

CHAPTER III

ANALYSIS

A. THE STRUCTURAL ANALYSIS

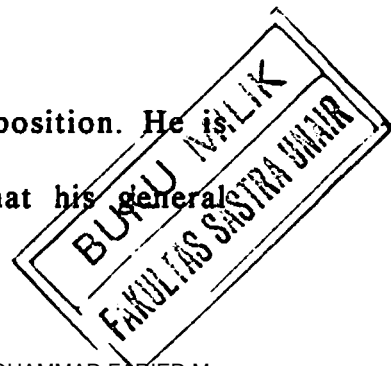
In this subchapter the writer only analyzes the main characters and the main settings of the novel in the effort to reveal how Voltaire makes use of the literary elements to convey his propagandas. Plot analysis is avoided since this thesis does not pertain to the analysis of conflicts or the chronological events of the story of the novel.

A.1. Character Analysis

In this subchapter the writer will only analyze the main characters of the novel. Those main character are considered to be the influential ones since they give much contribution to the development of the story of the novel. They are:

A.1.1. Candide

Candide is described as a boy of very sweet disposition. He is fairly intelligent. His mind can be read in his face that his general



outlook is one of utter simplicity. Candide's origin seems to be obscure since the older servants of the household suspects that he is the son of his lordship's sister, the reputed father being a neighbouring landowner. The sister had refused to marry him, although he was an agreeable and worthy man, because his coat-of-arms had only seventy-one quarterings-the other having disappeared in the storms of time (p. 1).

Candide grows at the Westphalian castle of his lordship the Baron Thunder-ten-Tronckh. He lives at the circle of the aristocratic milieu. He can observe other people behave in a fine manner to the Baron although it seems to be somewhat artificial. Everyone calls the Baron 'My Lord' and shows the highest honour by laughing at his anecdotes (p.1).

In this circumstances Candide experiences the complexity of the court life. He receives education that cannot be received by all people. He also becomes the evidence of indecent behaviour of the members of the castle. Candide with the open-hearted simplicity of his age and nature considers everything happens in front of him as something usual. His acceptance toward everything he sees is quite simple. But, however, he always searches for the reasons behind the happenings with his own way.

With his intelligence Candide always tries to find explanations about events of life he experienced by comparing it with the teachings he got from his master Dr. Pangloss. From Pangloss Candide absorbs the teaching which are metaphysico-theologo-cosmolonigological which include the notion of cause and effect and the best of all possible words. He listens to all this, and believes it. He is greatly influenced by Pangloss and his teachings that it contributes much in shaping his worldview, the way he sees the world around him:

For his part, he thought Mistress Cunegonde extremely beautiful, though he never had the courage to tell her so. He concluded that, next to the happiness of being born a Baron von Thunder-ten-Trockh, the second degree of happiness was to be Mistress Cunegonde; the third, to see her every day; and the fourth, to be taught by Dr. Pangloss, the greatest philosopher in the province, and, therefore, in the whole world (p.2-3).

It is obvious that Candide sees the world around him in a naive way. In his mind the castle where he lives is the best place in the sense that the degree of happiness should be referred to it. This narrow worldview also shapes Candide's personality. Besides becomes naive person, he also behaves modestly, even likely to be less-confident.

Born to be a bastard and lives in a court life which posit him in an inferior position -- for he is only a servant -- leads Candide to a kind of fatalism. This fatalism develops to negative fatalism by the influence of Pangloss' determinism of the best of all possible worlds. Candide's acceptance towards the realities he faces tends to be self-satisfied, in the sense that he accepts everything befalls him to be his destiny. He thinks that whatever happens to him is arranged by God for the best.

Candide's determinism is utterly strong that it can penetrate the depth of his mind. Even it is to cover Candide's bitter feeling toward his misfortunes.

'I conceive that there can be no effect without cause. Everything is bound upon a chain of necessity, and arranged for the best. It was necessary that I should be driven from the presence Mistress Cunegonde, and should run the gauntlet. Now it is necessary for me to beg my bread, until I can earn it. All this could not have been otherwise (p.8).

In Candide's mind there is a strong belief that the life he lives was arranged before. If he must be expelled from the castle, it means that it is the path of destiny which must be followed by himself. Candide's fatalism is strongly inherent in his heart that he thinks 'All this could not have been otherwise.'

However, Candide still keeps an optimism within his mind. He is faithful to his love to Cunegonde, although it is the cause of his departure from the castle. He still keeps his love to Cunegonde for he holds a conviction that in the future there will be a hope to win his love.

In his adventure he always thinks about Cunegonde:

... 'You are, I'll be bound, a man of loyalty and devotion?'
said one of them.

'Yes, indeed, Mistress Cunegonde has all my...' (p. 5).

It is Candide's faithful love to Cunegonde that takes the biggest part of his path of life. Candide's love to Cunegonde can change Candide's brevity, view of life and ultimately Candide's determinism. Candide never has hurt-feeling to the Baron although he expelled him for making love with Cunegonde. He realizes that for the sake of his love he must take the risk of it. Being known of making love with Cunegonde, Candide embarks on a series of the most disastrous adventures which open Candide's insight toward the outside world.

Encouraged by his love to Cunegonde, Candide enters a 'new world' which forces him to do action based on the conditions that suppress him to do so. The power of his love to Cunegonde, the suppression of the rulers have a lot of contribution in changing Candide's personality. Candide dares to do murder which he never

thinks to do so:

‘And now there’s another of them!’ wailed Cunegonde. ‘This is unpardonable, we are excommunicated, our last hour is come! But how could you - you, who are of so mild a temper - bring yourself to kill a Jew and a prelate, all in two minutes?’

‘Beautiful Mistress,’ said Candide, ‘when a man is in love, is jealous, and has been flogged by the Inquisition, he does the most surprising things’ (p.23).

Candide seems to behave under circumstances in the sense that he does things out of his logic or reason. In terms of this tendency, Candide who is previously dogmatic begins to be somewhat pragmatic -- for he does things under immediate circumstances. There is something changing in his mind. He undergoes the process toward a more skeptical attitude in responding the outside world and primarily his inner self.

Actually Candide’s scepticism is previously inherent. Although he believes in metaphysics, Candide gives only a bit of respect to religion. His experience in Holland shows that Candide has no attention to the problem in religion which represented by the debate whether Pope is anti-Christ or not which is the classic dispute between Catholic and Protestant. It seems that Candide holds his own reason in believing

something. This may explain why Candide prefers metaphysic rather than religion.

It is Candide's skepticism that leads him to question his own worldview. After many misfortunes have befallen him, however, Candide starts to think that his faith cannot satisfy him:

'Alas,' said Pangloss, 'it was love; the comfort of the human race, preserver of the universe, the soul of all feeling creatures; the tender passion of love.'

'Ah me,' said Candide, 'I too have known this love, sovereign of hearts, soul of our souls. All it brought me was one kiss, and a score of kicks on the backside. But how could fair a cause produce in you so foul an effect?' (p.10).

Candide who believes in Pangloss' teaching on cause and effect -- a good cause will produce a good effect -- wonders why can so fair a cause produce so foul an effect. Candide comes to a doubtful position. The faith he holds, in fact, is not suitable with reality. Even it is contradictive to reality. Candide is in a transitional position, the position between the faith to his belief on Pangloss' teachings and the reality which is contradictive to the teaching. It becomes an interplay within Candide's mind.

Faced with many bitter misfortunes in his adventure, Candide is getting confused to the reality in this world. He cannot understand why there are many calamities befall him in this best of possible worlds, the faith that he holds:

Horrified, dumbfounded, bewildered, bleeding and gasping, Candide asked himself: 'If this is the best of all possible worlds, what can the others be like?' His own flogging he could bear with equanimity - he had suffered the same with the Bulgarians. But the hanging, for no comprehensible reason, of his beloved Pangloss, that greatest of philosophers; the drowning, in the very harbour, of the Anabaptist James, the best of man; and the evisceration of Mistress Cunegonde, that pearl amongst maidens: these were events whose necessity he could not understand (p. 16).

Candide is obviously in the crisis of thought, for he cannot understand with his reason the bitter events that confront him. He starts to ruin his own faith. He thinks that the metaphysics he holds -- the notion of optimism, cause and effect, and the best of all possible worlds -- is not satisfying anymore. To him, it fails to explain the actual reality of this world.

Candide, in his crisis of thought, still tries to look for the 'justification' of his faith. Encouraged by his curiosity, he continuously looks for any possibilities to justify his faith. he seems to keep his faith among his doubts to his own faith.

'I love you with all my heart,' said Cunegonde.

'But nonetheless I am still scared to the depths of my soul by all that I have seen and undergone.'

'All will be well. Why, the seas of this new world are already better than the seas of Europe. They are smoother, and steadier. For certain, it is this new world that will prove to be the best of all possible world' (p. 25).

To Candide, since Europe has given him a series of misfortunes, there will be a new world that will satisfy his hopes. Since Europe has not fulfilled his expectation, he turns to other possibility of his new world which can justify his faith. Candide apparently loses his logic.

In the lowest point of his crisis of thought, Candide finds his optimism back in his flight to El Dorado. He gets a new spirit which is able to build his self-confidence. His flight to El Dorado turns over his belief that there is a place better than Westphalia. Westphalia is the only place to Candide to which he refers everything. To him, Westphalia is the standard to judge the matters in this world. Candide's flight to

Eldorado changes his view toward Westphalia.

'Probably this is the country where everything is good - for there must be such a country somewhere; and, whatever Pangloss may have said, I often perceived that by no means everything was good in Westphalia' (p. 48).

