, weeping over their bodies, and filling the air with lamentations.

—I wasn't looking for quite so much generosity of spirit, said he to Cacambo; the latter replied:—You've really fixed things this time, master; you've killed the two lovers of these young ladies.

—Their lovers! Impossible! You must be joking, Cacambo; how can I believe you?

—My dear master, Cacambo replied, you're always astonished by everything. Why do you think it so strange that in some countries monkeys succeed in obtaining the good graces of women? They are one quarter human, just as I am one quarter Spanish.

—Alas, Candide replied, I do remember now hearing Master Pangloss say that such things used to happen, and that from these mixtures there arose pans, fauns, and satyrs, and that these creatures had appeared to various grand figures of antiquity; but I took all that for fables.

—You should be convinced now, said Cacambo; it's true, and you see how people make mistakes who haven't received a measure of education. But what I fear is that these girls may get us into real trouble.

These sensible reflections led Candide to leave the field and to hide in a wood. There he dined with Cacambo; and there both of them, having duly cursed the inquisitor of Portugal, the governor of Buenos Aires, and the baron, went to sleep on a bed of moss. When they woke up, they found themselves unable to move; the reason was that during the night the Biglugs,⁸ natives of the country, to whom the girls had complained of them, had tied them down with cords of bark. They were surrounded by fifty naked Biglugs, armed with arrows, clubs, and stone axes. Some were boiling a caldron of water, others were preparing spits, and all cried out:—It's a Jesuit, a Jesuit! We'll be revenged and have a good meal; let's eat some Jesuit, eat some Jesuit!

—I told you, my dear master, said Cacambo sadly, I said those two girls would play us a dirty trick.

Candide, noting the caldron and spits, cried out:—We are surely going to be roasted or boiled. Ah, what would Master Pangloss say if he could see these men in a state of nature? All is for the best, I agree; but I must say it seems hard to have lost Miss Cunégonde and to be stuck on a spit by the Biglugs.

Cacambo did not lose his head.

—Don't give up hope, said he to the disconsolate Candide; I understand a little of the jargon these people speak, and I'm going to talk to them.

—Don't forget to remind them, said Candide, of the frightful inhumanity of eating their fellow men, and that Christian ethics forbid it.

—Gentlemen, said Cacambo, you have a mind to eat a Jesuit today? An excellent idea; nothing is more proper than to treat one's enemies so. Indeed, the law

8. Voltaire's name is "Oreillons" from Spanish "Orejones," a name mentioned in Garcilaso de Vega's *Historia General del Perú* (1609), on

which Voltaire drew for many of the details in his picture of South America.

of nature teaches us to kill our neighbor, and that's how men behave the whole world over. Though we Europeans don't exercise our right to eat our neighbors, the reason is simply that we find it easy to get a good meal elsewhere; but you don't have our resources, and we certainly agree that it's better to eat your enemies than to let the crows and vultures have the fruit of your victory. But, gentlemen, you wouldn't want to eat your friends. You think you will be spitting a Jesuit, and it's your defender, the enemy of your enemies, whom you will be roasting. For my part, I was born in your country; the gentleman whom you see is my master, and far from being a Jesuit, he has just killed a Jesuit, the robe he is wearing was stripped from him; that's why you have taken a dislike to him. To prove that I am telling the truth, take his robe and bring it to the nearest frontier of the kingdom of Los Padres; find out for yourselves if my master didn't kill a Jesuit officer. It won't take long; if you find that I have lied, you can still eat us. But if I've told the truth, you know too well the principles of public justice, customs, and laws, not to spare our lives.

The Biglugs found this discourse perfectly reasonable; they appointed chiefs to go posthaste and find out the truth; the two messengers performed their task like men of sense, and quickly returned bringing good news. The Biglugs untied their two prisoners, treated them with great politeness, offered them girls, gave them refreshments, and led them back to the border of their state, crying joyously:—He isn't a Jesuit, he isn't a Jesuit!

Candide could not weary of exclaiming over his preservation.

—What a people! he said. What men! what customs! If I had not had the good luck to run a sword through the body of Miss Cunégonde's brother, I would have been eaten on the spot! But, after all, it seems that uncorrupted nature is good, since these folk, instead of eating me, showed me a thousand kindnesses as soon as they knew I was not a Jesuit.

CHAPTER 17

Arrival of Candide and His Servant at the Country of Eldorado, and What They Saw There

When they were out of the land of the Biglugs, Cacambo said to Candide:—You see that this hemisphere is no better than the other; take my advice, and let's get back to Europe as soon as possible.

—How to get back, asked Candide, and where to go? If I go to my own land, the Bulgars and Abares are murdering everyone in sight; if I go to Portugal, they'll burn me alive; if we stay here, we risk being skewered any day. But how can I ever leave that part of the world where Miss Cunégonde lives?

—Let's go toward Cayenne, said Cacambo, we shall find some Frenchmen there, for they go all over the world; they can help us; perhaps God will take pity on us.

To get to Cayenne was not easy; they knew more or less which way to go, but mountains, rivers, cliffs, robbers, and savages obstructed the way everywhere. Their horses died of weariness; their food was eaten; they subsisted for one whole month on wild fruits, and at last they found themselves by a little river fringed with coconut trees, which gave them both life and hope.

Cacambo, who was as full of good advice as the old woman, said to Candide:—We can go no further, we've walked ourselves out; I see an abandoned canoe on the bank, let's fill it with coconuts, get into the boat, and float with the current; a

river always leads to some inhabited spot or other. If we don't find anything pleasant, at least we may find something new.

—Let's go, said Candide, and let Providence be our guide.

They floated some leagues between banks sometimes flowery, sometimes sandy, now steep, now level. The river widened steadily; finally it disappeared into a chasm of frightful rocks that rose high into the heavens. The two travelers had the audacity to float with the current into this chasm. The river, narrowly confined, drove them onward with horrible speed and a fearful roar. After twenty-four hours, they saw daylight once more; but their canoe was smashed on the snags. They had to drag themselves from rock to rock for an entire league; at last they emerged to an immense horizon, ringed with remote mountains. The countryside was tended for pleasure as well as profit; everywhere the useful was joined to the agreeable. The roads were covered, or rather decorated, with elegantly shaped carriages made of a glittering material, carrying men and women of singular beauty, and drawn by great red sheep which were faster than the finest horses of Andalusia, Tetuan, and Mequinez.

—Here now, said Candide, is a country that's better than Westphalia.

Along with Cacambo, he climbed out of the river at the first village he could see. Some children of the town, dressed in rags of gold brocade, were playing quoits at the village gate; our two men from the other world paused to watch them; their quoits were rather large, yellow, red, and green, and they glittered with a singular luster. On a whim, the travelers picked up several; they were of gold, emeralds, and rubies, and the least of them would have been the greatest ornament of the Great Mogul's throne.

—Surely, said Cacambo, these quoit players are the children of the king of the country.

The village schoolmaster appeared at that moment, to call them back to school.

—And there, said Candide, is the tutor of the royal household.

The little rascals quickly gave up their game, leaving on the ground their quoits and playthings. Candide picked them up, ran to the schoolmaster, and presented them to him humbly, giving him to understand by sign language that their royal highnesses had forgotten their gold and jewels. With a smile, the schoolmaster tossed them to the ground, glanced quickly but with great surprise at Candide's face, and went his way.

The travelers did not fail to pick up the gold, rubies, and emeralds.

—Where in the world are we? cried Candide. The children of this land must be well trained, since they are taught contempt for gold and jewels.

Cacambo was as much surprised as Candide. At last they came to the finest house of the village; it was built like a European palace. A crowd of people surrounded the door, and even more were in the entry; delightful music was heard, and a delicious aroma of cooking filled the air. Cacambo went up to the door, listened, and reported that they were talking Peruvian; that was his native language, for every reader must know that Cacambo was born in Tucuman, in a village where they talk that language exclusively.

—I'll act as interpreter, he told Candide; it's an hotel, let's go in.

Promptly two boys and two girls of the staff, dressed in cloth of gold, and wearing ribbons in their hair, invited them to sit at the host's table. The meal consisted of four soups, each one garnished with a brace of parakeets, a boiled condor which weighed two hundred pounds, two roast monkeys of an excellent

flavor, three hundred birds of paradise in one dish and six hundred humming-birds in another, exquisite stews, delicious pastries, the whole thing served up in plates of what looked like rock crystal. The boys and girls of the staff poured them various beverages made from sugar cane.

The diners were for the most part merchants and travelers, all extremely polite, who questioned Cacambo with the most discreet circumspection, and answered his questions very directly.

When the meal was over, Cacambo as well as Candide supposed he could settle his bill handsomely by tossing onto the table two of those big pieces of gold which they had picked up; but the host and hostess burst out laughing, and for a long time nearly split their sides. Finally they subsided.

—Gentlemen, said the host, we see clearly that you're foreigners; we don't meet many of you here. Please excuse our laughing when you offered us in payment a couple of pebbles from the roadside. No doubt you don't have any of our local currency, but you don't need it to eat here. All the hotels established for the promotion of commerce are maintained by the state. You have had meager entertainment here, for we are only a poor town; but everywhere else you will be given the sort of welcome you deserve.

Cacambo translated for Candide all the host's explanations, and Candide listened to them with the same admiration and astonishment that his friend Cacambo showed in reporting them.

—What is this country, then, said they to one another, unknown to the rest of the world, and where nature itself is so different from our own? This probably is the country where everything is for the best; for it's absolutely necessary that such a country should exist somewhere. And whatever Master Pangloss said of the matter, I have often had occasion to notice that things went badly in Westphalia.

CHAPTER 18

What They Saw in the Land of Eldorado

Cacambo revealed his curiosity to the host, and the host told him:—I am an ignorant man and content to remain so; but we have here an old man, retired from the court, who is the most knowing person in the kingdom, and the most talkative.

Thereupon he brought Cacambo to the old man's house. Candide now played second fiddle, and acted as servant to his own valet. They entered an austere little house, for the door was merely of silver and the paneling of the rooms was only gold, though so tastefully wrought that the finest paneling would not surpass it. If the truth must be told, the lobby was only decorated with rubies and emeralds; but the patterns in which they were arranged atoned for the extreme simplicity.

The old man received the two strangers on a sofa stuffed with bird-of-paradise feathers, and offered them several drinks in diamond carafes; then he satisfied their curiosity in these terms.

—I am a hundred and seventy-two years old, and I heard from my late father, who was liveryman to the king, about the astonishing revolutions in Peru which he had seen. Our land here was formerly part of the kingdom of the Incas, who rashly left it in order to conquer another part of the world, and who were ultimately destroyed by the Spaniards. The wisest princes of their house were those who had never left their native valley; they decreed, with the consent of the nation, that henceforth no inhabitant of our little kingdom should ever leave it; and this rule is what has preserved our innocence and our happiness. The

Spaniards heard vague rumors about this land, they called it Eldorado;⁹ and an English knight named Raleigh even came somewhere close to it about a hundred years ago; but as we are surrounded by unscalable mountains and precipices, we have managed so far to remain hidden from the rapacity of the European nations, who have an inconceivable rage for the pebbles and mud of our land, and who, in order to get some, would butcher us all to the last man.

The conversation was a long one; it turned on the form of the government, the national customs, on women, public shows, the arts. At last Candide, whose taste always ran to metaphysics, told Cacambo to ask if the country had any religion.

The old man grew a bit red.

—How's that? he said. Can you have any doubt of it? Do you suppose we are altogether thankless scoundrels?

Cacambo asked meekly what was the religion of Eldorado. The old man flushed again.

—Can there be two religions? he asked. I suppose our religion is the same as everyone's, we worship God from morning to evening.

—Then you worship a single deity? said Cacambo, who acted throughout as interpreter of the questions of Candide.

—It's obvious, said the old man, that there aren't two or three or four of them. I must say the people of your world ask very remarkable questions.

Candide could not weary of putting questions to this good old man; he wanted to know how the people of Eldorado prayed to God.

—We don't pray to him at all, said the good and respectable sage; we have nothing to ask him for, since everything we need has already been granted; we thank God continually.

Candide was interested in seeing the priests; he had Cacambo ask where they were. The old gentleman smiled.

