

Scene 5

Enter FAUSTUS in his Study

FAUSTUS

Now Faustus, must thou needs be damned,
And canst thou not be saved.
What boots it then to think of God or heaven?
Away with such vain fancies and despair,
Despair in God, and trust in Belzebub. 5
Now go not backward: no, Faustus, be resolute;
Why waverest thou? O, something soundeth in mine ears:
'Abjure this magic, turn to God again'.
Ay, and Faustus will turn to God again.
To God? He loves thee not: 10
The god thou servest is thine own appetite
Wherein is fixed the love of Belzebub.
To him I'll build an altar and a church,
And offer luke-warm blood of new-born babes.

Enter GOOD ANGEL and EVIL [ANGEL]

GOOD ANGEL

Sweet Faustus, leave that execrable art. 15

FAUSTUS

Contrition, prayer, repentance: what of them?

GOOD ANGEL

O they are means to bring thee unto heaven.

EVIL ANGEL

Rather illusions, fruits of lunacy,
That makes men foolish that do trust them most.

GOOD ANGEL

Sweet Faustus, think of heaven, and heavenly things. 20

EVIL ANGEL

No Faustus, think of honour and of wealth.

Exeunt [ANGELS]

FAUSTUS

Of wealth!

21 *and of wealth* A2 (and wealth A1)

Why, the signory of Emden shall be mine
 When Mephistophilis shall stand by me.
 What god can hurt thee, Faustus? Thou art safe, 25
 Cast no more doubts. Come Mephistophilis,
 And bring glad tidings from great Lucifer.
 Is't not midnight? Come Mephistophilis:
Veni veni Mephistophile.

Enter MEPHASTOPHILIS

Now tell me, what says Lucifer thy lord? 30
 MEPHASTOPHILIS
 That I shall wait on Faustus whilst he lives,
 So he will buy my service with his soul.

FAUSTUS
 Already Faustus hath hazarded that for thee.

MEPHASTOPHILIS
 But Faustus, thou must bequeath it solemnly,
 And write a deed of gift with thine own blood, 35
 For that security craves great Lucifer.
 If thou deny it, I will back to hell.

FAUSTUS
 Stay Mephistophilis, and tell me,
 What good will my soul do thy lord?

MEPHASTOPHILIS
 Enlarge his kingdom. 40

FAUSTUS
 Is that the reason he tempts us thus?

MEPHASTOPHILIS
Solamen miseris socios habuisse doloris.

23 *signory of Emden* governorship of Emden – a port on the mouth of the Ems, at this time trading extensively with England

29 'Come, O come Mephistophilis'

30 *tell me what B* (tell what A)

31 *the lives B* (I live A)

32 *So* provided that

33 *hazarded* jeopardized

40 *Enlarge to kingdom* 'Satan's chiefest drift & main point that he aimeth at, is the enlargment of his own kingdom, by the eternall destruction of man in the life to come', James Mason, *The Anatomie of Sorcerie* (1612), p. 55

42 In Chaucer's version: 'Men seyn, "to wrecche is consolacioun To have an-other felawe in his peyne" : *Troilus and Criseyde*, i, 708–9

FAUSTUS

Have you any pain that torture others?

MEPHASTOPHILIS

As great as have the human souls of men.

But tell me Faustus, shall I have thy soul? 45

And I will be thy slave and wait on thee,

And give thee more than thou hast wit to ask.

FAUSTUS

Ay Mephistophilis, I give it thee.

MEPHASTOPHILIS

Then stab thine arm courageously,

And bind thy soul, that at some certain day 50

Great Lucifer may claim it as his own,

And then be thou as great as Lucifer.

FAUSTUS

Lo Mephistophilis, for love of thee,

I cut mine arm, and with my proper blood

Assure my soul to be great Lucifer's, 55

Chief lord and regent of perpetual night.

View here the blood that trickles from mine arm,

And let it be propitious for my wish.

