FAUST # HISTORIE OF DAMNABLE LIFE
AND DESERUED DEATH OF DOCTOR IO
This edition is of amazing rarity, even if not unique. It is not noticed by any of our bibliographers. The earliest one mentioned by Thomson is dated 1626. The one that editor has reprinted is somewhat altered from the present copy, which has an additional chapter, not found in the later editions. See Chap. 60, which is not given by Thomson.
The Historie
of the damnable
life, and deserved death of
Doctor John Faustus,

Newly imprinted, and in convenient places imperfect matter amended: according to the true Copy printed at Frankfort, and translated into English by P.I. Gent.

Scene and allowed.

Imprinted at London by Thomas Orwin, and are to be sold by Edward White, dwelling at the little North Corner of Pauls, at the signe of the Gun. 1592.
K. Faulk 285 38

6.27 b. 43
A Discourse of the most famous Doctor
John Fauflus of Wittenberg in Germanie, Conjurer, and Necromancer: wherein is declared many strange things that he himselfe hath seene, and done in the earth and in the Ayre, with his bringing vp, his trauailes, studies, and last end.

Of his Parentage and Birth, Chap. 1.

John Fauflus, borne in the town of Rhode, lying in the Province of Weimer in Germ. his father a poore Husbandman, and not well to bring him vp: but having an Uncle at Wittenberg, a rich man, 

without issue, took this I. Fauflus from his father, made him his heire, in so much that his father was no more troubled with him, for he remained with his Uncle at Wittenberg, where he was kept at Universitie in the same citie to study Divinity. But Faufius being of a naughty minde & otherwise advised, applied not his studies, but took himselfe to other exercises, the which his Uncle oftentimes hearing, rebuked him for it, as Eli oftentimes rebuked his children for sinning against the Lord: even so this good man laboured to have Fauflus apply his study of Divinitie, that he might come to the knowledge of God & his lawes. But it is manifest that many vertuous parents have wicked children, as Cayn, Ruben, Absalom, and such like have been to their parents: so this Fauflus having godly parents, and seeing him to be of a toward wit, were very desirous to bring him vp in those vertuous studies, namely of Divinitie: but he gane him self secretly to study Necromancy and Conjuration, in so much that few or none could perceive his profession. But to the purpose: Fauflus continued at study in the Universitie, was by the Rectors and sixeene Masters afterwards examined howe he had profited in his studies; and being found by them, that none for his time were able to argue with him in Divinitie, or for the excellency of his wisdome to compare with him, with one consent they made him Doctor of Divinitie. But Doctor Fauflus within short time after hee had obtained his degree, fell into such fantasies and deep e cogitations, that he was marked of many, and of the most part of the Students was called the Speculator; and sometime he would throw the Scriptures from
from him as though he had no care of his former profession: so that he began a very bugody life, as heretofore more at large may appeare; for the olde Proverbes saith, Who can hold that will away? so, who can hold Faustus from the Deuell, that seeks after him with all his invention? For he accompanied himselfe with divers that were skilfull in these diuellish Arts, and that had the Chaldean, Persian, Hebrew, Arabian, and Greeke tongues, seeing Figures, Characters, Conjurations, Incantations, with many other ceremonies belonging to these infernal Arts, as Necromancy, Charmes, Witches, Enchantment, being delighted with their booke, words, and names so well, that he studie day and night therein: in so much that he could not abide to bee called Doctor of Divinitie, but was a worldly man, and named himselfe an Astrologian, and a Mathematician; so a Shadow, sometimes a Phisitian, and did great cures, namely, with heare, rootes, waters, drinks, receipts, &c. And without doubt he was passing wise, and excellent perfect in the holy scriptures: but bee that knoweth his matters will and will not, is worthy to be beaten with many stripes. It is written, no man can serve two Masters: and thou shalt not tempt the Lord thy God: but Faustus did all this in the wunbe, and made his soule of no estimation, regarding none his worldly pleasure than his toyes to come together at y day of judgement there is no hope of his redemption.

How Doctor Faustus began to practise in his diuellish Arte, and how he conjured the Diuell, making him to appeare and meete him on the morrow at his owne house. Chap.2.

You have heard before, that all Faustus minde was set to study the arts of Necromancy and Conjuration, the which exercise he followed day and night: and taking to him the wings of an Eagle, thought to fly over the whole world, and to know the secrets of heaven and earth; for his Speculation was so wonderful, being expert in all his Vocabula, Figures, Characters, Conjurations, and other Ceremoniall actions, that in all the halle hee put in practice to bring the Diuell before him. Indealing his way to a chiche Wood neere to Wittenberg, called in the German tongue Spisser Wald: that is in English the Spissers Wood, (as Faustus woulde ostentiously boot of it among his chaste being in his talie,) he came into the same wood towards evening into a crosse way, where he made with a wand a Circle in the dust, and within that many more Circles and Characters: and thus he past away the time, untill it was nine or ten of the clocke
of Doctor Faustus.

In the night, then began Doctor Faustus to call for Mephistophiles the Spirit, and to charge him in the name of Beelzebub to appear there personally without any long stay: then presently the Divel began to make a rumorious noise in the Wood, as if heaven and earth would have come together with wind, the trees bowing their tops to the ground, then fell the Divell to blearse as if the whole Wood had been full of Lyons, and so daring about the Circle ranne the Divell as if a thousand Wagons had been running together on paved stones. After this at the four corners of the Wood it thundered horribly, with such lightnings as if the whole world, to his seeming, had been on fire. Faustus all this while half amazed at the Divel so long carrying, and doubting whether he were best to abide any more such horribl Contivarings, thought to leave his Circle and depart; whereupon the Divel made him such mystick of all sortes, as if the Muses themselves had been in place: whereat Faustus was returned and found curious in his Circle expecting his purpose, and began againe to contrive the Spirit Mephistophiles in the name of the Prince of Divels to appear in his like, whereat at last over his head hanged a horering in the apper mighty Dragen: then calls Faustus againe after his Divelldy manner, at which there was a monstrous cri in the Wood, as if hell had been opened, and all the company of saints crying to God for mercy, presently not three favours above his head fell a flame in manner of a lightning, and changed it selfe into a Globe: yet Faustus feared it not, but did persuade himselfe that the Divell should give him his request before he would leave: Oftentimes after to his companions he would boast, that he had the severest head (under the rope of heaven) at commandement; whereat they answered, they knew none stronger than the Pope of Emperor; but Doctor Faustus said, the head that is my servant is above all on earth, and repeated certain wovses out of Saint Paul to the Ephesiens to make his argument good: The Prince of this world is upon earth and under heaven. Well let us come againe to his Contrivance where we left him at his first Globe: Faustus vexed at the Spirits so long carrying, bid his Charmes with full purpose not to depart before he had his intent, entwirling on Mephistophiles the Spirit; so that the Globe opened and springing up in height of a man, so burning a time, in the end it converted to the shape of a serp-man. This pleasaunt beast ranne about the circle a great while, and lastly appeared in manner of a gray Friar, asking Faustus what was his request. Faustus commanded that the next morning at twelve of the clocke hee should appear to him at his house, but the divel would in no wise grant it: Faustus
Doctor Faustus having commanded the Spirit to be with him, at his hour appointed he came and appeared in his chamber, demanding of Faustus what his desire was; then began Doctor Faustus anew with him to converse him that he should be obedient unto him, to answer him certain Articles, and to fulfill them in all points.

1. That the Spirit should serve him and be obedient unto him in all things that he asked of him from 6 hours until the hour of his death.

2. Further, anything that he desired of him he should bring it to him.

3. Also, that in all Faustus his demands of Interrogations, the Spirit should tell him nothing but that which is true.

Whereupon the Spirit answered and laid his case forth, that he had no such power of himself, until he had first given his Prince (thart was ruler over him) to understand thereof, and to know if he could obtain so much of his Lord; therefore speaketh farther that I may do thy whole desire to my Prince: for it is not in my power to fulfill without his leave. Show me the cause why saith Faustus.) The Spirit answered: Faustus, thou shalt understand that which it is even as well a kingdom, as with you on earth: yea, we have our rulers and servants, as I myself am one, and we name our whole number the Legion: for although that Lucifer is thrust and falls out of heaven through his pride and high minde, yet he hath notwithstanding a Legion of Devils at his commandment, that we call the Oriental Princes; for his power is great and infinite. Also there is an host in Meridie, in Septentrio, in Occidente: and for that Lucifer lieth in his kingdom under heaven, we must change and give our selves into men to serve them at their pleasure. It is also certain, we have never as yet opened unto any man the truth of our dwelling, neither of our ruling, neither what our powers is, neither have we given any man any gift, or learned him any thing, except he promise to be ours.

Doctor Faustus upon this arose where he sat, & said, I will have my request, and yet I will not be banned. The Spirit answered, Then shall thou have thy desires, yet are they mine notwithstanding: if any man would begging thee it is in vain, for thine infidelity hath confused thee.

Whereupon
The second time of the Spirits appearing to Faustus in his house, and of their parley. Chap. 4.

Faustus continuing in his devilish cogitations, never moving out of the place where the Spirit left him (such was his serene love to the devil) the night approaching, this twice dying Spirit appeared to Faustus, offering himself with an submission to his service, with full authority from his Prince to doe whatsoever he would request, if so be Faustus would promise to be his; this answer I bring thee, and an answer must you make by me againe, yertwil! I heare what is thy desire, because thou hast swoyne me to be here at this time. Doctor Faustus gave him this answer, though faintly (for his soules sake) That his request was none other but to become a Devil, or at the least a limme of him, and that the Spirit should agree unto these Articles as followeth.

1. That he might be a Spirit in shape and qualitie.
2. That Mephostophiles should be his servant, and at his commandement.
3. That Mephostophiles should bring him any thing, and doo for him whatsoever.
4. That at all times he should be in his house, invisile to all men, except onely to himselfe, and at his commandement to shew himselfe.
5. Lastly, that Mephostophiles should at all times appeare at his commandement, in what soever place or presence he should.

Upon these points the Spirit answered Doctor Faustus, that all this should be granted him, and satisfied, and more if he would agree with him upon certain Articles as followeth.

First, that Doctor Faustus should glue himselfe to his Lord Lucifer, body and soule.

Secondly, for confirmation of the same, he should make him a wri-
The famous History

The first history, written with his owne blood.

Thirdly, that he would be an enemie to all Christian people.

Fourthly, that he would denie his Christian beleefe.

Fifthly, that he let not any man change his opinion, it so bee any man should doe about to dissuade, or withold him from it.

Further, the spirit promised Faustus to give him certaine years to live in health and pleasure, and when those years were expired, that then Faustus should be taken away, and if he would holde those Articles and conditions, that then he should have all whatsoever his heart would wish or desire; and that Faustus would quickly perceive himself to bee a spirit in all manner of actions whatsoever. Hereupon Doctor Faustus his minde was so inflamed, that he forgett his soule, and promised Mephostopha byes to hold all things as he had mentioned them; he thought the ducat was not so black as they use to pay to him, no hell to hate as the people say, &c.

The third parley between Doctor Faustus and Mephostopha byes about a conclusion. Chap. 5.

After Doctor Faustus had made his promise to the ducat, in the morning beames he called the Spirit before him and commanded him that he should always come to him like a Serper, after the order of Saint Francis, and a bell in his hande like Saint Anthony, and to ring it once or twice before he appeared, that he might know of certaine comming: Then Faustus demanded the Spirit, what was his name? The Spirit answered, my name is as thou callest, Mephostopha byes, and Ham a prince, but servant to Lucifer, and all the circuit from Septentrio to the Meridian, True under him. Even at these words was this wicked witch Faustus inflamed, to hear himselfe to have gotten so great a Potentate to be his servant, forgot the Lord his maker, and Christ his Redeemer, became an enemy into all man-kinds, yea, woulde that the Saints whom the Poets sayne to climbe the hillies to make warre with the Gover nor unlike that enemy of God and his Child, that for his pride was cast into hell; so likewise Faustus forgot that the high climbers catch the greatest falles, and that the sweetest meat receiues the sourest sauce.

After a while, Faustus promised Mephostopha byes to write and make his Obligation, with full assurance of the Articles in the Chapters before rehearsed. A pitifull case, (Christian Reader,) for certainly this Letter of Obligation was found in his house after his most lamentable
table end, with all the rest of his damnable practices used in his whole life. Therefore I will at Christians to take an example by this wicked Faustus, and to be confirmed in Christ, containing themselves with that devotion whereunto it hath pleased God to call them, and not to esteem the vain delights of this life; as did this unhappy Faustus, in giving his soule to the Devil to confirm it the more assuredly, he took a small penknife, and pricked a vain in his left hand, for certainty of certainty, were seen on his hand these words written, as if they had been written with blood, & homo suse: whereat the Spirit vanished, but Faustus continued in his damnable mind, and made his writing as followeth.

How Doctor Faustus set his blood in a saucer on warme ashes, and wrote as followeth. Chap. 6.

Iohannes Faustus, Docto, doe openly acknowledge with mine owne hand, to the greater force and strengthening of this Letter, that since hence I began to study and speculate the course and order of the Elements, I have not found through the gift that is given mee from above, any such learning and wisdom, that can bring mee to my desire: and so that I find, that men are unable to instruct me any farther in the matter, now have I Docto John Faustus, into the heathen piece of Orient and his messenger Mephostophilis, given both bodie & soul, upon such condition, that they shall learne me, and fulfill my desire in all things, as they have promised and vowed unto me, with due obedience unto me, according unto the Articles mentioned between us.

Further, I covenant and grant with them by these presents, that at the end of 24 yeares next ensuing the date of this present Letter, they being expired, and I in the meantime, during the said yeares be served of them at my will, they accomplishing my desires to the full in all points as we are agreed, that then I give them full power to doe with me at their pleasure, to rule, to bond, fetch, or carry me of mine, be it either body, soule, soul, blood, or goods, into their habitation, be it where soever: and herebyon, I beleve God and his Christ, all the host of heaven, and all living creatures that bear the name of God, ye all that lines; and againe I say it, and it shall be so. And to the more strengthening of this writing, I have written it with mine owne hand and blood, being in perfect memory, and herebyon I subscribe it with my name: and this, calling all the internal, minute, and suprane powers to witness of this my Letter and subscription.

John Faustus, approved in the Elements, and the spiritual Doctor.
How Mephostophiles came for his writing, and in what manner he appeared, and his sights he shewed him: and how he caused him to keep a copie of his owne writing.  Chap. 7.

Doctor Faustus setting pen line, hasting but one only boy with him; suddenly there appeared his Spirit Mephostophiles, in likenes of a little man, from whom issued most horrible fiery flames, in so much that the boy was afeare, but being hardned by his master, he had him stand still and he should have no harme: the Spirit began to blare as in a singing manner. This pietie slope pleased Doctor Faustus well, but he would not call his Spirit into his Counting House, until he had some more: anon was heard a rushing of armed men, and trampling of horses: this ceasing, came a kennell of hounds, and they chased a great hart in the hall, and there the hart was slain. Faustus took heart, came forth, and looked upon the hart, but presently before him there was a Lyon and a Dragon together fighting, so fiercely, that Faustus thought they would have brought down the house, but the Dragon overcame the Lyon, and so they vanished.

After this, came in a Peacock with a Peacock, the cocke baying of his caple, and turning to the female, beate her, and so vanished. Afterward followed a furious Bull, that with a full firenesse ran upon Faustus, but coming near him, vanished away. Afterward followed a great old Ape, this Ape offered Faustus the hand, but he refused: the Ape ran out of the hall againe. Percebyan fell a mist in the hall, that Faustus saw no light, but it lasted not, and so soone as it was gone, there lay before Faustus two great licks, one full of gold, the other full of siller.

Lastly, was heard by Faustus all manner Instruments of munick, as Digens, Clarigeius, Lutes, Clols, Citerns, Waighes, Homepipes, Finites, Anones, Harpes, and all manner of other Instruments, the which ran into his mind, that he thought he had been in another world, forag both body and soule, in so much that he was minded next to change his opinion concerning that which he had done. Perceby came Mephostophiles into the Hall to Faustus, in apparell likke into a Friar, to whom Faustus spake, thou hast done more wonderfull pleasure in shewing me this pastime, if thou continue as thou hast begun, thou shalt win my heart and soule, yea and have it. Mephostophiles answered, this is nothing, I will please thee better: yet that thou mayst know my power and all, the what thou wilt request of me, that thou shalt have, conditionedally hold thy promise, and give me thy hand-writing: at
of Doctor Faustus.

which words, the witch Christ forth his hand, saying, hold thee, there
hat it on my promise: Mephostophiles took the writing, and willing
Faustus to take a copy of it, with that the perverse Faustus being reso-
late in his damnation, wrote a copy thereof, and gave the Devil the
one, and kept in store the other. Thus the Spirit and Faustus were a-
reed, dwelt together: no doubt there was a virtuous housekeeping.

The manner how Faustus proceeded with his damnable life, and of the
diligent service that Mephostophiles used towards him. Chap.8.

Doctor Faustus having given his soul to the Devil, renouncing
all the powers of heaven, renouncing this lamentable action
with his own blood, and having already delivered his writing
not two days, but half a year, the which he pulled up his heart, that he had
forgotten the mind of a man, and thought rather himselfe to bee a spirit.
This Faustus dwelt in his Tuckes house at Wirtenberg, who dyed, and
bequeathed it to his Testament to his Cousin Faustus. Faustus kept a
boy with him that was his scholler, an unhappy wagge, called Chris-
topher Wagner, to whom he gave his house and life that he saw his master
fellow seemed pleasant. Faustus loved the boy well, hoping to make
him as good a better scene in his villainish exercise than himselfe: and
he was fellow with Mephostophiles: otherwise Faustus had no more
companie in his house; but himselfe, his boy and his Spirit, that ever
was diligent at Faustus commands, going about the house, clothes
like a friar, with a little bell in his hand, scene of none but Faustus,
for his virtuall and other necessaries, Mephostophiles brought him
at his pleasure from the Duke of Saxon, the Duke of Bavaria, and the
Bishop of Saltzburg: for they had many times their best wine stolen
out of their cellars by Mephostophiles: Likewise their provision for
their owne table, such use as Faustus wished for, his Spirit brought
him in; besides that, Faustus himselfe was become so cunning, that
when he opened his windowes, what soule soever he wished for, it came
presently spung into his house, where it never to damne. Moreover, Fa-
ustus and his boy went in sumptuous apparell, the which Mephosto-
philes stole from the Percece at Norenberg, Auffurg, Franckesford, and
Liptzig: for it was hard for them to find a lock to keep out such a theefe.
All their maintenance was but stolne borrowed ware: and thus they
lived an odious life in the sight of God, though as yet the world were un-
acquainted with their wickednes. It must be so, for their fruities be none
other as Christ taught through John, where he calleth the devil a thief,
The famous Historie
and an Answer: And that found Faustus, so he stole him away both Body and Soule.