The flight to El Dorado gives much contribution to rebuild Candide's worldview. After a series of misfortunes which has ruined his faith, Candide can develop his view of life and build his optimism again. This experience opens Candide's eyes to a wider insight. he becomes more realistic in facing the reality :

'Were you not astonished by that story I told you, of the two girls in the country of Oreillons, who had monkeys for lovers?.'

'Not in the least, I see nothing strange in such an infatuation. I have seen so many extraordinary things that now nothing extraordinary to me' (p. 63).

Candide becomes more mature than ever in understanding his life and reality. His disastrous adventure has given him a meaningful and valuable lesson to face the realities of life. It shapes Candide's manner and it is proved when he finds Cunegonde who is not beautiful anymore at the house of the Transylvania prince where Cunegonde is enslaved :

The Baron turned pale at the sight, and even Candide, that faithful lover, was horrified. The lovely Cunegonde was burnt black by the sun, her eyes were bloodshot, her neck withered, her cheeks wrinkled and her arms covered with a red scurf. Candide recoiled for an instant, but good manners made him go forward (p. 98).

Candide grows wiser. He learns from his experience in his 'winding' adventures that actual realities are the points to which people should refer everything. Experience is the 'book' for any explanation of the matters of life.

'You must have a very large estate,' Candide said to the old man. 'I have no more than twenty acres, which I dig with the help of my children. Labour holds off three great evils: tedium, vice and poverty.'

On their way home, Candide thought over the old Turk's words. 'This old worthy,' said he, 'seems to have created for himself a destiny highly preferable to those of the six kings with whom we supped' (p. 103).

The meeting with the old Turk gives a new insight to Candide. He learns that only himself who can create destiny for himself. Candide wisely accepts other's opinion into his mind. He listens to other's opinion

besides Pangloss' and compares it with his own thought and experience which in turn results in a new insight that is meaningful to him. This development seems to signify the melting of his stubbornness. It also marks the shift from a 'dogmatic phase' to a somewhat more 'realistic phase'. This constructive development is crystallized in Candide's saying, 'Let us dig our garden,' the phrase that contains the philosophical awareness that only people themselves who create destiny for themselves.

But, however, Candide who is becoming less and less a believer in the doctrines of Pangloss soon realizes that human destiny always changes through time. It is not in a stable position. Candide feels that there is something missing in his life. He feels bored and unsatisfied of what he has reached. This feeling encourages him to look for the matter. And he comes to a conclusion that he has to fulfil his self-actualization.

Candide, that man so versed in fortune's ups and downs, soon become tired of digging in his garden. 'We may be living in the best of all possible worlds, master Pangloss,' he said, 'but you will confess, at least, that I for my part am not enjoying my share of all possible happiness. Here I live on an obscure corner of propontis, with no other means of livelihood than my own labour which may one day

fail;....(p. 109).

To Candide, staying in one place which does not give him what he wants is similar with the stagnation in the process of self-actualization. This reality influences his optimism. The boringness in the condition when he is in a stable position of this best of all possible worlds means to him a kind of failure.

To overcome his disappointment, Candide, again, goes on his journey. It is his crisis of thought that leads him to do so. His optimism descends in a lower position. Since his settlement in Propontis did not satisfy him, Candide wonders whether there is an ultimate optimism or not. And Candide with all of his experience is confronted with a series of misfortunes which causes him to lose his optimism. He gradually releases his faith in the doctrine of Pangloss.

'Ah, Pangloss, Pangloss!' Candide moaned, as soon as he could speak, 'what would become of your optimism if you could see me now, lacking a leg and in the hands of my bitterest enemies? And all just as I was entering upon the path of happiness, being Governor - or king, as one might say (p. 119).

Candide cannot understand why the misfortunes befall him when he is just entering the path of happiness, the point to which people spend

their life for. Candide cannot find the explanation to answer this contradiction. Reality does not match with theory, dogma, doctrine, or the teaching of Pangloss, though. Candide who accustomed to believe and maintain the intellectual tradition of the optimistic metaphysics of the notion of the best of all possible worlds, sufficient reason of cause and effect and optimism, cannot easily accept this fact.

Facing such contradictive fact, Candide feels it is too hard to him. He is absolutely in the crucial crisis of thought. It is like a hard interplay which beats into his mind. Candide with his experience and knowledge and the maturity in reasoning events, in fact, does not any powers to overcome this crisis. This crisis feels too hard to him that he almost loses his rationality. It leads him to a decision to meditate suicide, the decision which signifies the top of his crisis of thought :

'If this be so, I have nothing more to do but die,'
Candide brought out a knife, and began whething it with a coolness worthy of an ancient Roman or Englishman.

'What are you going to do?' Cacambo asked.

'To cut my throat.'

'There is no harm in contemplating such a step', said Cacambo quickly. 'But a wise man does not actually take it without mature deliberation. You can kill yourself at any time,

should you wish to do so (p. 153).

Candide comes to a conclusion that his life is useless. He feels that there is no necessary to continue his life. He is desperate. only the recognition that he is a thoughtful person that cancels him to commit suicide, and the other person's trust in him that makes him to continue his life. To him, there are possibilities which will span in his future life.

'What is going to happen to me, Cacambo?' he asked, turning to his friend, who was sharing a prison cell with him.

'Faith, I cannot tell. All I know is that I will never forsake you.'

'Yet Cunegonde has forsaken me. Alas, a wife has not the worth of a friend, What though he be a maestizo.'

Soon after this Candide and Cacambo were taken back to Copenhagen, where candide expected a dreadful fate. He was, as it proved, mistaken. what awaited him at Copenhagen was not doom, but happiness (p. 162).

Candide soon realizes that everything is possible to color his life. Expectations are often contradictive with reality. The ultimate optimism rarely comes true. But pessimism is not the breakthrough. Candide comes to an understanding that, 'Everything is not to bad,' (p.163). It seems that Candide makes a generalization that there is no extreme

point to which optimism and pessimism belong to.

A.1.2. Cunegonde

Cunegonde is the daughter of Baron Thunder-ten-Tronckh. She is seventeen years old, fresh complexion, plump, and attractive (p. 2). Cunegonde is not an intelligent that she is not too strong in thinking or reasoning something. This immature reasoning is one of Cunegonde's prominent qualities. It is this quality that takes part in Candide's expulsion from the castle. She is tempted to imitate what her tutor did after she saw Pangloss made love with her mother's maid. She attracted Candide to make love which caused Candide to receive expulsion. But however she loves Candide as she considers Candide as her first love.

Cunegonde is the 'product' of the court life which enables her to get what she wants. The court life facilitates her to maintain her nobility. She receives the high and qualified education from Dr. Pangloss which is the greatest philosopher in the province of Westphalia. There are a number of maids that serve her. Her parents preserves her millieue from 'innoble' standards. This may be the absolute main reason of the expulsion of Candide.

However, all this luxurious facilities and easiness seems to make Cunegonde an 'instant' person, in the sense that she is likely to be

immature, less independent to do action or to make decision. The consequence is that she tends to succumb to the circumstances. She is less ready to face the harsh of the outside world, the world beyond the Westphalian castle which facilitates her.

'God grant it, But I have been so horribly unhappy in the world I have known, that my heart is almost shut against hope.'

'You moan and complain,' said the old woman, 'but you have not suffered half what I have done' (p. 25).

Cunegonde is unready to face the unexpected reality which she has never imagined before. The difficult conditions almost makes her desperate. She tends to surrender to the condition. Cunegonde is 'surprised' to face the realities that she cannot afford.

Moreover, Cunegonde questions the perception about the world that she received from Pangloss. She questions about the worldview that forms her, the worldview that still prevails in the court life :

'After your flogging, I said to myself: 'To think that my dear Candide and wise old Pangloss should be here in Lisbon, The one to receive a hundred lashes and the other to be hanged, and all on the orders of my lord Inquisitor - and he my suitor! 'Twas a cruel lie that Pangloss told me

when he said that everything in this world is for the best!

(p. 21).

Cunegonde cannot understand why her perception about world that she believes contradicts with reality. It reveals her immaturity. She seems to make an adjustment with the condition slowly. She cannot realize that her nobility is regardless :

Cunegonde could hardly help laughing at this seemingly ridiculous assertion. 'My god dame,' she said, 'unless you have been ravished by two Bulgarians - stabbed in the stomach twice over - seen two of your castles demolished, two mothers and two mothers having their throats cut, and two lovers flogged at and auto-da-fe -I do not see how you can claim to have endured twice as much misery as I have. Add to this, that I was born a baroness, with seventy-two quarterings, and have since been a cook-wench' (p. 25).

It seems that Cunegonde is still difficult to put off her nobility although it was regardless. She is too proud of her nobility. Cunegonde wants everything follows her mind. The actual reality must match with her worldview. She is obviously unrealistic.

Cunegonde's tendencies to preserve her nobility lead her to a kind of opportunism. She unrealistically wants everything in this world is the

best for her. Even in the very difficult situation, she always takes the possibility that gives her advantages. When she and Candide were in the pursuit of the Inquisitor in Buenos Aires, she preferred staying at the Buenos Aires rather than accompanying Candide to go on with the runaway.

The clever old woman realized the situation at once. 'You cannot runaway,' she said to Cunegonde, 'and you have nothing to fear. It was not you who killed his lordship. Besides, as the Governor is in love with you, he will not suffer you to be ill-treated. Stand your ground.' Then she hurried to Candide. 'flee, 'she said' or you will be burnt alive within the hour' (p. 35).