MEPHASTOPHILIS

But Faustus, thou must write it

In manner of a deed of gift. 60

FAUSTUS

Ay, so I will; but Mephistophilis,

My blood congeals and I can write no more.

MEPHASTOPHILIS

I'll fetch thee fire to dissolve it straight. *Exit*

FAUSTUS

What might the staying of my blood portend?

Is it unwilling I should write this bill? 65

Why streams it not, that I may write afresh:

'Faustus gives to thee his soul': ah, there it stayed!

43 *torture* B (tortures A)

54 *proper* own

58 *propitious* an acceptable sacrifice – as the blood of Christ is a propitiation for the sins of mankind

Why should'st thou not? Is not thy soul thine own?
Then write again: 'Faustus gives to thee his soul'.

Enter MEPHASTOPHILIS with a chafer of coals

MEPHASTOPHILIS

Here's fire, come Faustus, set it on. 70

FAUSTUS

So, now the blood begins to clear again.
Now will I make an end immediately.

MEPHASTOPHILIS

O what will not I do to obtain his soul!

FAUSTUS

Consummatum est, this bill is ended,
And Faustus hath bequeathed his soul to Lucifer. 75
But what is this inscription on mine arm?
Homo fuge. Whither should I fly?
If unto God, he'll throw thee down to hell;
My senses are deceived, here's nothing writ;
I see it plain, here in this place is writ, 80
Homo fuge! Yet shall not Faustus fly.

MEPHASTOPHILIS

I'll fetch him somewhat to delight his mind. *Exit*

*Enter [again] with DEVILS, giving crowns and rich
apparel to FAUSTUS; they dance, and then depart*

FAUSTUS

Speak Mephistophilis, what means this show?

MEPHASTOPHILIS

Nothing Faustus, but to delight thy mind withal,
And to show thee what magic can perform. 85

FAUSTUS

But may I raise up spirits when I please?

MEPHASTOPHILIS

Ay Faustus, and do greater things than these.

69 s.d. *chafer* portable grate

70 *set it on* 'set his blood in a saucer on warm ashes' *EFB*, vi

71 Greg observes that no earthly fire will liquefy congealed blood

74 *Consummatum est* It is completed; the last words of Christ on the cross: St John
xix, 30

77 *Homo fuge* Fly, O man

FAUSTUS

Then there's enough for a thousand souls!
 Here Mephistophilis, receive this scroll,
 A deed of gift of body and of soul: 90
 But yet conditionally, that thou perform
 All articles prescribed between us both.

MEPHASTOPHILIS

Faustus, I swear by hell and Lucifer
 To effect all promises between us made.

FAUSTUS

Then hear me read them. On these conditions following: 95
First, that Faustus may be a spirit in form and substance.
Secondly, that Mephistophilis shall be his servant, and at
his command.
Thirdly, that Mephistophilis shall do for him, and bring him
whatsoever. 100

Fourthly, that he shall be in his chamber or house invisible.
Lastly, that he shall appear to the said John Faustus at all
times, in what form or shape soever he please.

I, John Faustus of Wittenberg, doctor, by these presents, do
give both body and soul to Lucifer, Prince of the East, and 105
his minister Mephistophilis; and furthermore grant unto
them that, four and twenty years being expired, the articles
above written inviolate, full power to fetch or carry the said
John Faustus, body and soul, flesh, blood, or goods, into their
habitation wheresoever. 110

By me John Faustus.

MEPHASTOPHILIS

Speak Faustus, do you deliver this as your deed?

FAUSTUS

Ay, take it; and the devil give thee good on't.

MEPHASTOPHILIS

Now Faustus, ask what thou wilt.

FAUSTUS

First will I question with thee about hell: 115

96 *a spirit* A spirit, to the Elizabethans, was usually an evil one – a devil (see Shakespeare, Sonnet cXLIV); according to some theologians, who followed Aquinas, God could have no mercy on a devil who was *ipso facto* incapable of repenting. See lines 189–91

104 *these presents* the legal articles

Tell me, where is the place that men call hell?