—My friends, said he, we are all priests; the king and all the heads of household sing formal psalms of thanksgiving every morning, and five or six thousand voices accompany them.

—What! you have no monks to teach, argue, govern, intrigue, and burn at the stake everyone who disagrees with them?

—We should have to be mad, said the old man; here we are all of the same mind, and we don't understand what you're up to with your monks.

Candide was overjoyed at all these speeches, and said to himself:—This is very different from Westphalia and the castle of My Lord the Baron; if our friend Pangloss had seen Eldorado, he wouldn't have called the castle of Thunder-Ten-Tronckh the finest thing on earth; to know the world one must travel.

After this long conversation, the old gentleman ordered a carriage with six sheep made ready, and gave the two travelers twelve of his servants for their journey to the court.

—Excuse me, said he, if old age deprives me of the honor of accompanying you. The king will receive you after a style which will not altogether displease you, and you will doubtless make allowance for the customs of the country if there are any you do not like.

9. The myth of this land of gold somewhere in Central or South America had been widespread since the 16th century. *The Discovery of Guiana*, published in 1595, described Sir

Walter Raleigh's infatuation with the myth of Eldorado and served to spread the story still further.

Candide and Cacambo climbed into the coach; the six sheep flew like the wind, and in less than four hours they reached the king's palace at the edge of the capital. The entryway was two hundred and twenty feet high and a hundred wide; it is impossible to describe all the materials of which it was made. But you can imagine how much finer it was than those pebbles and sand which we call gold and jewels.

Twenty beautiful girls of the guard detail welcomed Candide and Cacambo as they stepped from the carriage, took them to the baths, and dressed them in robes woven of hummingbird feathers; then the high officials of the crown, both male and female, led them to the royal chamber between two long lines, each of a thousand musicians, as is customary. As they approached the throne room, Cacambo asked an officer what was the proper method of greeting his majesty: if one fell to one's knees or on one's belly; if one put one's hands on one's head or on one's rear; if one licked up the dust of the earth—in a word, what was the proper form?¹

—The ceremony, said the officer, is to embrace the king and kiss him on both cheeks.

Candide and Cacambo fell on the neck of his majesty, who received them with all the dignity imaginable, and asked them politely to dine.

In the interim, they were taken about to see the city, the public buildings rising to the clouds, the public markets and arcades, the fountains of pure water and of rose water, those of sugar cane liquors which flowed perpetually in the great plazas paved with a sort of stone which gave off odors of gilly-flower and rose petals. Candide asked to see the supreme court and the hall of parliament; they told him there was no such thing, that lawsuits were unknown. He asked if there were prisons, and was told there were not. What surprised him more, and gave him most pleasure, was the palace of sciences, in which he saw a gallery two thousand paces long, entirely filled with mathematical and physical instruments.

Having passed the whole afternoon seeing only a thousandth part of the city, they returned to the king's palace. Candide sat down to dinner with his majesty, his own valet Cacambo, and several ladies. Never was better food served, and never did a host preside more jovially than his majesty. Cacambo explained the king's witty sayings to Candide, and even when translated they still seemed witty. Of all the things which astonished Candide, this was not, in his eyes, the least astonishing.

They passed a month in this refuge. Candide never tired of saying to Cacambo:—It's true, my friend, I'll say it again, the castle where I was born does not compare with the land where we now are; but Miss Cunégonde is not here, and you doubtless have a mistress somewhere in Europe. If we stay here, we shall be just like everybody else, whereas if we go back to our own world, taking with us just a dozen sheep loaded with Eldorado pebbles, we shall be richer than all the kings put together, we shall have no more inquisitors to fear, and we shall easily be able to retake Miss Cunégonde.

This harangue pleased Cacambo; wandering is such pleasure, it gives a man such prestige at home to be able to talk of what he has seen abroad, that the two happy men resolved to be so no longer, but to take their leave of his majesty.

1. Candide's questions are probably derived from those of Gulliver on a similar occasion, in the third part of *Gulliver's Travels*.

—You are making a foolish mistake, the king told them; I know very well that my kingdom is nothing much; but when you are pretty comfortable somewhere, you had better stay there. Of course I have no right to keep strangers against their will, that sort of tyranny is not in keeping with our laws or our customs; all men are free; depart when you will, but the way out is very difficult. You cannot possibly go up the river by which you miraculously came; it runs too swiftly through its underground caves. The mountains which surround my land are ten thousand feet high, and steep as walls; each one is more than ten leagues across; the only way down is over precipices. But since you really must go, I shall order my engineers to make a machine which can carry you conveniently. When we take you over the mountains, nobody will be able to go with you, for my subjects have sworn never to leave their refuge, and they are too sensible to break their vows. Other than that, ask of me what you please.

—We only request of your majesty, Cacambo said, a few sheep loaded with provisions, some pebbles, and some of the mud of your country.

The king laughed.

—I simply can't understand, said he, the passion you Europeans have for our yellow mud; but take all you want, and much good may it do you.

He promptly gave orders to his technicians to make a machine for lifting these two extraordinary men out of his kingdom. Three thousand good physicists worked at the problem; the machine was ready in two weeks' time, and cost no more than twenty million pounds sterling, in the money of the country. Cacambo and Candide were placed in the machine; there were two great sheep, saddled and bridled to serve them as steeds when they had cleared the mountains, twenty pack sheep with provisions, thirty which carried presents consisting of the rarities of the country, and fifty loaded with gold, jewels, and diamonds. The king bade tender farewell to the two vagabonds.

It made a fine spectacle, their departure, and the ingenious way in which they were hoisted with their sheep up to the top of the mountains. The technicians bade them good-bye after bringing them to safety, and Candide had now no other desire and no other object than to go and present his sheep to Miss Cunégonde.

—We have, said he, enough to pay off the governor of Buenos Aires—if, indeed, a price can be placed on Miss Cunégonde. Let us go to Cayenne, take ship there, and then see what kingdom we can find to buy up.

CHAPTER 19

What Happened to Them at Surinam, and How Candide Got to Know Martin

The first day was pleasant enough for our travelers. They were encouraged by the idea of possessing more treasures than Asia, Europe, and Africa could bring together. Candide, in transports, carved the name of Cunégonde on the trees. On the second day two of their sheep bogged down in a swamp and were lost with their loads; two other sheep died of fatigue a few days later; seven or eight others starved to death in a desert; still others fell, a little after, from precipices. Finally, after a hundred days' march, they had only two sheep left. Candide told Cacambo:—My friend, you see how the riches of this world are fleeting; the only solid things are virtue and the joy of seeing Miss Cunégonde again.

—I agree, said Cacambo, but we still have two sheep, laden with more treasure than the king of Spain will ever have; and I see in the distance a town which

I suspect is Surinam; it belongs to the Dutch. We are at the end of our trials and on the threshold of our happiness.

As they drew near the town, they discovered a negro stretched on the ground with only half his clothes left, that is, a pair of blue drawers; the poor fellow was also missing his left leg and his right hand.

—Good Lord, said Candide in Dutch, what are you doing in that horrible condition, my friend?

—I am waiting for my master, Mr. Vanderdendur,² the famous merchant, answered the negro.

—Is Mr. Vanderdendur, Candide asked, the man who treated you this way?

—Yes, sir, said the negro, that's how things are around here. Twice a year we get a pair of linen drawers to wear. If we catch a finger in the sugar mill where we work, they cut off our hand; if we try to run away, they cut off our leg; I have undergone both these experiences. This is the price of the sugar you eat in Europe. And yet, when my mother sold me for ten Patagonian crowns on the coast of Guinea, she said to me: 'My dear child, bless our witch doctors, reverence them always, they will make your life happy; you have the honor of being a slave to our white masters, and in this way you are making the fortune of your father and mother.' Alas! I don't know if I made their fortunes, but they certainly did not make mine. The dogs, monkeys, and parrots are a thousand times less unhappy than we are. The Dutch witch doctors who converted me tell me every Sunday that we are all sons of Adam, black and white alike. I am no genealogist; but if these preachers are right, we must all be remote cousins; and you must admit no one could treat his own flesh and blood in a more horrible fashion.

—Oh Pangloss! cried Candide, you had no notion of these abominations! I'm through, I must give up your optimism after all.

—What's optimism? said Cacambo.

—Alas, said Candide, it is a mania for saying things are well when one is in hell.

And he shed bitter tears as he looked at this negro, and he was still weeping as he entered Surinam.

The first thing they asked was if there was not some vessel in port which could be sent to Buenos Aires. The man they asked was a Spanish merchant who undertook to make an honest bargain with them. They arranged to meet in a café; Candide and the faithful Cacambo, with their two sheep, went there to meet with him.

Candide, who always said exactly what was in his heart, told the Spaniard of his adventures, and confessed that he wanted to recapture Miss Cunégonde.

—I shall take good care *not* to send you to Buenos Aires, said the merchant; I should be hanged, and so would you. The lovely Cunégonde is his lordship's favorite mistress.

This was a thunderstroke for Candide; he wept for a long time; finally he drew Cacambo aside.

—Here, my friend, said he, is what you must do. Each one of us has in his pockets five or six millions' worth of diamonds; you are cleverer than I; go get

2. A name perhaps intended to suggest Van-Duren, a Dutch bookseller with whom Voltaire had quarreled. In particular, the incident of gradually raising one's price recalls Van-

Duren, to whom Voltaire had successively offered 1,000, 1,500, 2,000, and 3,000 florins for the return of the manuscript of Frederick the Great's *Anti-Machiavel*.

Miss Cunégonde in Buenos Aires. If the governor makes a fuss, give him a million; if that doesn't convince him, give him two millions; you never killed an inquisitor, nobody will suspect you. I'll fit out another boat and go wait for you in Venice. That is a free country, where one need have no fear either of Bulgars or Abares or Jews or inquisitors.

Cacambo approved of this wise decision. He was in despair at leaving a good master who had become a bosom friend; but the pleasure of serving him overcame the grief of leaving him. They embraced, and shed a few tears; Candide urged him not to forget the good old woman. Cacambo departed that very same day; he was a very good fellow, that Cacambo.

Candide remained for some time in Surinam, waiting for another merchant to take him to Italy, along with the two sheep which were left him. He hired servants and bought everything necessary for the long voyage; finally Mr. Vanderdendur, master of a big ship, came calling.

—How much will you charge, Candide asked this man, to take me to Venice—myself, my servants, my luggage, and those two sheep over there?

The merchant set a price of ten thousand piastres; Candide did not blink an eye.

—Oh, ho, said the prudent Vanderdendur to himself, this stranger pays out ten thousand piastres at once, he must be pretty well fixed.

Then, returning a moment later, he made known that he could not set sail under twenty thousand.

—All right, you shall have them, said Candide.

—Whew, said the merchant softly to himself, this man gives twenty thousand piastres as easily as ten.

He came back again to say he could not go to Venice for less than thirty thousand piastres.

—All right, thirty then, said Candide.

—Ah ha, said the Dutch merchant, again speaking to himself; so thirty thousand piastres mean nothing to this man; no doubt the two sheep are loaded with immense treasures; let's say no more; we'll pick up the thirty thousand piastres first, and then we'll see.

Candide sold two little diamonds, the least of which was worth more than all the money demanded by the merchant. He paid him in advance. The two sheep were taken aboard. Candide followed in a little boat, to board the vessel at its anchorage. The merchant bides his time, sets sail, and makes his escape with a favoring wind. Candide, aghast and stupefied, soon loses him from view.

—Alas, he cries, now there is a trick worthy of the old world!

He returns to shore sunk in misery; for he had lost riches enough to make the fortunes of twenty monarchs.

Now he rushes to the house of the Dutch magistrate, and, being a bit disturbed, he knocks loudly at the door; goes in, tells the story of what happened, and shouts a bit louder than is customary. The judge begins by fining him ten thousand piastres for making such a racket; then he listens patiently to the story, promises to look into the matter as soon as the merchant comes back, and charges another ten thousand piastres as the costs of the hearing.

This legal proceeding completed the despair of Candide. In fact he had experienced miseries a thousand times more painful, but the coldness of the judge, and that of the merchant who had robbed him, roused his bile and plunged him into a black melancholy. The malice of men rose up before his spirit in all its ugliness,

and his mind dwelt only on gloomy thoughts. Finally, when a French vessel was ready to leave for Bordeaux, since he had no more diamond-laden sheep to transport, he took a cabin at a fair price, and made it known in the town that he would pay passage and keep, plus two thousand piastres, to any honest man who wanted to make the journey with him, on condition that this man must be the most disgusted with his own condition and the most unhappy man in the province.