The motivation to get the best possibilities leads Cunegonde to make a decision without any further deliberations. She denies her love to Candide only to reach the better position. She sacrifices her love to Candide for her own benefit. In the situation that demands her to prove her true love to Candide, she betrays. It reveals her escapism which supports her opportunistic inclination. It is testified that her love to Candide is not absolutely true love. Cunegonde is not a true lover. Her feeling of love to Candide does not 'govern' his life, but the motivation to attain the best of everything in this world.

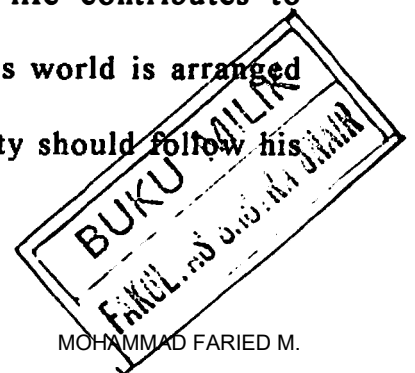
Cunegonde is not a tough one. She can hardly understand the world which is contradictive with her own perception. She tends to close her eyes in seeing the actual reality. She cannot accept the reality that everything can change. Cunegonde cannot realize that since she is unfaithful to Candide, and since she is not beautiful anymore, it is reasonable to Candide to leave her.

'So it is you!' Candide exclaimed. 'Heaven, who would have thought it? What seek you here, you who have suffered yourself to be ravished by a follower of Mahomet? Go, faithless wife, I know you not.'

'Thou shalt know me by my fury,' said Cunigonde. 'I am acquainted with the life thou ledest, thy love for thy master's niece and thy contemp for me' (p. 151)

Cunegonde is absolutely jealous knowing Candide to have a better life. She is envious to know that Candide has a new lover. When everything changes and she can hardly follow it, she tends to force her wishes to others. She considers herself to deserve it.

Cunegonde is typically a product of the court of life in which everything is available and affordable. The court life contributes to shape her worldview. In her mind, everything in this world is arranged for the best for her. To Cunegonde, the actual reality should follow his



mind. But when everything happens contradictively, she becomes unrealistic. The need to preserve her nobility leads her to a kind of opportunism. This conforms her escapism from reality. For the sake of the need to preserve her nobility, she betrays Candide's love.

A.1.3. Dr. Pangloss

Pangloss is an oracle and also the tutor of the Westphalian castle where Candide lives. He teaches the members of the household including Candide and Cunegonde many branch of science and also the knowledge about the world. But actually Pangloss' teachings are an integrated science which includes metaphysics, theology, and also cosmology. It is called metaphysico-theologo-cosmologonigological. Pangloss is a multidimension people (p. 2).

Pangloss is the person who has the biggest part in shaping Candide's worldview for his doctrines penetrate deeply into Candide's mind. Therefore, Pangloss' doctrines become the reference to which Candide relies on his decisions. Pangloss' influence to Candide is absolutely strong that Candide almost becomes his imitation in the aspect of intellectuality. It is Pangloss who shapes Candide's worldview. Besides, Pangloss treats Candide as his most beloved disciple.

...Young Candide absorbed his teachings with the open-hearted simplicity of his age and nature. These teachings were metaphysico-theologo-cosmologonigological. Pangloss could prove to everybody's satisfaction that there is no effect without a cause : furthermore that in this best of all possible world the Baron's castle was the finest of castles, and the Baroness was the finest of all possible baroness (p. 2).

Pangloss teaches that things cannot be other than they are, for, since everything is made for a purpose, everything must be for the best possible purpose. The essence of Pangloss' teachings can be concluded into three main doctrines : self-satisfied cosmic acceptance or negative fatalism, optimistic metaphysics, and the link of cause and effect or the notion of the *sufficient reason*. These doctrines are absolutely absorbed in Candide's mind, for Pangloss penetrates it seriously.

Pangloss is a tough-minded oracle. He always gives comments to every events that he feels and experiences. He tries to explain it by his own doctrines, although he seems to seek any justifications rather than to render what exactly happens.

... The diners sat weeping over their plates, whilst Pangloss consoled them by explaining that things could not be

otherwise. 'All is for the best,' he said; 'since, if there is a volcanic eruption at Lisbon, then it could not have occurred in any other spot. It is impossible that things should be elsewhere that where they are; for everything is good' (p. 14).

Pangloss tends to expose his doctrines to everybody and in all situation. He does not care about others' feeling in certain circumstances. He intolerably brings forward his opinion without any cares that people may not accept it. In his presence with Candide in the earthquake at Lisbon, Pangloss did this habit which finally led him burnt in the *auto-da-fe* (p. 16). Pangloss' over-consistence to his doctrines results in the misery to himself.

Experiencing a number of misfortunes, Pangloss, in a very difficult position, is still faithful to his conviction. The demand to preserve his predicate as the optimistic metaphysician encourages him to do so. Pangloss always tries to convince himself that the doctrines he believes and exposes to everybody are true and applicable.

'Tell me, my dear Pangloss, when you had been hanged, dissected, and whipped, and were tugging at an oar in a galley, did you continue to think that everything was for the best?'

'I retain my first opinion. After all, I am a philosopher, and it would not become me to contradict myself. Besides, Leibnitz cannot be wrong, and the doctrine of the pre-established harmony is the finest thing in the world - as also are the *plenum* and the *materia subtilis*' (p. 97-98).

In front of his faithful disciple, Candide, Pangloss acts as a tough-minded one. He wants to build an image that he is a consistent philosopher. Even the worst situation befalls him, it would not contradict himself. To confirm his consistence of the truth of his doctrine, he mentions the name of the great German philosopher Leibnitz, the figure to which he relies on his teachings.

Pangloss' acts in order to preserve his position seem to be over-acting, for it is revealed that he is unacceptable of some passed events that led him to a discomfort.

Pangloss had a few observations to make to Paquette. 'So, my poor child,' he said, 'Heaven has brought you here among us again. Do you know that you have cost me the tip of my nose, one eye and ear? Ah me, to what have you been reduced - and what a world is this of ours!' (p. 101).

It is obvious that behind his effort to preserve the image that he is a true believer of Leibnitz, Pangloss is actually unsatisfied of the previous events that he had experienced. He feels that the world does not satisfy him, for it causes him to lose some parts of his body. Within his toughness, Pangloss keeps the hidden complaints, the unsatisfied feeling, although it cannot ruin his faith.

The inclination to escape from the fact that there are contradictive actual realities leads him to a somewhat self-satisfied acceptance attitude. Pangloss considers what he gains at present is enough for him and as long as everything is sufficient he does not step further to reach the better conditions.

'Ah, Candide, why did you grow tired of digging in your garden?' said Pangloss. 'Why could we not be content with our candied citrons and pistachios? Why were you bored by your happiness?' (p. 133).

Pangloss cannot understand by the fact that people may be bored when the happiness is successfully attained. To him, happiness is the ultimate goal which means that if it has been reached, then there is nothing else to be pursued. It is static in this point, Pangloss does not consider the very nature of man, that is, the dynamics. As the time passes by, man changes through time.

But, however, Pangloss is still Pangloss, the true believer of Leibnitz. By this knowledge of philosophy he can find the reason of the matters referred to him. This quality may be his prominent one. It confirms his dogmatic nature. His reasoning toward the actual reality is always based on dogmas.

'You, Candide, complain because the monad of your soul is bored. But the state of being bored is but a modification of the soul; and this does not alter the truth that everything is for the best, both for you and for others' (p. 110).

Pangloss' explanation on the cause of boringness by using the concept of monad shows his wide insight on metaphysics. It also reveals that he is absolutely the true and faithful disciple of Leibnitz. Theoretically, his explanation seems to be satisfying, but actually it cannot always be applicable. But Pangloss himself conceals this fact.

Pangloss, within his mind, tries to wash away all this contradictions. He does not want this matter ruins his faith. He is faithful to his conviction until the last breath.

'Why, none but Doctor Pangloss himself could come to so deplorable a plight and still maintain the doctrines of optimism. Any other man in such a case would preach up

Pess.....'

'Do not speak that abominable word! I am that Pangloss you speak of. Everything is good, everything is for the best.'

The effort of pronouncing these words cost his last tooth, which he spat out together with fragments of his corrupted lungs. A few moments later he died (p. 158).

A.2. Setting Analysis

Since the novel is an adventure one which includes a number of places and occurrences, the writer will only analyze the important settings which significantly contribute to the novel. Some of those settings are referential with the actual reality or history. Therefore, the writer will also discuss this referentiality in relation with the quality or the specification of the novel.

A.2.1. The Old World

This terminology refers to some parts of Europe which in the present time is called Western Europe. The word 'old' may contain the understanding of the origin and the narrow orientation of the character

about the world and that there was a conception that Europeans considered themselves as the most civilized people. Voltaire himself said that "the intellect of Europe has made a greater progress in the last hundred years than the whole world had made since the days of Brahma, Fohi, Zoroaster and Thart of the Egyptians" (via Bucler, 832).

A.2.1.1. The Province of Westphalia, Germany

Westphalia is the province where the castle of the Baron Thunder-ten-Tronckh stands. Here Candide and Cunegonde spend their youth and receive education from Dr. Pangloss. The castle itself is a great one which is evidenced by the fact that it has a great gate and windows, and its hall is hung with tapestry. The dogs that run about his farms can at a pinch be mustered into a pack for hunting, at which his stablemen served as whippers-in. His grandchaplain is the village person (p. 1).

The province of Westphalia is the part of Germany which is worldly peaceful and prosperous. It is governed by some landowners which dominate the large area of farms to bring them to abundant wealth. They live in the luxurious and glamorous castles which lead them to be unable to face the hardness of the outside world since their wealth facillitate them quite well. This sort of court life enables them to

behave freely as they want that the norms of religion are ignored (p. 3).