How Doctor Faustus would have married, and how the Diuell had almost killed him for it. Chap. 9.

Doctor Faustus continued thus in his Titlefith Life day and night, and believed not that there was a God, hell, or diuell: he thought that bovic and soulie were together, and had quite forgotten Divinity of the immortality of his soul, but sowe in his damnable heretie day and night. And thinking himselfe of a wise, called Mephostophiles, to confute; which would in no wise accept of demanding a him if he would break the covenant made with him, or if he had forgotten. Hath not thou (quoth Mephostophiles) sworn thy selfe an enemy to God and all creatures? To this I answer, thou canst not marry; thou cant not subsist two matters, God, and my Prince; for weolack is a chiefe Institution ordained of God, and that haft thou promised to do, as we doe all, and that haft thou alfo done: and moreover thou hast confirmed it with thy blood: perswade thy selfe, that what thou voyst in contempt of weolack, it is all to thine owne delight. Therefore Faustus, looke well about this, and doth thy selfe better, and I will thee to change thy minde: for if thou keepe not what thou haft promised in thy writing, wee will tear that in pieces like the dust under thy feet. Therefore swore Faustus, think with what unquiet life, anger, strife, disputeth thou shalt live in when thou takest a wife: therefore change thy minde.

Doctor Faustus was with these epitches in despaire: and all that haue taken the Lord, can build upon no good foundation: so this unpitied Faustus hating toke the rock, fell in despaire with himselfe, fearing if he should motion Harrimente any more, that the diuell would tear him in pieces. For this time (quoth he to Mephostophiles) I am not minded to marry. Then you doe well, answered his spirite. But shortly is that within two hours after, Faustus calleth his spirite, which came in his old maner like a feir. Then Faustus said unto him, I am not able to rest; my soul is despaire, I must and will have a wife, and I pray thee give thy consent to it. Despaire upon these words came such a whire, winde about the place, that Faustus thought the whole house would come down, all the doores in the house flew off the hookes; after all this, his house was full of smoke, and the flooers covered over with ashes; which when Doctor Faustus perceiued, he would have gone up the stairs: and by the help of a ladder, he was taken and thrown into the hall, that
that he was not able to hit him any more, when all about him was monstrous circle of fire, never standing still, that Faustus cried as he lay, and thought there to have him burned. Then cried he once to his Spirit Mephostophilus to help, promising him he would wish, as he said, all things as he had vowed in his handwriting. Thereupon appeared unto him an ugly Devil, so fairefull and monstrous to behold, that Faustus durst not look on him. The Devil said, What wouldst thou have Faustus? how likest thou thy wedding? what mindest thou in now? Faustus answered, he had forgotten his promise, desiring him of pardon, and he would take no more of such things. The Devil answered, thou were best to go speed, and so went he.

After appeared in him his Spirit Mephostophilus with a bell in his hand, and spake to Faustus: It is a telling with us, holde thou that which thou hast vowed, and wee will performe as wee have promised, and more than that, thou shalt have thy hearts desire of what woman sucker thou wilt, bee she alive or dead, and so long as thou wilt, thou shalt have her by thee.

These words pleased Faustus wonderful well, and repeated himselfe that he was so foolish to with himselfe married, that might have any woman in the whole Cittie brought to him at his command, the which he practised and persevered in a long time.

Questions put forth by Doctor Faustus unto his Spirit Mephostophilus: Ch. 10.

Doctor Faustus living in all manner of pleasure, that his heart could desire, continuing in his amorous dallies, his delicate sabbats, and costly apparel, called on a time his Mephostophilus to him: which being come, thought with him a booke in his hand of all manner of diuinitie and enchanted artes, which he gave Faustus, saying: holde my Faustus, woe be now thy hearts desire: The copie of this enchanting books was afterward sought by his servant Christopher Wagner. Wel (unto Faustus to his spirit) I have called thee to know what thou canst doe if I have need of thy help. Then answered Mephostophilus and said: my Lord Faustus, I am a flying spirit; yea, so swift as though he can think, so do whatsoever I do: Faustus said: but how came thy Lord and master Lucifer to have such great a power? Mephostophilus answered: my Lord Lucifer was a faire Angel, created of God as immortal, and being placed in the Seraphims, which are above the Cherubims, he was assigned unto the Throne of God, with intent to have
How Doctor Faustus dreamed that he had scene hell in his sleepe, and how he questioned with his Spirit of matters as concerning hell, with the Spirits answer. Chap. II.

The night following, after Faustus his communication had with Mephostophiles, as concerning the fall of Lucifer, Doctor Faustus dreamed that he had scene a part of hell: but in what manner it was, or in what place he knew not: whereupon he was greatly troubled in mind, and called unto him Mephostophiles his spirit, saying to him, my Mephostophiles, I pray thee resolve me in this doubt: what is hell, what substance is it of, in what place stands it, and when was it made? Mephostophiles answered: my Faustus, thou that knowest, that before the fall of my Lord Lucifer there was no hell, but even then was hell espoused: it is of no substance, but a confused thing: for I tell thee, that before all Elements were made, and the earth seen, the Spirit of God moved on the waters, and darkness was over all: but when God said, let there be light, it was so at his word, and the light was on Gods right hand, and God passed the light, Judge thou further: God stood in the midst, the darkness was on his left hand, in which my Lord was bound in chains until the day of judgement: in this confused hell is sought to finde but a little, Sulphurish, sticke, thinking milk of magog. Further, we Dryeks know not what substance it is of, but a confused thing. For as a bubble of water sticke before the winds, so both hell before the breath of God. Further, we Dryeks know not how God hath into
The second question put forth by Doctor Faustus to his Spirit, what Kingdomes there were in hell, how many, and what were their rulers names. Chap. 12.

Faustus spake againe to Mephostophilis, saying: thou speakest of wonderfull things, I pray thee now tell me what Kingdomes is there in your hell, how many are there, what are they called, and who rules them: the Spirit answered him: my Faustus, knowe that hell is as thou wouldst thinke with thy selfe another world, in the which wee haue our being, under the earth, and above the earth, even to the Heavens: within the circumference whereof are contained ten Kingdomes, namely:

5. Terra obliuionis. 10. Acheron.

The which Kingdomes are governed by five kings, that is, Lucifer in the Orienter, Beelzebub in Septentrio, Belial in Meridie, Astaroth in Occidente, and Lucifer in the midst of them all: whose rule and dominion have none end untill the day of Domet. And thus farre Faustus, sett thou on record our rule and Kingdomes.

Another question put forth by Doctor Faustus to his Spirit concerning his Lorde Lucifer, with the sorrow that Faustus fell afterwards into. Chap. 13.

Deep Faustus began againe to reason with Mephostophilis, requiring him to tell him in what forme and shape, & in what estimation his Lorde Lucifer was when he was in favour with God. Whereupon his Spirit required him of three daies respite, which Faustus granted. The 3. daies being expired, Mephostophilis gave him this answer: Faustus, my Lord Lucifer, (so called now, for that he was banished out of the cleare light of Heauen) was at the first an Angell of God, before the Cherubins, and sawe all the wonderfull works of God; yea he was so of God equall, for shape, pompe, authority, worships, dwelling, that he far exceeded all other the creatures of God,
Another disputation betwixt Doctor Faustus and his Spirit, of the power of the Diuell, and of his ensue to mankind:

Chap. 14.
of Doctor Faustus.

Once this, commanding him to tell him the judgement, fruits, power, attempts, tyranny and complexion of the Divine? why he was moved to such kinds of liking: whereupon the Spirit answered, this question shall you demand of me, I will shew thee no small discontentment; therefore thou shouldst not have defiled me of such matters, for it concern the secrets of our kingdom, although I cannot denie to solace thy request. Therefore know thou Faustus, that to some as thy Lord Lucifer fell from heaven, he became a manifest subtle worm to God and man, and had both (as now he doth) all manner of tyranny to the destruction of man, as is manifest by diverse examples, and falling down in imposture, another hangs himselfe, another ownes himselfe, others labour themselves, others unfaithfull despyse, and so come to better confusion; the first man Adam that was made perfect to the similitude of God, was by my Lord his pattern, the whole body of him: pea Faustus, in him was the beginning and illigency of my Lord. Lucifer to man: the like did he with Cain, the same with the children of Israel, when they worshipped strange Gods, and fell to whoresome with strange women: the like with Saul: so did he by the seven husbands of her that after was the wife of Tobias: likewise Dagon our fellow brought to destruction 30000 men, whereupon the Ark of God was taken: and Belial made David to number his men, whereupon were slain 60000 also her deceitfull King Solomon that worshipped the Gods of the heathen: and there are such spirits so numerable that can come by men and tempt them, draw them to sinne, weaken these beliefs for we rule the hearts of Kings and Princes, slivering them up to warre and blood-thed, and so this intent of our spread our letters through all the world, as the better enemies of God, and his Son the Christ, peace all those that worship them: and that thou knowest by thy selfe Faustus, how we have dealt with thee. To this answered Faustus, why then shouldst thou also beguile me, pea (quoth Mephostophiles) why shouldst not we help thee towards: for so soon as we saw thee heart, how thou didst despise the degree taken in Divinitie, and didst study to search and know the secrets of our kingdom; even then did we enter into thee, gurting thee divers soule and subtle cogitations, prickinge thee forward in thine intents, and persuadinge thee that thou couldst never attaine to thy desires, until then hast the help of some wordel: and when thou went delighted with this, then tookst we subte in thee; so stripl, that thou gauest thou selfe unto us, both hope and fente the which thou Faustus) canst not content. Hereat answered Faustus, Thou sayest true Mephostophiles.
How Doctor Faustus desired again of his Spirit to know the secrets and paines of hell, and whether those damned Devils and their company might ever come into the favour of God again or not? Chap. 15.

Doctor Faustus was ever pondering with himself how he might get loose from so burnable an hell as he had given himself unto, both of body and soule: but his repentence was like to that of Cain and Judas, he thought his times greater then God could forgive, heretofore settled his minds: he looked up to heaven, but saw nothing therein, for his heart was so polluted with the Devil, that he could think of nothing but of hell, and the popes thereof. Wherefore he all the last he called unto him his Spirit Mephostophiles, desiring him to tell him some more of the secrets of hell, what paines the damned were in, and how they were taunted, and whether the damned souls might get against the favour of God, and so be released out of their torment or not: whereupon the Spirit answered, my Faustus, thou mayst well leave to question any more of such matters, for they will do quieter by thy mind, I pray thee what meanest thou? Thinkest thou through these thy fancyes to escape by? No, so if thou wouldst climb up to heaven, there to hide thy selfe, yet would I thrust thee downe a-gaine, for thou art mine, and thou didst belong unto our society: therefore were Faustus, thou wilt repent this thy foolish demand, except thou perswade that I shall tell thee nothing. Ouest Faustus ragingly, I will know, for I will not live, wherefore dispatch and tell me: to whom Mephostophiles answered, Faustus, it is not trouble unto me or all to tell thee, and therefore thinkest thou forrest mee thereto? I will tell thee things to the terror of thy soule, if thou wilt abide the hearing. Thou wilt have me tell thee of the secrets of hell, and of the popes heretofore, Doctor Faustus, the hell hath many figures, semblances, and names, but it cannot be numbered not figured in such sort unto the living that are damned, as it is unto those that are dead, and doe both leg and face the
of Doctor Faustus. 29.

For all hell is fast to be deadly; out of the which came never any to the egypic but one, but he is as nothing for thee to reckon by, being blood-stiff, and in neither fashion: hell is a valley into the which the damned souls fall, so soon as the soul is out of man's body, it would gladly go to the place from whence it came, and climb by the high hills, burnt the heavens, where being by the Angel, the which Mobile sent to entertain them, (in consideration of the time spent on the earth they fell into the deep pit of hell, which hath no bottom, into a perpetual fire, which shall never be quenched: for like as the fire doth submerge into the water, soeth not his bower neither is his fire extinguished; even so the hell is an unquenchable fire and even as the stone in the fire being burned is red hot, and yet continued not to like as the damned souls in our hell are ever burning, but their pains never dim in thing. There is no hope called the everlasting pain, which is neither hope nor mercy: doth it called bitter darkness in which we see neither the light of sun, no moon, nor stars; and were our bitterness like the darkness of the night, there were there hope of mercy, but ours is perpetual darkness; there is no escape from the face of God. Hell hath also a place within it called Chafina, out of the which all manner of wondrous sights, sights, with such horrible shriekings, and yelpings, that oftentimes the very veins themselves stand in fear thereof. For one while it sendeth strong winds with exceeding loud, howling, and rain congealing the water into per; with the which the damned are frozen, gaping their teeth, boiling, and up, and per cannot die. Otherwhiles, it sendeth strong fiery hot winds of fagges, with flaming flames of fire and brimstone, where in the topmost full souls of the damned lie drooping in their reverent cloven wings: poor Faustus, hell is called a prison wherein the damned continually bound; it is also called Pernicim, and Extinction, death, destruction, destruction, mishap, a mishap, a pit's full and an evil thing worse without end. We have also with us, in hell a later, reaching of an exceeding height, as though it would touch the heavens, on which the damned ascend to seek the blessing of God; but through their iniquity, when they are at the very highest degree, they fall downe againe into their former misery, complaining of the heat and the unquenchable fire: poor Faustus, so much thou understaund'st of hell, the while thou art so deaf to know the secrets of our kingdom. And mark, Faustus, hell is the mirror of death, the heat of all fire, the shadow of heaven and earth, the oblivion of all goodnes, the pampers unspakeable, the griefes unremouable, the dwelling of
The Sinners History

Diving, Dragony, Serpency, Slaves, Lords, Crossstaff, and all manner of venomous creatures, the populace of forms, the honey tongued, ascending from the Strymonian, Undine, Pitch, and all manner of nucleate metals, the perpetual and unquenchable fire, the end of whose miseries, were never purposed by God; yea, ye Faustus, thou soul, to hell. Truly, truly will tell thee the secrets of our kingdom, for thou buyest it dearly, and that we show thee, be partaker of our sufferings, that for the Lord God's sake, never shall taste; for hell, the endless belly, and the earth are never satisfied; there, thou shalt abide hopeless torments, trembling, grinding of teeth, boiling, seething, burning, freezing, melting, swimming in a launmony of misery, scalding, burning, flaming in thine eyes, thinking in thy nose, burning of thy speech, heatlessness of thine ears, trembling of thy hands, biting thine givne tongue, with paine, thy bare breasts, as in a picture, thy bones, by heaven, the darts tostling are brands upon thee, yes the whole sacke is stuffed by an mucket hose from one bluci to another, yea Faustus, then will thou walk for death, and he will die, seeing thee, that unholy and horrible torture shall be everyday augmented more and more, for the greater the flame, the greater is the punishment; hope to be, thoughts, up.

Faustus, a resolution answerable to thy request.

Lastly, thou wilt have me tell thee, that which belongeth hereunto, God, which is, it be possible for the damned to come againe into the favour of God, or no, why Faustus, they knowest that this is against my promise, for what should thee desire to know that, having alreadie given thee, the Devil, to have the pleasure of this world, and to know the secrets of hell, therefore art thou damned, and how hast thou then come againe to the favour of God? Wherefore I directly enquired, so, for whomsoever God hath taken and thrown into hell, must there abide his wrath and indignation in that unquenchable fire, where is no hope of mercy to the broken for, but abiding in perpetual pains, world without end, so, such as much it accelerates thy Faustus; to hope for the favour of God agayne, as Lucifer himselfe, who inveeved although he and we all have a hope, yet is it to small advantage, and takest none effect, so out of thy place God will neither hear, nor seeing thee nothing, if haply thou shalt have so little remembrance, as Dives, Cain, or Judas had; what helpeth the Emperor, King, Prince Duke, Earle, Baron, Lord, Knight, Squire or Gentleman, to cry for mercy being there? Nothing; for if on the earth they would not, be Tyrants, and self-willed, rich with covetousness, proud with pompy, gluttons, drunks, whoremongers, backbiters, robbers, murderers,
murderers, blasphemers, and such like, then were there some hope to be looked for: therefore my Faustus, as thou commis'st to hell with these qualities, thou must lay with Cain. My times are greater then can be forgoten, goe hang thy selfe with Judas: and lastly, be content to suffer comptments with Daues. Therefore know Faustus, that the name new have neither time nor time appointed in which they may hope to be releaved, for if there were any such hope, that they bee by drinking one drop of water out of the sea in a day, until it were all diue: or if there were an heape of land as high as from the earth to the heauen, that a bird carping away but one stone in a day, at the end of this, so long labour, that peare they might hope at the last, God would have mercy on them, they would be consoled: but now there is no hope that:

God once thinkes upon them, or that their howlings shall never be heard; pea, so impossible, as it is for thee to hide thy selfe from God, or impossible for thee to remove the mountaines, or to emptie the sea, or to tell the number of the drops of raine that have raine from Heauen until this day, or to tell what there is most of in the world, pea and so; a camel to goe through the eye of an needle; even so impossible it is for thee Faustus, and the rest of the damned, to come againe into the favour of God. And thus Faustus hath thone heard my last sentence, or I hope thine:

how dost thou like it? But know this, that I counsell thee to let me be hummed after heretofore with such disputations, quoth I will bare thee e-very time, to thy small contentment. Doctor Faustus departed from his Spirit very penitent and sorrowful, layd him on his bed, altogether doubtful of the grace and favour of God, wherefore he fell into most call cogitations: saue he would have had his soule at liberty again, but the diuell had so blinded him, so taken such deepr root in his heart, that he could never think to crave Gods mercy, or if by chance hee had any good motion, straightwaies the diuell would threfh him a sapye Lady into his chamber, which fell to kising and dalliance with him, through which means, he threw his greedy motions in the wind, going forward, fit in his wicked practices, to the utter ruine both of his body and soule.

Another question put forth by Doctor Faustus to his Spirite Mephosto-

phiilipes of his owne estate. Chap.16.

