

AP EUROPEAN HISTORY

MAIN IDEAS IN CANDIDE

I. Criticism of Philosophical Systems

- A. Leibnitzian Optimism— Leibnitz (1646-1716) was a respected German philosopher whose theory based on optimism was popularized by some 18th century thinkers in simplistic formulas such as "all is for the best in this best of all possible worlds."
1. Voltaire attacks simplistic versions, but not all of Leibnitz's ideas, as seen through Pangloss.
 2. He rejects fatalism or that all events are predetermined.
 3. He does not think that every "cause" leads to an appropriate "effect" or that this cause has to be the best possible cause since undoubtedly it reflects God's will.
 4. He does not accept things as they are like Pangloss teaches.
 5. Voltaire teaches that a spirit of struggle and reform are needed to correct abuse.
 6. Voltaire is a "deist;" He believed that God created the world, but God does not get involved in daily affairs of the world.
 7. By the end of the book Candide shares Voltaire's ideas on God and thinks that "we must cultivate our own garden."
- B. Manichean Pessimism— a system that originated with Mani (Persian prophet, about A.D. 250), whose belief was that good and evil rule the universe and are in conflict.
1. The character of Martin, the pessimist, takes this doctrine to the extreme.
 2. Martin maintains that God has abandoned earth, but not the universe, to the forces of evil (Satan and darkness)—evil is real, not an illusion.
 3. Voltaire has a profound distrust for any doctrine. He rejects both Leibnitzian Optimism and Manichean Pessimism.
- C. Empiricism— Voltaire believes that all knowledge comes from sense experience (an approach to knowledge that derived from John Locke's [1632-1704] "blank slate.")
1. Voltaire thinks a statement, idea, or hypothesis is valid only if it is related to something physical and can be known and verified through human senses.
 2. Cacambo helps Candide to gradually pay attention to practical matters and test all concepts and statements, whether those of optimism or pessimism, by experience.

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