MEPHASTOPHILIS

Under the heavens.

FAUSTUS

Ay, but whereabouts?

MEPHASTOPHILIS

Within the bowels of these elements,

Where we are tortured and remain for ever. 120

Hell hath no limits, nor is circumscribed

In one self place; for where we are is hell,

And where hell is, must we ever be.

And to conclude, when all the world dissolves,

And every creature shall be purified, 125

All places shall be hell that is not heaven.

FAUSTUS

Come, I think hell's a fable.

MEPHASTOPHILIS

Ay, think so still, till experience change thy mind.

FAUSTUS

Why? think'st thou then that Faustus shall be damned?

MEPHASTOPHILIS

Ay, of necessity, for here's the scroll 130

Wherein thou hast given thy soul to Lucifer.

FAUSTUS

Ay, and body too; but what of that?

Thinkest thou that Faustus is so fond to imagine

That after this life there is any pain?

Tush, these are trifles and mere old wives' tales. 135

MEPHASTOPHILIS

But Faustus, I am an instance to prove the contrary;

For I am damned, and am now in hell.

FAUSTUS

How, now in hell? Nay, and this be hell, I'll willingly be
damned here! What, walking, disputing, etc . . . But leaving
off this, let me have a wife, the fairest maid in Germany, for I 140

119 *these elements* the four elements (fire, air, earth, and water) below the sphere of the moon

122 *one self place* one particular place

133 *fond* foolish

138ff The writing here seems to degenerate as the text becomes merely an excuse for some stage business with the devil-wife

139 *disputing* According to the Prologue (line 18) this is Faustus's great delight

am wanton and lascivious, and cannot live without a wife.

MEPHASTOPHILIS

How, a wife? I prithee Faustus, talk not of a wife.

FAUSTUS

Nay sweet Mephistophilis, fetch me one, for I will have one.

MEPHASTOPHILIS

Well, thou wilt have one; sit there till I come.

I'll fetch thee a wife in the devil's name.

Exit 145

*Enter [again] with a DEVIL dressed like a woman,
with fireworks*

MEPHASTOPHILIS

Tell Faustus, how dost thou like thy wife?

FAUSTUS

A plague on her for a hot whore!

MEPHASTOPHILIS

Tut Faustus, marriage is but a ceremonial toy;

If thou lovest me, think no more of it.

I'll cull thee out the fairest courtesans,

150

And bring them every morning to thy bed:

She whom thine eye shall like, thy heart shall have,

Be she as chaste as was Penelope,

As wise as Saba, or as beautiful

As was bright Lucifer before his fall.

155

Hold, take this book, peruse it thoroughly:

The iterating of these lines brings gold;

The framing of this circle on the ground

Brings whirlwinds, tempests, thunder and lightning.

Pronounce this thrice devoutly to thy self,

160

And men in armour shall appear to thee,

Ready to execute what thou desirest.

FAUSTUS

Thanks Mephistophilis, yet fain would I have a book

wherein I might behold all spells and incantations, that I

might raise up spirits when I please.

165

148 *ceremonial toy* trifling ceremony

149 *think no more B* (think more A)

150 *cull* pick

153 *Penelope* wife of Ulysses, renowned for her fidelity to an absent husband

154 *Saba* the Queen of Sheba, who confronted Solomon with 'hard questions', 1 Kings x

MEPHASTOPHILIS

Here they are in this book.

There turn to them

FAUSTUS

Now would I have a book where I might see all characters
and planets of the heavens, that I might know their motions
and dispositions.

MEPHASTOPHILIS

Here they are too.

Turn to them 170

FAUSTUS

Nay, let me have one book more, and then I have done,
wherein I might see all plants, herbs and trees that grow
upon the earth.

MEPHASTOPHILIS

Here they be.

FAUSTUS

O thou art deceived!

175

MEPHASTOPHILIS

Tut, I warrant thee.