Doctor Faustus, being yet desirous to heare more strange things, called his Spirit unto him, sayling: My Mephosto-

phiilipes, I have yet another suitte unto thee, which I pray thee venite not to resoluing me. Faustus (quoth the Spirit) I am loth to rea-
Deter Fauslus having received bountie of his Spirt, to be resolued any more in such like questions propounded; forget all good wishes, and let me be a Lalender maker by heles of his Spirt;
Doctor Faustus falling to praise, and making his Apologies,  

Doctor Faustus, falling to praise, and making his Apologies,  

Dante, he was wont to put forth his Spirit concerning After,  

Dante, he was wont to put forth his Spirit concerning After,  

Aquilon, Chap. 18.
The famous History

Know that, except only the day of Rome, Wherefore Paulus learnt of me, I will teach thee the cause and course of the Sun, the cause of winter and summer, the exaltation and declination of the Sun, the eclipse of the Moon, the distance and height of the Poles, and every fixed Star, the nature and operation of the elements, fire, earth, water, and air, and all that is contained in them, yea herein there is nothing hid from us; but only the life and spirit, which once thou hadst Paulus at liberty, but now Paulus thou shalt have it put recovery, wherefore leaving that which wilt not be again had, learn now of me to make thunder, lightning, hail, snow, and rain; the clouds move, the earth and craggy rocks to shake and split in thunder, the sea to swell, and rope, and over-run their markers. Knowest thou that the deeper the Sun's flames, the hotter he pearest to, the more thy heart is consumed, like the fire to mount on high: learn, Paulus, to live like myself, as wise as thou dost, from one kingdom to another, so at princes' tables, to eate their daintyest fare, to have thy pleasure of their tapestries, colors, and curiosities, to use their jewels, and costly robes, as things belonging to thee, and not unto them: learn of me, Paulus, to run through walls, go up, and gates of stone and iron, to creep into the earth like a worm, to swim in the water like a fish, to sit in the apples like a bird; and to live and nourish thy self in the fire like a Salamander; so shalt thou be famous, renowned, far-spoken of, and extolled by all that shall go on knives, not hurting thy secret, ne'er burning thy heart; seeing through the heavens as through a Chrystal, wherein is placed the Planetos, with all the rest of the presaging Comets, the whole structure of the vault from the East to the West, Nor to say the Sun, there shall thou know Paulus, where the fiery sphere above hand the signes of the zodiac, and the Sun in summer being at the highest, givest all his heat downwards on the earth; and being in winter at the lowest, giveth all his heat upward into the heavens: that the snow should be of so great bountie, as the hone: and the Lady Saturnia X in Occulto, more hotter then the Sun in Manifello. Some
reading curled and hasty: he had a head like the head of an Ass, the
nappe like a Cat; and Clarion like an Oye: lacking nothing of an elf
browe. They came Anobis: this Diuell had a head like a Dog, white
and black, hepe in hepe of a Hogge, causing that he had two eyes,
one under his head, the other at his tyle, white, or else long, with
hanging ears like a Pilo-bounds. And him came Dychyan: he
was a Hope theus, some of the Features, with shining feathers, his
some face, this root was green, his tyle red, and his nose blacked.
The last was called Drachus, with tove: its face, like an Horse
hald, yellow and green: the upper live of his boole was browne,
and the bellie like blewes, names of fire; the tyle redd, like the tyle of a
Honey. The rest of the Diuells were in forme of unsensible beasts, as
Swine, Parke, Beares, Woolues, Ipes, Vultures, Boates, Anges,
Elephants, Dragons, Horses, Ants, Lions, Cats, Monstes, Toades,
and all manner of ugli-suous Serpents and Wyrmes: yet some in
such foare, that every one at his entrie into the Hall, made their reverence unto
Lucifer, and to take their places, standing in order as they
game, until they had filled the whole hall: where with so certain a
most horridle thunder-clap, that the boole tooke as though it would
have fallen to the ground, upon which every monster had a much-foak
in his hande, holding their tawards Fauus as though they
would have runne a tike at him: which when Fauus perceived, he thought
upon the words of Mephostophiles, when he tolde him how the soules
in hell were compendted, being cast from Diuell to Diuell under muck-
foakes, that they were to have beene compendted there of them in like
fope. But Lucifer, perceiving his thoughts, spake to him, my Fauus,
how likest thou this crewe of mine? Quoth Fauus, why came you
not in another manner of shape? Lucifer replied, wee cannot chaffe
our hellish shapes, we have soeved our selves here, as we are there; yet
we can blind mans eyes in such foare, that when we will we de-pape
unto them, as if we were men or Angels of light, although our dimelling
bee in darkness. Then said Fauus, I like not so many of you togeth-
er, therefore upon Lucifer commanded them to depart, except seaven
of the principall, to which they presently vanished, which Fauus per-
cieving, be was somewhat better comforted, and spake to Lucifer,
whare is my seruant Mephostophiles? let me see if he can use the like;
whareupon causinge of his Dragon, spying and spiritting were round
about the house, and comming towards all Lucifer; made reverence, and then
changed himself into shape of a Frier, saying, Fauus, what wilt thou?
Quoth Fauus, I will that thou teach me to transfiguring my selfe in like
The famous Historie

Lucifer put forth his power, and gave Faustus a book, saying holde, do what thou wilt, which he looking upon, straight waters changed himfelfe into a Hog, then into a Wolf, then into a Dragon, and finding this for his purpose, it liked him well. Quoth he to Lucifer, and how cunningly is that all these filthy shapes are in the world? Lucifer answered, they are ordained of God his pleasure into men, and to shal not be plagued (quoth he) whatsome, came Scorpions, Wasps, Flies, Bees, and Quetties, which fell to stinging and biting him, and all the whole house was filled with a most horrible stinking sognge, in so much, that Faustus suffered nothing, but still was tormentted; wherefore he cried for helpe saying, Mephostophilus my loste, if I shall where are thou, helpe; helpe I pray thee here, his Spirit answered nothing, but, Lucifer himself said, so so as to Faustus, how likest thou the creation of the world, and incontinent it was cleare againe, and the Diuell and all the filthy Cartell were vanished, onely Faustus was, left alone; seeing nothing, but hearing the sweetest musick that ever he heard before, at which he was so rauished with delight, that he forgot the terrors he was in before; and it repeated him that he had seene no more of their pastime.

How Doctor Faustus desired to see hell, and of the manner how he was assisted therein.

Doctor Faustus berethinking how his time were away, and how
he had spent eight yeares thereof, he mende to spend the rest to his
better contentmen: intending quire to forget any such motions
as might offend the Diuell any more: wherefore on a time he called his
Spirit Mephostophilus, and said unto him, being thou better into mee
the Lord Lucifer, or Beelzebub: he thought him (not with standing) one that
was called Beelzebub, the which asked Faustus his pleasure. Quoth
Fau- tus, I would know of thee if I may see Hell and take a view there
of, that thou shalt (say the Diuell) and at midnight I will fetch thee.
Well, night being come, Doctor Faustus awaked very diligently for
the coming of the Diuell to fetch him, and thinking that she tarried
all too long, he went to the window, where he pulleth open a casement,
and looking into the Clement, she saw a cloud in the North more
black, darke and obscure, than all the rest of the light from where the
wind blew most horrible right into Faustus his chamber, till the
whole house with smoke, that Faustus was almost smothered; herent
fell an exceeding thunderclap, and with it came a great rugged
black
Bear, all curled up his back, a chaple of beaten gold, and spoke to Faustus, saying, sitting, and study with me: And Doctor Faustus had so long abode the smoke, which rather to be in hell than there, got on the Diuell, and so they went together. But mark how the Diuell blinded him, and made him believe that he carried him into hell, for he carried him into the aye, where Faustus fell into a sound sleep, as if he had slept in a warme water of bath. at last they came to a place which burned continually with flashing flames of fire and of stone, where out issued an exceeding mighty clap of thunders, with so horrible a noise, that Faustus awoke, but the Diuell went forth on his way and carried Faustus therewith, yet notwithstanding how soever it burnt, Doctor Faustus felt no more heat, than as it were the glimps of the Sunne in May, there heard he all manner of musicke to welcome him, but sawe none playing on them; it pleased him well, but he durst not aske, for he was forbid even it before To meet the Diuell the guest that came with him, came three other oughly Diuels, the which ran back againe before the Bear to make them way, against whom there came running an exceeding great Part, which would have thrust Faustus out of his chappe, but being defended by the other three Diuels, the Part was put to the repulsse; thence going on their way Faustus looked, and beholde there was nothing but Snakes, and all manner of venomous beasts about him, which were exceeding great, unto the which Snakes came many Storks, and swallowed by all the whole multitude of Snakes, that they left not one which when Faustus sawe, he marvelled greatly: but proceeding further on their hellish voyage, there came forth a hollowe cliffe an exceeding great flying Bull, the which with such a forcehit Faustus his chappe with his head and horses, that he turned Faustus and his Bear one and after, so that the Bear vanished away, whereat Faustus began to cry: oh, woe is mee that ever I came here: for he thought there to have been beguiled of the Diuell, and to make his ende before his time appointed or conditioned of the Diuell: but shortly came v. to him a monstrous Ape, bidding Faustus bee of good cheer, and said, get upon me; all the fire in hell seemed to Faustus to have been put out, whereupon followed a monstrous thick fogge, that he sawe nothing, but shortly it seemed to him to waste cleare, where he saw two great Dragons called to a wagon, into the which the Ape ascended and set Faustus therein; soothly he sawe the Dragons into an exceeding darke cloude, where Faustus saw neither Dragon nor Chariot wherein he sat, and such were the cries of segmented souls, with mightie thunder-claps and flashing lightnings.
The famous Historiography

The fatuous Hiff (his story) came they to a water, thinking and wishing, as it were, most of the water, that they might be forth and that the waters might be fore upon him, that he had nothing under and over him, but only water, in which he lost his Dragons, Ope, and waggon; and finding not water, he came at last as it were upon an high Rock, where the waters parted and left him. Thereon: but when the water was gone, it seemed to him that he had the end of his life, for he saw no way but death: the Rock was as high from the mountains of Heaven is from the earth; the late he, seeing not hearing any man, and looked ever upon the Rocke; at length he saw a little hole, out of which issued fire; thought his soul now that he was left he, and cast him into the bottom, or burnt in the fire, or he in despair: with that in his madness he gave a leap to the little hole, saying: bove you infernal Haggis. Take here this sacrifice as my last end; which I justly have deserved: upon this he was entered, and finding himselfe as yet unburned, or touched by the fire, he was the better appered, but there was so great a people as he never heard the like before, it passed all the thunder that ever he had heard; and coming down further to the bottom of the Rocke, he saw a fire, wherein were many wretched and noble personages, as Emperours, Kings, Dukes and Lords, and many thousands more of tormenting soules, at the edge of which fire ran a most pleasant, clear, and cool water to behold into the which many tormenting soules leaped out of the fire to cool themselves; but being so freezing cold, they were constrained to returne againe into the fire, and thus wearied themselves and spent their endless torments out of one labyrinth into another, one while in heat, another while in cold: but Faustus standing thus all this while gazyn on them that were thus tormenting, he saw one leaping out of the fire and catching holythie, whom he thought to have knowne, wherefore he would faine have spoken unto him, but remembring that he was forbad, he restrained speaking. Then this Divel that brought him in, came to him againe in likenes of a Beare, with the chappe on his back, and bid him sit by, for it was time to depart: so Faustus got up, and the Divel carried him out into the ayre, where he had to sweete musick that he fell aleepe by the way. His bos Christopher being all this while at home, and missing his matter so long, thought his matter would have raised and dwell with the Dives for ever; but whilst his hop was in these cogitations,
gitations, his matter came home; so the Duel brought him home fast to his chamber, and so he threw him on his bed, where (being thus left of the Duel) he lay until day. When he awoke, he was amazed, like a man that had been in a darke dungeon, musing with himselfe if it were true or false that he had scene hel, or whether he was blinded or not: but he rather persuaded himselfe that he had been there than otherwise, because he had scene such wonderful things: wherefore he most carefully took pen and inke, and wrote those things in order as he had scene: the which writing was afterwards found by his shop in his stude; which afterwards was published to the whole citie of Wittenberg in open print, for example to all Christians.

How Doctor Faustus was carried through the ayre vp to the heauens to see the world, and how the Skie and Planets ruled: after the which he wrote one letter to his friend of the same to Liptzig, how he went about the world in eight daies. Chap. 21.

This letter was found by a freeman and Citizen of Wittenberg, written with his own hands, and sent to his friend at Liptzig a Physician, named Ioue Victori, the contents of which were as followeth.

Amongst other things (my loving friend and brother) I remember yet the former friendship had together, when wee were schoolfellowe and students in the Universitie at Wittenberg, whereas you first studied Physicke, Astronomicke, Astrologie, Geometricke, and Cosmographicke; and to the contrarye (you know) I studied Divinitie: notwithstanding now in any of your owne studies I am scene (I am persuaded) further then youe selfe: for since I began I have neuer erred, so (might I speake it without affecting my owne praise) my Kalendar and other practices have not only the commendations of the common sopte, but also of the chiefest Lope and Nobles of this our Dutch Nation: because (which is chiefly to be noted) I write an presaged of matters to come, which all accompe and fall out so right, as if they had been already scene before. And for that (my beloved Victori) you write to know my voyrage which I made into the Heauens, the which (as you testifie me you have had some suspicion of, although you partly persuaded your selfe, that it is a thing impossible) no matter for that, it is as it is, and let it be as it will, once it was done, in such manner as now according unto your request I give you here to understand.

I being once laide on my bed, and could not sleepe for thinking an
my Kalender and practise, I marvelles with my selfe how to were possible that the Firmament should bee knowne and so largely writ-
ten of men, whether they write true or false, by their owne opinions,
or supposition, or by due observations and true course of the heauen, 
Beholde, being in these my muses, sobainly I heard a great noyse, in 
so much that I thought my house would have beene blowne downe, so 
that all my doopes and cheysters newe open, whereat I was not a little 
attonied, for wisdom I heard a growing boypee which said, get vp, the 
desire of thy heart, minde, and thought shall thou see; at the which I 
answered, what my heart desireth, that would I saine see, and to make 
proose, if I shall see I will away with thee. Why then (quoth he) looke 
out at thy windowes, there commeth a messenger to thee, that bid I, 
and beholde, there arose a Waggon, with two Dragons before it to 
drawe the same, and all the Waggon was of a light burning fire, and 
so that the Poone gone, I was the willinger at that time to depart: 
but the boypee spake againe, fli vp and let vs away: I will, said I, goe 
with thee, but by pon this condition, that I may alke after all things 
that I see, heare, or thinke on: the boypee answered, I am content for 
this time. Percupon I get me into the Waggon, so that the Dragons 
caried me by right into p apes. The Waggon had alsoe four wheels, the 
which racted so, and made such noyse as if we had beene all this while 
running on the stones: and round about vs flew out flames of fire, 
and the higher that I came, the more the earth seemed to be darkened, so 
that I thought I came out of a dungeon, and looking downe 
from Heauen, beholde, Mephostophiles my Spirtit and servant was 
behinde me, and when he perceiued that I saw him, he came and sate 
by mine, to whom I said, I pray thee Mephostophiles whether shall I 
go now? Let not that trouble the minde, said he, and yet they carried 
his higher by. And now will I tell thee good friend and schoole fellow, 
what things I have seen and proused; for on the Thuesday went I 
out, and on Thuesday seven nights following I came home againe, 
that is, eight days, in which time I slept not, no not one winkere came 
in mine eyes, and we went invisible of any man: and as the day began 
to appeare after our first nights toonie, I saide to my Spirtit 
Mephostophiles, I pray thee how farre have we now ridden, I am 
sure thou knowest: for I thinke that we are ridden exceeding farre, 
the Waple seemeth so little: Mephostophiles answered mee, my 
Faustus beleue mee, that from the place from whence thou camest, 
unto this place where we are now, is already 47 leagues right in 
height, and as the day increased, I looked downe upon the Waple,
there saw I many kingdoms and provinces, likewise the whole world, Asia, Europa, and Africa, I had a sight of: and being so high, quoth I to my Spirit, tell me now how these kingdoms lie, and what they are called, the which he denied not, saying, see this on our left hand is Hungary, this is also Prussia on our left hand, and Poland, Muscovia, Tartar, Bohemia, Saxony; and here on our right hand, Spain, Portugal, France, England, and Scotland; then right out before us lie the kingdoms of Persia, India, Arabia, the King of Alchar, and the great Cham: now we are come to Wittenberg, and are right sure the town of Weim in Austria, and ere long will we be at Constantinople, Tripol, and Jerusalem, and after will we percease the frozen Zone, and sharply touch the Pole, and behold a great many of ships & Galleys ready to the battle, one against another: and thus I spent my journey, now cast my eyes here, now there, toward South, North, East, and West, I have been in one place where it rained and hailed, and in another where the Sun shone excellent sapp, and so I thinke that I saw the most things in and about the world, with great admiration that in one place it rained, and in another drye and snowy, on this side the Sunne shone bright, some hills covered with snow never continuance, other were so hot that grass and trees were burned and consumed therewith. Then looked I by to the heavens, and behold, they went so swift, that I thought they would have spung in thousands. Likewise it was so cleare and so hot, that I could not long gaze into it, it so dimmèd my sight: & had not my Spirit Mephostophilcs covered me as it were with a shadowing cloud, I had been burnt with the extreme heat thereof, for the Sunne the which we beholds herein when we looke by from the earth, is so hot and thicke as a wall, cleare and shining bright as a Chytal, in the which is placed the Sunne, which causteth goorth his raper of banaus over the universall world, to the uttermost confines of the earth. But we thinke that the Sunne is very little: no, it is altogether as big as the world. Indeed the body substantial is but little in compasse, but the raper of the sunne that it causeth goorth, by reason of the thing wherein it is placed, maketh Sunne to spint, and being himselfe over the whole world; and we thinke that the Sunne runneth his course, and that the heavens stand still; no, it is the heavens that move his course, and the Sunne abides perpetually in his place, he is permanent, & so is his place, & although we see him beginning to ascen in the Orient of East, at the highest in the Meridian of South, letting in the Decident of West, yet is he at
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The lowest in Septentris, as North, and yet he moueth not. It is the
axe of the heavens that moueth the whole firmament, being a Chaos or
confused thing, and for that purpose, I will shew thee this example, like
as thou seest a bubble made of water and slope blown forth of a quill, to
in some of a confused matter of Chaos, being this forge, is mov'd
at pleasure of the wind, which runneth round about that Chaos, and
moueth him also round, even so to the whole firmament of Chaos, where-
not are placed the sun, and the rest of the Planets runned and carried at the
pleasure of the Spirit of God, which is wind. Pea Christian Reader,
to the glory of God, and for the profit of thy soule, I wil open unto thee
the divine opinion touching the ruling of this confused Chaos, farre
more than any rude Germane Author, being pestered with the bluell,
was able to better; and to proove some of my sentence before to be true,
looke into Genesis unto the works of God, at the creation of the world,
there shall thou finde, that the Spirit of God moued upon the waters
before heaven and earth were made. Park how he made it: and how
by his word every element took his place: these were not his works,
but his words, for all the words he used before, he concluded afterwards
in one work, which was in making man: mark reader with patience
for thy soules health, see into all that was done by the word and woake
of God, light and darkness was, the firmament tooked, and their great
& a little light I in it: the most waters were in one place, the earth
was by, very element brought soope, according to the word of God:
now followeth his woake, he made man like his owne image, how one
of the earth? The earth will have no image without water, there was
one of the elements. But alt this while where was wind? all elements
were at the woake of God, man was made, and in a soome by the woake
of God, yet moueth not that woake, before God breathed the Spirit of
life into his nostrils, and made him a living soule, here was the first
wind and Spirit of God out of his owne mouth, which wee have like-
wise from the same quench which was onely planted by God in Adam,
which wind, heareth the Spirit, when he had received, he was living &
knowing on earth, for it was ordained of God for his habitation, but
the heavens are the habitation of the Lord: and like as it is newes be-
fore of the bubble of confused Chaos made of water and foam, through
the wind and breath of man is turned round, and carried with every
wind, even so the firmament wherein in the Sunne the rest of the Plan-
ets are fixed, moved, turned, and carried with the winds, breaths, or
Spirit of God, for the heavens and firmament are moveable as the
Chaos, but the sun is fixed in the firmament. And farther up good
schools.
of Doctor Faustus.