This drew such a crowd of applicants as a fleet could not have held. Candide wanted to choose among the leading candidates, so he picked out about twenty who seemed companionable enough, and of whom each pretended to be more miserable than all the others. He brought them together at his inn and gave them a dinner, on condition that each would swear to tell truthfully his entire history. He would select as his companion the most truly miserable and rightly discontented man, and among the others he would distribute various gifts.

The meeting lasted till four in the morning. Candide, as he listened to all the stories, remembered what the old woman had told him on the trip to Buenos Aires, and of the wager she had made, that there was nobody on the boat who had not undergone great misfortunes. At every story that was told him, he thought of Pangloss.

—That Pangloss, he said, would be hard put to prove his system. I wish he was here. Certainly if everything goes well, it is in Eldorado and not in the rest of the world.

At last he decided in favor of a poor scholar who had worked ten years for the booksellers of Amsterdam. He decided that there was no trade in the world with which one should be more disgusted.

This scholar, who was in fact a good man, had been robbed by his wife, beaten by his son, and deserted by his daughter, who had got herself abducted by a Portuguese. He had just been fired from the little job on which he existed; and the preachers of Surinam were persecuting him because they took him for a Socinian.³ The others, it is true, were at least as unhappy as he, but Candide hoped the scholar would prove more amusing on the voyage. All his rivals declared that Candide was doing them a great injustice, but he pacified them with a hundred piastres apiece.

CHAPTER 20

What Happened to Candide and Martin at Sea

The old scholar, whose name was Martin, now set sail with Candide for Bordeaux. Both men had seen and suffered much; and even if the vessel had been sailing from Surinam to Japan via the Cape of Good Hope, they would have been able to keep themselves amused with instances of moral evil and physical evil during the entire trip.

However, Candide had one great advantage over Martin, that he still hoped to see Miss Cunégonde again, and Martin had nothing to hope for; besides, he had gold and diamonds, and though he had lost a hundred big red sheep loaded with the greatest treasures of the earth, though he had always at his heart a memory of

3. A follower of Faustus and Laelius Socinus, 16th-century Polish theologians who proposed a form of "rational" Christianity that exalted

the rational conscience and minimized such mysteries as the Trinity. The Socinians, by a special irony, were vigorous optimists.

the Dutch merchant's villainy, yet, when he thought of the wealth that remained in his hands, and when he talked of Cunégonde, especially just after a good dinner, he still inclined to the system of Pangloss.

—But what about you, Monsieur Martin, he asked the scholar, what do you think of all that? What is your idea of moral evil and physical evil?

—Sir, answered Martin, those priests accused me of being a Socinian, but the truth is that I am a Manichee.⁴

—You're joking, said Candide; there aren't any more Manichees in the world.

—There's me, said Martin; I don't know what to do about it, but I can't think otherwise.

—You must be possessed of the devil, said Candide.

—He's mixed up with so many things of this world, said Martin, that he may be in me as well as elsewhere; but I assure you, as I survey this globe, or globule, I think that God has abandoned it to some evil spirit—all of it except Eldorado. I have scarcely seen one town which did not wish to destroy its neighboring town, no family which did not wish to exterminate some other family. Everywhere the weak loathe the powerful, before whom they cringe, and the powerful treat them like brute cattle, to be sold for their meat and fleece. A million regimented assassins roam Europe from one end to the other, plying the trades of murder and robbery in an organized way for a living, because there is no more honest form of work for them; and in the cities which seem to enjoy peace and where the arts are flourishing, men are devoured by more envy, cares, and anxieties than a whole town experiences when it's under siege. Private griefs are worse even than public trials. In a word, I have seen so much and suffered so much, that I am a Manichee.

—Still there is some good, said Candide.

—That may be, said Martin, but I don't know it.

In the middle of this discussion, the rumble of cannon was heard. From minute to minute the noise grew louder. Everyone reached for his spyglass. At a distance of some three miles they saw two vessels fighting; the wind brought both of them so close to the French vessel that they had a pleasantly comfortable seat to watch the fight. Presently one of the vessels caught the other with a broadside so low and so square as to send it to the bottom. Candide and Martin saw clearly a hundred men on the deck of the sinking ship; they all raised their hands to heaven, uttering fearful shrieks; and in a moment everything was swallowed up.

—Well, said Martin, that is how men treat one another.

—It is true, said Candide, there's something devilish in this business.

As they chatted, he noticed something of a striking red color floating near the sunken vessel. They sent out a boat to investigate; it was one of his sheep. Candide was more joyful to recover this one sheep than he had been afflicted to lose a hundred of them, all loaded with big Eldorado diamonds.

The French captain soon learned that the captain of the victorious vessel was Spanish and that of the sunken vessel was a Dutch pirate. It was the same man who had robbed Candide. The enormous riches which this rascal had stolen were sunk beside him in the sea, and nothing was saved but a single sheep.

—You see, said Candide to Martin, crime is punished sometimes; this scoundrel of a Dutch merchant has met the fate he deserved.

4. Mani, a Persian sage and philosopher of the 3rd century, taught (probably under the influence of traditions stemming from Zoroaster and the worshippers of the sun god

Mithra) that the earth is a field of dispute between two almost equal powers, one of light and one of darkness, both of which must be propitiated.

—Yes, said Martin; but did the passengers aboard his ship have to perish too? God punished the scoundrel, and the devil drowned the others.

Meanwhile the French and Spanish vessels continued on their journey, and Candide continued his talks with Martin. They disputed for fifteen days in a row, and at the end of that time were just as much in agreement as at the beginning. But at least they were talking, they exchanged their ideas, they consoled one another. Candide caressed his sheep.

—Since I have found you again, said he, I may well rediscover Miss Cunégonde.

CHAPTER 21

Candide and Martin Approach the Coast of France: They Reason Together

At last the coast of France came in view.

—Have you ever been in France, Monsieur Martin? asked Candide.

—Yes, said Martin, I have visited several provinces. There are some where half the inhabitants are crazy, others where they are too sly, still others where they are quite gentle and stupid, some where they venture on wit; in all of them the principal occupation is love-making, the second is slander, and the third stupid talk.

—But, Monsieur Martin, were you ever in Paris?

—Yes, I've been in Paris; it contains specimens of all these types; it is a chaos, a mob, in which everyone is seeking pleasure and where hardly anyone finds it, at least from what I have seen. I did not live there for long; as I arrived, I was robbed of everything I possessed by thieves at the fair of St. Germain; I myself was taken for a thief, and spent eight days in jail, after which I took a proofreader's job to earn enough money to return on foot to Holland. I knew the writing gang, the intriguing gang, the gang with fits and convulsions.⁵ They say there are some very civilized people in that town; I'd like to think so.

—I myself have no desire to visit France, said Candide; you no doubt realize that when one has spent a month in Eldorado, there is nothing else on earth one wants to see, except Miss Cunégonde. I am going to wait for her at Venice; we will cross France simply to get to Italy; wouldn't you like to come with me?

—Gladly, said Martin; they say Venice is good only for the Venetian nobles, but that on the other hand they treat foreigners very well when they have plenty of money. I don't have any; you do, so I'll follow you anywhere.

—By the way, said Candide, do you believe the earth was originally all ocean, as they assure us in that big book belonging to the ship's captain?⁶

—I don't believe that stuff, said Martin, nor any of the dreams which people have been peddling for some time now.

—But why, then, was this world formed at all? asked Candide.

—To drive us mad, answered Martin.

—Aren't you astonished, Candide went on, at the love which those two girls showed for the monkeys in the land of the Biglugs that I told you about?

—Not at all, said Martin, I see nothing strange in these sentiments; I have seen so many extraordinary things that nothing seems extraordinary any more.

5. The Jansenists, a sect of strict Catholics, became notorious for spiritual ecstasies. Their public displays reached a height during the 1720s, and Voltaire described them in *Le*

Siècle de Louis XIV (chap. 37), as well as in the article "Convulsions" in the *Philosophical Dictionary*.

6. The Bible: Genesis I.

—Do you believe, asked Candide, that men have always massacred one another as they do today? That they have always been liars, traitors, ingrates, thieves, weaklings, sneaks, cowards, backbiters, gluttons, drunkards, misers, climbers, killers, calumniators, sensualists, fanatics, hypocrites, and fools?

—Do you believe, said Martin, that hawks have always eaten pigeons when they could get them?

—Of course, said Candide.

—Well, said Martin, if hawks have always had the same character, why do you suppose that men have changed?

—Oh, said Candide, there's a great deal of difference, because freedom of the will . . .

As they were disputing in this manner, they reached Bordeaux.

CHAPTER 22

What Happened in France to Candide and Martin

Candide paused in Bordeaux only long enough to sell a couple of Eldorado pebbles and to fit himself out with a fine two-seater carriage, for he could no longer do without his philosopher Martin; only he was very unhappy to part with his sheep, which he left to the academy of science in Bordeaux. They proposed, as the theme of that year's prize contest, the discovery of why the wool of the sheep was red; and the prize was awarded to a northern scholar⁷ who demonstrated by A plus B minus C divided by Z that the sheep ought to be red and die of sheep rot.

But all the travelers with whom Candide talked in the roadside inns told him:—We are going to Paris.

This general consensus finally inspired in him too a desire to see the capital; it was not much out of his road to Venice.

He entered through the Faubourg Saint-Marceau,⁸ and thought he was in the meanest village of Westphalia.

Scarcely was Candide in his hotel, when he came down with a mild illness caused by exhaustion. As he was wearing an enormous diamond ring, and people had noticed among his luggage a tremendously heavy safe, he soon found at his bedside two doctors whom he had not called, several intimate friends who never left him alone, and two pious ladies who helped to warm his broth. Martin said:—I remember that I too was ill on my first trip to Paris; I was very poor; and as I had neither friends, pious ladies, nor doctors, I got well.

However, as a result of medicines and bleedings, Candide's illness became serious. A resident of the neighborhood came to ask him politely to fill out a ticket, to be delivered to the porter of the other world.⁹ Candide wanted nothing to do with it. The pious ladies assured him it was a new fashion; Candide replied that he wasn't a man of fashion. Martin wanted to throw the resident out the window.

7. Maupertuis Le Lapon, philosopher and mathematician, whom Voltaire had accused of trying to adduce mathematical proofs of the existence of God.

8. A district on the left bank, notably grubby in the 18th century. "As I entered [Paris] through the Faubourg Saint-Marceau, I saw nothing but dirty stinking little streets, ugly black houses, a general air of squalor and pov-

erty, beggars, carters, menders of clothes, sellers of herb-drinks and old hats." Jean-Jacques Rousseau, *Confessions*, Book IV.

9. In the middle of the 18th century in France, it became customary to require persons who were grievously ill to sign *billets de confession*, without which they could not be given absolution, admitted to the last sacraments, or buried in consecrated ground.

The cleric swore that without the ticket they wouldn't bury Candide. Martin swore that he would bury the cleric if he continued to be a nuisance. The quarrel grew heated; Martin took him by the shoulders and threw him bodily out the door; all of which caused a great scandal, from which developed a legal case.

Candide got better; and during his convalescence he had very good company in to dine. They played cards for money; and Candide was quite surprised that none of the aces were ever dealt to him, and Martin was not surprised at all.

Among those who did the honors of the town for Candide there was a little abbé from Perigord, one of those busy fellows, always bright, always useful, assured, obsequious, and obliging, who waylay passing strangers, tell them the scandal of the town, and offer them pleasures at any price they want to pay. This fellow first took Candide and Martin to the theatre. A new tragedy was being played. Candide found himself seated next to a group of wits. That did not keep him from shedding a few tears in the course of some perfectly played scenes. One of the commentators beside him remarked during the intermission:—You are quite mistaken to weep, this actress is very bad indeed; the actor who plays with her is even worse; and the play is even worse than the actors in it. The author knows not a word of Arabic, though the action takes place in Arabia; and besides, he is a man who doesn't believe in innate ideas. Tomorrow I will show you twenty pamphlets written against him.