The Baron Thunder-ten-Tronckh and his castle are the specimen of this sort of court life. Since the castle can fulfill their need, they would not think the rest of the matters of life. This consequently leads to the fact that their personalities are not quite strong enough to face the actual reality. It shapes their qualities into fragility. They have a narrow insight about life since they almost never face any obstacles and since they think that they live in the best of all possible world.

A.2.1.2. Holland

Holland is Candide's destination in his escape from the war between the king of Bulgaria and the king of Abaria. According to what Candide has heard, that all the people of Holland are prosperous. There are no beggar in holland since this occupation is forbidden. If there are any beggars, they will be sent to a house of correction, to teach them how to live (p. 7).

The most significant aspect of Holland as the setting is its religious background. Voltaire apparently wants to portray the religious life of Holland. It is widely known that the contemporary Europe was colored by wars caused by religious disputes. Voltaire simply but poignantly portrays this situation :

'Hark ye, friend, do you hold the Pope to be anti-Christ?'

'I have never heard anyone say so. But whether he be or no, I am hungry.'

'Thou dost not deserve to eat. Hence, scoundrel! Away, Wretch! come not near me, for thy life!' (p. 8).

Voltaire makes a brilliant entry into this problematic situation by putting Candide in this circumstances. Candide is in the middle of religious conflict between Protestantism and Catholicism. The conflict is quite crucial, for it causes Candide to become a victim of religious zeal. The theological dispute whether Pope is anti-christ or not may become the source of conflict which is portrayed by Voltaire through the innocence of Candide.

The atmosphere of religious background grows stronger and more obvious by the introduction of Candide and a kindly Anabaptist named James in Holland. By involving the figure of an Anabaptist, Voltaire seems to portray the contemporary radical Protestant movement (p. 8). The Anabaptist were the radical group that desired a more rapid and thorough implementation of primitive Christianity - that is, a more visible moral transformation. They were especially distinguished by their rejection of infant baptism and their insistence on only adult baptism,

believing that baptism as a consenting adult conformed to Scripture and was more respectful of human freedom. It is obvious that Voltaire gives his sympathy to this movement, for he is a moralist and humanist who has a lot of concerns to human freedom.

A.2.1.3. Lisbon, Portugal

Lisbon is the city where Candide and Pangloss become the victims of the great earthquake. As they are sailing from Holland to Portugal, the ship which is within sight of Lisbon harbour, is struck by a terrible storm. Candide and Pangloss also experience the second one when they arrive at the outskirts of the city. At this moment the earth shakes, the sea rises up foaming in the harbour and dashes to pieces the ships lying at anchor. The streets and squares are filled with whirling masses of flame and cinders. The houses collapse, the roofs crashing down on the shattered foundations. Thirty thousand inhabitants are crushed beneath the ruins (p. 13).

Voltaire seems to immortalize the great natural catastrophe in the history of Western Europe. This natural catastrophe occurred in Lisbon on November 1, 1755 in which nearly 20,000 people were killed. It was absolutely terrible and horrible event in the history of mankind that Voltaire needs to immortalize it in this novel in which the characters are

at present in that great earthquake. The Lisbon Earthquake is considered as the greatest natural catastrophe in Western Europe since Pompeii disappeared under Vesuvius' lava.

It is in Lisbon that Candide and Pangloss become the victim of an *auto-da-fe* as the prevention of earthquakes :

After the earthquake, which destroyed three-quarters of Lisbon, the country's leading thinkers decided that the best way of avoiding total destruction of the city was to give the people an *auto-da-fe*. The university of Coimbra was of opinion that an infallible receipt for the prevention of earthquakes is the sight of some individuals being burnt over a slow fire (p. 15).

Voltaire obviously and cynically mocks the irrational mode of thinking of the contemporary religious thinkers. An *auto-da-fe* was held in Lisbon on June 20, 1756. Voltaire questions the rational reasoning of the *auto-da-fe* procession. In other side, he also criticizes the religious leader who is dominated by the superstitious thinking. He indirectly humiliates the Catholics who were likely to maintain the traditional dogmas which according to Voltaire are no longer relevant. It was known that Lisbon was inhabited by the majority of the strict Catholics.

Voltaire's mocking of the traditional strict Catholicism is strengthened by Candide's affair with the inquisition when he sets Cunegonde free. Voltaire, again, inserts the element of religious institution to enrich the atmosphere of the novel (p. 22-23).

A.2.1.4. Bordeaux and Paris, France

Bordeaux is the first city in Europe visited by Candide after his comeback from the New World. He stays in Bordeaux only long enough to sell a few of the pebbles of El Dorado, and to procure a good chaise with room for two people. It is in Bordeaux that Candide decides to go to Paris since all the travellers whom he meets at inns along the road tell him that they are going to Paris. This general eagerness to go there at length makes him wish to see the city, which is not much out of the way to Venice (p. 64).

Paris is the city which gives Candide bad impressions, for he experiences several indecent treatments. It is in Paris that Candide is deceived by the Abbe from Perigord. He also falls to the trick of the pretended Cunegonde. All this causes Candide to lose some of his pebbles. Candide has previously heard Paris' bad reputation from Martin the Manichaeon which makes him uncomfortable.

'Were you ever in France, Mr. Martin ?' asked Candide. They were within sight of the coast.

'Yes, I have passed through several of her province. in some, the half of the inhabitants rae mad; in others, they are too artful; in others, they are mostly rather simple and stupid; in still others, they affect to be witty. In all of them, however, the chief occupation is making love, the second is slander, and the third is talking nonsense.'

'But have you seen Paris, Mr. Martin?'

'Yes I have been there. It contains all the kinds I have mentioned. It is a chaos, a throng, where everyone seeks for pleasure, and, as far as I could make out, scarcely anyone finds it' (p.62).

To Candide, Paris is the worst city he has ever visited. It is quite interesting that Candide's bad impressions of Paris has a close correlation with Voltaire's own experience of Paris. Although he was born in Paris, it did not reduce his courage to radically criticize the city's rulers. Voltaire's criticism frequently cause him to received expulsion or imprisoning. In 1716 he was suspected of writing a satire against the Regent, Phillip d'Orleans, and internally exiled to Sully-sur-Loire. The following year he was arrested and imprisoned in the Bastille

without trial following another political satire. In 1726, he was again consigned to the Bastille prison in April and subsequently sent into exile abroad, in England in May.

All of this political treatments given by the Parisian rulers evoked the great hatred to Voltaire. Paris was disgusting to him that in this novel he writes that 'Paris was like one of the worst village in Wesphalia' (p. 64). Even on Candide's departure from Paris, he felt he had escaped from hell (p. 75).

A.2.1.5. Venice, Italy

The importance of Venice in this novel is Candide's supper with the six kings. Candide's supper with the six kings is initiated by his meeting with Cacambo which surprises him, for Cacambo becomes a slave of a dethroned king. Candide is surprised to meet with the six kings :

The six strangers, Candide and Martin sat in deep silence, until Candide broke it. 'Gentlemen,' he said, 'this is very droll. How came you all to be kings? I must confess that my friend Martin here and myself are but commoners' (p. 89).

The six strangers are actually the kings who takes part in the carnival of Venice. it is a surprising scene to see kings who have dinner with

commoners. And six kings are quite enough to elicit the question on their existence. A lot of kings convening at the carnival of Venice keeps an interesting question. In fact, the answer is also interesting. The first king, Achmet III, was a Grand Sultan who succeeded his brother, Mustapha III, in 1703. He was dethroned by the Janisseries in 1730, and died in 1736. The second king, Ivan, was once Czar of all Russia. Born in 1730, he was dethroned in the same year, imprisoned, and finally stabbed to death in 1762. The third one, Charles Edward - was also called 'Bonnie Prince Charlie' - was the young Pretender. He died in Florence in 1788. The following king, Augustus, was elector of Saxony and king of Poland. He was expelled from his kingdom in the war of 1756. The fifth king, Stanislas Leszczynski, was also the king of Poland who has twice lost his kingdom. He was the father-in-law of Louis XV. The last king, Baron Theodor Neuhof, was the elected king of Corsica. Born in Metz in 1690, he was a soldier of fortune who helped the Corsicans to rebel against Genoese and was proclaimed their king, but left Corsica in fear of assassination eight months later. He died in London in 1756.

The six strangers Candide met with in Venice are actually the six indigent and dispossessed kings. This scene reflects the political situation of Europe in the first half of the eighteenth century. Voltaire

poignantly inserts this European war background in the novel to express his concern to this power disputes. He cynically touches this phenomenon by Candide's donation to one of them :

'Who is this man,' said one of the kingsx, ' Who is able to give - and, what is more, has given - a hundred times as much as each of us? Are you also a king, sir?'

'No, sir,' said Candide, 'and I do not wish to be'
(p. 91).

The six kings are described as ultimately inferior to the commoners, Candide and Martin, who join them.

A.2.1.6. Copenhagen, Denmark

The coming of Candide to Denmark, especially to Copenhagen, marks the end of Candide's long adventure. It is in Denmark that Candide meets with Zenoida (p. 140) and wooing of her (p. 145). Denmark is the place Candide meets with his old master, Dr. Pangloss, although it is his last meeting with him, for the master is death afterwards.

Copenhagen is the city which evidences the end of the love story of Candide and Cunegonde, the love story that leads Candide to embark a series of the most disastrous misadventures. It is in Copenhagen that

Candide eventually finds the fortune that seems to always be far away from him.