Schoolfellows, I was thus nigh the heavens, where me thought every Planet was but as halfe the earth, and under the armament ruled the Spirits in the egg, and as I came downe I looked upon the world & the heavens, and me thought that the earth was inclosed in comparison with the armament, as the yolk of an egg within the white, and me thought that the whole length of the earth was not a span long, and the water was as if it had been twice as broad and long as the earth, but thus at the eight dayes en came I home againe, so fell a sleepe, and so I continued sleepeing three dayes and three nightes together & the first houres that I waked. I fell fresh againe to my Kalender, and have made them in right ample maner as you know, and to satisfie your request, for that you write unto me, I have in consideration of our old friendly had at the Universitie of Wittenberg, declared unto you my heavenly voyage, with no worse toward you, than unto my selfe, that is, that your minds were as white in all respects, Dixit.

How Doctor Faustus made his Journey thorough the principal and most famous lands in the world.

Doctor Faustus having such great licence of his appointed time, he rode upon him a saylency, with full pretence to see the whole world and calling his spirit Mephostophilies unto him, he spake them knowel that they are bound according upon conditions, to performe and fulfill my desire at all things, wherefore my presence is to visit the whole face of the earth visible & invisible when it pleaseth me: wherefore I enqueire and command thee to the same. Whereupon Mephostophilies answered, I am ready. My Lord at thy command & foor: with the Spirit chang'd himselfe into the likeness of a flying horse, saying, Faustus sit by, I am ready. Doctor Faustus lostly sate upon him, & toward they went: Faustus came thorough many a land & Province; as Pannonia, Austria, Germany, Bohemia, Slesia, Saxony, Miflence, During, Francklandt, Shawblandt, Beyerlandt, Storia, Carinthia, Poland, Litaw, Lieland, Pruffia, Denmarke, Muscouia, Tartaria, Turke, Persia, Cathai, Alexandria, Barbara, Ginnie, Peru, the Staprights of Magelanes, India, all about the frozen Zone, and Terra Incognita, Nova Hispaniola, the Isles of Terzera, Mederi, S. Michaels, the Canaries, and the Tenorificoce, into Spaine, the Mayne Land, Portugall, Italie, Campania, the Kingdoms of Naples, the Isles of Sicilia, Malta, Maioria, Minor, to the Knights of the Rhodes, Candie, Crete,
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Crete, Cyprus, Corinth, Switzerland, France, Friesland, Westphalia, Zealand, Holland, Brabant, and all the 17 Provinces in Netherland, England, Scotland, Ireland, all America, and Island, the out Isles of Scotland, the Orchades, Norway, the Bishoprick of Brem, and so home to gayn; all these Kingdomes, Provinces, and Countries he passed in 25 yeres, in which time he saw very little that delighted his minde; whereas he took a little rest at home, and burning in desire to see more at large, and to behold the secrets of each kingdome, he set forward again on his journey upon his swift horse Melephosphile, and came to Treir, for that he chiefly desired to see this towne, and the monuments thereof; but there he saw not many wonder, except one fatte Pallace that belonged unto the Bishop, and also a mighty large Castle that was built of bricks, with three walls and three great trenches, so strong, that it was impossible for any prince's power to win it; then he saw a Church wherein was buried Simeon, and the Bishop Pope: their Tombes are of most sumptuous large Marble stone, closed and joined together with great bars of iron; from whence he departed to Paris, where he liked well the Teavemile, and what place by Kingsome faster fell in his minde, the same he visited. Paris came from Paris to Mentz, where the river of Mayne falls into the Rhine; not with standing he tarried not long there, but went to Campania, in the Kingdomes of Neapoli, in which he saw an innumerable sort of Cleysters, Musketers, and Trichers, great and high houses of stone, the Streets fatte and large, and straight looth from one end of the towne to the other as a line, and at the pavement of the Title was of brick, and the more it rained in the towne, the fayer the Streets were, there saw he the Tombe of Virgil, & the high way that hee cut through that mighty hill of stone in one night, the whole length of an English mile; then he saw the number of Gallies, and Argosies that lay there at the Title head, the Windmill that flow in the water, the Castle in the water, and the houses above the water where under the Gallies might ride most safely from rhine of winde; then he saw the Castle on the hill over the towne, and many monuments within: also the hill called Veliius, whereon groweth all the Greekish wine, and most pleasant sweet Olives. From thence he came to Venice, whereas he wonderd not a little to see a Title so famously built standing in the Sea where, through every Streets the water ranne in such largeues, that great Ships and Barkes might pase from one Streets to another, having yet a way on both sides the water, whereon men and horse might passe; he marvailed also house it was possible for so much victual to be found in the towne, and so good cheapes, considerin
that for a whole league off nothing grew were the same. He wonder,
not a little at the largeness of Saint Markes place, and the sumptuous
Church standing therein called Saint Markes; how all the pavement
was set with coloured stones, and all the Roode or loft of the Church
double gilded over. Leaving this, he came to Padoa, beholding the ma-
nor of their Academike, which is called the mother or nurse of Christend-
dome, there he heard the Doctors, and saw the most monuments in the
towne, entered his name into the Universitie of the Germane nation,
and wore himselfe Doctor Faustus the untastable Speculato: then
saw he the worthiest monument in the world for a Church, named S.
Anthonies Cloyser, which for the pinnacles thereof, and the contriving
of the Church, hath not the like in Christendomme. This town is sur-
round about with three mighty walls of stone and earth, between
the which runneth goodly distances of water; twice every 24. hours pal-
teth boats between Padoa and Venice with passengers, as they doe
here between London and Grauesend, and even to far they differ in dis-
stance; Faustus beheld likewise the Counsaile house and the Castle with
no small wonder. Well, forward he went to Rome, which lay, & both
glittered on the river Tybris, the which divedeth the Cree in two parts:
over the river are foure great stone bridges, and upon the one bridge
called Ponte S. Angelo is the Castle of S. Angelo, wherein are so
many great cast pieces as there are papes in a pears, such pieces that
will boote seven bullets off with one fire, to this Castle connecth a
mineswale from the Church and Palace of Saint Peter, through the
which the Pope (if any danger be) passeth from his Palace to the Ca-
ste for safegard: the Cree hath eleven gates, and a hill called Vaticini-
um, whereon S.Peteres Church is built: in that Church the holie Fa-
thers will heare no confession, without the present being many in his
hand. Adjoining to this Church, is the Campo Santo, the which Caro-
lus Magnus built, where every day thirteene Pilgrimes have their din-
ers served of the best that is to say, Christ and his twelve Apostles.
Hard by this he visieth the Church yard of S.Peters, where he saw the
Pyramide that Iulius Caesar brought out of Africa; it stood in Faustus his
time leaning against the Church wall of Saint Peters, but now Papa
Sixtus hath erected it in the middle of S.Peters Churchyard; it is 24.
sathom long, and at the lower end is aathom square, and so forth
smaller upwars, on the top is a Crucispe of beaten golde, the Stone
Mantle on foure Lyons of brasse. Then he visieth the seven Churches
of Rome, that were S.Peteres, S.Paulus, S.Sebastians, S.John Lateran,
S.Laurence, S.Mary Magdalene, and S.Marie majora: then went he
with
without the towne, where he saw the conduits of water that runne as well through hill and dale, bringing water into the town fifteen Italian miles off: other monuments he saw, too many to recite, but amongst the rest he was outvous to see the Pope's Pallass, and his manner of service at his table, wherefoe he and his Spirit made themselves invisible, and came into the Pope's Court, and private chamber where he was, there saw he many servants attendant on his hollines, with many flattering Syrophants carrying of his meate, and there he marked the Pope and the manner of his service, which he seeing to be so blemishable and lampousous, he (such Faustus) why had not the Divell made a Pope of me? Faustus saw not withstanding in that place those that were like himselfe, proud, sone, willful, glutous, drunkards, whoresomongers, breakers of weaste, and followers of all manner of ungodly exercises: wherefoe he said to his Spirit, I thought that I had been alone a hagge, or popes of the Divell; but he must beare with me yet a little longer, for their hogs of Rome are already haunted, and fitted to make his soul-meat, the Divell might doe well to haste them all away, and have them to the fire, and let him summon the Munnes to turne the fupes: for as none must contolle the Munne but the Frier, so none should turne the rolling Frier but the Munne. Thus continued Faustus three days in the Pope's Pallass, and yet had no lust to his meate, but loved still in the Pope's chamber, and saw every thing whatsoever it was: on a time the Pope would have a feast prepared for the Cardinal of Paia, and so his first welcome the Cardinal was bidde to dinner: and as he sat at meate, the Pope would ever be blest, and crossing over his mouth, Faustus could suffer it no longer; but by with his fist and smote the Pope on the face, and withall he laugh'd that the whole house might heare him, yet none of them sawe him nor knew where he was: the Pope persuaded his company that it was a damned foule, commandinga malle presentely to be said for his deliverie out of Purgatop, which was done: the Pope face still at meate, but when the latter meate came in to the Popes house, Doctor Faustus laid hands thereto saying, this is mine: so he took with him meate and drink unto the Capitall or Campavalia, calling his Spirit unto him, and said: come leas be merry, for thou must fetch me some wine, & the cup that the Pope drinks of, here upon monte caunal will wee make good cheer in sight of the Pope & at his saucible lubbers. His spirit hearing this, departed towards the Pope's chamber, where he found the pesterling and quaffing: wherefoe he took from before the Pope the fairest piece of plate of drinking goblet, & a flaggon of wine, & brought
to Fausus; but when the Pope and the rest of his cru cycl perceived they were robbed, and knew not after what sort they persuaded themselves that it was the damned soule that before had vexed the Pope so, then to hime on the face, wherefore he sent commandement through all the whole Citie of Rome, that they shoulde lay Masse in evry Church, and ring at the bells for to lay the walking Spirit, to curse him with Hel, Booke, and Candle, that so inuisible he had misused the Popes hollinesse, with the Cardinall of Pavia, and the rest of their company; but Fausus notwithstanding made good cheare with which he had beguiled the pope of, and in the midst of the order of Saint Barnards bare foasted friers, as they were going on Processtion through the market place, called Campa de Sore, he let fall his plate visses and cup, and withall for a farwell he made such a thunder-clap and a storme of raine, as though Heaven and earth should have met together, and so he left Rome, and came to Millain in Italie, neere the Alpes of bounders of Switzerland, where he prayed much to his Spirit the pleasantnesse of the place, the Citie being surrounded to haue a plaine, by the which rame most pleasant rivers on every side of the same, having besides within the compasse of circuit of seven miles, seven small Seas: he saw also therein many tappe Paltacres and goody buildings, the Dukes Palaces, and the mighty Streng Castle, which is in maner halfe the signes of the towne. Moreover, it liked him well to see the Hospitall of Saint Maryes, with divers other things. He did nothing there worthy of mentione, but he departed backe agayne towards Bologna, and from thence to Florence, where he was well pleased to see the pleasant walk of Merchants, the goody vaults of the citie, for that almost the whole Citie is vaulted, so the houses themselves are built outwardly, in such sorte that the people may go under them as under a vault: then he perused the Sumptuous Church in the Dukes Castle called Nostra Donna, our Ladies Church, in which he saw many monuments, as a Marble dooe most huge to looke vpon: the gate of the Castle was well mettal, wherein are grauen the holy Patriarkes, with Christ and his twelve Apostles, and divers other histories out of the olde and new Testament. Then went he to Sona, where he highly prapie the church and Hospitall of Santa Maria Formosa, with the goody buildings, and especially the fappeness and greatnesse of the citie, and beautifull women. Then came he to Lyons in France, where he marke the sitution of the Citie, which lap betweene two hilles, inclosed with two waters; one worthy monument in the citie pleased him not, that was the great Church with the Image therin; he commanded
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Title highly for the great relief that it had brought into it of strangers. From thence he went to Cullin, which lies upon the River of Rhine, where he saw one of the ancient cist monuments of the world, the which was the Tomb of the three Kings that came by the Angel of God, & their knowledge they had in the same, to worship Christ; which when Faustus saw, he wrote in this manner. Thus good men how have you erred and lost your way, you should have gone to Palestina and Bethlehem in Judaea, how came you hither? be like after your death you were thrown into Marc Mediterraneum about Tripolis in Syria; and so you skirted out of the Straights of Gibraltar into the Ocean Sea, and so into the bay of Portugal; & not finding any rest you were driven amongst the coast of Galicia, Biskay, and France, and into the narrow Seas, then from thence into Marc Germanicum, and so I think taken by about the town of Dort in Holland, you were brought to Cullin to be buried; or else I think you came more easily with a whistle-wind over the Alpes, and being thrown into the River of Rhine, it conveyed you to this place. Where you are kept as a monument? There saw ye the Church of St. Vital, where remains a monument of the 1000. Allegius: it pleased him also to see the beauty of the women. Not farre from Cullin lies the town of Ach, where he saw the gorgeous Temple that the Emperor Carolus quartus built of Marble stone for a remembrance of him, to the end that all his succesors should there be crowned. From Cullin and Ach, he went to Gaul, a City in Saouy, lying near Switzerland: it is a town of great traffique, the Lode thereof is a Bishop, whose Wine-celler Faustus, and his Spirit visited for the love of his good wine. From thence he went to Strasburg, where he beheld the lappert steple that ever he had seen in his life before, sop on each side thereof he might see through it, even from the cornering of the Minster to the top of the Pinacle, and it is named one of the wonders of the world: wherefore he marvailed why it was called Strasburg: his Spirit answered, because it hath so many high waves comming to it on every tide, for Stras in Dutch is a high wave, and hereof came the name, yea (lapp Mephostophiles) the Church which thou to wonderst at, hath more revenues belonging to it, than the twelve Dukes of Slesea are worth, for there pertaine into this Church 55. Townes, and 463 Villages besides many houses in the Towne. From hence went Faustus to Basle in Switzerland, whereas the River of Rhine runneth through the town, parting the same as the River of Thames both London: in this town of Basle he saw many rich Monumentes, the townes wallked with brick, and round about without it goeth a great trench:
no Church pleased him but the Jesuites Church, where was so sumptuous built, and befor full of Alabaster pillars. Fauclus demanded of his Spirite, how it tooke the name of Bafyl: his Spirite made answer and saide, that before this City was founded, there use a Basilicas, a house of Serpente, this Serpente killed as many men, women, and children, as it tooke a sight of: but there was a Knight that made himself a couer of Christall to come out his head, and so downe to the ground, and being first covred with a blacke cloak, ouer that he put the Christall, and so boldlie went to see the Basilicas, and finding the place where he haunted, he expected his coming, even before the mouth of her cave: where standing a while, the Bafylke came forth, who, when they saw her owne venomous shadowe in the Christall, shee split in a thousand pieces; wherefore the Knight was riche rewarde of the Emperor: after which the Knight founde this Towne upon the place where he had slain the Serpente, and gaine it the name of Bafyl, in remembrance of his deed.

From Bafyl Fauclus went to Cosluitz in Sweirz, at the head of the Rhine, where is a most sumptuous bridge, that goeth over the Rhine, even from the gates of the Towne unto the other side of the streames: at the head of the River of Rhine, is a small sea, called of the Switzer the black Sea, twentie thousand paces long, and fiftie hundred paces broad. The Towne Cosluitz toile the name of this, the Emperor gave it to a Clowne for expounding of his riddle, wherefor the Clowne name of this Towne Cosluitz, that is in English, cost nothing. From Cosluitz he came to Vima, where he sawe the sumptuous Towne-house built by two and vncle of the ancient Senators of the Citie: it tooke the name of Vima, for that the whole land thereabout are full of Climes: but Fauclus minding to depart from thence, his Spirtite saide unto him: Fauclus thinke on the Towne as thou wilt, it hath three Duke-domes belonging to it, the which they haue bought with redic in monie. From Vima, he came to Wartzburg the chiefest towne in Frankeland, wherein the Bishop altogether keepeth his Court, though the which Towne passeth the River of Mayne that runnes into the Rhine: theraabout groweth strong and pleasant wine, the which Fauclus well procured. The Castle standeth on a hill on the North side of the Towne, at the foot whereof runneth the River: this Towne is full of begging Fryers, Munnes, Piffles, and Jesuites: for there are fite sortes of begging Fryers, besides three Cloysters of Munnes. At the foot of the Castle stands a Church, in the which there is an Alter, where are ingraven all the seven Elements, and all the other and degrees in Peccun, that any
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man of understanding whatsoever that hath a light thereof, will say that, it is the artificiallest thing that ever be beheld. From whence he went to Nuremberg, whither as he went by the water, his Spirit endeavored him that the Towne was named of Claudius Tiberius the Sonne of Nero the Tyrant. In the Towne are two famous Cathedral Churches, the one called Saint Saboth, the other Saint Laurence; in which Church hangeth the reliques of Carolus Magnus, that is his cloakes, his hole and doublet, his sword and Crowne, his Dreepers, and his Apple. To hath a very gorgious golden Conduit in the market of Saint Laurence, in which Conduit, is the speare that thrust our Saviour into the side, and a piece of the holy Crosse; the wall is called the sappe wall of Nuremberg; and hath 528. Acrees, 160. wells, four huge, and two small clockes, fire great gates, and two small doores, eleven stone bridges, twelve small hills, ten appointed market places, thirteene common boucholes, ten Churches, within the Towne are thirteene wheelees of water-mills; it hath 172. tall ships, two mightie Towne walls of hewn stone and earth, with very deepe trenches. The walls have 180. Towers about them, and, fourie faire plat- forms; ten Apothecaries, ten Doctors of the common Law, thirteene Doctors of Phisicke. From Nuremberg, hee went to Aupurg, where at the break of the day, he demanded of his Spirit whereupon the Towne took his name: this Towne (as hee) hath had many names, when it was first built, it was called Vindelice: secondly, it was called Zizaria, the pont bridge; lastly by the Emperor Olaus Augustus, it was called Augusta, and by corruption of language the Germans have named it Aupurg. Now for because that Faustus had been there before, he departed without visiting their monuments to Rauenspurg, where his Spirit certified him that the City had had seuen names, the first Tyberia, the second Quadratis, the third Hyaspalis, the fourth Reginopolis, the fifth Imbropolis, the sixt Ratibora, lastly Rauenspurg. The situation of the City pleased Faustus well, also the strong and sumptuous buildings: by the walls thereof runneth the River of Danubia, in Dutch called Donow, into the which not farre from the compass of the City, fallith many thousand little springs, and fresh waters. Faustus also liked the sumptuous stone bridge over the same water, with the Church standing thereon, the which was founded 1115. the name whereof, is called S. Remedian: in this town hee Faustus went into the cellar of an Inbolder, and let out all the Wine and Beere that was in his Cellar. After which he returned unto Ments, in Bavaria, a right prince.
Of Doctor Faustus.