Turn to them

FAUSTUS

When I behold the heavens, then I repent,
And curse thee, wicked Mephistophilis,
Because thou hast deprived me of those joys.

MEPHASTOPHILIS

Why Faustus,

180

Think'st thou that heaven is such a glorious thing?

I tell thee 'tis not half so fair as thou,

Or any man that breathes on earth.

FAUSTUS

How prov'st thou that?

MEPHASTOPHILIS

It was made for man, therefore is man more excellent.

185

FAUSTUS

If it were made for man, 'twas made for me:

I will renounce this magic, and repent.

Enter GOOD ANGEL and EVIL ANGEL

GOOD ANGEL

Faustus repent, yet God will pity thee.

EVIL ANGEL

Thou art a spirit, God cannot pity thee.

FAUSTUS

Who buzzeth in mine ears I am a spirit? 190
 Be I a devil, yet God may pity me.
 Ay, God will pity me if I repent.

EVIL ANGEL

Ay, but Faustus never shall repent.

Exeunt [ANGELS]

FAUSTUS

My heart's so hardened I cannot repent!
 Scarce can I name salvation, faith, or heaven, 195
 But fearful echoes thunders in mine ears,
 'Faustus, thou art damned'; then swords and knives,
 Poison, guns, halters, and envenomed steel,
 Are laid before me to dispatch myself:
 And long ere this I should have slain myself, 200
 Had not sweet pleasure conquered deep despair.
 Have not I made blind Homer sing to me
 Of Alexander's love, and Oenon's death?
 And hath not he that built the walls of Thebes
 With ravishing sound of his melodious harp, 205
 Made music with my Mephistophilis?
 Why should I die then, or basely despair?
 I am resolved! Faustus shall ne'er repent.
 Come Mephistophilis, let us dispute again,
 And argue of divine astrology. 210

190 *buzzeth* whispers

191 *Be I* This could mean either 'Even if I am', or else 'Even though I were'

194 Hardness (also called blindness) of heart is recognized as a very complex spiritual condition; the Litany of the Book of Common Prayer offers a special supplication: 'From all blindness of heart . . . Good Lord, deliver us'

198 *halters* hangman's ropes

202 *blind Homer* The Greek poet was traditionally held to be blind

203 *Alexander . . . death* Alexander (Homer's name for Paris, son of Priam) fell in love with Oenone before he encountered Helen. After he was wounded in the Trojan War, he was carried to Oenone and died at her feet, whereupon she stabbed herself

204-5 At the sound of Amphion's harp the stones were so affected that they rose of their own accord to form the walls of Thebes

210-39 The Faustus of Marlowe's source was an astrologer – a calendar-maker and weather-forecaster – rather than an astronomer; and although the spirit promises to teach him about the planets, his approach is unscientific and the information a miscellaneous jumble. Marlowe's protagonist has the questioning mind of the

Tell me, are there many heavens above the moon?
 Are all celestial bodies but one globe,
 As is the substance of this centric earth?

MEPHASTOPHILIS

As are the elements, such are the spheres,
 Mutually folded in each other's orb. 215
 And, Faustus, all jointly move upon one axletree
 Whose termine is termed the world's wide pole,
 Nor are the names of Saturn, Mars, or Jupiter,
 Feigned, but are erring stars.

FAUSTUS

But tell me, have they all one motion, both *situ et* 220
tempore?

Renaissance student, and the answers he is given accord with the sceptical authorities of the day (see Kocher, pp. 214–23 and F. R. Johnson, 'Marlowe's Astronomy and Renaissance Skepticism', *E.L.H.*, XIII [1946], iv). The Ptolemaic system, as yet unshaken by Copernicus, held that the universe was composed of concentric spheres with the earth (*this centric earth*) as the innermost. Beyond the earth was the sphere of the Moon, and further out still the spheres of the six other *erring stars* or planets: Mercury, Venus, Sun, Mars, Jupiter, Saturn. The eighth was the firmament, or sphere of the fixed stars, which Marlowe, admitting only nine spheres (1. 235) identified with the *Primum Mobile*, the first moving thing which imparted movement to all the rest. The ninth sphere (tenth, if the *Primum Mobile* was allowed to be separate from the firmament) was the immovable empyrean (*the empyreal orb*)