...Cunegonde's death, however - news of which reached Copenhagen through the Jesuit trading factory - enabled Zenoida to rehabilitate her up for Candide, which ingeniously traced his descent from one of the oldest families in Europe. The genealogist even claimed that Candide's real name was Canute, which was the name of one of the kings of Denmark. This was found entirely credible, as *dide* into *ute* is not a great metamorphosis. By means of this little change Candide became a great lord. He married Zenoida publicly, and they live as happily as anyone can expect to live (p. 163).

Copenhagen gives Candide the fortune which enables him to cure his despair of optimism, although it does not erase his pessimism completely, as Candide says : 'Everything is not so good as in El Dorado; but everything is not too bad' (p. 163).

A.2.2. The New World

The term 'New World' refers to the conquered world in the period of European overseas empires. This period was marked by Columbus'

voyage of 1492 which was the beginning of the Spanish conquest - as the first conqueror on the New World - on the sections of South America which is today considered Latin America. The discovery of the New World initiated the period of the colonialization. In the second half of the eighteenth century there was a major trend in the European history, that was, the colonialization of the new land. As it is portrayed in *Candide's* adventure in the New World, the colonialization was undertaken by Spain and Portugal which were the contemporary powerful nations.

Candide's embarkation for the New World is Voltaire's brilliant entry to this political and economical trend. It obviously expresses Voltaire thought and criticism on such practices. It contains two points concerning the New World. First, that the setting of the New World is considered as a form of disappointment on the Old World. The New World is the destination of *Candide* escapism since he got a lot of misfortunes there that caused him to lose his hopes. This reflects Voltaire's dislike to the Old World, for he was often forbidden to stay in many cities of Europe. And that it showed that Europe - especially the Church and the authorities - could not accept his ideas. Second, that it conveys Voltaire's criticism upon the practice of capitalism which mostly collided with humanity. Since Europeans exerted political

dominance over much of the rest of the world during the four and a half centuries before decolonialization, they frequently treated other people as social, intellectual and economic inferiors. They ravaged existing cultures because of greed, religious zeal or political ambitions. This facts were against Voltaire's humanitarian programs.

A.2.2.1. Buenos Aires, Argentina

Buenos Aires is the city where Candide, Cunegonde and the old woman arrive for the first time in the New World. They embark for the New World since Candide had killed The Grand Inquisitor in Lisbon. It is in Buenos Aires that Candide make acquaintance with the governor, Don Fernando d'Ibarro y Figueora y Mascarenes y Lampourdous y Souza who has an insatiable passion for woman (p.34).

Buenos Aires is an important setting since it marks the separation of love between Candide and Cunegonde. To the governor the presence of Cunegonde with her beauty motivates him to marry her, and it means that he must get rid of Candide. Then the governor sets a scheme to separate Candide and Cunegonde.

Don Fernando d'Ibarro y Figueora y Mascarenes y Lampourdus y Souza twirled his moustache, smiled sourly and ordered Captain Candide to go and inspect his

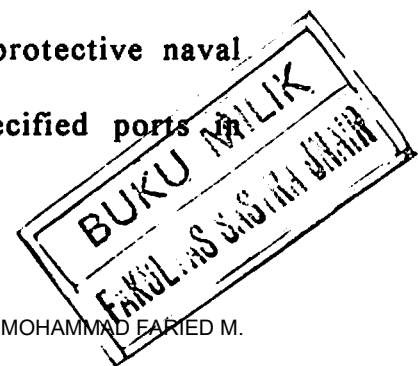
company. Left alone with Cunegonde, he declared his passion, and swore that he would marry her next day - in church or otherwise, her beauty was such that it was all one to him (p.34).

Candide has no power to refuse the order and, besides, that same day an alcaide and a party of alguazils arrive at the harbour to capture him for killing the Grand Inquisitor. It means that he must leave Cunegonde who tends to be doubtful to escape again.

Then she hurried to Candide. 'Flee,' she said, 'or you will be burnt alive within the hour.'

He had not moment to lose. But how could he bring himself to part from Cunegonde, and where was he to go? (p.35).

In the other side, Candide's arrival on Buenos Aires shows Voltaire's intervention to the major economical practice of the period : exploitation towards the New World. The New World is the part of world which has abundant natural resources. This abundance of the natural resources was a strong reason for the coming of the merchants. They were alone to be link between the New World and Europe. Each year, a fleet of commercial vessels, accompanied by protective naval ships, carried merchandise from Spain to a few specified ports in



America. The Harbour of Buenos Aires where Candide arrives for the first time on the New World is one of the important harbours in America. After selling their wares, the ships were loaded with silver and gold bullion.

By portraying the practice of Merchantilism in the New World, Voltaire successfully builds a bridge for Candide's adventure. It means that he makes 'a reasonable vessel' for Candide to enter the second stage of his adventures. Candide's embarkation to the New World seems to be very natural, logical, reasonable and historically referential.

A.2.2.2. Paraguay

In his flight to the Paraguay Candide is accompanied by a valet of a type that is common along the coasts of Spain and in the colonies. He is only one quarter Spanish, having been born in Tucuman of a mestizo father. He had been at various times a choir boy, a sacristan, a sailor, a monk, a shop-boy, a soldier and a lacquey. His name is Cacambo (p. 35-36).

As a captain of Spanish Army, Candide is ordered to attack the Reverend Jesuit Fathers of Paraguay who were accused to revolt against the government.

Here a fleet was being equipped, troops raised, to teach a lesson to Reverend Jesuit Fathers of Paraguay. The Jesuits were accused of having stirred upon of their Indian Tribes, in the area of San Sacramento, to revolt against the kings of Spain and Portugal (p.24).

Historically the Roman Catholic priests accompanied the earliest explorers and the conquerors of the Indians. These priests often deplored the harsh labor conditions imposed in the native people. During the first three quarters of a century of Spanish domination, priests were among the most eloquent and persuasive defenders of the rights of Indians.

It is in Paraguay that Candide - by Cacambo's advice- decides to fight on the Jesuits'side. Then, Candide and Cacambo depart to the headquarter of the Reverend Jesuits Father. On the reaching the first barrier, Candide is surprised to see that the cammandant of the rebellious army is Cunegonde's brother. Waiting for the Reverend Jesuits Father, they make a long conversation. But unpredictably their conversation elicits a conflict between them. The Jesuits Baron is furious to hear that Candide intends to marry her sister Cunegonde.

'That is all that I desire; for I intended to marry her, and stil hope to do so.'

'What, insolent fellow! You would have the imprudence to marry my sister, who has seventy - two quarterings! Really you have an assurance, even to speak to me of such an audacious design!' (p.40).

The conflict ends by the armed quarrel between them. Candide can finally win the quarrel since he plungs his sword up to the hilt in the Jesuit's belly. Candide and Cacambo run away by passing the frontier (p.41).

The background of Roman Catholic priests who run worldly affairs - military, commerce, etc. - poignantly shows Voltaire's criticism on such profane intervention which was considered as the other aspect of colonialization. It was historically and socially interesting that by the end of the sixteenth century, the church in Spanish America had become largely an institution upholding the colonial status quo. On numerous occasions, individual priest did defend the comunal rights of Indian tribes, but the colonial church also prospered as the Spanish elite prospered. The church became a great land-owner. The monasteries took on an economic as well as a spiritual welfare of the Indians, the church remained one of the indications that Spanish America was a conquered world. And Voltaire succesfully portrays this religious abusement simply on the target - as one of his propagandist programs.

A.2.2.3. El Dorado

El Dorado is the country which is able to alter the worldview of Candide that Westphalia is the best place in this best of all possible worlds. To Candide, Westphalia is the center point to which he always relies on his judgements. But by his flight to El Dorado, this centrism is altered.

'Probably this is the country where everything is good - for there must be such a country somewhere ; and, whatever Pangloss may have said, I often perceived that by no means everything was good in Westphalia' (p. 48).

El Dorado is an amazing country to Candide since he is exposed with the realities which are somewhat contradictive with the outside world. Gold and precious stones are despised in El Dorado since it can abundantly be found in the streets. The people of El Dorado has excellent manners : they ask Cacambo a few circumspect questions, and answer his questions willingly and fully. All inns established for the convenience of merchants are paid for by the government (p. 46-48).

The country of El Dorado located in the highland of Peru which is rimmed with inaccessible mountains (p. 46). Eldorado is the remain of the ancient Incas civilization which was once destroyed by the Spaniards.

...' and my late father, who was equerry to the King, told me of the amazing revolutions that he had witnessed in Peru. The kingdom in which you find yourself is the ancient country of the Incas, who very imprudently sallied from it to conquer another part of the world, and were themselves in the end destroyed by the Spaniard (p. 49).

Inca was the second great Indian civilization to experience Spanish conquest. Located in the highlands in Peru, the Incas were simply the most recent rulers of the region. They had commenced their own conquests in the early fifteenth century, by the early sixteenth century, the Incas ruled several million Indians. They did not possess so large a military organization, instead, they compelled conquered tribes to fight for them. They created a relatively large bureaucracy that help them to make use of forced labors to build roads, to farm land and to construct their great cities. Voltaire seems to represent this ancient civilization by his description of El Dorado.

Candide's flight to El Dorado plays an important role in conveying Voltaire's ideas. Voltaire manifests his utopia by conveying a dream place like El Dorado. He dreams of the society without any specified religion, for he was a deist (p. 50); He also dreams of seeing a society without the courts of justice, litigation and prison since he had a

concern with humanity; a state without the parliament because he was the supporter of the system of absolute monarchy (p. 52).