By Towne, the Towne appeared as if it were newe, with great Creates therein, both of breadth and length: from Mentz to Salizburg, where the Bishop is alwaies resident: here save he all the commoditiees that were possible to be seene, for at the hill he sawe the soune of Abel made in ChisDall, an huge thing to looke upon, that every yeare groweth bigger and bigger, by reason of the freezing colde. From hence, hee went to Vienna, in Austeria: this Towne is of so great antiquitie, that it is not possible to finde the like: in this Towne (saide the Spirite) is more Wine then water, for all under the Towne are wells, the which are filled every yeare with wine, and all the water that they haue, runneth by the Towne, that is the River Danobia. From hence, hee went into Prage, the chiefste Citie in Bohemia, this is divided into three partes, that is, old Prage, new Prage, and little Prage. Little Prage is the place where the Emperours Court is placed upon an exceeding high mountain: there is a Castle, wherein are two sayte Churches, in the one he found a monument, which might well have been a mirrour to himselfe, and that was the Sepulchre of a notable Councelor, which by his Magick had so enchanted his Sepulchre, that who so ever layt foot therin, should be sure neuer to dye in their beds. From the Castell he came downe, and went over the Bridge. This Bridge hath twenty and four Archers. In the middle of this Bridge stands a very fappie monument, being a Cross built of stone, and most artificiellly carv'd. From hence, he came into the olde Prage, the which is separeated from the new Prage, with an exceeding deeppe ditch, and round about inclosed with a wall of Bricks. Unto this is adjoyning the Jewes Towne, wherein are thirteene thousand men, women, and Children, all Jewes. There he viewed the Colledge and the Garden, where all manner of savage Bralls are kept; and from thence, he set a compasse rounde about the three Townes, whereat he wondered greatly, to see so mightie a Citie to stand all within the walls. From Prage, hee newe into the appe and he thought himselfe what he might doe, of which way to take, so hee looked round about, and beholde, he had espied a passing faire City which lay not farre from Prage, about some fourt and twentye miles, and that was Breslaw in Scelsia; into which when he was entred, it seemed to him that hee had been in Paradisse, so sweete and cleane was the Creates, and so sumptuous was their buildings. In this Citie he sawe not many wonders, except the Brallen Virgin that standeth on a Bridge over the water, under which was both a mill like a powder mill, which Virgin is made to doe executio upon the bisobertie or town bope Children, who dot wilde, their parents cannot
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They went; which when any such are found with some hainous offence,
turning to the shame of their parents and kindred, they are brought to
kiss this Virgin, which openeth her arms, the person then to be exe-
cuted, kiseth her, then both the close her arms together with such vio-
Ience, that the crusteith out the breath of the person, breaketh his bulke,
and so dieth: but being dead, the openeth her arms againe, and leteth
the parte fall into the pit, where he is stampped in small morsels, which
the water carrieth away, so that not a pare of him is found againe.

From Breslaw he went toward Cracovia, in the Kingdome of Polonia,
Where he beheld the Academic, the which pleased him wonderful well.
In this Citty the King most commonly holbeth his Court at a Castel,
in which Castell are many famous monuments. There is a most sum-
puous Church in the same, which standeth a flour after gild, and
set with rich stones, and over it is a covewance full of all maner flour
ornaments belonging to the Palace. In the Church hangeth the sawe
bones of an huge Dragon that kept the Roche before the Castel was
ericted thereon. It is full of all maner huintion, and hath alwaies vis-
tual for three pearre to serve 2000 men. Through the towne runneth
a river called the Vistula or Wissel, where over is a saire woodden
bridge. This water beareth the towne and Casmere, in this Casmere
dwelketh the Jews being a small walled towne by themselves, to the
number of 25000 men, women, and Children. Within one mile of the
towne there is a saltc mine, where they finde stones of pure salt of a
5000 pound, or 900 pound, or more in weight, and that in great quan-
ttie. This saltc is as black as the Newcastle coal, when it comes
out of the mines, but being beaten to powder, it is as white as snow.
The like they have foure mile from thence, at a towne called Buchinia.

From thence, Faustus went to Sanderz, the Captaine thereof was called
Don Spiker Jordan, in this towne are many monuments, as the towne
of Sepulchre of Christ, in as ample maner as that is at Jerusalem, at the
proper costs of a Gentleman that went thrice to Jerusalem from that
place, and returned againe. Not farre from that towne is a new towne,
wherein is a Runnie of the order of Saint Dioclesian, into which or-
der may none come, except they be Gentlewomen, and well formed and
faire to looke upone, the which pleased Faustus well; but having a desire
to travastle farther, and to see more wonders, mounting by towards the
East, over many lands and countries, as into Hungaria, Transylvania,
Shede, Ingratz, Sardinia, and into Constantinople, where the Mwu-
kish Emperor kept his Court. This Citty was taimned by Conti-
tine, the founder thereof, being builded of very saire stone. In the same
the
of Doctor Faustus.

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the great Turk hath three faire Palaces, the walls are strong, the pinnacles are very huge, and the streets large; but this liked not Faustus, that one man might have so many wines as he woul'd. The Septumned hard by the Citie, the wall hath eleven Gates. Faustus above there a certaine time to see the manner of the Turkish Emperours service at his table, where he saw his royal service to bee such, that hee thought if all the Christian Princes should banquet together, and every one adorne the feast to the vertemost, they were not able to compare with the Turk for his table, and the rest of his Countrey service, whereof hee sighted Faustus, that hee bowed to bee revenged of him, for his yonge he thought was more for himselfe: wherefore as the Turk late and eate, Faustus shewed him a little apish play: for rounde about the prince Chamber, he sent goth floating flames of fire, in so much, that the whole company forsooke their meate and fled, except only the great Turk himselfe, him Faustus had charmed in such sorte, that hee could neither rise nor fall, neither could any man pull him vp. With this was the Hall so light, as if the Sunne had shined in the house, then came Faustus in sicne of a Pope to the great Turk, saying, all haile Emperour, now art thou honour'd that I so worthily appeare unto thee as by Mahumet was wont to doe, hereupon he vanished, and sooth with it so thundrie, that the whole Palace sooke: the Turk greatly meruelled where this should bee that so beare him, and was perswaded by his chiefest counsailers, that it was Mahumet his Prophet, the which had so appeared unto them, whereupon the Turk commanded them to fell downe on their knees, and to give him thanks for doing them so great honors, as to shew himselfe unto them; but the next day Faustus went into the Castell, where hee kept his Wines and Con- sustances, in which Castell might no man upon paine of death come, except those that were appointed by the great Turk to doe them service, and they were all gelded. Which when Faustus perceived, he said to his Spirit Mephostophilis, now likest thou this spot, are not these faire Ladies greatly to be pitied, that thus consume their youth at the pleasure of one only man? Why (quoth the Spirit) maist not thou instead of the Emperour, embrace his fairest Ladies, bee what by heare belieth herein, and I will abide thee, and what thou wishest, then shalt have it performed: wherefore Faustus (being before this counsaile appea, enough to put such matters in practice) caused a great fogge to be about the Castell, both within and without, and he himselfe appeared amongst the Ladies in all things as they use to paint their Mahumet, at which sight, the Ladies fell on their knees, and

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worshipped him, then Faustus took the fairest by the hand, and led her into a chamber, where after his manner she fell to dalliance, and thus he continued a whole day and night: and when she had delighted herself sufficiently with her, she put her away, and made his spirit bring him another, so likewise he kept with her 24. hours play, causing his spirit to fetch him most bawdy faire, and so her gazed away three, having each day his pleasure of a sunny Lady, and that of the fairest, all which time, the fog was so thick, and so falling, that they within the house thought they had been in hell, for the time, and they without wondered thereat, in such sort, that they went to their prayers calling on their God Mahumet, and worshipping of his Image. Wherefore the next day Faustus washed himselfe in the ame, like to a Pope, in the sight of the great Turk and his people, and one had no sooner departed the Castle, but the fogge vanished away, whereupon presently the Turk sent for his Esquires and Commanders, demanding of them if they knew the cause why the Castle was before with a mist so long: they said, that it was the God Mahumet himselfe that caused it, and how he was in the Castle personally full sixe times, and so more certaine, he hath ten with fire of by these sixe nights one after another. Wherefore the Turk hearing this fell on his knees, and gave Mahumet thanks, desiring him to forgive him for being offended with his willingly his Castle and wine these sixe days: but the Turke commanded that those whom Mahumet had lain by, should bee most carefully looked into, persuading himselfe (and so did the whole people that knewe of it) that one of their Mahumet should be raised a mighty generation; but first he demanded of the sixe Ladies if Mahumet had had actual co-pulation with them, according as earthly men have, and my Loys quoth one, as if you had been there your selfe, you could not have minded it, for she lay with us stark naked, kissed and called us, and so delighted me, so my part, I would have come two or three times a week to serve me in such sort againe. From hence, Faustus went to Alkad, the which before time was called Chairam, or Memphis, in this Citye the Egyptian Boulbanel holde of his Court. From hence the river Nile hath his first head and spring, it is the greatest fresh-water river that is in the whole world, and always when the Sunne is in Cancer, it over-floweth the whole land of Egypte: then he returned againe towards the North-east, and to the town of Ofen and Sabatz in Hungaria. This Otten is the chiefeast Citie in Hungaria, and Landebth in a fertile toile, wherein groweth most excellent wine, and not farre from the Towne there is a well, called Zipasar, the water whereof changeth your
of Doctor Faustus.

After this, Doctor Faustus set forth againe, visited these countries of Spaine, Portugal, France, England, Scotland, Denmark, Sweden, Poland, Muscovy, India, Cataia, Africa, Persia, and lastly into Barbary amongst the Blacke mores, and in all his wandring he was devisous to visite the ancient monuments and mighty hils, amongst the rest beholding the high hill called the Treno Riese, was desirous to rest upon it: from thence he went into the Isle of Britany, wherein he was greatly delighted to see the faire water and warne Bathi, the divers lotes of metcall, with many precious stones, and divers other commodities the which Faustus brought thence with him, he was also at the Orchades behinde Scotland, where he saw the tree that bringeth forth fruit, that when it is ripe, openeth and faileth into the water, whereof Ingenweth a certaine kine of Bowles do Brote: these Islands are in number 27, but 10, of them are not habitable, the other 17 are inhabited: from hence, he went to the hill of Caucasus, which is the highest in all that Tropick, it leth there 5 borders
Of Scythia, heron Faustus being in Scythia, beheld many lands and kingdoms. Faustus being on such an high hill, thought to look over all the world and beyond; for he went to see Paradis, but he durst not commune with his Spirit thereof: and being on the hill of Caucasus, he sawe the whole lands of India and Scythia, and towards the East, as he looked, he sawe a mighty clear strike of fire comming from heaven up: in the earth, as it had been one of the beautees of the Sunne, he sawe in the valley some mighty waters springing, one had his course towards India, the second towards Egypt, the third a fourth towards Armenia. When he sawe those, he would needes knowe of his Spirit what waters they were, and from whence they came. His Spirit gave him genly an answere, saying, it is Paradis that lieth so farre in the East, the garden that God himselfe hath planted with all manner of pleasure, and the frite streame that thou seest, is the walles or defence of the garden, but that clere light that thou seest so farre off, is the Angell that hath the custodie thereof, with a frite fwope, and although that thou thinkest thy felle to be hard by, thou hast yet farther thither from hence, then thou hast ever been: the water that thou seest divided in foure partes, is the water that lieth out of the Well in the middle of Paradis. The frite is called Ganges or Phison, the second, Gihon of Nilus, the third Tigris, and the fourth Euphrates, also thou seeest that hee standeth under Libra and Aries right up towards the Zenith, and upon this frite wall standeth the Angell Michael with his flaming sword to keep the tree of life the which he hath in charge; but the Spirit seyd unto Faustus, neither thou, nor I, nor any after ys, ye all men whosoever are destined to disile it, or to come any nearer then we be.

Of a certaine Comet that appeared in Germanie, and how Doctor Faustus was desired by certaine friends of his to knowe the meaning thereof. Chap. 34.

In Germanie over the Towne of S. Eizlaken was seene a mightie great Comet, whereat the people wondered, but Doctor Faustus being there, was asked of certaine of his friends his judgement or opinion in the matter. Whereon he answered, as it felleth our oft en by the course and change of the Sunne and Moonne, that the Sunne is under the earth, and the Moonne above; but when the Moonne draweth neere the change, then is the Sunne so strong that he taketh away all the light of the Moonne, in such sorte that he is as red as blinde.
of Doctor Faustus

and to the contrary, after they have been together, the Poone takes her light againe from him, and so increasing in light to the full, she will be as red as the Sun was before, and changeth hersellfe into vipers and bloody colours, of which springeth a prodigious monster, or as you call it, a Comet, which is a figure of token appoynted of God as a forewarning of his displeasure: as at one time he endeavoured hunger, plague, sword, of such like: being all tokens of his judgement: the which Comet commeth through the conjunction of the Sun & Poone beggering a monster, whose father is the Sunne, and whose mother is the Poone, &c.

A question put forth to Doctor Faustus, concerning the Starres.

Chap. 25.

There was a learned man of the towne of Halberla, named N.V. W. invited Doctor Faustus to his table, but falling into communication before supper was ready, they looked out of the window, and seeing many Starres in the firmament, this man being a Doctor of Physick and a good Astrologian, said: Doctor Faustus, I have invited you as my guest, hoping that you will take it in good part with me, and withall I request you to impart unto me some of your experience in the Starres and Planets. And seeing a Starre fall, he said: I pray you, Faustus, what is the condition, qualite, or greatness of the Starres in the firmament? Faustus answered him: My friend, and Brother, you see that the Starres that fall from heaven when they come on earth they be very small to our thinking as caddles, but being fixed in the firmament there are many as great as this Citie, some as great as a Province or Dukedom, other as great as the whole earth, other some farre greater then the earth; for the length & breadth of the heavens is greater than the earth twelve times, and from the height of the heavens there is scarce any earth to be seen, yet the Planets in the heavens are some so great as this land, some so great as the whole Empire of Rome, some as Turkie, peas one so great as the whole world.
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Howe Faustus was asked a question concerning the Spirits that were men. Chap. 26.

That is most true (saith he to Faustus) concerning the Stars and planets: but I pray you in what kind of manner doe the Spirits use of such men so little by day, and so greatly by night? Doctor Faustus answered: because the Spirits are by God forbidden the light, their dwelling is in darkness: and the clearer, the Sunne shinethe furer the Spirits have their abiding from it, but in the night when it is barke, they have their familiarities and abiding nearer wittos men. For although in the night we see not the Sunne, yet the brightness thereof so lightneth the first morning, of the Firmament, as to both on earth in the day, by which reason we are able to see the Stars and Planets in the night, even to the rays of the Sunne piercing upward into the Firmament, the Spirits abandon the place, and so come nearer vs on earth in the darkness, filling our heads with heavy dreams and sons fantasies, with shrieking and crying in many deformed shapes: as sometimes when men go forth without light, there falleth to them a scare, that their hope fandeth an end, so many start in their sleep thinking there is a Spirit by him, properly or feeleth for him, going round about the house in his sleep, and many such like fantasies: and all this is for because that in the night the Spirits are more familiarly by us than we are desirous of their company, and so they carpe vs, blind and plaguing us more than we are able to perceive.

How Doctor Faustus was asked a question concerning the Starres that fall from Heauen. Chap. 27.

Doctor Faustus being demanded the cause why the Starres fall from Heauen, he answered: that is but our opinion: for, if one Starre fall, it is the great judgement of God upon vs, as a forewarning of some great thing to come: for when we thinke that a Starre falleth, it is but as a shynke that issueth from a candle or a flame of fire, for if it were a substantiall thing, we should not so soon loose the light of them as we doe. And likewise, if to be that we see as it were a streame of fire fall from the Firmament, as oft it happeneth, yet are they no Starres, but as it were a flame of fire vanishing, but the Starres are substantiall, therefore are they firme and not falling: if there
there full and, it is a signe of some great matter to come; as a scourge
sod people of countrey, and then such Store falling; the gates of hea-
ten are opened, and the cloures send forth floods, or other plagues, to
the dammage of the whole land and people.

How Fauffus was asked a question as concerning thunder. Chap.28.

In the moneth of August, there was over Wittenberg a mighty
great lightニング and thunder, and as Doctor Fauffus was idling me-
terly in the market place with certaine of his friends and companions
being Phillis, they desired him to tel them the cause of that weether.
Fauffus answered: it hath beene commonly seene here to appeare, that before
a thunder-clap fell a shower of rainne or a gale of winde, or commonly
after a winde followed a rainne, and after a rapne a thunder-clap: such
things come to passe when the foure windes meete together in the hea-
tens, the apye cloudes are by force beat against the fixed chyptallin for-
mament, but when the apye cloudes meet with the armament they
are congealed, and so strike a rush against the armament, as great peec-
ced of ice when they meete on the water; the echo thereof soundeth in
our ears, and that we call thunder, which itweede is none other than
you have heard.

The third and last part of Doctor Fauffus his merie conceits, shewing after
what sorte he prattised Nieuromanie in the Courts of great Princes,
and lastly of his fearfull and pitifull end.

How the Emperor Carolus quintus requested of Fauffus to see some
of his cunning, whereunto he agreed. Chap.29.