211–19 *Tell me . . . erring stars* Faustus asks first for confirmation of the number of spheres beyond the Moon, and whether in fact these do form a single ball. Mephistophilis replies that just as the four elements enclose each other (earth is surrounded by water, water by air, and air by fire), so each sphere or heaven is circled round by the ones beyond it, and all rotate upon a single axletree. Saturn, Mars, and the other planets are individually recognizable: they are called *erring* or wandering stars to distinguish them from the fixed stars which are joined to the firmament

217 *termine* boundary (astronomical)

220–31 *But . . . days* 'Do all the planets move at the same speed and in the same direction?' is Faustus' next question. He is told that the planets have two movements: a daily west to east rotation round the earth governed by the *Primum Mobile*, and a slower, individual turning from west to east. Caxton (*Mirror of the World* [1480], i, 13) explains that each planet is like a fly crawling on a wheel: if the fly crawls in one direction and the wheel turns in the opposite, the fly may be said to have two motions. Faustus knows this well enough, and proceeds to detail with reasonable accuracy the different times taken by the planets in their individual revolutions – the farthest from the earth, naturally, taking the longest. The figures usually given are: Saturn 29^{F1} years; Jupiter 11^{FL} years, Mars 1 year 11 months; Sun 1 year; Venus 7^{F1} months; and Mercury 3 months

220–1 *situ et tempore* in direction and time

MEPHASTOPHILIS

All jointly move from east to west in four-and-twenty hours upon the poles of the world, but differ in their motion upon the poles of the zodiac.

FAUSTUS

Tush, these slender trifles Wagner can decide! 225

Hath Mephistophilis no greater skill?

Who knows not the double motion of the planets?

The first is finished in a natural day, the second thus: as Saturn in thirty years; Jupiter in twelve; Mars in four; the Sun, Venus, and Mercury in a year; the Moon in twenty-eight days. Tush, these are freshmen's suppositions. But tell me, hath every sphere a dominion or *intelligentia*? 230

MEPHASTOPHILIS

Ay.

FAUSTUS

How many heavens or spheres are there?

MEPHASTOPHILIS

Nine: the seven planets, the firmament, and the empyreal heaven. 235

FAUSTUS

Well, resolve me in this question: why have we not

231 *freshmen's suppositions* elementary facts given to first-year undergraduates for them to build an argument upon

232 *hath . . . intelligentia* The next question at issue relates to a theory first propounded by Plato and developed in the Middle Ages, that each planet was guided by an angelic spirit, commonly called the *intelligence*:

Let mans Soule be a Spheare, and then, in this,

The intelligence that moves, devotion is.

Donne, 'Good Friday, Riding Westwards'

Mephistophilis affirms the *intelligence*, but the theory was never really accepted by scientists

234–6 *How many . . . heaven* Faustus seems to return to his earlier query about the number of spheres or heavens. Aristotle accounted for eight, but another was added by the early Church Fathers who postulated the *empyrean heaven* which was the abode of God, unmoving and shining with a piercing, stainless light. Milton describes a similar cosmology in *Paradise Lost* when he identifies 'the planets seven', 'the fixed', 'And that crystalline sphere . . . that first moved' (III, 481–3)

237–40 *Resolve me . . . totius* Mephistophilis' answer to the next question sounds like a quotation from some astronomical textbook. Faustus asks about the behaviour of the planets, using technical but well-known astronomical terms; *conjunctio*ns are the apparent joinings together of two planets, whilst *oppositio*ns describes their relationships when most remote:

conjunctions, oppositions, aspects, eclipses, all at one time,
but in some years we have more, in some less?