—Tell me, sir, said Candide to the abbé, how many plays are there for performance in France?

—Five or six thousand, replied the other.

—That's a lot, said Candide; how many of them are any good?

—Fifteen or sixteen, was the answer.

—That's a lot, said Martin.

Candide was very pleased with an actress who took the part of Queen Elizabeth in a rather dull tragedy¹ that still gets played from time to time.

—I like this actress very much, he said to Martin, she bears a slight resemblance to Miss Cunégonde; I should like to meet her.

The abbé from Perigord offered to introduce him. Candide, raised in Germany, asked what was the protocol, how one behaved in France with queens of England.

—You must distinguish, said the abbé; in the provinces, you take them to an inn; at Paris they are respected while still attractive, and thrown on the dunghill when they are dead.²

—Queens on the dunghill! said Candide.

—Yes indeed, said Martin, the abbé is right; I was in Paris when Miss Monime herself³ passed, as they say, from this life to the other; she was refused what these folk call 'the honors of burial,' that is, the right to rot with all the beggars of the district in a dirty cemetery; she was buried all alone by her troupe at the corner of the Rue de Bourgogne; this must have been very disagreeable to her, for she had a noble character.

—That was extremely rude, said Candide.

1. *Le Comte d'Essex* by Thomas Corneille.

2. Voltaire engaged in a long and vigorous campaign against the rule that actors and actresses could not be buried in consecrated ground. The superstition probably arose from a feeling that by assuming false identities they

drained their own souls.

3. Adrienne Lecouvreur (1690–1730), so called because she made her debut as Monime in Racine's *Mithridate*. Voltaire had assisted at her secret midnight funeral and wrote an indignant poem about it.

—What do you expect? said Martin; that is how these folk are. Imagine all the contradictions, all the incompatibilities you can, and you will see them in the government, the courts, the churches, and the plays of this crazy nation.

—Is it true that they are always laughing in Paris? asked Candide.

—Yes, said the abbé, but with a kind of rage too: when people complain of things, they do so amid explosions of laughter; they even laugh as they perform the most detestable actions.

—Who was that fat swine, said Candide, who spoke so nastily about the play over which I was weeping, and the actors who gave me so much pleasure?

—He is a living illness, answered the abbé, who makes a business of slandering all the plays and books; he hates the successful ones, as eunuchs hate successful lovers; he's one of those literary snakes who live on filth and venom; he's a folliculator . . .

—What's this word *folliculator*? asked Candide.

—It's a folio filler, said the abbé, a Fréron.⁴

It was after this fashion that Candide, Martin, and the abbé from Perigord chatted on the stairway as they watched the crowd leaving the theatre.

—Although I'm in a great hurry to see Miss Cunégonde again, said Candide, I would very much like to dine with Miss Clairon,⁵ for she seemed to me admirable.

The abbé was not the man to approach Miss Clairon, who saw only good company.

—She has an engagement tonight, he said; but I shall have the honor of introducing you to a lady of quality, and there you will get to know Paris as if you had lived here for years.

Candide, who was curious by nature, allowed himself to be brought to the lady's house, in the depths of the Faubourg St.-Honoré; they were playing faro;⁶ twelve melancholy punters held in their hands a little sheaf of cards, blank summaries of their bad luck. Silence reigned supreme, the punters were pallid, the banker uneasy; and the lady of the house, seated beside the pitiless banker, watched with the eyes of a lynx for the various illegal redoublings and bets at long odds which the players tried to signal by folding the corners of their cards; she had them unfolded with a determination which was severe but polite, and concealed her anger lest she lose her customers. The lady caused herself to be known as the Marquise of Parolignac.⁷ Her daughter, fifteen years old, sat among the punters and tipped off her mother with a wink to the sharp practices of these unhappy players when they tried to recoup their losses. The abbé from Perigord, Candide, and Martin came in; nobody arose or greeted them or looked at them; all were lost in the study of their cards.

—My Lady the Baroness of Thunder-Ten-Tronckh was more civil, thought Candide.

However, the abbé whispered in the ear of the marquise, who, half rising, honored Candide with a gracious smile and Martin with a truly noble nod; she gave a

4. A successful and popular journalist who had attacked several of Voltaire's plays, including *Tancrède*.

5. Actually Claire Leris (1723–1803). She had played the lead role in *Tancrède* and was for many years a leading figure on the Paris stage.

6. A game of cards, about which it is necessary to know only that a number of punters

play against a banker or dealer. The pack is dealt out two cards at a time, and each player may bet on any card as much as he pleases. The sharp practices of the punters consist essentially of tricks for increasing their winnings without corresponding risks.

7. A *paroli* is an illegal redoubling of one's bet; her name therefore implies a title grounded in cardsharpping.

seat and dealt a hand of cards to Candide, who lost fifty thousand francs in two turns; after which they had a very merry supper. Everyone was amazed that Candide was not upset over his losses; the lackeys, talking together in their usual lackey language, said:—He must be some English milord.

The supper was like most Parisian suppers: first silence, then an indistinguishable rush of words; then jokes, mostly insipid, false news, bad logic, a little politics, a great deal of malice. They even talked of new books.

—Have you seen the new novel by Dr. Gauchat, the theologian?⁸ asked the abbé from Perigord.

—Oh yes, answered one of the guests; but I couldn't finish it. We have a horde of impudent scribblers nowadays, but all of them put together don't match the impudence of this Gauchat, this doctor of theology. I have been so struck by the enormous number of detestable books which are swamping us that I have taken up punting at faro.

—And the *Collected Essays* of Archdeacon T——⁹ asked the abbé, what do you think of them?

—Ah, said Madame de Parolignac, what a frightful bore he is! He takes such pains to tell you what everyone knows; he discourses so learnedly on matters which aren't worth a casual remark! He plunders, and not even wittily, the wit of other people! He spoils what he plunders, he's disgusting! But he'll never disgust me again; a couple of pages of the archdeacon have been enough for me.

There was at table a man of learning and taste, who supported the marquise on this point. They talked next of tragedies; the lady asked why there were tragedies which played well enough but which were wholly unreadable. The man of taste explained very clearly how a play could have a certain interest and yet little merit otherwise; he showed succinctly that it was not enough to conduct a couple of intrigues, such as one can find in any novel, and which never fail to excite the spectator's interest; but that one must be new without being grotesque, frequently touch the sublime but never depart from the natural; that one must know the human heart and give it words; that one must be a great poet without allowing any character in the play to sound like a poet; and that one must know the language perfectly, speak it purely, and maintain a continual harmony without ever sacrificing sense to mere sound.

—Whoever, he added, does not observe all these rules may write one or two tragedies which succeed in the theatre, but he will never be ranked among the good writers; there are very few good tragedies; some are idylls in well-written, well-rhymed dialogue, others are political arguments which put the audience to sleep, or revolting pomposities; still others are the fantasies of enthusiasts, barbarous in style, incoherent in logic, full of long speeches to the gods because the author does not know how to address men, full of false maxims and emphatic commonplaces.

Candide listened attentively to this speech and conceived a high opinion of the speaker; and as the marquise had placed him by her side, he turned to ask her who was this man who spoke so well.

—He is a scholar, said the lady, who never plays cards and whom the abbé sometimes brings to my house for supper; he knows all about tragedies and

8. He had written against Voltaire, and Voltaire suspected him (wrongly) of having written the novel *L'Oracle des nouveaux philosophes*.

9. His name was Trublet, and he had said,

among other disagreeable things, that Voltaire's epic poem, the *Henriade*, made him yawn and that Voltaire's genius was "the perfection of mediocrity."

books, and has himself written a tragedy that was hissed from the stage and a book, the only copy of which ever seen outside his publisher's office was dedicated to me.

—What a great man, said Candide, he's Pangloss all over.

Then, turning to him, he said:—Sir, you doubtless think everything is for the best in the physical as well as the moral universe, and that nothing could be otherwise than as it is?

—Not at all, sir, replied the scholar, I believe nothing of the sort. I find that everything goes wrong in our world; that nobody knows his place in society or his duty, what he's doing or what he ought to be doing, and that outside of meal-times, which are cheerful and congenial enough, all the rest of the day is spent in useless quarrels, as of Jansenists against Molinists,¹ parliament-men against churchmen, literary men against literary men, courtiers against courtiers, financiers against the plebs, wives against husbands, relatives against relatives—it's one unending warfare.

Candide answered:—I have seen worse; but a wise man, who has since had the misfortune to be hanged, taught me that everything was marvelously well arranged. Troubles are just the shadows in a beautiful picture.

—Your hanged philosopher was joking, said Martin; the shadows are horrible ugly blots.

—It is human beings who make the blots, said Candide, and they can't do otherwise.

—Then it isn't their fault, said Martin.

Most of the faro players, who understood this sort of talk not at all, kept on drinking; Martin disputed with the scholar, and Candide told part of his story to the lady of the house.

After supper, the marquise brought Candide into her room and sat him down on a divan.

—Well, she said to him, are you still madly in love with Miss Cunégonde of Thunder-Ten-Tronckh?

—Yes, ma'am, replied Candide. The marquise turned upon him a tender smile.

—You answer like a young man of Westphalia, said she; a Frenchman would have told me: 'It is true that I have been in love with Miss Cunégonde; but since seeing you, madame, I fear that I love her no longer.'

—Alas, ma'am, said Candide, I will answer any way you want.

—Your passion for her, said the marquise, began when you picked up her handkerchief; I prefer that you should pick up my garter.

—Gladly, said Candide, and picked it up.

—But I also want you to put it back on, said the lady; and Candide put it on again.

—Look you now, said the lady, you are a foreigner; my Paris lovers I sometimes cause to languish for two weeks or so, but to you I surrender the very first night, because we must render the honors of the country to a young man from Westphalia.

1. The Jansenists (from Corneille Jansen, 1585–1638) were a relatively strict party of religious reform; the Molinists (from Luis Molina) were the party of the Jesuits. Their

central issue of controversy was the relative importance of divine grace and human will to the salvation of man.

The beauty, who had seen two enormous diamonds on the two hands of her young friend, praised them so sincerely that from the fingers of Candide they passed over to the fingers of the marquise.

As he returned home with his Perigord abbé, Candide felt some remorse at having been unfaithful to Miss Cunégonde; the abbé sympathized with his grief; he had only a small share in the fifty thousand francs which Candide lost at cards, and in the proceeds of the two diamonds which had been half-given, half-extorted. His scheme was to profit, as much as he could, from the advantage of knowing Candide. He spoke at length of Cunégonde, and Candide told him that he would beg forgiveness for his beloved for his infidelity when he met her at Venice.

The Perigordian overflowed with politeness and unction, taking a tender interest in everything Candide said, everything he did, and everything he wanted to do.

—Well, sir, said he, so you have an assignation at Venice?

—Yes indeed, sir, I do, said Candide; it is absolutely imperative that I go there to find Miss Cunégonde.

And then, carried away by the pleasure of talking about his love, he recounted, as he often did, a part of his adventures with that illustrious lady of Westphalia.

—I suppose, said the abbé, that Miss Cunégonde has a fine wit and writes charming letters.

—I never received a single letter from her, said Candide; for, as you can imagine, after being driven out of the castle for love of her, I couldn't write; shortly I learned that she was dead; then I rediscovered her; then I lost her again, and I have now sent, to a place more than twenty-five hundred leagues from here, a special agent whose return I am expecting.

The abbé listened carefully, and looked a bit dreamy. He soon took his leave of the two strangers, after embracing them tenderly. Next day Candide, when he woke up, received a letter, to the following effect:

—Dear sir, my very dear lover, I have been lying sick in this town for a week, I have just learned that you are here. I would fly to your arms if I could move. I heard that you had passed through Bordeaux; that was where I left the faithful Cacambo and the old woman, who are soon to follow me here. The governor of Buenos Aires took everything, but left me your heart. Come; your presence will either return me to life or cause me to die of joy.

This charming letter, coming so unexpectedly, filled Candide with inexpressible delight, while the illness of his dear Cunégonde covered him with grief. Torn between these two feelings, he took gold and diamonds, and had himself brought, with Martin, to the hotel where Miss Cunégonde was lodging. Trembling with emotion, he enters the room; his heart thumps, his voice breaks. He tries to open the curtains of the bed, he asks to have some lights.