The Emperor Carolus the fift of that name was personally
with the rest of his Nobles and gentlemen at the towne of Infz-
bruck where he kept his court, into the which also Doctor Fa-
ffus reforted, and being there well knowne of divers Nobles & gentle-
men, he was invited into the court to meat, even in the presence of the
Emperor: whom when the Emperor saw, he looked earnestly on
him, thinking him by his looks to be some wonderfull fellow, wherefore
he asked one of his Nobles whom he should be; who answered that he
was called Doctor Fauffus, Whereupon the Emperor held his peace
until
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until he had taken his repast, after which he called unto him Faustus, into the privie chamber, whether being come, he spake unto him Faustus, I have heard much of thee, that thou art excellent in the black Arte, and none like thee in mine Empire, for men say that thou hast a familiar Spirit with thee. & that thou canst do what thou list: it is therefore (saith the Emperour) my request of thee that thou let me see a piece of thine experience, and I will value thee by the honour of mine Emperiall Crowne, none euel shall happen unto thee for so doing. Percipio Doctor Faustus answered his Majesty, that upon those conditions he was ready in any thing that he could, to doe his highest commandement in what service he would appoynte him. Well, then heare what I say (quoth the Emperour.) Being once solitarie in my house, I called to mind mine elvers and ammesters, how it was possible for them to attaine unto so great a degree of authentique, pefo high, that twice the successors of that line are neuer able to come neere. As for example, the great and mighty monarch of the world Alexander magnus, was such a lantern & spectacle to all his successors, as the Cronicles makes mention of so great riches, conquering, and subduing so many kings-domes, the which I and those that follow me (I feache) shall neuer bee able to attaine unto: wherefore, Faustus, my heartie desire is that thou wouldest vouchsafe to let me see that Alexander, and his Paramour, the which was præpated to be so laype, and I pray thee shew me them in such sort that I may see their personages, hope, gesture & apparel, as they used in their life-time, and that here before my face; to the ende that I may say I have my long desire fulfilled, & to prappe thee to be a famous man in chine arte and experience. Doctor Faustus answered: My most excellent Lord, I am ready to accomplish your request in all things, so farre forth as I and my Spirit are able to perfoyne: yet your Majestie shall know, that their dead bodies are not able substantially to be brought before you, but such Spirits as have seen Alexander and his Paramour alivé, shall appeare unto you in maner and forme as they both lived in their most flourishing time; and herewith I hope to please your imperial Majestie. Then Faustus went a little side to speake to his Spirit, but he returned again presently, saying: now if it please your Majestie you shall see them, yet upon this condition that you demand no question of them, nor speake unto them, which the Emperour agreed unto. Wherewith Doctor Faustus openeth the privie-chamber door, where presently entered the great and mighty Emperour Alexander magnus, in all things to looke upon as if he had been a

line,
How Doctor Faustus in the sight of the Emperor conjured a payre of Harts hornes upon a Knights head that slept out of a cazement.

When Doctor Faustus had accomplished the Emperours desire in all things as he was requested, he went forth into a gallerie, and leaning over a rapple to looke into the priuate garden, he saw many of the Emperours Courtiers walking and talking together, and calling his eyes now this way, now that way, he espied a Knight leaning out at a window of the great hall; who was fast asleep (for in those days it was hote) but the person shall bee nameless that slept, for that he was a Knight, although it was done a little
How three young Dukes being together at Wittenberg to behold the University, requested Fauatus to help them at a wish to the town of Menchen in Bauaria, there to see the Duke of Bauaria his sonnes wedding. Chap. 32.
of Doctor Faustus:

met on a time altogether, where they fell to reasoning concerning the pompe and bratery that would be at the City of Menchen in Bavaria, at the wedding of the Dukes Sonne, wishing themselves there but one halfe house, to see the manner of their sollois; to whom one replied, saying to the other two Gentlemen, if it please you to give mee the hearing, I will give you good counsell that we may see the wedding, and be here againe to night, and this is my meaning; let vs send to Docto? Faustus, make him a present of some rare thing and so open our minds into him, desiring him to assist vs in our enterprize, and assure he will not deny to fulfill our request. Hereupon they at concluded, sent to Faustus, tolde him their minds, and gave him a gift, and invited him to a sumptuous banquet, wherewith Faustus was well contented, and promised to further their journey to the bettermost. And when the time was come that the Duke his Sonne should be married, Doctor Faustus called unto him the three young Gentlemen into his house, commanding them that they should put on their best apparell, and adoe themselves as richly as they could, he tooke off his owne great large croke, went into a garde that was adjoining unto his house, and sett the three young Dukes on his croke, and he himselfe sat in the middest, but he gave them in charge that in any wise they should not once open their mouths to speak, or make answere to any man so done as they were out, no not so much as if the Duke of Bavaria or his Son should speake to them, or offer them courtesie, they should give no word of answere agayne, to the which they all agreed. These conditions being made, Doctor Faustus began to conjure, and on a sodayne arose a mightie winde, beating up the croke, and so carried them away in the apper, & in due time they came unto Menchen to the Dukes Court, where being entred into the outmost court, the Parliament had espied them, who presently went to the Duke, shewing his Grace that all the Lords and gentlemen were already set at the table, notwithstanding, there were newly come three goodly Gentlemen with one servant, the which stoope without the court, wherefore the good old Duke came out unto them, welcomning them, requiring what they were, & whence: but they made no answere at all, whereat the Duke was very thinking they were all foute bumble; notwithstanding for his hens sake he tooke them into his court, and feasted them. Faustus notwithstanding spake to the, if any thing happen otherwise then wel, when I say, lie vp, the fal you al on the croke, & good enough: wel, the water being brough, & that they must wash, one of the three had so much manner as to desire his
his friend to walk first, which when Faustus heard, he said, nay, and all at once they goe on the cloke, but he that spake fell foone againe, the other two with Doctor Faustus, were againe presently at Wittenberg, but he that remained, was taken and layde in Prison: wherefore the other two Gentlemen were very sorrowfull for their friend, but Faustus comforted them, promoting that on the morrow he should also be at Wittenberg. Now all this while was this Duke taken in a great seare, and striken into an exceeding dumb, wondring with himselfe that his hap was so hard to be left behind, and not the rest, and now being locked & watched with so many keepers, there was also certaine of the guests that fell to reasoning with him to know what hee was, and also what the other were that were vanished away, but the poore prisoner thought with himselfe, if I open what they are, then it will also with me: wherefore all this while he gave no man any answers, so that he was there a whole day, and gave no man a word. Wherefore the olde Duke gave in charge, that the next morning they should racke him untill he be confessed: which when the young Duke heard, he began to sorrow and to lay with himselfe, it may be that to improve, if Doctor Faustus come not to ayde me, then shall I be racked and grievously tormented, in so much that I shall be contrapacd by force to tell more than willingly I would doe: but he comforted him selfe with hope that his friends would intreat Doctor Faustus about his deliverance, as also it came to passe, so before it was day, Doctor Faustus was by him, and he comforted them that watched him into such a heavy sleepe, that he with his charmes made open all the lockes in the prison, and there withall brought the young Duke againe in safety to the rest of his fellows and friends, where they presented Faustus with a sumptuous gise, and so they departed the one from the other, &c.

How Doctor Faustus borrowed monie of a Jew, and layd his own legge to pawn for it. Chap. 33.

It is a common proverb in Germanie, that although a Conjuror have all things at commandement, the day will come that hee shall not be worth a penny; so is it like to fall out with Doctor Faustus, in promising the Divel so largely; & as the Divel is the author of lies, even so hee led Faustus his minde, in practising of things to become the people and blinding them, wherein hee tooke his whole delight, thereby to bring himselfe to riches, yet notwithstanding in the ende he was
was never the richer. And although that during four and twenty years of his time that the devil let him, he wanted nothing; yet was he best pleased when he might receive any bodie: for out of the mightiest potentates Courties in all those Countries, he would send his Spirit to steal away their best chare. And on a time being in his merciment where he was banqueting with other Students in an Inn, whereunto resorted many Jewes, which when Doctor Faustus perceived, he was minded to play some merrie test to deceive a Jew, desiring one of them to lend him some money for a time, the Jewe was content, and lent Faustus three score dollars for a moneth, which time being expired, the Jewe came for his money and interest, but Doctor Faustus was never minded to pay the Jewe againe: at length the Jewe coming home to his house, and calling (inproperly for his money, Doctor Faustus made him this answer: Jewe, I have no money, nor know I how to pay thee, but notwithstanding, to the ende that thou maist bee contented, I will cut off a lim of my bodie, bee it arme or leg, and the same take thou have in pawn for thy money, yet with this condition, that when I shall pay thee thy money again, then thou also giue me my limme. The Jewe that was never friend to a Christian thought with himself, this is a fellow right for my purpose, that will lay his limmes to pawn for money, he was therewith very well content; wherefore Doctor Faustus took a sawe, and therewith seemed to cut off his foote (being notwithstanding nothing so) well, he gaine it to the Jewe, yet upon this condition, that when he got money to pay, the Jewe should deliver him his leg to the ende he might get it on againe. The Jewe was with this matter very well pleased, tooke his leg and departed: and hauingreturned home, he was somewhat wearie, and by the way bee thus behought him, what helpeth mee a knaves leg, if I should carry it home, it would stinke, and to infect my house, besides it is too hard a piece of wokke to let it on againe, wherefore what an ass was Faustus to lay to bear a pawn for so small a summe of money; and for my part, quoth the Jewe to himselfe, this will never profite me anything, and with these words he cast the leg away from him into a ditches. All this Doctor Faustus knewe right well, therefore within three daies after he lent for the Jewe to make him payment of his 60. Dollars, the Jewe came, and Doctor Faustus demanded his pawn, there was his money receiv for him: the Jewe answered, the pawn wase not proftable of necessarie for any thing and he had cast it away; but Faustus threateninglie replied, I will have my
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Hee againe, or else one of thine for it. The Jewe fell to intreating, promising him to give him what money he would ask, if he should not deal straightly with him, wherefore the Jewe was constrained to give him 50. Dollars more to be rid of him, and yet Faustus had his leg on, so he had but blinded the Jewe.

How Doctor Faustus deceiued an Horse-courser.
Chap. 34.

In like manner hee served an Horse-courser at a Tanner called Pheisring, for Doctor Faustus through his cunning had gotten an excellent expede Horse, whereupon hee rid to the Fayre, where he had many Chap-men that offered him money; lastly, he sold him for 40. Dollars, willing him that bought him, that in any wise he should not ride him over any water, but the Horse-courser marcelled with himself that Faustus had him ride him over no water, (but quoth he) I will proceed, and forthwith hee rid him into the river, presently the horse vanished from under him, and hee had a bundle of strawe, in so much that the man was almost drowned. The Horse-courser knew well where hee lay that had solde him his horse, wherefore he went angrily to his house, where hee found Doctor Faustus fast a sleepes, and smoking on a bed, but the Horse-courser could no longer lope bare him, took him by the leg and began to pull him off the body, but he pulled him so, that he pulled his leg from his body, in so much that the Horse-courser fell downe backwards in the place, then began Doctor Faustus to cry with an open throat, he hath murdered me. Perce the Horse-courser was afraid, and gave the flight, thinking none other with himselfe, but that he had pulled his leg from his body; by this brings Doctor Faustus kept his money.

How Doctor Faustus eate a lode of Hay.
Chap. 35.

Doctor Faustus being in a Towne of Germanye called Zwilckaw, where he was accompanied with many Doctors and Masters, and going forth to walke after supper, they met with a Clowne that oue a lode of Hay. Good even good fellowe said Faustus to the Clowne, what hall I give thee to lee mee eate my bedfull of Hay? the Clowne thought with himselfe, what a mad
How Doctor Faustus served the twelve Students.
Chap. 36.

At Wittenberg before Faustus his house, there was a quarrell betweene seven Students, and one that came to parte the rest, one part being stronger than the other. Wherefore Faustus seeing them to bee overmatched, conjured them all blinde, in so much that the one could not see the other, and yet bee to deale with them, that they fought and strake at one another still, whereat all the beholders fell a laughing: and thus they continued blinde, beating one another, untill the people parted them, and leave each one to his owne home: where being entred into their houses, they received their light perfectly againe.

How Faustus served the drunken Clowynes.
Chap. 37.

Doco Faustus went into an Inn, wherein were many tables full of Clowynes, the which were tippling kan after kan of excellent wine, and to bee short, they were all drunken, and as they lane, they so sung and hallowed, that one could not heare a man speke for them; this angered Doctor Faustus; wherefore hee said to those that had called him in, mark my masters, I will shew you a merrie text, the Clowynes continuing still hallowing and singing, he so conjured them, that their mouths close as wide open as it was possible for them to hold them, and never a one of them was able to close his mouth again; by and by the noise was gone, the Clowynes notwithstanding looked earnestly one upon another, and will not what was
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was happened; wherefore one by one they went out, and so soone as they came without, they were as well as ever they were: but none of them desired to goe in any more.

How Doctor Faustus solde five Swine for sixe Dollers a peece.

Chap. 38.

Doctor Faustus began another test, bee made him ready five fat Swine, the which hee solde to one for sixe Dollers a peece, upon this condition, that the Swine-slayer should not dilute them into the water. Doctor Faustus went home againe, and as the Swine had filled themselves in the muddie, the Swine-slayer droue them into a water, where presently they were changed into so many hundres of straw swimming upright in the water: the butler looked wisely about him, and was soorie in his heart, but he knew not where to since Faustus, so hee was content to let all goe, and to lose both money and Hogs.

How Doctor Faustus played a merrie left with the Duke of Anholt in his Court. Chap 39.

Doctor Faustus on a time came to the Duke of Anholt, the which welcomed him very courteously, this was in the moneth of January, where sitting at the table, he perceived the Duchesse to be with childe, and supposing himselfe untill the meate was taken from the table, and that they brought in the banqueting dishes, said Doctor Faustus to the Duchesse, Gracious Ladie, I have alway heard, that the great belled women doe alwaies long for some dainties; I beseech therefore your Grace hive us your minde from me, but tell me what you desire to eate, she answered him, Doctor Faustus now truly I will not hide from you what my heart both most desire, namely, that if it were now Harvest, I would eat my bellic full of ripe Grapes, and other dainty fruite. Doctor Faustus answered hereupon, Gracious Lady, this is a small thing for mee to eate, for I can doe more than this, wherefore he tooke a place, and made open one of the cabinets of the windows, holdeing it toth, where incontinent hee had his bellic full of all manner of fruite, as red and white Grapes, Pears, and Apples, the which came from out of strange Countries, altho' he presented the Duchesse, saying: Madame, I pray...
of Doctor Faustus, 

pray you bouchsafe to taste of this baste fruite, the which came from a farre Country, for there the Sonner is not yet end. The Duke of Anholt thanked Faustus highly, and she fell to her fruite with full appersite. The Duke of Anholt notwithstanding could not with-holde to ask Faustus with what reason there were such young fruite to be had at that time of the year? Doctor Faustus told him, may it please your Grace to understand, that the pere is denided into two cicles over the whole world, that when with us it is Winter, in the contrary circle it is notwithstanding Sommer, for in India and Saba there falleth of Seyn the Omen, so that it is to warme, that they have twice a peare fruite: and gracious Ioyde, I have a swift Spirit, the which ran in the twinkling of an eye fulfill my desire in any thing. Wherefore I send him into those Countries, who hath brought this fruite as you see: whereat the Duke was in great admiration.


Doctor Faustus desired the Duke of Anholt to walke a little soorth of the Courte with him, wherefore they were both together into the field, where Doctor Faustus through his skill had placed a mightie Castle: which when the Duke saw, he wondered therat, so did the Dutchesse, and all the beholders, that on that hill, which was called the Rohumbuel, shoule on the sodaine bee so fapte a Castle. At last Doctor Faustus desired the Duke and the Dutchesse to walke with him into the Castle, which they declined. This Castle was so wonderfull strong, having about it a great and deep trench of water, the which was full of Fish, and all manner of water-soule, as Swannes, Duckes, Geese, Butters, and such like. About the wall was nine stone dores and two other dores: also within was a great open court, wherein were incousered all manner of wilde beasts, especiallie such as were not to bee found in Germanie, as Apes, Beastes, Butters, Antelopes, and such like strange beasts. Furthermore, there were other manner of beasts, as Hart, Hind, and wilde Swine, Roe, and all manner of land soulé that any man could thinke on, the which flewe from one tree to another. After all this, he seeth his guests to the table, being the Duke and the Dutchesse with their traine, for bee had provided them a most sumptuous feast, both of meate and all manner of drinks, for he set nine melle of meate upon the booby at once, and at this
How Doctor Faustus with his company visited the Bishop of Salzburg his Wine-seller. Chap. 41.

Doctor Faustus having taken his leave of the Duke, he went to Wittenberg, not far from that place, being in company with certaine Students. Doctor Faustus was himselfe the God Bacchus, who having well feasted the Students before with vaineie fare, after the manner of Germanie, where it is counted no feast except all the hidden guests be drunk, which Doctor Faustus intending, said: Gentlemen and my guests, will it please you to take a cuppe of wine with me in a place of seller whereunto I will bring you, and they all said willingly we will; which when Doctor Faustus heard, he took them southe, for either of them upon an hollie wand, and so were conured into the Bishop of Salzburg his Seller, for there about grewe excellent pleasant Wine; there fell Faustus and his companie to drinking and swilling, not of the worst but of the best, and as they were merrie in the Seller, came downe to have drunke the Bishops Butler; which when he perceived so many pertains there, he cried with a loud boye, the cupes cheues. This liued Doctor Faustus wonderfullie, whereas he made every
one of his company to sit on their holly wand and so vanished away, and in parting Doctor Faustus took the Butler by the haire of the head and carried him away with them, but till they came unto a high-lopped tree, and on the top of that huge tree he set the Butler, where he remained in a most searesfull perspecitie, and Doctor Faustus departed to his house, where they took their valere one of another, drinking the Wine the which they had stolne in great vottels of glasse out of the Bishopseller. The Butler that had held himselfe by the hand upon the lopped tree all the night, was almost frozen with cold, shivering the day, and seeing the tree of so huge great heighnesse, thought with himselfe it is impossible to come off this tree without peril of death: at length he had espied certaine Clowynes which were passing by, he cried for the loue of God helpe me downe: the Clowynes seeing him so high, wondered what mad man would clime to so huge a tree, wherefore as a thing most miraculous, they caried tidings unto the Bishop of Saltzburg, then was there great running on every side to see a man in a huge tree, and many beules they practised to get him downe with ropes, and being demanded by the Bishop how he came there, he said, that he was brought thither by the haire of the head of certaine thieves that were robbing of the Wine-seller, but what they were he knew not, (saiid he,) they had faces like men, but the wroght like durnells.

How Doctor Faustus kept his Shroucetide.