In other side, El Dorado may be Voltaire's escapism since most of the European authorities could not accept his ideas. El Dorado looks like a replica for Voltaire's propagandist programs and criticism, although for some reasons it also contains some ambivalencies. And it is proved by Candide's decision to leave El Dorado. Candide leaves the place he had long been dreaming of.

A.2.3. Asia Minor

The term Asia minor refers to the region of the Asia continent which is nearby the continent of Europe. It also covers the area of mideast (Persia). Candide's entry into this region shows Voltaire's attention to the development of this region, religiously and politically.

A.2.3.1. Propontis, Constantinople, Turkey

Propontis gives a valuable and meaningful philosophical shift to Candide. It is in Propontis that Candide finds Cunegonde again in the Transylvanian prince house. Although Cunegonde is not beautiful anymore (p. 89). But still Candide intends to marry her without giving any attention to the Baron's prohibition (p. 99).

Unfortunately what happens in the Propontis is beyond Candide's expectation. He does not live happily afterwards.

What in fact happened was this : Candide was so badly cheated by the Jews that in the end he had nothing but his little farm. His wife , who grew uglier everyday, became sour-tempered and insupportable. The old woman was ailing, and became even worse-humoured than Cunegonde... (p. 100).

All of this makes them all philosophize more than ever. Candide's pessimism grows stronger. But the meeting with the old Turk brings a philosophical shift to Candide. There lives in the neighbourhood a very famous dervish, who was generally considered the best philosopher in Turkey.

'You must have a very large estate', Candide said to the old man.

' I have no more than twenty acres, which I dig with the help of my children. Labour holds off three great evils : tedium, vice and poverty.'

On their way home, Candide thought over the old Turk's words. 'this old worthy', said he, 'seems to have created for himself a destiny highly preferable to those of

the six kings with whom supped' (p. 103).

The old Turk's words make Candide realizes that man was not born to be idle. He must work. Then, the fundamental changes happen in their lives. The atmosphere of pessimism is changed by the optimistic one. All the members of the little society enter into this laudable designs, and set themselves to exercise their various talents. Their small farm yields good drops. Cunegonde continues to be very ugly, but she becomes an excelent pastrycook. Life seems to be very promising (p. 104).

A.2.3.2. Persia

Persia is the region where Candide runs the second stage of his adventure since his settlement on the corner of Propontis soon leads him to boringness. He decides to leave Propontis to look for a place where he will not be bored, and where human beings would be as they are in the good land of El Dorado - that is to say, something other than human (p. 111).

Since Candide is a thoughtful person, he can make an acquaintance with a Persian philosopher named the Reverend Ed-Ivan-Baal-Denk. By the influence of the Reverend, Candide is presented to the King of Persia.

Ed-Ivan-Baal-Denk presented Candide to the King without delay. His Majesty was delighted, and arranged debates between Candide and several of the court scholars, who treated Candide as an ignorant fool: this greatly helped to convince His Majesty that Candide was a great man (p. 115).

It is since this presentation that Candide has a special position in the eyes of His Majesty. Candide, then, is appointed plenipotentiary Governor of Chusistan, with the right to wear a fur cap, which is a badge of great distinction in Persia.

However, Candide's fortune causes the conspiracy of the envious courtiers to set an outrage against him. And Candide loses a leg. Candide is getting depressed that he decides to go to his seraglio. The experiences in Persia almost sweep away Candide hopes to his faith and life, until he finds Zenoida who brings the promising future.

Through the adventure of Candide in Persia, Voltaire seems to open the way to enter into the discourse of Islam teachings - as the medium to actualize his program to attack formal religion. It is represented by the debate between the Reverend Ed-Ivan-Baal and the Reverend Mahmoud-Abram a very knotty point of doctrine - whether the quill used by the Prophet to write the Koran had been plucked by

him from the wing of the Archangel Gabriel, or whether Gabriel had freely made the prophet a gift of it. Ed-Ivan-Baal-Denk returns home convinced, like all the other disciples of Ali, that Mahomet plucked the quill. Mahmoud, like all the other sectaries of Omar, remains convinced that the prophet could not have done anything so uncivil, and that Gabriel's gift of the quill was voluntary. It seems that Voltaire immortalizes the theological dispute between the Sunni and the Shia, although it obviously looks so ridiculous, narrow and, of course, untrue.

B. VOLTAIRE'S INDIRECT PROPAGANDAS AS THE RESPONSE TOWARD THE CONTEMPORARY SOCIAL CONDITIONS

The analysis in this subchapter will be divided into five parts which discusses the five main elements of Voltaire's propagandas that are significantly found in the novel. It is developed from the structural analysis in the previous chapter. Those are in religion, toleration, humanity, metaphysics, and power.

B.1. In Religion

Like other *philosophes* in his age, Voltaire seemed to reject the existence of revealed religion for it could produce fanaticism among its adherents. The chief complaint of the *philosophes* against revealed religion was that it bred a fanaticism that led people to commit crimes in the name of religion.

In the story of *Candide*, Voltaire obviously and poignantly penetrates his criticism towards the religious fanaticism through Candide's experience in Holland (*ibid*, p. 53). Candide received an indecent treatment from a zealous couple since he did not care whether Pope was anti-Christ or not. What happens to Candide in Holland reveals Voltaire's attack against the religious fanaticism. Interestingly, Voltaire uses Holland as his background, whereas Holland was the symbol of religious freedom in the age. It shows how Voltaire expresses his dislike towards revealed religion. Religious fanaticism is the target of his criticism and mocks. Voltaire questions why should the people dispute each other on behalf of their religion if it is believed fully to bring peace. He pays attention to this problem since it was the major trend in the contemporary Europe. Conflicts in Europe were mostly religious war which killed thousand victims. To Voltaire it meant that the revealed religion was incapable in

encouraging virtuous living and toleration.

Voltaire's hatred toward religious fanaticism is quite strong. To him, fanaticism is to superstition what delirium is to fever and rage to anger. Once fanaticism has corrupted a mind, the malady is almost incurable. Religious fanaticism is the spiritual pest to Voltaire. Religion turns to poison its adherents.

Voltaire cynically criticizes the aim and questions the practical use of the formal worship of the revealed religion. The worship is useless if it cannot change anything to the better and positive conditions. In this case, it seems that Voltaire employs the concept of empiricism to formulate the better ideal religion. The ideal religion should be able to yield any better things that can be seen empirically. This idea can be understood logically in the sense that the effects of practicing the teachings of the given religion can be seen in concrete.

Voltaire also brings forward the idea of rationality in his attack against the revealed religion. He criticizes the irrationality of the revealed religion by referring to the procession of auto-da-fe (*ibid*, p. 54-55). An auto-da-fe was held in Lisbon on June 20, 1756. Voltaire uses this cultural religious background of his age as the example of the irrationality of the religious authority. He mocks the rational thinking basis of the procession. How can the sight of some individuals being

burnt over a slow fire prevent and avoid the earthquake? And the more cynical is that the intellectual circle (represented by 'the university of Coimbra') gives the legitimation to the practice of that irrational and savage worship.

The idea of empiricism, toleration, rationality, and capability in encouraging virtuous living propounded by Voltaire are the main elements of *deism*. Deism was the major positive religious component of the Enlightenment. Like other supporters of deism, Voltaire proposed it as the alternative and challenge against the revealed religion. In *Candide*, he expresses it primarily in Candide's flight to El Dorado where there are no certain religions; there are no worships (*ibid*, p. 69).

Religion should be cleaned from any kind of doctrines, which, in turn, leads to the tendency of formalization. The most important and fundamental thing is that the belief on the existence of God. The form of its belief or worship is not important. Within the concept of deism the practice of worshipping God is not an important thing. The very important thing is that the appreciation to God who created and gives His blessing to human being. It also indicates that deism rejects the doctrine of God's intervention in the affairs of this world. God is just like a Clockmaker that lets the clock beating after He accomplished

the making.

The consequences of the previously discussed concepts of deism is that there is no religious institution that often causes disputes and wars and abusements. The absence of priests and monks as a representation of religious institution creates a peaceful social life. There are no religious war, disputes, and oppressions. Everyone is responsible for his own individuality in worshipping God.

The rise of deism was motivated by religious conflicts in the age of Enlightenment that the philosophers needed to reform the established religion which was considered to be unable to overcome the religious conflict. To give the solution to the problem, Voltaire stated :

The great name of Deist, which is not sufficiently revered, is the only name one ought to take. The only gospel one ought to read is the great book of Nature, written by the hand of God and sealed with his seal. The only religion that ought to be professed is the religion of worshipping God and being a good man (via Randall, 292).

Voltaire believed that if such faith became widely accepted, the fanaticism and rivalry of the various Christian sects might be overcome. The religious conflicts and persecutions encouraged by that

fulsome zeal would end. There would also be little or no necessity for priestly class to foment fanaticism, denominational hatred, and bigotry.

B.2. In Toleration

Religious and intellectual toleration were the primary social conditions Voltaire urged to create and to manifest the ideal enlightened society. But Voltaire seemed to foster the manifestation partially through individual attainment instead of the holding of public office. He did not urge toleration because of an indifferent to or skepticism about the attainment of absolute truth, but because he was convinced that toleration was necessary for the successful pursuit of reason.

The necessity of toleration for the success of the pursuit of reason is represented by Voltaire through the journey of thought of Candide. Candide's adventure - and at the same time along with the pursuit of reason - exemplifies the process of establishment of toleration. Candide's acquaintance with Anabaptist James somewhat indicates the process (*ibid*, p. 53). Experiencing a harsh treatment by a zealous couple in Holland, Candide is helped by the Anabaptist; something that he does not imagine and expect before. It is true that

Candide and Anabaptist are in different side. The first represents the sect of Catholic and the second represents the radical Protestant sect. Both are quite different side, but they show the outstanding toleration. Their toleration transcend their indifference. Their toleration come out from their moral understanding which are not fostered by the authorities. The moral understanding which is perceived individually is what Voltaire proposes - that it will be able to create toleration largely.