—Absolutely forbidden, says the serving girl; light will be the death of her.

And abruptly she pulls shut the curtain.

—My dear Cunégonde, says Candide in tears, how are you feeling? If you can't see me, won't you at least speak to me?

—She can't talk, says the servant.

But then she draws forth from the bed a plump hand, over which Candide weeps a long time, and which he fills with diamonds, meanwhile leaving a bag of gold on the chair.

Amid his transports, there arrives a bailiff followed by the abbé from Perigord and a strong-arm squad.

—These here are the suspicious foreigners? says the officer; and he has them seized and orders his bullies to drag them off to jail.

—They don't treat visitors like this in Eldorado, says Candide.

—I am more a Manichee than ever, says Martin.

—But, please sir, where are you taking us? says Candide.

—To the lowest hole in the dungeons, says the bailiff.

Martin, having regained his self-possession, decided that the lady who pretended to be Cunégonde was a cheat, the abbé from Perigord was another cheat who had imposed on Candide's innocence, and the bailiff still another cheat, of whom it would be easy to get rid.

Rather than submit to the forms of justice, Candide, enlightened by Martin's advice and eager for his own part to see the real Cunégonde again, offered the bailiff three little diamonds worth about three thousand pistoles apiece.

—Ah, my dear sir! cried the man with the ivory staff, even if you have committed every crime imaginable, you are the most honest man in the world. Three diamonds! each one worth three thousand pistoles! My dear sir! I would gladly die for you, rather than take you to jail. All foreigners get arrested here; but let me manage it; I have a brother at Dieppe in Normandy; I'll take you to him; and if you have a bit of a diamond to give him, he'll take care of you, just like me.

—And why do they arrest all foreigners? asked Candide.

The abbé from Perigord spoke up and said:—It's because a beggar from Atrebatum² listened to some stupidities; that made him commit a parricide, not like the one of May, 1610, but like the one of December, 1594, much on the order of several other crimes committed in other years and other months by other beggars who had listened to stupidities.

The bailiff then explained what it was all about.³

—Foh! what beasts! cried Candide. What! monstrous behavior of this sort from a people who sing and dance? As soon as I can, let me get out of this country, where the monkeys provoke the tigers. In my own country I've lived with bears; only in Eldorado are there proper men. In the name of God, sir bailiff, get me to Venice where I can wait for Miss Cunégonde.

—I can only get you to Lower Normandy, said the guardsman.

He had the irons removed at once, said there had been a mistake, dismissed his gang, and took Candide and Martin to Dieppe, where he left them with his brother. There was a little Dutch ship at anchor. The Norman, changed by three more diamonds into the most helpful of men, put Candide and his people aboard the vessel, which was bound for Portsmouth in England. It wasn't on the way to Venice, but Candide felt like a man just let out of hell; and he hoped to get back on the road to Venice at the first possible occasion.

2. The Latin name for the district of Artois, from which came Robert-François Damiens, who tried to stab Louis XV in 1757. The assassination failed, like that of Châtel, who tried to kill Henri IV in 1594, but unlike that of Ravail-lac, who succeeded in killing him in 1610.

3. The point, in fact, is not too clear since arresting foreigners is an indirect way at best

to guard against homegrown fanatics, and the position of the abbé from Perigord in the whole transaction remains confused. Has he called in the officer just to get rid of Candide? If so, why is he sardonic about the very suspicions he is trying to foster? Candide's reaction is to the notion that Frenchmen should be capable of political assassination at all; it seems excessive.

CHAPTER 23

*Candide and Martin Pass the Shores of England;
What They See There*

—Ah, Pangloss! Pangloss! Ah, Martin! Martin! Ah, my darling Cunégonde! What is this world of ours? sighed Candide on the Dutch vessel.

—Something crazy, something abominable, Martin replied.

—You have been in England; are people as crazy there as in France?

—It's a different sort of crazy, said Martin. You know that these two nations have been at war over a few acres of snow near Canada, and that they are spending on this fine struggle more than Canada itself is worth.⁴ As for telling you if there are more people in one country or the other who need a strait jacket, that is a judgment too fine for my understanding; I know only that the people we are going to visit are eaten up with melancholy.

As they chatted thus, the vessel touched at Portsmouth. A multitude of people covered the shore, watching closely a rather bulky man who was kneeling, his eyes blindfolded, on the deck of a man-of-war. Four soldiers, stationed directly in front of this man, fired three bullets apiece into his brain, as peaceably as you would want; and the whole assemblage went home, in great satisfaction.⁵

—What's all this about? asked Candide. What devil is everywhere at work?

He asked who was that big man who had just been killed with so much ceremony.

—It was an admiral, they told him.

—And why kill this admiral?

—The reason, they told him, is that he didn't kill enough people; he gave battle to a French admiral, and it was found that he didn't get close enough to him.

—But, said Candide, the French admiral was just as far from the English admiral as the English admiral was from the French admiral.

—That's perfectly true, came the answer; but in this country it is useful from time to time to kill one admiral in order to encourage the others.

Candide was so stunned and shocked at what he saw and heard, that he would not even set foot ashore; he arranged with the Dutch merchant (without even caring if he was robbed, as at Surinam) to be taken forthwith to Venice.

The merchant was ready in two days; they coasted along France, they passed within sight of Lisbon, and Candide quivered. They entered the straits, crossed the Mediterranean, and finally landed at Venice.

—God be praised, said Candide, embracing Martin; here I shall recover the lovely Cunégonde. I trust Cacambo as I would myself. All is well, all goes well, all goes as well as possible.

4. The wars of the French and English over Canada dragged intermittently through the 18th century till the peace of Paris sealed England's conquest (1763). Voltaire thought the French should concentrate on developing Louisiana, where the Jesuit influence was less

marked.

5. Candide has witnessed the execution of Admiral John Byng, defeated off Minorca by the French fleet under Galissonnière and executed by firing squad on March 14, 1757. Voltaire had intervened to avert the execution.

CHAPTER 24

About Paquette and Brother Giroflée

As soon as he was in Venice, he had a search made for Cacambo in all the inns, all the cafés, all the stews—and found no trace of him. Every day he sent to investigate the vessels and coastal traders; no news of Cacambo.

—How's this? said he to Martin. I have had time to go from Surinam to Bordeaux, from Bordeaux to Paris, from Paris to Dieppe, from Dieppe to Portsmouth, to skirt Portugal and Spain, cross the Mediterranean, and spend several months at Venice—and the lovely Cunégonde has not come yet! In her place, I have met only that impersonator and that abbé from Perigord. Cunégonde is dead, without a doubt; and nothing remains for me too but death. Oh, it would have been better to stay in the earthly paradise of Eldorado than to return to this accursed Europe. How right you are, my dear Martin; all is but illusion and disaster.

He fell into a black melancholy, and refused to attend the fashionable operas or take part in the other diversions of the carnival season; not a single lady tempted him in the slightest. Martin told him:—You're a real simpleton if you think a half-breed valet with five or six millions in his pockets will go to the end of the world to get your mistress and bring her to Venice for you. If he finds her, he'll take her for himself; if he doesn't, he'll take another. I advise you to forget about your servant Cacambo and your mistress Cunégonde.

Martin was not very comforting. Candide's melancholy increased, and Martin never wearied of showing him that there is little virtue and little happiness on this earth, except perhaps in Eldorado, where nobody can go.

While they were discussing this important matter and still waiting for Cunégonde, Candide noticed in St. Mark's Square a young Theatine⁶ monk who had given his arm to a girl. The Theatine seemed fresh, plump, and flourishing; his eyes were bright, his manner cocky, his glance brilliant, his step proud. The girl was very pretty, and singing aloud; she glanced lovingly at her Theatine, and from time to time pinched his plump cheeks.

—At least you must admit, said Candide to Martin, that these people are happy. Until now I have not found in the whole inhabited earth, except Eldorado, anything but miserable people. But this girl and this monk, I'd be willing to bet, are very happy creatures.

—I'll bet they aren't, said Martin.

—We have only to ask them to dinner, said Candide, and we'll find out if I'm wrong.

Promptly he approached them, made his compliments, and invited them to his inn for a meal of macaroni, Lombardy partridges, and caviar, washed down with wine from Montepulciano, Cyprus, and Samos, and some *Lacrima Christi*. The girl blushed but the Theatine accepted gladly, and the girl followed him, watching Candide with an expression of surprise and confusion, darkened by several tears. Scarcely had she entered the room when she said to Candide:—What, can it be that Master Candide no longer knows Paquette?

At these words Candide, who had not yet looked carefully at her because he was preoccupied with Cunégonde, said to her:—Ah, my poor child! so you are the one who put Doctor Pangloss in the fine fix where I last saw him.

6. A Catholic order founded in 1524 by Cardinal Cajetan and G. P. Caraffa, later Pope Paul IV.

—Alas, sir, I was the one, said Paquette; I see you know all about it. I heard of the horrible misfortunes which befell the whole household of My Lady the Baroness and the lovely Cunégonde. I swear to you that my own fate has been just as unhappy. I was perfectly innocent when you knew me. A Franciscan, who was my confessor, easily seduced me. The consequences were frightful; shortly after My Lord the Baron had driven you out with great kicks on the backside, I too was forced to leave the castle. If a famous doctor had not taken pity on me, I would have died. Out of gratitude, I became for some time the mistress of this doctor. His wife, who was jealous to the point of frenzy, beat me mercilessly every day; she was a gorgon. The doctor was the ugliest of men, and I the most miserable creature on earth, being continually beaten for a man I did not love. You will understand, sir, how dangerous it is for a nagging woman to be married to a doctor. This man, enraged by his wife's ways, one day gave her as a cold cure a medicine so potent that in two hours' time she died amid horrible convulsions. Her relatives brought suit against the bereaved husband; he fled the country, and I was put in prison. My innocence would never have saved me if I had not been rather pretty. The judge set me free on condition that he should become the doctor's successor. I was shortly replaced in this post by another girl, dismissed without any payment, and obliged to continue this abominable trade which you men find so pleasant and which for us is nothing but a bottomless pit of misery. I went to ply the trade in Venice. Ah, my dear sir, if you could imagine what it is like to have to caress indiscriminately an old merchant, a lawyer, a monk, a gondolier, an abbé; to be subjected to every sort of insult and outrage; to be reduced, time and again, to borrowing a skirt in order to go have it lifted by some disgusting man; to be robbed by this fellow of what one has gained from that; to be shaken down by the police, and to have before one only the prospect of a hideous old age, a hospital, and a dunghill, you will conclude that I am one of the most miserable creatures in the world.

Thus Paquette poured forth her heart to the good Candide in a hotel room, while Martin sat listening nearby. At last he said to Candide:—You see, I've already won half my bet.

Brother Giroflée⁷ had remained in the dining room, and was having a drink before dinner.

—But how's this? said Candide to Paquette. You looked so happy, so joyous, when I met you; you were singing, you caressed the Theatine with such a natural air of delight; you seemed to me just as happy as you now say you are miserable.

—Ah, sir, replied Paquette, that's another one of the miseries of this business; yesterday I was robbed and beaten by an officer, and today I have to seem in good humor in order to please a monk.

Candide wanted no more; he conceded that Martin was right. They sat down to table with Paquette and the Theatine; the meal was amusing enough, and when it was over, the company spoke out among themselves with some frankness.

—Father, said Candide to the monk, you seem to me a man whom all the world might envy; the flower of health glows in your cheek, your features radiate pleasure; you have a pretty girl for your diversion, and you seem very happy with your life as a Theatine.

—Upon my word, sir, said Brother Giroflée, I wish that all the Theatines were at the bottom of the sea. A hundred times I have been tempted to set fire to my

7. His name means "carnation" and Paquette means "daisy."

convent, and go turn Turk. My parents forced me, when I was fifteen years old, to put on this detestable robe, so they could leave more money to a cursed older brother of mine, may God confound him! Jealousy, faction, and fury spring up, by natural law, within the walls of convents. It is true, I have preached a few bad sermons which earned me a little money, half of which the prior stole from me; the remainder serves to keep me in girls. But when I have to go back to the monastery at night, I'm ready to smash my head against the walls of my cell; and all my fellow monks are in the same fix.