Here were seven Students, and Masters that studied Divinitie, Juris prudencia, & Medicina, all these having consented were agreed to visit Doctor Faustus, and so to celebarte Shroucetide with him: who being come to his house he gave them a welcome, for they were his deare friends, desiring them to sit downe, where he-erued them with a very good supper of Pennes, \( \frac{1}{2} \) of ducat, an other cost, yet were they extreemly cheared: wherefore Doctor Faustus conformed his guests, aperating himselfe that they stalle upon him so sovainely, that he had not left one particle for them so well as they were worthy, but his good friends (quoth he) according to the use of our Country was must drinke all this night, and so a draught of the best wine to bedward is commendable. For you know that in great Po-

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Do so for you: for I have three great flagons of wine, the first is full of Hungarian wine, containing eight gallons, the second of Italian wine, containing seven gallons, the third containing five gallons of Spanish wine, all which we will sippe out before it be day, besides, we have sixteen dishes of meete, the which my Spiritus Mephostophiles hath set so faire that it was cold before he brought it, and they are all full of the daintyest things that one heart can devise, but (faith Faustus) I must make them hot againe: and you may believe me Gentlemen, that this is no blinding of you, whereas you thinke that it is no natural][esse, verily it is as good and as pleasant as ever you eate.

And having ended his tale, he commanded his boy to lay the clock, which done, he served them with sixteen messes of meat, having three dishes to a mess, the which were all of maner of Venison, and other dainty wild boule, and so wine there was no lacke, as Italian wine, Hungarian wine, and Spanish wine: and when they were all made dunk, and that they had almost eaten all their good companie, they began to sing and to daunce untill it was day, and then they departed each one to his owne habitation: at whose parting, Doctor Faustus desired them to bee his guests againe the next day following.

How Doctor Faustus feasted his guests on the Ashwednesday.

Chap.43.  

Vpon Ashwednesday came into Doctor Faustus his hidden guests the Students, whom he feasted very royallie, in so much that they were all full and lusit, singing and daunching as the night before: and when the high glasses and goblets were carvied one to another, Doctor Faustus began to play them some poetic staves, in so much that round about the hall was heard most pleasant musick, and the in sunlie places, in this corner a Lute, in another a Cornet, in another a Citterne, Citterne, Clarigols, Harpe, Hope pipe: in fine, all maner of musick was heard there at that instant, where at all the glasses and goblets; cuppes and potte; dishes, and all that stood in the boorde began to daunce: then Doctor Faustus took ten stee pease, and let them daunce on the floor, where presently they began to daunce and to sitte one against the other that the dancers howe round about the whole house, whereas the whole companie fell a laughing. Then he began another sette, he set an Instrument on the table, and caused a monstrous great Ape to come in amongst them, which Ape began to daunce...
How Doctor Faustus the day following was feasted of the Students, and of his merrie restes with them while hee was in their company.

Chap. 44.

The last Bacchanalia was held on Thursday, wherein was a great show, and Doctor Faustus was invited unto the Students that were with him the day before, where they had prepared an excellent banquet for him: which banquet being ended, Doctor Faustus began to play his joly prankes, and forthwith were in the place therein. After that tooke hands and danced round in a ring together, then they fell to tumble and to hauing one over another, that it was most pleasant to behold, then they leaped out of the window and vanished away: then they feele before Doctor Faustus a rushed Calves head, which one of the
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How Doctor Faustus shewed the sayre Helena unto the Students upon the Sunday following. Chap. 45.

The Sunday following came these Students home to Doctor Faustus his own house, and brought their wine and dined with them: these men were right welcome guests unto Faustus, whose villein all fell to drinking of wine smoothly: and being merry, they began some of them to talk of the beauty of women, and every one gave scope to what he had seen and what he had heard. So one among the rest said, I never was so desirous of any thing in this world, as to have a sight (if it were possible) of sayre Helena of Greece, for whom the worthy Towne of Troy was destroyed and razed down to the ground, therefore sayth he, that in all mens judgement she was more than commonly sayre, because that when she was gone away from her husband, there was no her recovery so great blood-thirsty.

Doctor Faustus answered: So that you are all my friends and are so desirous to see the famous Pearl of Greece, sayre Helena, the wife of King Menelaeus, and daughter of Tindalus and Leda, offer to Callor and Pollux, who was the fairest Ladie in all Greece: I will therefore bring her into your presence personally, and in the same form of actype as she used to goe when she was in her chrest foodfes and pleasante prime of youth. The like have I done for the Empyre Carolus quintus, at his desire I shewed him Alexander the great, and his Paramour.
How Doctor Faustus conjured away the four wheel(e) from a clowmes wagon. Chap. 46.

Of Doctor Faustus. 65

faunites but (sayd Doctor Faustus) I charge you all that see this book to keep it up from the Table so long as it is in your presence. And so he went out of the Hall, returning presently again; after whom immediately followed the sappes and beautifull Helena, whose beauty was such that the students were all amazed to see her, esteeming her rather to bee a heavenly than an earthly creature. This Lady appeared before the in a most sumptuous gowne of purple Velvet, richly embroidered, her sappe hanged downe loose as sappe as the beaten Gold, so of such length that it reacht downe to her hame, with amorous rode-black eyes, a sweete and pleasant round face, her lips red as a Cherry, her cheekes of roseall colour, her mouth small, her nek as white as the Owanes, tall and slender of personage, and in summe, there was not one imperfect part in her: she looked round about her with a regall Faustus sappes, a salling & wanton countenance, which were head inflamed the hearts of the students, but that they persuaded themselves she was a Spirit, wherefore such phantasties passed away lightly with them: and thus sappe Helena & Doctor Faustus went out againe one with another. But the students at Doctor Faustus his entering againe into the Hall, requested of him to let them see her againe the next day, for that they would bring with them a painter, and to take her counterfeite: which he denied, alitimating that she could not alwayes come by her Spirit, but only at certaine times: yet (sayd he) I will give you her counterfeite, which shall bee alwayes as goodness to you as if your felow shoold see the drawing thereof, which they received according to his promise, but soon lost it againe. The students departed from Faustus home every one to his house, but they were not able to keepe the whole night for thinking on the beauty of sappe Helena. Wherefore a man may see that the Dives bl tokenize and enflame the heart with lust oftentimes, that men fall in love with Parrots, may even with Furies which afterward cannot lightly be removed.

Doctor Faustus was sent for to the Marchall of Brunswickke, who was greatly troubled with the failing sitches. Now Faustus had this use, never to rise but wakke forth on foot, for she could not
How foure Juglers cut one anotheres head off, and set them on agayne; and how Doctor Faustus deceiued them. Chap. 47.

Doctor Faustus came in the Lent into Frankford May 3, where his Spirit Mephostopelis gave him to understand that in an instant were four Juglers that cut one anotheres head off, and after they cutting off, sent them to the Barber to be tidied, which many people saw. This angered Faustus (for he meant to have himselfe the only Cooke in the whole world) and set them on agayne;
there, to behold them. And as these Juglers were together, ready and prepared to cut off the other's head, there stood also the Barbers ready to trim them, and by them upon the table stood likewise a glass full of distilled water, and he that was the chiefest among them stood by it. Thus they began, they smote off the head of the first, and presently there was a Lilly in the glass of distilled water, where Faustus perceived this Lilly as it were sprouting, & the chiefest Jugler named it the tree of life, thus dealt he with the first, making the Barber wash and comb his head, \( \& \) then he let it on again, presently the Lilly vanished away out of the water, hereat the man had his head whole and sound again; the like did they with the other two: and as the same lot came to the chiefest Jugler that he also should be beheaded, \( \& \) that his Lilly was most pleasant, fair, and flowthy green, they smote his head off, \( \& \) when it came to be barbed, \( \& \) troubled Faustus his conscience, so much that he could not abide to see another doe anything, so he thought himselfe to be the principal conjurer in the world, whereas Doctor Faustus went to table where as the other Juglers kept that Lilly, \( \& \) so he took a small knife \( \& \) cut off the stalk of the Lilly, saying to himselfe, none of \( \& \) would blind Faustus: yet no man saw Faustus to cut the Lilly, but when the rest of the Juglers thought to have set on their masters head, they could not, whereas they looked on the Lilly, and found it a bleeding; by this means the Jugler was beguiled, and so died in this wickednes, yet none one thought that Doctor Faustus had done it.

How an old man the neighbour of Faustus, sought to persuade him to amend his cruel life, and to fall into repentance. Chap.48.

A Good Christian an honest and vertuous old man, a touter of the holy scriptures, who was neighbour unto Doctor Faustus: \( \& \) he perceived that many students had their recourse in and out unto Doctor Faustus, he suspected his cruel life, whereas like a friend he invited Doctor Faustus to supper unto his house, unto the which he agreed, and having ended their banquet, the old man began with these words, My loving friend and neighbour Doctor Faustus, I have to desire of you a friendly and Christian request, beseeching you that you will vouchsafe not to be angry with me, but friendly resolve me in my doubts, and take my people trusting in good part. To whom Doctor Faustus answered : My loving neighbour, I pray you set your minde. The began the old Patron to say: My good neighbour, you know in the beginning
beginning how that you have asked God, vall the heast heauen, & given your soule to the Diuell, wherewith you have incurred Gods high displeasure, and are become from a Christian farre worse than a heathen person; do consider what you have done, it is not onely the pleasure of the body, but the safety of the soule that you must have respect unto: of which if you be careless, then are you call away, and all remains in the anger of almighty God. But yet is it time enough Doctor Faustus, if you repent and call into the Lord for mercy, as wee have example in the Acts of the Apostles, the eight Chap. of Simon in Samaria, who was led out of the way, attaining that he was Simon homo fana-
lus. This man was not with standing in the end converted, after that he had heard the Sermon of Philip, for he was baptized, and dwelt his times, and repented. Likewise I beseech you good brother Doctor Faustus, let my rude Sermon be unto you a conversion; and forget the filthy life that you have led, repent, the mercy, & lerne by Christ faith's Come unto me all ye that are weary & heavy laden, & I will refresh you. And in Ezechiel: I desire not the death of a sinner, but rather that hee convert and live. Let my words good brother Faustus, pearce into your adament heart, and desire God for his Loame Christ his face, to forgive you. Wherefore have you so long lin'd in your Diuellish practices, knowing that in the olde and new Testament you are forbidden, and that men should not suffer any such to live, neither have any conversation with them, for it is an abomination unto the Lord; and that such persons have no part in the Kingdom of God. All this while Doctor Faustus heard him very accentuily, and replyed, Father, your persuasions like me wonderous well, and I thank you with all my heart for your good will and counsel, promising you so farre as I may to follow your discipline whereupon he tooke his leave. And being come home, he laid him very peniss on his bed, bethinking himselfe of the wovens of the good olde man, and in a manner began to repent that he had given his soule to the Diuell, intending to sent all that he had promised unto Lucifer. Continuing in these cogitations, suddenly his Spirit appeared unto him clapping him upon the head, and saying it as though he would have pulled the head from the shoulders, lying unto him. Thou knowest Faustus, that thou hast given thy selfe body and soule un-
to thy Lord Lucifer, and haft bowed thy selfe an enemy unto God and unto all men; and now thou beginst to lanke for an olde good living, which persuadeth thee as it were unto God, when indeed it is too late, for that thou art the wanders, and hee hath good power presently to search thee.
How Doctor Faustus wrote the second time with his owne blood and gave it to the Diuell. Chap.49.

Doctor John Faustus, acknowledge by this my deede and handwriting, that Sith my First writing, which is seventeene yeares, that I have right willingly held, and have been an utter enemy unto God and all men, the which I once againe confirmme, and glue fully & wholly my selfe into the Diuell both body and soule, even unto the great Lucifer: and that at the ende of seventeen yeares ending after the date of this letter, I shall have to doe with me according as it please him, either to lengthen or shorten my life as like him: and hereupon I renounce all persuasions that seek me to withdrawe mee from my purpose by the word of God, either ghostly or bodily. And further, I will never give care into any man, be he spiritual or temporal, that mooueth any matter for the salvation of my soule. Of all this writing, and that therein contained, be witnesses, my owne blood, the which with mine own hands I have begun, and ended.

Dated at Wittenberg the 25. of July.

And presentely upon the making of this Letter, he became so great an enemy unto the poore olde man, that he sought his life by all meanes possible; but this godly man was strong in the holy Ghost, that he could not be vanquished by any meanes: so about two dayes after that he had exshopt Faustus, as the poore man lay in his bed, suddenly there was a mightie rumbling in the Chamber, the which he was never wont to heare, he heard as it had been the groning of a Doe, which lasted long; whereupon the good olde man began to weep, and moan, and falde: oh what Barbarian criese this, oh saye Bird, what soule musick is this of a faire Angell, that could not carrie two dayes in his place beginne
How Doctor Faustus made a marriage betwixt two lovers.

In the Citty of Wittenberg was a Student, a gallant Gentleman, named N.N. This Gentleman was in love with a Gentlewoman, fair and proper of personage. This Gentlewoman had a Knight that was a suitor unto her, and many other Gentlemen, which desired her in marriage, but none could obtain her: So it was that this N.N. was very well acquainted with Faustus, and by that means became a suitor unto him to assist him in the matter, for he felt so farre in despaine of himselfe, that he plied away to the King and Bishops. But when he had opened the matter unto Doctor Faustus, he asked counsell of his spirit Mephostophiles, the which told him what to doe. Hereupon Doctor Faustus went home to the Gentleman, and bade him be of good cheare, for he should have his desire, for he would help him to that he wished for, and that this Gentlewoman should love none other but him onely: wherefore Doctor Faustus so changed the minde of the Damself by a practise he wrought, that she would doe no other thing but thinke on him, whom before she had hate, neither cared she for any man but him alone. The device was thus, Faustus commanded this Gentleman that he should clothe himselfe in all his best apparel that he had and that he should goe unto this gentlewoman, and there to show himselfe, giving him also a Ring, commanding him in any wise that he should daunce with her before he departed. Wherefore he followed Faustus his counsaille, went to her, and when they began to daunce they that were suitors began to take every one his Lady in his hand, and this good Gentleman took her, whom before had so disdain'd him, and in the daunce he took the Ring into her hand that Doctor Faustus had given him, the which she no sooner toucht, but she fell immediately in love with him, beginning in the daunce to smile.
of Doctor Faustus.

How Doctor Faustus led his friends into his Garden at Christmas, and shewed them many strange sights in his 19. year. Chap. 52.

In December, about Christmas in the City of Wittenberg, were many young Gentlewomen, the which were come out of the Coun-
treps to make merry with their friends and acquaintance: amongst whom, there were certaine that were well acquainted with Doctor Faustus, wherefore they were often invited as his guestes unto him, and being with him on a certaine time after dinner, he led them into his Garden, where he shewed them all manner of flowers, and fresh herbs; trees bearing fruit and blossomes of all sorts, insomuch that they wondered to see that in his Garden should bee so pleasant a time as in the midst of summer: and without in the streetes, and all over the Coun-
trep, it lay full of Snowe and ice. Wherefore this was noted of them as a thing miraculous, each one gathering and carrying away all such things as they best liked, and so departed delighted with their sweet smelling flowers.

How Doctor Faustus gathered together a great armie of men in his ex-
tremitie agaynst a Knight that would have injured him on his jour-
ney. Chap. 52.

Doctor Faustus travelled towards Eyszleben, and when he was night halfe the way, he espied seven horsemen, and the chiefe of them he knew to be the knight to whom he had placed a feu in the Emperours Court, for he had set a huge papye of Parco homes upon his head: and when the knight now saw that he had no opportunity to be revenged of Faustus he ran upon him himselfe, and those that were with him, to mis-
чефе him, intending privately to shoot at him: which when Doctor Faustus espied, he vanished away into the wood which was hard by them. But when the Knight perceived that he was vanished away, he caused
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his men to stand still, where as they remained they heard a manner of warlike instruments of musick, as Drums, Flutes, Trumpets, and such like, and a certaine troupe of horsemen running towards them. Then they turned another way, and there also were assaulted on the same side: then another way, and yet they were freshely amassed, for by which way sooner they turned themselves, he was encountered, in so much that when the Knight perceived that he could escape no way, but that they his enemies layd on him which way soever he offered to fly, he took a good heart and ranne amongst the thickest, and thought with himself better to decline than to live with so great an infamie. Therefore being at handy-blowes with them, he demanded the cause why they should so assual him: but none of them would give him answer, until Doctor Faustus sweved himselfe into the Knight, where withall they inclosed him round, and Doctor Faustus layne into him, Sir, yeeld your weapon, and yourselves, otherwise it will goe hardly with you. The Knight that knew none other but that he was taunted with an host of men, whereinde they were none other than Dukes) yeeld: then Faustus took away his swords, his piece, and hope, with all the rest of his companions. And further he laid unto him, Sir, the chief General of our armes hath commanded to deal with you according to the law of Armes, you shall depart in peace whether you please: and then he gave the Knight an horse after the manner, and set him thence, so he rode, the rest went on foot till the same to their arms, where being alighted, his Page rode on his horse to the water, and presently the horse vanished away, the Page being almost uncke and drowned, but he escaped: and coming home, the Knight perceived his Page so be moped & on foot, asked where his hope went become? Who answered that he was vanished away: which when the Knight heard, he layd of a truth this is Faustus his doing, for he seerned me now as he did before at the Court, only to make me a skoue and a laughing stock.

Now Doctor Faustus caused Mephostophiles to bring him seuen of the fairest women that he could finde in all those countries he had travailed in, in the 20. yeare, Chap. 53.

When Doctor Faustus called to minde, that his time from day to day grew night, he began to live a Swithin and Epicure life, wherefore he commanded his Spirit Mephostophiles, to bring him seven
How Doctor Faustus found a waste of money when he had consumed 22 of his yeares. Chap. 54.

How Doctor Faustus made the Spirit of faye Helena of Greece his own Paramour and bedfellow in his 23. yeare. Chap. 55.
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How Doctor Fausitus made his Will, in the which he named his servant Wagner to be his heir. Chap. 56.

Doctor Fausitus was now in his 24, and last pear, and hee had a

How Doctor Fausitus fell in tale with his servant touching his Testa

Now, when his Will was made, Doctor Fausitus called unto

...
of Doctor Faustus.

Sernaute ratiily answered, I pray you let me have your cunning. To which Doctor Faustus answered, I have given thee all my books, upon this condition, that thou wouldst not let them be common, but use them for thine owne pleasure, and studie carefully in them. And doest thou also desire my cunning? That makst thou peradventure have, if thou love and peruse my books well. Further (sayd Doctor Faustus) seeing that thou desirest of me this request, I will resolve thee: my Spirit Mephostophiles his time is out with me, and I have ought to command him as touching thee, yet will I helpe thee to another, if thou like well thereof. And within three dayes after he called his seruant unto him, saying: art thou resolved? wouldst thou verily have a Spirit? Then tell me in what maner of forme thou wouldst have him? To whom his seruant answered, that he would have him in the forme of an Ape: whereupon presently appeared a Spirit unto him in maner and forme of an Ape, the which leaped about the house. Then saide Faustus, see, there hast thou thy request, but yet he will not obey thee until I be dead, for when my Spirit Mephostophiles shall fetch me away, then shall thy Spirit be bound unto thee, if thou agree: and thy Spirit shal thy name Akercocke, so do I so he calleth: but all this is a pet condition that thou publish my cunning, and my merry conceits, with all that I haue done (when I am dead) in an history: and if thou canst not remember all, thy Spirit Akercocke will helpe thee: to shal the great actes that I haue done be manifested unto the world.