But, however, it seems to be only secondary in Voltaire's frame of toleration. The primary necessity of the the establishment of toleration to him is how it can play the role in the success of the pursuit of reason. This primary function of toleration is shown by the development of Candide's thought. It helps to support the process of reasoning in Candide's mind which keeps running.

To Voltaire it is clear that toleration should arise from the individual consciounes and understanding. Toleration cannot be enforced by the authorities politically. This idea is articulated by the cause of or why Candide and Pangloss become the victim of the *auto-da-fe* in Lisbon (*ibid*, p. 46). They are captured since they speak of something that is opposite to the general current of thought. After the earthquake, at a dinner occasion Pangloss exposed his idea of the

best of all possible worlds to console the citizens of Lisbon. But his statement created an anger since it implied the consequence that Pangloss did not believe in the original sin, for, if everything is for the best, there can be no fall or punishment of mankind. This fact indicates the necessity of any individual will to create the toleration.

In the other side, it is also proved that if there is no proper toleration, the pursuit of reason is disturbed. Therefore, the aspects which foster the establishment of toleration must be protected and should be free from limitation. One fundamental aspect of toleration is the protection of the freedom of speech. The freedom of speech should be given a proper space in the frame of the establishment of toleration. Voltaire describes obviously and frequently this idea through the barriers Candide faces in expressing his ideas. As a thoughtful person, Candide has a special position in the society, but sometimes he must accept so many misfortunes or indecent treatment.

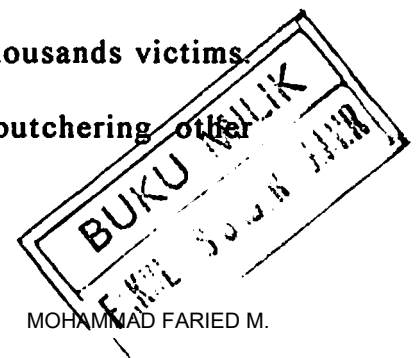
The establishment of toleration is somewhat similar to the bottom-up scheme. Individual is the point from which the establishment process of the ultimate toleration begins. If the toleration in the level of individual is attained, then the toleration largely in the level of society is relatively easy to be attained. Toleration should be attained

firstly in the smallest part of society before it can be attained in a larger part of society. This rationalization explains why Voltaire does not necessitate the role of the authorities. He would not have extended toleration to the holding of public office by persons who were not members of the state religion or any ideologies or thought, for he felt that there would be no way of enforcing their obedience to the moral law.

B.3. In Humanity

Religious wars, political disputes, and other conflicts that arose in the contemporary European history were the concern of Voltaire in his frame of humanitarian program. This concern is implied in the very beginning of Candide's adventure since he is expelled from the Westphalian castle. He describes the brutality of war in the cool style that it reveals his deep concern towards humanity and the future of human being. War trumpets, fifes, hautboys, drums and cannon make a music never heard in hell itself (*ibid*, p. 52).

Within the background of European political and religious crisis, Voltaire enters into the problem of humanity and to express his concern. He cynically sees war as having sacrificing thousands victims. People dispute each other to get the victory by butchering other



people. Voltaire questions whether there is not any better and reasonable way to find the best solution beside war. Voltaire's concern with humanity comes to be visible.

To reflect his deep concern towards the social condition, Voltaire actualizes it by the meeting of Candide and the two girls who have monkeys as their lovers. The interesting aspect of this scene is that its juxtaposition between human and animal. They are put together in the same and or parallel position. But actually, Voltaire presents such astonishing scene to reflect the conditions of the humanity of mankind. Humanity is the soul which underlies human life. Humanity is inevitably needed to established the better life.

It could be seen that humanity was the center interest of the *philosophes* in the age; and so did Voltaire. He was the patron-saint of the Age of Reason, for he was the symbol for the freedom of thought. In this stage, it can be indicated that Voltaire connects humanity and reason. The statement can be grasped in the sense that the freedom of thought is considered as the primary basic condition to the fulfilment of humanity. Human intellect is the only aspect that differentiates man from other creatures. In other word, the core of humanity is the intellectuality.

Since the intellectuality is considered as the core of humanity, consequently it leads to the view that man is the unique point to which man itself refers everything. In *Candide*, specifically, Voltaire expresses his interest on humanity in the Chapter XXI (The Nature of Mankind) that whatever human nature might be, they are the inseparable part of human. Straightforwardly, Voltaire states that good and evil are the elements of humanity. Therefore, humanity is established by the variety of human nature that it needs not to be altered. God and evil are the elements that contribute to human life, to make a dynamic life.

This concept can be extended into a larger one, that is, the nature of mankind. The balance of the nature of mankind can create the better social conditions. Mankind design its own life, but mankind itself that takes the risk. Evil will always accompanied by good, and reversely. This constellation to Voltaire does not need to be altered, as what he writes in the simple analogy: **if hawks have always caught pigeons at every opportunity, and it has always been the same, why should men have been altered?**

The analogy confirms Voltaire's concept of humanity. Humanity is the cristallization of the nature of mankind. Humanity is not only referred to the good side of mankind, but also the evil one. Every kind

of people has his or her own manner that does not need to be altered since it has already been inherent. To Voltaire, man is the unique point to which we must refer everything, if we wish to interest and please amongst considerations the most arid and details the most dry.

B.4. In Metaphysics

Voltaire initiates his indirect propaganda directed against the established metaphysics by his description of how Candide receives metaphysics which reflects the contemporary ruling metaphysics. Young Candide absorbs the teachings of Pangloss, the household oracle, which are metaphysico-theologo-cosmological. These teachings are that there is no effect without a cause and the idea of the best of all possible worlds. Candide absorbs it with the open-hearted simplicity of his age and nature. This leads to Candide's belief that, next to happiness of being born a Baron von Thunder-ten-Tronckh, the second degree of happiness is to be Mistress Cunegonde, the third, to see her everyday; and the fourth, to be taught by Dr. Pangloss, the greatest philosopher in the province, and therefore in the whole world (*ibid*, p. 25).

Candide believes and practices Pangloss' teachings naively. Although he had experienced many disastrous adventures, he is still

faithful to his conviction. Candide believes that there is always a fortune within his misfortunes that befall him in his adventure. He holds the conviction that the world is arranged for the best, so that even the bitterest misfortune happens, that is for the best. Actually it is his own naivete that confirms Candide's faith on the metaphysics taught by Pangloss.

After all, it seems that Candide loses his hopes since he had experienced a numerous misfortunes in Europe that he expects to prove his faith on the best of all possible worlds in the New World (*ibid*, p. 32). Candide is typically a highly self-acceptance character who accepts the realities as if it is arranged to him for the best. Through this naivete characterization of Candide and the presentation of the optimistic metaphysics, Voltaire seems to allude the teachings of the German mathematician and philosopher Leibniz: the well-known doctrine of *the pre-established harmony*. The doctrine states that everything in this world is arranged before.

In attacking this doctrine, Voltaire clearly questions it by contradicting Candide's naïve conviction against his misfortunes. Candide who tends to be self-satisfied, is faced by Voltaire to disastrous misadventures which, in turn, gradually lead Candide into doubt. The series of misfortunes that befall Candide and how he

responds to it naively are Voltaire's questioning the relevance of the philosophy of the best of all possible worlds. Voltaire wants to examine the doctrine in such a way that theory is destroyed by the fact; how far the doctrine or theory can explain the facts or realities which are contradictive to it. By posing contradictory realities in the scope of the concept of the optimistic metaphysics, Voltaire argues that realities can only be grasped in its specific conditions or circumstances.

Voltaire also elaborately destroys the doctrine of Leibniz on the cause of effect; that a good cause will result in a good effect. Voltaire argues that good causes do not always produce good effects and reversely. In other words, Voltaire put cause and effect into a somewhat discursive relationship, a kind of disconnection. It is obvious that the target of Voltaire attacks are its determinism, its linking of cause and effect, and its optimism. These doctrine result in the negative fatalism worldview; that man cannot make efforts to change his destiny since everything in this world have already been determined by God.

Beside attacking Leibniz's determinism by questioning its rationality, Voltaire also challenges these doctrine of metaphysics by contradicting it against the idea of empiricism which spread along the

continent of Europe in the seventeenth century. He argues metaphysics as incapable of satisfying the empirical thinking of human mind. In the novel, Voltaire mocks the rationally empirical validity of the metaphysics by comparing it with Newton's formulation of the law of universal gravitation which exemplify the power of human mind. It seems that Voltaire wants to contradict the rationalism of his previous age with the empiricism of his present or contemporary age. By vulgarizing Newtonian science, he specifically exhibits his dislike to the previous philosopher who proclaimed the establishment of rationalism. In the chapter of *'The Newtonian and the Parricide'*, he regards Rene Descartes and Leibniz as dolts. Rationalism is no longer valid. The formative influence of Newton and Locke were strong in the Age of Reason which also influenced Voltaire. Moreover, he became the propagandist of the Age of Reason.

Newtonian writing encouraged Europeans to approach the study of nature directly and to avoid metaphysics and supernaturalism. Newton had formulated general law but had insisted on a foundation of specific empirical evidence for those laws. Empirical experience had provided constant check on his rational speculation. This emphasis on concrete experience became a keystone for Enlightenment thought. Moreover, Newton had discerned a pattern of rationality in natural

physical phenomenon. During the eighteenth century, the ancient idea of following nature became transformed into the idea of following reason. Because nature was rational, society should be organized in a rational manner.