Martin turned to Candide and said with his customary coolness:

—Well, haven't I won the whole bet?

Candide gave two thousand piastres to Paquette and a thousand to Brother Giroflée.

—I assure you, said he, that with that they will be happy.

—I don't believe so, said Martin; your piastres may make them even more unhappy than they were before.

—That may be, said Candide; but one thing comforts me, I note that people often turn up whom one never expected to see again; it may well be that, having rediscovered my red sheep and Paquette, I will also rediscover Cunégonde.

—I hope, said Martin, that she will some day make you happy; but I very much doubt it.

—You're a hard man, said Candide.

—I've lived, said Martin.

—But look at these gondoliers, said Candide; aren't they always singing?

—You don't see them at home, said Martin, with their wives and squalling children. The doge has his troubles, the gondoliers theirs. It's true that on the whole one is better off as a gondolier than as a doge; but the difference is so slight, I don't suppose it's worth the trouble of discussing.

—There's a lot of talk here, said Candide, of this Senator Pococurante,⁸ who has a fine palace on the Brenta and is hospitable to foreigners. They say he is a man who has never known a moment's grief.

—I'd like to see such a rare specimen, said Martin.

Candide promptly sent to Lord Pococurante, asking permission to call on him tomorrow.

CHAPTER 25

Visit to Lord Pococurante, Venetian Nobleman

Candide and Martin took a gondola on the Brenta, and soon reached the palace of the noble Pococurante. The gardens were large and filled with beautiful marble statues; the palace was handsomely designed. The master of the house, sixty years old and very rich, received his two inquisitive visitors perfectly politely, but with very little warmth; Candide was disconcerted and Martin not at all displeased.

First two pretty and neatly dressed girls served chocolate, which they whipped to a froth. Candide could not forbear praising their beauty, their grace, their skill.

—They are pretty good creatures, said Pococurante; I sometimes have them into my bed, for I'm tired of the ladies of the town, with their stupid tricks, quarrels, jealousies, fits of ill humor and petty pride, and all the sonnets one has to make or order for them; but, after all, these two girls are starting to bore me too.

8. His name means "small care."

After lunch, Candide strolled through a long gallery, and was amazed at the beauty of the pictures. He asked who was the painter of the two finest.

—They are by Raphael, said the senator; I bought them for a lot of money, out of vanity, some years ago; people say they're the finest in Italy, but they don't please me at all; the colors have all turned brown, the figures aren't well modeled and don't stand out enough, the draperies bear no resemblance to real cloth. In a word, whatever people may say, I don't find in them a real imitation of nature. I like a picture only when I can see in it a touch of nature itself, and there are none of this sort. I have many paintings, but I no longer look at them.

As they waited for dinner, Pococurante ordered a concerto performed. Candide found the music delightful.

—That noise? said Pococurante. It may amuse you for half an hour, but if it goes on any longer, it tires everybody though no one dares to admit it. Music today is only the art of performing difficult pieces, and what is merely difficult cannot please for long. Perhaps I should prefer the opera, if they had not found ways to make it revolting and monstrous. Anyone who likes bad tragedies set to music is welcome to them; in these performances the scenes serve only to introduce, inappropriately, two or three ridiculous songs designed to show off the actress's sound box. Anyone who wants to, or who can, is welcome to swoon with pleasure at the sight of a castrate wriggling through the role of Caesar or Cato, and strutting awkwardly about the stage. For my part, I have long since given up these paltry trifles which are called the glory of modern Italy, and for which monarchs pay such ruinous prices.

Candide argued a bit, but timidly; Martin was entirely of a mind with the senator.

They sat down to dinner, and after an excellent meal adjourned to the library. Candide, seeing a copy of Homer in a splendid binding, complimented the noble lord on his good taste.

—That is an author, said he, who was the special delight of great Pangloss, the best philosopher in all Germany.

—He's no special delight of mine, said Pococurante coldly. I was once made to believe that I took pleasure in reading him; but that constant recital of fights which are all alike, those gods who are always interfering but never decisively, that Helen who is the cause of the war and then scarcely takes any part in the story, that Troy which is always under siege and never taken—all that bores me to tears. I have sometimes asked scholars if reading it bored them as much as it bores me; everyone who answered frankly told me the book dropped from his hands like lead, but that they had to have it in their libraries as a monument of antiquity, like those old rusty coins which can't be used in real trade.

Your Excellence doesn't hold the same opinion of Virgil? said Candide.

—I concede, said Pococurante, that the second, fourth, and sixth books of his *Aeneid* are fine; but as for his pious Aeneas, and strong Cloanthus, and faithful Achates, and little Ascanius, and that imbecile King Latinus, and middle-class Amata, and insipid Lavinia, I don't suppose there was ever anything so cold and unpleasant. I prefer Tasso and those sleepwalkers' stories of Ariosto.

—Dare I ask, sir, said Candide, if you don't get great enjoyment from reading Horace?

—There are some maxims there, said Pococurante, from which a man of the world can profit, and which, because they are formed into vigorous couplets, are more easily remembered; but I care very little for his trip to Brindisi, his description of a bad dinner, or his account of a quibblers' squabble between some fellow

Pupillus, whose words he says *were full of pus*, and another whose words *were full of vinegar*.⁹ I feel nothing but extreme disgust at his verses against old women and witches; and I can't see what's so great in his telling his friend Maecenas that if he is raised by him to the ranks of lyric poets, he will strike the stars with his lofty forehead. Fools admire everything in a well-known author. I read only for my own pleasure; I like only what is in my style.

Candide, who had been trained never to judge for himself, was much astonished by what he heard; and Martin found Pococurante's way of thinking quite rational.

—Oh, here is a copy of Cicero, said Candide. Now this great man I suppose you're never tired of reading.

—I never read him at all, replied the Venetian. What do I care whether he pleaded for Rabirius or Cluentius? As a judge, I have my hands full of lawsuits. I might like his philosophical works better, but when I saw that he had doubts about everything, I concluded that I knew as much as he did, and that I needed no help to be ignorant.

—Ah, here are eighty volumes of collected papers from a scientific academy, cried Martin; maybe there is something good in them.

—There would be indeed, said Pococurante, if one of these silly authors had merely discovered a new way of making pins; but in all those volumes there is nothing but empty systems, not a single useful discovery.

—What a lot of stage plays I see over there, said Candide, some in Italian, some in Spanish and French.

—Yes, said the senator, three thousand of them, and not three dozen good ones. As for those collections of sermons, which all together are not worth a page of Seneca, and all these heavy volumes of theology, you may be sure I never open them, nor does anybody else.

Martin noticed some shelves full of English books.

—I suppose, said he, that a republican must delight in most of these books written in the land of liberty.

—Yes, replied Pococurante, it's a fine thing to write as you think; it is mankind's privilege. In all our Italy, people write only what they do not think; men who inhabit the land of the Caesars and Antonines dare not have an idea without the permission of a Dominican. I would rejoice in the freedom that breathes through English genius, if partisan passions did not corrupt all that is good in that precious freedom.

Candide, noting a Milton, asked if he did not consider this author a great man.

—Who? said Pococurante. That barbarian who made a long commentary on the first chapter of Genesis in ten books of crabbed verse?¹ That clumsy imitator of the Greeks, who disfigures creation itself, and while Moses represents the eternal being as creating the world with a word, has the messiah take a big compass out of a heavenly cupboard in order to design his work? You expect me to admire the man who spoiled Tasso's hell and devil? who disguises Lucifer now as a toad, now as a pigmy? who makes him rehash the same arguments a hundred times

9. *Satires* 1.7; Pococurante, with gentlemanly negligence, has corrupted Rupilius to Pupillus. Horace's poems against witches are *Epodes* 5.8, 12; the one about striking the stars with

his lofty forehead is *Odes* 1.1.

1. The first edition of *Paradise Lost* had ten books, which Milton later expanded to twelve.

over? who makes him argue theology? and who, taking seriously Ariosto's comic story of the invention of firearms, has the devils shooting off cannon in heaven? Neither I nor anyone else in Italy has been able to enjoy these gloomy extravagances. The marriage of Sin and Death, and the monster that Sin gives birth to, will nauseate any man whose taste is at all refined; and his long description of a hospital is good only for a gravedigger. This obscure, extravagant, and disgusting poem was despised at its birth; I treat it today as it was treated in its own country by its contemporaries. Anyhow, I say what I think, and care very little whether other people agree with me.

Candide was a little cast down by this speech; he respected Homer, and had a little affection for Milton.

—Alas, he said under his breath to Martin, I'm afraid this man will have a supreme contempt for our German poets.

—No harm in that, said Martin.

—Oh what a superior man, said Candide, still speaking softly, what a great genius this Pococurante must be! Nothing can please him.

Having thus looked over all the books, they went down into the garden. Candide praised its many beauties.

—I know nothing in such bad taste, said the master of the house; we have nothing but trifles here; tomorrow I am going to have one set out on a nobler design.

When the two visitors had taken leave of his excellency:—Well now, said Candide to Martin, you must agree that this was the happiest of all men, for he is superior to everything he possesses.

—Don't you see, said Martin, that he is disgusted with everything he possesses? Plato said, a long time ago, that the best stomachs are not those which refuse all food.

—But, said Candide, isn't there pleasure in criticizing everything, in seeing faults where other people think they see beauties?

—That is to say, Martin replied, that there's pleasure in having no pleasure?

—Oh well, said Candide, then I am the only happy man . . . or will be, when I see Miss Cunégonde again.

—It's always a good thing to have hope, said Martin.

But the days and the weeks slipped past; Cacambo did not come back, and Candide was so buried in his grief, that he did not even notice that Paquette and Brother Giroflée had neglected to come and thank him.

CHAPTER 26

About a Supper that Candide and Martin Had with Six Strangers, and Who They Were

One evening when Candide, accompanied by Martin, was about to sit down for dinner with the strangers staying in his hotel, a man with a soot-colored face came up behind him, took him by the arm, and said:—Be ready to leave with us, don't miss out.

He turned and saw Cacambo. Only the sight of Cunégonde could have astonished and pleased him more. He nearly went mad with joy. He embraced his dear friend.

—Cunégonde is here, no doubt? Where is she? Bring me to her, let me die of joy in her presence.

—Cunégonde is not here at all, said Cacambo, she is at Constantinople.

—Good Heavens, at Constantinople! but if she were in China, I must fly there, let's go.

—We will leave after supper, said Cacambo; I can tell you no more; I am a slave, my owner is looking for me, I must go wait on him at table; mum's the word; eat your supper and be prepared.

Candide, torn between joy and grief, delighted to have seen his faithful agent again, astonished to find him a slave, full of the idea of recovering his mistress, his heart in a turmoil, his mind in a whirl, sat down to eat with Martin, who was watching all these events coolly, and with six strangers who had come to pass the carnival season at Venice.

Cacambo, who was pouring wine for one of the strangers, leaned respectfully over his master at the end of the meal, and said to him:—Sire, Your Majesty may leave when he pleases, the vessel is ready.

Having said these words, he exited. The diners looked at one another in silent amazement, when another servant, approaching his master, said to him:—Sire, Your Majesty's litter is at Padua, and the bark awaits you.

The master nodded, and the servant vanished. All the diners looked at one another again, and the general amazement redoubled. A third servant, approaching a third stranger, said to him:—Sire, take my word for it, Your Majesty must stay here no longer; I shall get everything ready.

Then he too disappeared.

Candide and Martin had no doubt, now, that it was a carnival masquerade. A fourth servant spoke to a fourth master:—Your Majesty will leave when he pleases—and went out like the others. A fifth followed suit. But the sixth servant spoke differently to the sixth stranger, who sat next to Candide. He said:—My word, sire, they'll give no more credit to Your Majesty, nor to me either; we could very well spend the night in the lockup, you and I. I've got to look out for myself, so good-bye to you.

When all the servants had left, the six strangers, Candide, and Martin remained under a pall of silence. Finally Candide broke it.

—Gentlemen, said he, here's a funny kind of joke. Why are you all royalty? I assure you that Martin and I aren't.

Cacambo's master spoke up gravely then, and said in Italian:—This is no joke, my name is Achmet the Third.² I was grand sultan for several years; then, as I had dethroned my brother, my nephew dethroned me. My viziers had their throats cut; I was allowed to end my days in the old seraglio. My nephew, the Grand Sultan Mahmoud, sometimes lets me travel for my health; and I have come to spend the carnival season at Venice.