How Doctor Faustus hauing but one moneth of his appointed time to come, fell to mourning: and sorowe with himselfe for his diueltish exercice, Chap. 58.

This ranne away with Faustus, as the houre glasse, for hee had but one moneth to come of his 24 yeares, at the end whereof he had giuen himselfe to the Diuell body and soule, as is before specified. Here was the first token, for he was like a taken murderer or a thief, the which abeth himselfe guile to conscience before the Judge, have giuen sentence, fearing every houre to die: for hee was greied, and weeping spent the time, went talking to himselfe, whining of his hands, sobbing and sighing; hee fell away from used, and was very leane, and kept himselfe close: neither could he abide to keep his ear of his Mephostophiles anymore.
How Doctor Faustus complained that he should in his lusty time and youthful years die so miserably. Chap. 59.

This s sophomore time drawing neere to troubled Doctor Faustus, that he began to wise his mind, so the ends he might peruse it often and not forget it, and is in manner as followeth.

Oh Faustus, oh s sophomore and woe full man, now must thou goe to the damned company in unquenchable fire, whereas thou mightest have had the s sophomore immortalitie of the soule, the which thou now hast lost. Oh grosse understanding and woe full man, what shamest on my limmes other than a robbing of my life? Bewaple with me my sounde health

full body, wife and soule, bewaple with me my fences, for you have had your part and pleasure as well as I. Oh cruel and dishonest, how have you crepe both at once into me, and now for your sakes I must suffer all these comments? Oh whether is pleas and mercy fled? Upon what occasion hath heaven repayed me with this reward by suffering to suffer me to perish? Wherefore was I created a man? The punishment that I see prepared for me of myselfe now must I suffer. Ah miserable wretch, there is nothing in this world to shew me comfort; then was is me, what helpeth my wapling.

Another complaint of Doctor Faustus. Chap. 60.

Oh poor, woe full and weary wretch! oh s sophomore soule of Faustus, now art thou in the number of the damned, for now must I waite for unmeasurable pynes of death, peecar more lamentable than ever yet any creature hath suffered. Ah senseless, woe full desperate forgetfulness! O cursed and vailable life! O blind and careless wretch that so hast abused thy body, fence and soule! O foolish pleasure, into what a wearp labyrinth hast thou brought me, blinding mine eyes to the clearest day! Ah weake heart! O troubled soule, where is become thy knowledge to comfort thee? O pistill wearies! Oh desperate hope, now shall I evermore be thought upon! Oh, care upon carefulness, and sorrows on soules: Ah grievous pynes that paine my panning heart, whom is there now that can deliver me? Would God that I knew where to hide me, yea, what place to crepe of me. This woe, woe is me, be where I will, yet am I taken. Perelyshing nowe wold

Faustus
How Doctor Faustus bewayed to thinke on Hell, and of the miserable paynes therein provided for him.

Now thou Faustus, damned wretch, howe happy were thou if as an unreasonale beast thou mightest die without soule, so shouldest thou not seele any more doules? But nowe the diuell will take thee away both body and soule, and set thee in an unspeakable place of darknesse: for although others soules have rest and peace, yet I proue damned wretch must suffer all maner of filthy stench, paynes, colde, hunger, thirst, heate, frezing, burning, hille, gnashing, and all the wyght and erue of God, yes all the creatures that had created are enemies to me. And now too late I remember that my SpirtitMephostophiles did once tell me, there was a great difference amongst the damned; for the greater the soule, the greater the torment: for as the twiggis of the tree make greater shade than the trunke thereof, and yet the trunke continueth longer in burning; even so the more that a man is rooted in sin, the greater is his punishment. Ab thot perpetuall damned wretch, now art thou thrownre into the everlasting styre syke that neuer shall be quenched, there must I dwell in all maner of wayling, sorrow, misery, payne, torment, griefe, bowling lyching, lobbing, blubbering, running of cies, stinking at nose, gnashing of teeth, fear to the cares, repro to the conscience, and making both of hand and foot. Ab that Heauell carry the heavens on my shoulders, so that there were time at last to quit me of this everlasting damnation! Oh who can deliver me out of these scerful tormenting flames, which I see prepared for me? Oh there is no helpe, not any man that can deliver me, not any wayling of als can help me, neither is there rest to be found for me day nor night. Ab wo is me, for there is no help for me, no shiel, no defence no comfort. Where is my harts knowledge dare I not trust? and for a soule to God wards that have I not, for I shawe to speake unto him: if I doo, no answere shalbe made me, but he will hide his face from me, to the end that I should not behalde his face of the chesled. What meane I then to complaine where no helpe is? No, I know no hope refteth in my groanings. I shawe desired that it shoulde bee so, and God hath seyf Amen to my misdoings: for now I must have shame to comfort me in my calamities.
In the 24. yeare Doctor Faufus his time being come, his Spirit appeared unto him, giving him his writing againe, and commanding him to make preparation, for that the devil would fetch him agaynst a certaine time appoynted. D. Faufus mounted and signed wonderfully, and never went to bed, not slype winke for Suprow. Wherefore his Spirit appeared againe, confounding him, and saying: Spp Faufus, be not too so cowardly minded; for although that thou failest the bope, it is not long unto the day of Judgement, and that must die at the last, although thou liue many thousand yeares. The Turkes, the Jewses, &c. many an orthodox Emperor, are in the same condemnation; therefore (my Faufus) be of good courage, and be not comforted, for the devil hath promised thee thou shalt not be in paines as the rest of the damnd. But and such like coupled he gauze him, but he took him false, and against the saying of the holy Scriptures. Yet Dr. Faufus that had none other expectation but to pay his debts with his own skinne, went on the same day that his Spirit said the devil would fetch him, into his trysty and beare beloved brethren and companions, as Masters, and Batchelers of Arte, and other students. therof the which had often visitted him at his house in merriment; these he entreated that they would walke into the Village called Rimilch, halfe a mile from Wittenberg, and that they would there take with him for their repayr part of a small banquet, the which they all agreed into: so they went together, and there held their dinner in a most sumptuous manner. Doctor Faufus with them (assemblingly) was more, but not from the heart: wherefore he required them that they would also take part of his rude supper: the which they agreed into: so (as thou sayst) I must tell you what is. The Littler bier: and when they sleeped (for there was in their heads) then Doctor Faufus paped and discharged the shot, and bound the students and the Master to goe with him into another roume, so he had many wonderful manner to tell them: and when they were entred the roume as he requested, Doctor Faufus layd unto them, as hereafter followeth.
Mr. trusty and wellbeloved friends, the cause why I have invited you into this place is this: Forasmuch as you have known me this many years, in what manner of life I have lived, practising at a manner of confutations and wicked exercises, the which I have obtained through the help of the devil, into whose violeth fellowship they have brought me, the which be the like Acre and practise, urged by the vextable pronocation of my flesh, my little necked and rebellious will, with my filthy infernal thoughts, the which were ever before me, pistling me forward so earnestly, that I must perforce have the consent of the devil to appe me in my devises. And to the end I might the better bring my purpose to passe, to have the Devil's apostrophize, which I never have wanted in mine actions, I have promised unto him at the end and accomplishing of 24 yeares, both body and soule, to vac the house, with all his pleasures; and this day, this distillation of these 24 yeares are fully expired, so night beginning my loste guide is at an end, the diuell finnishing whereof I carefully expect: for out of all doube this night he wil fetch mee, to whom I have given my selfe in recompence of his service, both body and soule; and twice confrument writings with my proper blood. Now have I called your wellbeloved Lord's friends, brethren, and fellowes, before this fatall hour, to take my friendly farewell, to the end that my departing may not hereafter be hidden from you, beseeching you herewith courteous, and loving Lords and brethren, not to take in evil part anything done by mee, but with friendly commendations to salute all my friends and companions whersoever: desiring both you and them, if ever I have espoused against your minds in any thing, that you would all heartily forgive me; and as for these levell practises the which this full 24 yeares I have followed, you shall hereafter finde them in writing; and I beseech you let this my lamentable ende to the rescue of your lives bee a sufficient warning, that you have God always before your eyes, praying unto him that he would ever defend you from the temptation of the devil, and all his false receipts, not falling altogether from God, as I wretched and ingloriously damned creature have done, having denied and defeft Baptism, the Sacraments of Christ's body, God himselfe, all heavenly powers, and earthly men, yea, I have denied such a God, that desireth not to have one lost. Neither let the
cuill fellowship of wicked companions mislead you as it hath done me; visit earnestly and oft the Church, worse and strive continually against the Diuell with a good and resolute belief on God, and Jesus Christ, and use your vocation in holines. Lastly, to shew by my troubled Diation, this is my friendly request, that you would to rest, & let nothing trouble you; also if you chance to have any noise, or rumbling about the house, be not therewith afraid, for there shall no evil happen unto you: also I pray you arise not out of your beds. But above all things I incrate you, if you hereafter finde my head carnasse, conue it versus the earth, for I bye both a good and bad Christian, a good Christian, for that I am heartely sory, and in my heart alwayes praye for mercy, that my soule may be delivered: a bad Christian, for that I know the Diuell will have my boste, and that would I willingly give him so that he would take my soule in quier; wherefore I pray you that you would departe to bed, and so I wish you a quiet night, which unto me notwithstanding will be most holy and saecular.

This Diation or declaration was made by Doctor Faustus, & that with a heartly and resolutive minde, to the ende he might not discomfit them: but the Students wondered greatly thereat, that he was so blinde, for knavery, confusion, and such like foolish things, to gile his body and soule into the diuell: for they loured him entirely, and never suspected any such thing before he had opened his mindes scheme: wherefoe one of the sayd unto him; ah, friend Faustus, what have you done to conuene this matter so long from us, we would by the help of good Dittines, and the grace of God, have brought you out of this nee, and have done you out of the bondage and chains of Satan, whereas nowe we see it is too late, to the utter ruine of your body and soule? Doctor Faustus answered, I must neuer doo it, although I often minded, to settle my selfe into godly people, to devise counsell and helpe; as once mine old neighbour counsalled me, that I should follow his learning, and leave all my confutations, yet when I was minded to amend, and to follow that good mans counsell, then came the Diuell and would have had me away, as this night he is like to doo; and sayd to none as I turned againe to God, he would dispatch me altogether. Thus, even thus, (Good Gentlemen, and my deare friends) was I most hellen in that Sataneall band, all good desires drowned, all pietie banished, all purpose of amendment utterly eclipsed, by the tyrannous threatnings of my deadly enemp. But when the Students heard his words, they gave him counsal to doo naughteles but call upon God, desiring him
him for the love of his sweete Sonne Jesus Christes sake, to have mercy upon him, teaching him this forme of prayer, O God be merci-
full unto me, poore and miserable sinner, and enter not into judgement with me, for no flesh is able to stand before thee. Although, O Lord, I
must leave my sinfull body into the Divil, bring by him deluded, yet then in mercy mayst preserve my soule.

This they repeated unto him, yet it could take no holde, but even as Caine he also laid his tines were greater than God was able to stop-
glue; for all his thoughte was on his writing, he meant he had made it too stichy in writing it with his owne blood. The Students & the other
that were there, when they had prayed for him, they went, and so went forthe, but Faustus tarped in the halle: and when the Gentlemen were
laid in bed, none of them could sleepe, for that they attended to heare if they might be prity of his ende. It happened between twelve and one
a clock at midnight, there blew a mighty stynne of winde against the house, as though it would have blowne the foundation thereof out of his
place. Hereupon the Students began to feare, and got one of their beds, comfetti one another, but they would not stirre one of the chambers:
and the roof of the house ran out of doores, thinking the house would fall. The Students lay there unto that halle wherein Doctor Faustus
lay, and they heard a mightie noyle and howling, as if the halle had beene full of Snakes and Adders; with that the halle voole new open wherein
Doctor Faustus was, then he began to crye for helpe, saying: murder, murder, but it came fraught with halle a voice hollowely: shortly af-
ter they heare him no more. But when it was day, the Students that had taken no rest that night, arose and went into the halle in the which
they left Doctor Faustus, where notwithstanding they found no Faustus, but all the halle lay besprinkled with blood, his brains cleaung to the
wall: so the Divil had beaten him from one wall against another, in in one corner lay his eyes, in another his teeth; a pitifull and fearfylfll
light to behold. Then began the Students to bewayle and weepe for
him, and sought for his body in many places: lastly they came into the
parde where they found his body lying on the halle dung, most mon-
strously topnde, and fearfull to behold: so his head and all his tynnes
were bale in pceces.

The afo ENamed Students and Passers that were at his death, haneothapned so much, that they buried him in the Village where he was so
griewously commenced, after the which they returned to Wittenberg, &
comming into the house of Faustus, they found 3 servant of Faustus herp
The famous History

of, to whom they opened all the matter, who coue it exceeding bea-
utilic. There found they also this history of Doctor Falsus noted, and
of him written as is before declared, all save onely his ende, the which
was after by the students thereof amended: further, what his serva-
t was used thereof, was made in another booke. And you have heard
that he held by him in his life the Spirit of Sappe Helenae, the which had
by him one same, the which he named Iulius Falsus, even the same day
date of his death they vanished away, both mother and sonne. The house
before was so darke, that scarce any body could abide therein. The
same night Doctor Falsus appeared unto his servant finely, and shew-
ond unto him many secret things the which he had done and hidden in
his life time. Likewise there were certaine which saw Doctor Falsus
looke one of the window by night as they passed by the house.

And thus ended the whole history of Doctor Falsus, his conunrati-
on, and other acts that he did in his life; one of the which example e-
eary Christian may learn, but chiefly the little-necked and high minds,
may thereby learn to heare God, and to be careful of their voyce
and to bear defence with all distlth workes, as God hath most precisely
by forbidden, so the end we should not invite the distill as a guest, but
give him place as that wished Falsus hath done: for here we have a
wonderful example of his writing, promise, and end, that we may remem-
ber him, that we may not forspay, but take God alwayes in our eyes,
to call alone upon him, and to heare him. It is now time to close, with
heart and hearty prayer, and wish of our lives. And let us begin to
rise his holy name, desiring the Diuell and all his spirits, and
to the end we may remayne with Christ in attendance.

Amen, Amen, Amen, that with a heart controll,
by Christian heart, and God doth name, and
be glorified. Amen, Amen, Amen, that with a
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with a heart controll, and God doth name,
Here followeth the contents of this Booke.

Of the parentage and birth of Doctor Faustus.

How Doctor Faustus began to practice in his Diuellish arte, and how he conjured the duell, making him to appear and to meet him on the morrow at his owne house:

The conference of Doctor Faustus with the Spirit Mephostophiles on the next morning at his owne house.

The second time of the Spirits appearing to Faustus in his house, and of their parley.

The third parley betweene Doctor Faustus, and Mephostophiles, about a conclusion.

How Doctor Faustus set his blood in a Saucer on the warme ashes and wrote.

How Mephostophiles came for his writing, and in what manner he appeared, and his sights he shewed him, and how he caused him to keep a copie of his owne writing.

The manner how Faustus proceeded with his damnable life, and of the diligent service, that Mephostophiles vied towards him.

How Doctor Faustus would have married, and how the duell had almost killed him for it.

Questions put forth by Doctor Faustus vnto his Spirit Mephostophiles.

How Doctor Faustus dreamed that he had seene hell in his sleepe, and how he questioned with the Spirit of matters concerning Hell, with the Spirits answere.

The second question put forth by Doctor Faustus to his Spirit, what Kingdomes there were in Hell, how many, and what were the rulers in names, how they were appointed there.

Another question put forth by Doctor Faustus to his Spirit concerning his Lord Lucifer, with the sorowe that Faustus fell afterwaeres into ibid.

Another disputation betwixt Doctor Faustus and his Spirit of the power of the duell, and of his enemie to mankind.

Doctor Faustus desired againe of his Spirit to know the secrets & names of Hell, and whether those damned duells and their company might
Another question put forth by Doctor Faustus to his Spirit, concerning Astro-

The second part of Doctor Faustus his life, & practises vntill his end. 22
A question put forth by Doctor Faustus to his Spirit, concerning Astronomy.

How Doctor Faustus fell into despayre with himselfe: for having put
forth a question vnto his Spirit, they fell at variance, whereupon the
whole rout of Duells appeared vnto him, threatening him sharply.

How Doctor Faustus desired to see Hell, and of the manner how hee was

How Doctor Faustus was carried into the ayre up to the heauen to see
the world, and how the Skie and Planets ruled: after the which hee
wrote a letter to his friend of the same to Lyptzig, howe hee went a-

How Doctor Faustus, made his journey through the principal and most
famous lands in the world.

How Faustus had a sight of Paradise.

Of a certaine Comet that appeared in Germany, and how Doctor Faus-
tus was desired by certaine friends of his to know the meaning ther-
of:

A question put forth to Doctor Faustus, concerning the Starres.

How Faustus was asked a question concerning the Spirites that vexe

How Doctor Faustus was asked a question concerning the Starres that
fall from Heauen.

How Faustus was asked a question concerning thunder.

The third part, how the Emmanuel Carolus quintus requested of Faustus
to see some of his cunning, whereunto he agreed.

How Doctor Faustus in the sight of the Emperor conjured a payre of

Harts hornes upon a Knights head that slept out of a caizement.

How the Knight sought to be revenge of Faustus.

A merry conceit of Faustus with three young Dukes.

How Faustus borrowed money of a Jewe.

How Faustus deceived an Horse-courter.

How Doctor Faustus eat a lode of Hay.

How Faustus played a jest with twelve Students.

How Faustus serued the drunken Clounes.
How Fauftus played a many conceit with the Duke of Anholt.  
How he made a Castle in the presence of the Duke of Anholt.  
How they robbed the Bishop of Saltzburg his Cellar.  
How Fauftus kept his frouretide.  
Fauftus his feaft to his friends on the Ashwednesday.  
How the next day he was feafted of his friends.  
How he shewed his friends the fayre Helena of Greece.  
How Fauftus conjured away the foure whecles of a Clowns waggons.  
How he deceyued the foure Juglers.  
How an old neighbour of Fauftus gave him counfaile to amend his life.  
How Fauftus wrote againe the second time, with his owne blood, and gave it to the Diuel.  
How he made a mariage betwixt two Louers.  
Of his rare flowers at Chrifmas in his Garden.  
How he gathered together a great armie of men.  
How he gat for himselfe feuen fayre Ladies.  
How he found trearue in the 22 yeare of his time.  
How he made fayre Helena his Paramour.  
How he made his Will.  
His talke with his servant.  
Five complaints of Doctor Fauftus before his end.  
His miserable ende, with his Oration to his friends.

FINIS.