MEPHASTOPHILIS

Per inaequalem motum respectu totius. 240

FAUSTUS

Well, I am answered. Tell me who made the world?

MEPHASTOPHILIS

I will not.

FAUSTUS

Sweet Mephistophilis, tell me.

MEPHASTOPHILIS

Move me not, for I will not tell thee.

FAUSTUS

Villain, have I not bound thee to tell me anything? 245

MEPHASTOPHILIS

Ay, that is not against our kingdom; but this is.

Think thou on hell Faustus, for thou art damned.

FAUSTUS

Think, Faustus, upon God, that made the world.

MEPHASTOPHILIS

Remember this. *Exit*

FAUSTUS

Ay, go accursed spirit, to ugly hell, 250

'Tis thou hast damned distressed Faustus' soul:

Is't not too late?

Enter GOOD ANGEL and EVIL [ANGEL]

EVIL ANGEL

Too late.

Therefore the love which us doth bind,
But Fate so enviously debars,
Is the Conjunction of the Mind,
And Opposition of the Stars.

Marvell, 'The Definition of Love'

Any position between the two extremes of conjunction and opposition was termed an *aspect*. To astrologers the differing situations and relations of the planets all have some particular significance – hence the horoscope. Faustus is finally told what he already knows: that the heavenly bodies do not all move at the same speed, and that for this reason ('through an irregular motion so far as the whole is concerned', 1. 240) there are more eclipses etc. in some years than in others

244 *Move me not* Don't make me angry

GOOD ANGEL

Never too late, if Faustus can repent.

EVIL ANGEL

If thou repent, devils shall tear thee in pieces. 255

GOOD ANGEL

Repent, and they shall never rase thy skin.

Exeunt [ANGELS]

FAUSTUS

Ah Christ my Saviour, seek to save
Distressed Faustus' soul.

Enter LUCIFER, BELZEBUB *and* MEPHASTOPHILIS

LUCIFER

Christ cannot save thy soul, for he is just.
There's none but I have interest in the same. 260

FAUSTUS

O who art thou that look'st so terrible?

LUCIFER

I am Lucifer, and this is my companion prince in hell.

FAUSTUS

O Faustus, they are come to fetch away thy soul!

LUCIFER

We come to tell thee thou dost injure us.
Thou talk'st of Christ, contrary to thy promise. 265
Thou should'st not think of God; think of the devil,
And of his dam too.

FAUSTUS

Nor will I henceforth; pardon me in this,
And Faustus vows never to look to heaven,
Never to name God, or to pray to him, 270
To burn his Scriptures, slay his ministers,
And make my spirits pull his churches down.

LUCIFER

Do so, and we will highly gratify thee. Faustus, we are
come from hell to show thee some pastime; sit down, and
thou shalt see all the Seven Deadly Sins appear in their 275
proper shapes.

256 *rase* graze

260 *have interest in* have a legal claim on

FAUSTUS

That sight will be as pleasing unto me, as Paradise was to Adam, the first day of his creation,

LUCIFER

Talk not of Paradise, nor creation, but mark this show; talk of the devil and nothing else. Come away. 280

Enter the SEVEN DEADLY SINS

Now Faustus, examine them of their several names and dispositions.

FAUSTUS

What art thou, the first?

PRIDE

I am Pride: I disdain to have any parents. I am like to Ovid's flea, I can creep into every corner of a wench: sometimes like a periwig, I sit upon her brow; or like a fan of feathers, I kiss her lips. Indeed I do – what do I not! But fie, what a scent is here? I'll not speak another word, except the ground were perfumed and covered with cloth of arras. 285

FAUSTUS

What are thou, the second? 290

COVETOUSNESS

I am Covetousness, begotten of an old churl in an old leathern bag: and might I have my wish, I would desire that this house, and all the people in it, were turned to gold, that I might lock you up in my good chest. O my sweet gold!