A young man who sat next to Achmet spoke after him, and said:—My name is Ivan; I was once emperor of all the Russias.³ I was dethroned while still in my cradle; my father and mother were locked up, and I was raised in prison; I sometimes have permission to travel, though always under guard, and I have come to spend the carnival season at Venice.

The third said:—I am Charles Edward, king of England;⁴ my father yielded me

2. Ottoman ruler (1673–1736); he was deposed in 1730.

3. Ivan VI reigned from his birth in 1740 until 1756, then was confined in the Schlusberg, and executed in 1764.

4. This is the Young Pretender (1720–1788), known to his supporters as Bonnie Prince Charlie. The defeat so theatrically described took place at Culloden, April 16, 1746.

his rights to the kingdom, and I fought to uphold them; but they tore out the hearts of eight hundred of my partisans, and flung them in their faces. I have been in prison; now I am going to Rome, to visit the king, my father, dethroned like me and my grandfather; and I have come to pass the carnival season at Venice.

The fourth king then spoke up, and said:—I am a king of the Poles;⁵ the luck of war has deprived me of my hereditary estates; my father suffered the same losses; I submit to Providence like Sultan Achmet, Emperor Ivan, and King Charles Edward, to whom I hope heaven grants long lives; and I have come to pass the carnival season at Venice.

The fifth said:—I too am a king of the Poles;⁶ I lost my kingdom twice, but Providence gave me another state, in which I have been able to do more good than all the Sarmatian kings ever managed to do on the banks of the Vistula. I too have submitted to Providence, and I have come to pass the carnival season at Venice.

It remained for the sixth monarch to speak.

—Gentlemen, said he, I am no such great lord as you, but I have in fact been a king like any other. I am Theodore; I was elected king of Corsica.⁷ People used to call me *Your Majesty*, and now they barely call me *Sir*; I used to coin currency, and now I don't have a cent; I used to have two secretaries of state, and now I scarcely have a valet; I have sat on a throne, and for a long time in London I was in jail, on the straw; and I may well be treated the same way here, though I have come, like your majesties, to pass the carnival season at Venice.

The five other kings listened to his story with noble compassion. Each one of them gave twenty sequins to King Theodore, so that he might buy a suit and some shirts; Candide gave him a diamond worth two thousand sequins.

—Who in the world, said the five kings, is this private citizen who is in a position to give a hundred times as much as any of us, and who actually gives it?⁸

Just as they were rising from dinner, there arrived at the same establishment four most serene highnesses, who had also lost their kingdoms through the luck of war, and who came to spend the rest of the carnival season at Venice. But Candide never bothered even to look at these newcomers because he was only concerned to go find his dear Cunégonde at Constantinople.

CHAPTER 27

Candide's Trip to Constantinople

Faithful Cacambo had already arranged with the Turkish captain who was returning Sultan Achmet to Constantinople to make room for Candide and Martin on board. Both men boarded ship after prostrating themselves before his miserable highness. On the way, Candide said to Martin:—Six dethroned kings that we had dinner with! and yet among those six there was one on whom I had to bestow charity! Perhaps there are other princes even more unfortunate. I myself

5. Augustus III (1696–1763), Elector of Saxony and King of Poland, dethroned by Frederick the Great in 1756.

6. Stanislas Leczinski (1677–1766), father-in-law of Louis XV, who abdicated the throne of Poland in 1736, was made Duke of Lorraine and in that capacity befriended Voltaire.

7. Theodore von Neuhof (1690–1756), an authentic Westphalian, an adventurer and a soldier of fortune, who in 1736 was (for about

eight months) the elected king of Corsica. He spent time in an Amsterdam as well as a London debtor's prison.

8. Voltaire was very conscious of his situation as a man richer than many princes; in 1758 he had money on loan to no fewer than three highnesses, Charles Eugene, Duke of Wurttemberg; Charles Theodore, Elector Palatine; and the Duke of Saxe-Gotha.

have only lost a hundred sheep, and now I am flying to the arms of Cunégonde. My dear Martin, once again Pangloss is proved right, all is for the best.

—I hope so, said Martin.

—But, said Candide, that was a most unlikely experience we had at Venice. Nobody ever saw, or heard tell of, six dethroned kings eating together at an inn.

—It is no more extraordinary, said Martin, than most of the things that have happened to us. Kings are frequently dethroned; and as for the honor we had from dining with them, that's a trifle which doesn't deserve our notice.⁹

Scarcely was Candide on board than he fell on the neck of his former servant, his friend Cacambo.

—Well! said he, what is Cunégonde doing? Is she still a marvel of beauty? Does she still love me? How is her health? No doubt you have bought her a palace at Constantinople.

—My dear master, answered Cacambo, Cunégonde is washing dishes on the shores of the Propontis, in the house of a prince who has very few dishes to wash; she is a slave in the house of a onetime king named Ragotski,¹ to whom the Great Turk allows three crowns a day in his exile; but, what is worse than all this, she has lost all her beauty and become horribly ugly.

—Ah, beautiful or ugly, said Candide, I am an honest man, and my duty is to love her forever. But how can she be reduced to this wretched state with the five or six millions that you had?

—All right, said Cacambo, didn't I have to give two millions to Señor don Fernando d'Ibaraa y Figueroa y Mascarenes y Lampourdos y Souza, governor of Buenos Aires, for his permission to carry off Miss Cunégonde? And didn't a pirate cleverly strip us of the rest? And didn't this pirate carry us off to Cape Matapan, to Melos, Nicaria, Samos, Petra, to the Dardanelles, Marmora, Scutari? Cunégonde and the old woman are working for the prince I told you about, and I am the slave of the dethroned sultan.

—What a lot of fearful calamities linked one to the other, said Candide. But after all, I still have a few diamonds, I shall easily deliver Cunégonde. What a pity that she's become so ugly!

Then, turning toward Martin, he asked:—Who in your opinion is more to be pitied, the Emperor Achmet, the Emperor Ivan, King Charles Edward, or myself?

—I have no idea, said Martin; I would have to enter your hearts in order to tell.

—Ah, said Candide, if Pangloss were here, he would know and he would tell us.

—I can't imagine, said Martin, what scales your Pangloss would use to weigh out the miseries of men and value their griefs. All I will venture is that the earth holds millions of men who deserve our pity a hundred times more than King Charles Edward, Emperor Ivan, or Sultan Achmet.

—You may well be right, said Candide.

In a few days they arrived at the Black Sea canal. Candide began by repurchasing Cacambo at an exorbitant price; then, without losing an instant, he flung himself and his companions into a galley to go search out Cunégonde on the shores of Propontis, however ugly she might be.

There were in the chain gang two convicts who bent clumsily to the oar, and on whose bare shoulders the Levantine² captain delivered from time to time a few

9. Another late change adds the following question:—*What does it matter whom you dine with as long as you fare well at table?* I have omitted it, again on literary grounds.

1. Francis Leopold Rakoczy (1676–1735),

who was briefly king of Transylvania in the early 18th century. After 1720 he was interned in Turkey.

2. From the eastern Mediterranean.

lashes with a bullwhip. Candide naturally noticed them more than the other galley slaves, and out of pity came closer to them. Certain features of their disfigured faces seemed to him to bear a slight resemblance to Pangloss and to that wretched Jesuit, that baron, that brother of Miss Cunégonde. The notion stirred and saddened him. He looked at them more closely.

—To tell you the truth, he said to Cacambo, if I hadn't seen Master Pangloss hanged, and if I hadn't been so miserable as to murder the baron, I should think they were rowing in this very galley.

At the names of 'baron' and 'Pangloss' the two convicts gave a great cry, sat still on their bench, and dropped their oars. The Levantine captain came running, and the bullwhip lashes redoubled.

—Stop, stop, captain, cried Candide. I'll give you as much money as you want.

—What, can it be Candide? cried one of the convicts.

—What, can it be Candide? cried the other.

—Is this a dream? said Candide. Am I awake or asleep? Am I in this galley? Is that My Lord the Baron, whom I killed? Is that Master Pangloss, whom I saw hanged?

—It is indeed, they replied.

—What, is that the great philosopher? said Martin.

—Now, sir, Mr. Levantine Captain, said Candide, how much money do you want for the ransom of My Lord Thunder-Ten-Tronckh, one of the first barons of the empire, and Master Pangloss, the deepest metaphysician in all Germany?

—Dog of a Christian, replied the Levantine captain, since these two dogs of Christian convicts are barons and metaphysicians, which is no doubt a great honor in their country, you will give me fifty thousand sequins for them.

—You shall have them, sir, take me back to Constantinople and you shall be paid on the spot. Or no, take me to Miss Cunégonde.

The Levantine captain, at Candide's first word, had turned his bow toward the town, and he had them rowed there as swiftly as a bird cleaves the air.

A hundred times Candide embraced the baron and Pangloss.

—And how does it happen I didn't kill you, my dear baron? and my dear Pangloss, how can you be alive after being hanged? and why are you both rowing in the galleys of Turkey?

—Is it really true that my dear sister is in this country? asked the baron.

—Yes, answered Cacambo.

—And do I really see again my dear Candide? cried Pangloss.

Candide introduced Martin and Cacambo. They all embraced; they all talked at once. The galley flew, already they were back in port. A Jew was called, and Candide sold him for fifty thousand sequins a diamond worth a hundred thousand, while he protested by Abraham that he could not possibly give more for it. Candide immediately ransomed the baron and Pangloss. The latter threw himself at the feet of his liberator, and bathed them with tears; the former thanked him with a nod, and promised to repay this bit of money at the first opportunity.

—But is it really possible that my sister is in Turkey? said he.

—Nothing is more possible, replied Cacambo, since she is a dishwasher in the house of a prince of Transylvania.

At once two more Jews were called; Candide sold some more diamonds; and they all departed in another galley to the rescue of Cunégonde.

CHAPTER 28

What Happened to Candide, Cunégonde, Pangloss, Martin, &c.

—Let me beg your pardon once more, said Candide to the baron, pardon me, reverend father, for having run you through the body with my sword.

—Don't mention it, replied the baron. I was a little too hasty myself, I confess it; but since you want to know the misfortune which brought me to the galleys, I'll tell you. After being cured of my wound by the brother who was apothecary to the college, I was attacked and abducted by a Spanish raiding party; they jailed me in Buenos Aires at the time when my sister had just left. I asked to be sent to Rome, to the father general. Instead, I was named to serve as almoner in Constantinople, under the French ambassador. I had not been a week on this job when I chanced one evening on a very handsome young ichoglan.³ The evening was hot; the young man wanted to take a swim; I seized the occasion, and went with him. I did not know that it is a capital offense for a Christian to be found naked with a young Moslem. A *cadi* sentenced me to receive a hundred blows with a cane on the soles of my feet, and then to be sent to the galleys. I don't suppose there was ever such a horrible miscarriage of justice. But I would like to know why my sister is in the kitchen of a Transylvanian king exiled among Turks.

—But how about you, my dear Pangloss, said Candide; how is it possible that we have met again?

—It is true, said Pangloss, that you saw me hanged; in the normal course of things, I should have been burned, but you recall that a cloudburst occurred just as they were about to roast me. So much rain fell that they despaired of lighting the fire; thus I was hanged, for lack of anything better to do with me. A surgeon bought my body, carried me off to his house, and dissected me. First he made a cross-shaped incision in me, from the navel to the clavicle. No one could have been worse hanged than I was. In fact, the executioner of the high ceremonials of the Holy Inquisition, who was a subdeacon, burned people marvelously well, but he was not in the way of hanging them. The rope was wet, and tightened badly; it caught on a knot; in short, I was still breathing. The cross-shaped incision made me scream so loudly that the surgeon fell over backwards; he thought he was dissecting the devil, fled in an agony of fear, and fell downstairs in his flight. His wife ran in, at the noise, from a nearby room; she found me stretched out on the table with my cross-shaped incision, was even more frightened than her husband, fled, and fell over him. When they had recovered a little, I heard her say to him: 'My dear, what were you thinking of, trying to dissect a heretic? Don't you know those people are always possessed of the devil? I'm going to get the priest and have him exorcised.' At these words, I shuddered, and collected my last remaining energies to cry: 'Have mercy on me!' At last the Portuguese barber⁴ took courage; he sewed me up again; his wife even nursed me; in two weeks I was up and about. The barber found me a job and made me lackey to a Knight of Malta who was going to Venice; and when this master could no longer pay me, I took service under a Venetian merchant, whom I followed to Constantinople.