Voltaire was also greatly influenced by the psychology of John Locke, that human can take charge of their own destiny. The philosophical conversation between Candide and the old Turk in Propontis exemplifies Voltaire's interest on the doctrine. Candide meditates that human must work hard to change his life in to better condition. Man was not born to be idle and that labour holds off three great evils: tedium, vice, and poverty (*ibid*, p.34).

Voltaire received Newtonian worldview when he was exiled to England (1726 - 1728). He became a disciple of Newton and Locke. It was in England that Voltaire learned English and formed connections both in political and literary circle. The influence of John Locke and Newton can be obviously traced in *Candide* in the frame of Voltaire's indirect propagandas directed against the metaphysics of negative fatalism. Locke argued that each human being enters the world as a *tabula rasa*, or a blank page. His or her personality is consequently the product of the sensations that impinge from the external world throughout the course of life. The significant aspect that followed

from this psychology was that human nature is changeable and can be molded by modification of the surrounding physical and social environment. Human beings need not wait for the grace of God or divine aid to better their lives. And they could take charge of their own destiny.

By means of that formative influence of Isaac Newton and John Locke, Voltaire challenges and attacks Leibniz's determinism metaphysics of *the best of all possible worlds*. He intricately contradicts Candide misfortunes against the doctrine which gradually leads Candide to learn from his experience and also leads him to realize that he is able to change his own destiny. After a concatenation of misadventures, Candide is in the conclusion that only himself who can be able to better his life. Only he himself who can manifest his own destiny.

In conveying his propaganda against the optimistic metaphysics, Voltaire plainly but intricately presents his refusal in a systematic and well organized arrangement. He contradicts the doctrines with realities which, one by one, destroys the validity and credibility of it. Voltaire coherently attacks the optimistic metaphysics in such way that it is struck by its own consequences. Or it can be described as a pattern in which theory is destroyed by a fact. Voltaire uses the rational

empirical reasoning in viewing human destiny and the manifestation which is contradictory with the tradition of metaphysical thought. After destroying the system of the metaphysics of negative fatalism, Voltaire elaborately reconstructs a new optimistic worldview which is based on rational empiricism and the idea that human nature and destiny are changeable by efforts of human himself.

B.5. In Power

Running away from the pursuit of the Inquisition, Candide and Cacambo arrived at El Dorado. They were greatly impressed by the social life of El Dorado when they and Cacambo were shown the city. Candide asked to see the court of justice and the parliament. He learnt that there were no such things, and that there were no litigation in El Dorado. He asked if there were any prisons, and learnt that there were none. What surprised and pleased him still more was the Place of the Science, where he saw a gallery two thousand yards long, filled with mathematical and scientific instruments (*ibid*, p. 69).

The exposure of El Dorado is quite interesting to be discussed. The country without any courts of justice and the parliament is likely to contradict the order commonly accepted by people. It implies the consequence that there are not any crimes. Thus, the people never do

crimes since they have known that they should run their lives well. This is quite impossible compared with the actual life.

The country of El Dorado also has concern to the development of scientific life. It has a specific institution to facilitate the scientific activities. It shows that the authority has deep concern to the aspect of life of its people.

By the exposure of El dorado, Voltaire wants to propound his idea of ideal state. He explicitly approves the concepts of monarchy. The absence of parliament is the key to justify Voltaire's approval on the concept of monarchy. A king is a center of social and political life, therefore, there are no other form of governmental institutions, the courts of justice or parliament, for instance.

Voltaire is a strong monarchist, he does not favor democracy and autocracy. He looks to the monarchy and hopes that in particular that monarchs use the power effectively in its right place. Voltaire seems to bring forward the notions of rationalization of political structures and the liberation of intellectual life.

The rationalization of political structures to Voltaire means that the monarchical government dedicates to the rational strengthening of the central absolutist administration at the cost of other lesser centers of political power. It is described in the exposure of El Dorado that it

is has no courts of justice and parliament.

Voltaire also proposes the liberation of intellectual life, as it is described that El dorado has the Palace of the Science with a gallery two thousand yards long, filled with mathematical and scientific instruments. It shows that the state must pay attention to the development of intellectual life. Voltaire, therefore, also adds the humanitarian aspects, since he insists the facilitating of the intellectual life which is the aspect of humanity.

Voltaire, like most of the philosopher of his age, favored neither Montesquieu's reformed and reviewed aristocracy nor Rousseau's democracy as a solution to contemporary political problems. Like other thoughtful person of the day in other stations and occupations, he looked to the existing monarchies. He hoped in particular that the French monarchy might assert really effective power over the aristocracy and the church to bring about significant reform. He did not wish to limit the power of monarchs but sought to redirect that power toward the rationalization of economic and political structures and the liberation of intellectual life. He and most of his contemporary philosopher were not opposed to the power if they could find a way of using it for their own purposes.

During the last third of the eighteenth century, it seemed that several European rulers had actually embraced many of the reforms set forth by the philosopher. Voltaire reflects this tendency by the description of the excellent welcoming party by the King of El Dorado. Candide and Cacambo were welcomed excellently by His Majesty. Although they were strangers to the country. His majesty considered them as equal with him. They sat down in the same table. But however, what made His Majesty accepted them honourably was that they were thoughtful persons. Candide and Cacambo were thoughtful to which His Majesty could exhibit the prosperity and the governship of his country. The legitimation of the thoughtful person was that His Majesty needed to preserve his power (ibid, p.69).

This phenomenon is not surprising since the thoughtful person plays important roles in a society. The thoughtful person or philosopher is the element within society which becomes the *catalyst*. He is the agent of the changes who accelerates the development of the society toward the better condition. By his intellectuality, the holder of the power within certain society seeks recognition or legitimation on behalf of his ways of governing his country.

In Voltaire age, *Enlightened Despotism* was the term used to describe this phenomenon. The phrase indicates the monarchical

government dedicated to the rational strengthening of the central absolutist administration at the cost of other lesser centers of political power. However, the monarchs most closely associated with it - Frederick II of Prussia, Joseph II of Austria, and Catherine II of Russia - were neither genuinely enlightened nor truly absolute in the exercise of royal power. Their enlightenment was a veneer, and the realities of political and economic life limited their absolutism. Frederick II corresponded with the philosophers, for a time provided Voltaire with a place at his court, and even wrote history and political tracts. Catherine II, who had a master of what would later be called public relation, consciously sought to create the image of being enlightened. She read the works of the philosophers, became a friend of Diderot and Voltaire, and made frequent references to their ideas, all in the hope that her nation might seem more modern and Western. Joseph undertook a series of religious, legal, and social reforms that contemporaries believed he had derived from suggestions of the philosophers.

Voltaire's description of El Dorado also implies an indirect criticism toward French Monarchy. He insisted reforms to better French nation. France exhibited many of the practices and customs of European politics and society that most demanded reform. Louis XIV

had built his power on the base of absolute monarchy, a large standing army, heavy taxation, and a religious unity requiring persecution. However, the enemies of France had defeated that nation in war. Its people were miserable, and celebration had marked the death of the great king. His successors had been unable to reform the state. Critics of the monarchy were subject to arbitrary arrest. There were no freedom of worship. Political and religious censors interfered with the press and other literary productions. Offending authors could be imprisoned, although some achieved cooperative relations with the authorities. State regulations hampered economic growth. Many aristocrats regarded themselves as a military class and upheld militaristic values. Yet, throughout the French social structure there existed people who wanted to see changes brought about. These people read and supported the philosopher of their nation and of other countries. Consequently French became the major center for the Enlightenment, because there more than in any other state, the demand for reform daily confronted writers and political thinkers.

Those social, political, and economical French conditions led Voltaire to write offending writings. To refer to French contemporary conditions, he writes it by describing the King of El Dorado's palace and daily life in which he indirectly criticizes the life of his

contemporary rulers. He criticizes that life of the court was organized around the king's daily life. Court life was a carefully planned and successfully executed domestication of the nobility. All this ritual and play served the political purposes of keeping and impoverished nobility, barred by law from high government positions, busy and dependent so that they had a little time to revolt.

Voltaire carefully understood this tendency. Therefore, he set aside with his contemporary rulers. He decided to break this stagnation. He kept writing his offensive works in order to make changes. Reflected by his departure from El Dorado, Voltaire expresses his decision to keep distance from the authorities. Although Candide and Cacambo had been given many facilities by His Majesty of El Dorado, they began to get restive. They decided to leave El Dorado. They left El Dorado on his own. They felt being chained by abundant facilities that actually limited their intellectual freedom (*ibid*, p. 70).

To offer the solution for the contemporary political problem, Voltaire favored the absolute rational monarchy hopefully. He has a deep concern to the future of mankind. The future generations are to find radical conditions. *'The Supper with Six Kings'* reflects Voltaire's concern toward the political life of the future generations

(ibid, p. 58). The disposition of the six dethroned kings shows the crucial problem of politics. Voltaire seems to allude the reality that political conflicts would never cease if there are no appropriate form of solid power to govern. The power which is able to accommodate the aspects of humanity is what Voltaire wants.

The dethroned kings indicates a reality that there are too many state which are incapable in forming an orderly civil society. In this side, Voltaire insists on the need of rational absolutism. Voltaire accepts and, moreover, the absolute monarchy, but in good rationalist fashion attempted to define their station and duties within an orderly civil society.

CHAPTER IV

CONCLUSION