FAUSTUS

What art thou, the third? 295

WRATH

I am Wrath. I had neither father nor mother: I leaped out of a lion's mouth when I was scarce half an hour old, and ever since I have run up and down the world, with this case of rapiers, wounding myself when I had nobody to fight

281 *several* different

285 *Ovid's flea* The poet of 'Song of the Flea' (probably medieval but attributed to Ovid) envies the flea for its freedom of movement over his mistress' body

289 *cloth of arras* tapestry, woven at Arras in Flanders and used to make wall-hangings

292 *leathern bag* the miser's purse

298 *case* pair

withal. I was born in hell – and look to it, for some of you 300
shall be my father.

FAUSTUS

What art thou, the fourth?

ENVY

I am Envy, begotten of a chimney-sweeper, and an oyster-
wife. I cannot read, and therefore wish all books were
burnt; I am lean with seeing others eat – O that there 305
would come a famine through all the world, that all might
die, and I live alone; then thou should'st see how fat I
would be! But must thou sit and I stand? Come down, with
a vengeance.

FAUSTUS

Away, envious rascal! What art thou, the fifth? 310

GLUTTONY

Who, I sir? I am Gluttony. My parents are all dead, and the
devil a penny they have left me but a bare pension, and
that is thirty meals a day and ten bevers – a small trifle to
suffice nature. O, I come of a royal parentage: my
grandfather was a gammon of bacon, my grandmother a 315
hogshead of claret wine; my godfathers were these: Peter
Pickled-Herring, and Martin Martlemas-Beef. O, but my
godmother! She was a jolly gentlewoman, and well-beloved
in every good town and city; her name was Mistress
Margery March-Beer. Now, Faustus, thou hast heard all 320
my progeny; wilt thou bid me to supper?

FAUSTUS

Ho, I'll see thee hanged; thou wilt eat up all my victuals.

GLUTTONY

Then the devil choke thee!

FAUSTUS

Choke thyself, Glutton. What art thou, the sixth?

SLOTH

I am Sloth; I was begotten on a sunny bank, where I have 325

300 *some of you* Wrath addresses the audience

303–4 *begotten . . . wife* Envy is filthy, and stinks

313 *bevers* snacks

317 *Martlemas-Beef* Meat, salted to preserve it for winter, was hung up around Martinmas
(11 November)

320 *March-Beer* a rich ale, made in March and left to mature for at least two years

321 *progeny* lineage (obsolete)

lain ever since – and you have done me great injury to bring me from thence. Let me be carried thither again by Gluttony and Lechery. I'll not speak another word for a king's ransom.

FAUSTUS

What are you Mistress Minx, the seventh and last? 330

LECHERY

Who, I, sir? I am one that loves an inch of raw mutton better than an ell of fried stockfish; and the first letter of my name begins with Lechery.

LUCIFER

Away! To hell, to hell!

Exeunt the [SEVEN DEADLY] SINS

Now Faustus, how dost thou like this? 335

FAUSTUS

O this feeds my soul.

LUCIFER

Tut Faustus, in hell is all manner of delight.

FAUSTUS

O might I see hell, and return again, how happy were I then!

LUCIFER

Thou shalt; I will send for thee at midnight. In meantime, 340
take this book, peruse it thoroughly, and thou shalt turn thyself into what shape thou wilt.

FAUSTUS

Great thanks, mighty Lucifer; this will I keep as chary as my life.

LUCIFER

Farewell, Faustus; and think on the devil. 345

FAUSTUS

Farewell, great Lucifer; come Mephistophilis.

Exeunt omnes

331–3 *I am one . . . Lechery* The words are rather obscure, but their sense is clear. Lechery prefers a small quantity of virility to a large extent of impotence: *stockfish*, a long strip of dried cod, is a common term of abuse, indicating impotence: 'he was begot between two stockfishes', *Measure for Measure*, III, ii, 98. The 'Minx' ends with a common form of jest: cf. 'Her name begins with Mistress Purge', Middleton, *The Family of Love*, II,iii, 53

343 *chary* carefully