—One day it occurred to me to enter a mosque; no one was there but an old imam and a very attractive young worshipper who was saying her prayers. Her bosom was completely bare; and between her two breasts she had a lovely bouquet

3. A page to the sultan.

4. The two callings of barber and surgeon, since

they both involved sharp instruments, were interchangeable in the early days of medicine.

of tulips, roses, anemones, buttercups, hyacinths, and primroses. She dropped her bouquet, I picked it up, and returned it to her with the most respectful attentions. I was so long getting it back in place that the imam grew angry, and, seeing that I was a Christian, he called the guard. They took me before the *cadi*, who sentenced me to receive a hundred blows with a cane on the soles of my feet, and then to be sent to the galleys. I was chained to the same galley and precisely the same bench as My Lord the Baron. There were in this galley four young fellows from Marseilles, five Neapolitan priests, and two Corfu monks, who assured us that these things happen every day. My Lord the Baron asserted that he had suffered a greater injustice than I; I, on the other hand, proposed that it was much more permissible to replace a bouquet in a bosom than to be found naked with an *ichoglan*. We were arguing the point continually, and getting twenty lashes a day with the bullwhip, when the chain of events within this universe brought you to our galley, and you ransomed us.

—Well, my dear Pangloss, *Candide* said to him, now that you have been hanged, dissected, beaten to a pulp, and sentenced to the galleys, do you still think everything is for the best in this world?

—I am still of my first opinion, replied Pangloss; for after all I am a philosopher, and it would not be right for me to recant since Leibniz could not possibly be wrong, and besides pre-established harmony is the finest notion in the world, like the *plenum* and subtle matter.⁵

CHAPTER 29

How Candide Found Cunégonde and the Old Woman Again

While *Candide*, the baron, Pangloss, Martin, and Cacambo were telling one another their stories, while they were disputing over the contingent or non-contingent events of this universe, while they were arguing over effects and causes, over moral evil and physical evil, over liberty and necessity, and over the consolations available to one in a Turkish galley, they arrived at the shores of Propontis and the house of the prince of Transylvania. The first sight to meet their eyes was Cunégonde and the old woman, who were hanging out towels on lines to dry.

The baron paled at what he saw. The tender lover *Candide*, seeing his lovely Cunégonde with her skin weathered, her eyes bloodshot, her breasts fallen, her cheeks seamed, her arms red and scaly, recoiled three steps in horror, and then advanced only out of politeness. She embraced *Candide* and her brother; everyone embraced the old woman; *Candide* ransomed them both.

There was a little farm in the neighborhood; the old woman suggested that *Candide* occupy it until some better fate should befall the group. Cunégonde did not know she was ugly, no one had told her; she reminded *Candide* of his promises in so firm a tone that the good *Candide* did not dare to refuse her. So he went to tell the baron that he was going to marry his sister.

5. Rigorous determinism requires that there be no empty spaces in the universe, so wherever it seems empty, one posits the existence of the “*plenum*.” “Subtle matter” describes the soul, the mind, and all spiritual agencies—

which can, therefore, be supposed subject to the influence and control of the great world machine, which is, of course, visibly material. Both are concepts needed to round out the system of optimistic determinism.

—Never will I endure, said the baron, such baseness on her part, such insolence on yours; this shame at least I will not put up with; why, my sister's children would not be able to enter the Chapters in Germany.⁶ No, my sister will never marry anyone but a baron of the empire.

Cunégonde threw herself at his feet, and bathed them with her tears; he was inflexible.

—You absolute idiot, Candide told him, I rescued you from the galleys, I paid your ransom, I paid your sister's; she was washing dishes, she is ugly, I am good enough to make her my wife, and you still presume to oppose it! If I followed my impulses, I would kill you all over again.

—You may kill me again, said the baron, but you will not marry my sister while I am alive.

CHAPTER 30

Conclusion

At heart, Candide had no real wish to marry Cunégonde; but the baron's extreme impertinence decided him in favor of the marriage, and Cunégonde was so eager for it that he could not back out. He consulted Pangloss, Martin, and the faithful Cacambo. Pangloss drew up a fine treatise, in which he proved that the baron had no right over his sister and that she could, according to all the laws of the empire, marry Candide morganatically.⁷ Martin said they should throw the baron into the sea. Cacambo thought they should send him back to the Levantine captain to finish his time in the galleys, and then send him to the father general in Rome by the first vessel. This seemed the best idea; the old woman approved, and nothing was said to his sister; the plan was executed, at modest expense, and they had the double pleasure of snaring a Jesuit and punishing the pride of a German baron.

It is quite natural to suppose that after so many misfortunes, Candide, married to his mistress, and living with the philosopher Pangloss, the philosopher Martin, the prudent Cacambo, and the old woman—having, besides, brought back so many diamonds from the land of the ancient Incas—must have led the most agreeable life in the world. But he was so cheated by the Jews⁸ that nothing was left but his little farm; his wife, growing every day more ugly, became sour-tempered and insupportable; the old woman was ailing and even more ill-humored than Cunégonde. Cacambo, who worked in the garden and went into Constantinople to sell vegetables, was worn out with toil, and cursed his fate. Pangloss was in despair at being unable to shine in some German university. As for Martin, he was firmly persuaded that things are just as bad wherever you are; he endured in patience. Candide, Martin, and Pangloss sometimes argued over metaphysics and morals. Before the windows of the farmhouse they often watched the passage of boats bearing effendis, pashas, and cadis into exile on Lemnos, Mytilene, and Erzeroum; they saw other cadis, other pashas, other effendis coming, to take the

6. Knightly assemblies.

7. A morganatic marriage confers no rights on the partner of lower rank or on the offspring.

8. Voltaire's anti-Semitism, derived from vari-

ous unhappy experiences with Jewish financiers, is not the most attractive aspect of his personality.

place of the exiles and to be exiled in their turn. They saw various heads, neatly impaled, to be set up at the Sublime Porte.⁹ These sights gave fresh impetus to their discussions; and when they were not arguing, the boredom was so fierce that one day the old woman ventured to say:—I should like to know which is worse, being raped a hundred times by negro pirates, having a buttock cut off, running the gauntlet in the Bulgar army, being flogged and hanged in an auto-da-fé, being dissected and rowing in the galleys—experiencing, in a word, all the miseries through which we have passed—or else just sitting here and doing nothing?

—It's a hard question, said Candide.

These words gave rise to new reflections, and Martin in particular concluded that man was bound to live either in convulsions of misery or in the lethargy of boredom. Candide did not agree, but expressed no positive opinion. Pangloss asserted that he had always suffered horribly; but having once declared that everything was marvelously well, he continued to repeat the opinion and didn't believe a word of it.

One thing served to confirm Martin in his detestable opinions, to make Candide hesitate more than ever, and to embarrass Pangloss. It was the arrival one day at their farm of Paquette and Brother Giroflée, who were in the last stages of misery. They had quickly run through their three thousand piastres, had split up, made up, quarreled, been jailed, escaped, and finally Brother Giroflée had turned Turk. Paquette continued to ply her trade everywhere, and no longer made any money at it.

—I told you, said Martin to Candide, that your gifts would soon be squandered and would only render them more unhappy. You have spent millions of piastres, you and Cacambo, and you are no more happy than Brother Giroflée and Paquette.

—Ah ha, said Pangloss to Paquette, so destiny has brought you back in our midst, my poor girl! Do you realize you cost me the end of my nose, one eye, and an ear? And look at you now! eh! what a world it is, after all!

This new adventure caused them to philosophize more than ever.

There was in the neighborhood a very famous dervish, who was said to be the best philosopher in Turkey; they went to ask his advice. Pangloss was spokesman, and he said:—Master, we have come to ask you to tell us why such a strange animal as man was created.

—What are you getting into? answered the dervish. Is it any of your business?

—But, reverend father, said Candide, there's a horrible lot of evil on the face of the earth.

—What does it matter, said the dervish, whether there's good or evil? When his highness sends a ship to Egypt, does he worry whether the mice on board are comfortable or not?

—What shall we do then? asked Pangloss.

—Hold your tongue, said the dervish.

—I had hoped, said Pangloss, to reason a while with you concerning effects and causes, the best of possible worlds, the origin of evil, the nature of the soul, and pre-established harmony.

At these words, the dervish slammed the door in their faces.

9. The gate of the sultan's palace is often used by extension to describe his government as a whole. But it was in fact a real gate where

the heads of traitors and public enemies were gruesomely exposed.

During this interview, word was spreading that at Constantinople they had just strangled two viziers of the divan,¹ as well as the mufti, and impaled several of their friends. This catastrophe made a great and general sensation for several hours. Pangloss, Candide, and Martin, as they returned to their little farm, passed a good old man who was enjoying the cool of the day at his doorstep under a grove of orange trees. Pangloss, who was as inquisitive as he was explanatory, asked the name of the mufti who had been strangled.

—I know nothing of it, said the good man, and I have never cared to know the name of a single mufti or vizier. I am completely ignorant of the episode you are discussing. I presume that in general those who meddle in public business sometimes perish miserably, and that they deserve their fate; but I never listen to the news from Constantinople; I am satisfied with sending the fruits of my garden to be sold there.

Having spoken these words, he asked the strangers into his house; his two daughters and two sons offered them various sherbets which they had made themselves, Turkish cream flavored with candied citron, orange, lemon, lime, pineapple, pistachio, and mocha coffee uncontaminated by the inferior coffee of Batavia and the East Indies. After which the two daughters of this good Moslem perfumed the beards of Candide, Pangloss, and Martin.

—You must possess, Candide said to the Turk, an enormous and splendid property?

I have only twenty acres, replied the Turk; I cultivate them with my children, and the work keeps us from three great evils, boredom, vice, and poverty.

Candide, as he walked back to his farm, meditated deeply over the words of the Turk. He said to Pangloss and Martin:—This good old man seems to have found himself a fate preferable to that of the six kings with whom we had the honor of dining.

—Great place, said Pangloss, is very perilous in the judgment of all the philosophers; for, after all, Eglon, king of the Moabites, was murdered by Ehud; Absalom was hung up by the hair and pierced with three darts; King Nadab, son of Jeroboam, was killed by Baasha; King Elah by Zimri; Ahaziah by Jehu; Athaliah by Jehoiada; and Kings Jehoiakim, Jeconiah, and Zedekiah were enslaved. You know how death came to Croesus, Astyages, Darius, Dionysius of Syracuse, Pyrrhus, Perseus, Hannibal, Jugurtha, Ariovistus, Caesar, Pompey, Nero, Otho, Vitellius, Domitian, Richard II of England, Edward II, Henry VI, Richard III, Mary Stuart, Charles I, the three Henrys of France, and the Emperor Henry IV? You know . . .

—I know also, said Candide, that we must cultivate our garden.

—You are perfectly right, said Pangloss; for when man was put into the garden of Eden, he was put there *ut operaretur eum*, so that he should work it; this proves that man was not born to take his ease.

—Let's work without speculation, said Martin; it's the only way of rendering life bearable.

The whole little group entered into this laudable scheme; each one began to exercise his talents. The little plot yielded fine crops. Cunégonde was, to tell the truth, remarkably ugly; but she became an excellent pastry cook. Paquette took up embroidery; the old woman did the laundry. Everyone, down even to Brother Giroflée, did something useful; he became a very adequate carpenter, and even an honest man; and Pangloss sometimes used to say to Candide:—All events are linked together in the best of possible worlds for, after all, if you had not been

1. Intimate advisers of the sultan.

driven from a fine castle by being kicked in the backside for love of Miss Cunégonde, if you hadn't been sent before the Inquisition, if you hadn't traveled across America on foot, if you hadn't given a good sword thrust to the baron, if you hadn't lost all your sheep from the good land of Eldorado, you wouldn't be sitting here eating candied citron and pistachios.

—That is very well put, said Candide, but we must cultivate our garden.