

Excerpts from the *HISTORIA* & TALE OF
DOCTOR JOHANNES FAUSTUS (1587)

The sorcerer, wherein is described specifically **and veraciously**:

His entire life and death,
How he did oblige himself for a certain time unto the Devil,
And what happened to him,

And how **he at last got his well-deserved reward**

Rare revelations are also included, for these examples are most useful and efficacious as a highly essential Christian warning and admonition, that the laity, in order to protect themselves from similar maculations of the most shameful sort, have especial cause to heed and to avoid such a desperate fate.

Here Beginneth Doctor Faustus
His Vita & Historia

Of His Parentage and Youth

I

Doctor Faustus, the son of a husbandman, was born in Roda in the Province of Weimar. His parents were godfearing and Christian people with many connections in Wittemberg. **A kinsman** who dwelt there was a citizen and possessed of considerable wealth. He **reared Faustus for the parents and kept him as his own child, for, being himself without issue, he adopted this Faustus, made him his heir, and sent him to school to study theology. Faustus, however, strayed from this godly purpose and used God's Word vainly.**

Therefore we shall blame neither his parents nor his patrons, who desired only the best (as do all pious parents), nor shall we mix them into this *Historia*. For they neither witnessed nor experienced the abominations of their godless child. One thing is certain: that these parents, as was generally known in Wittemberg, were quite heartily delighted that their kinsman adopted him. When they later perceived in Faustus his excellent *ingenium* and *memoria*, it did most assuredly trouble them, just as Job in the first chapter of that Book was concerned for his children, lest they sin against the Lord. **Therefore pious parents do sometimes have godless, naughty children, and I point this out because there have been many who imputed great guilt and calumny to these parents whom I would herewith pardon.** Such distortions are not merely abusive. If they imply that Faustus had been taught such things by his parents, they are also slanderous. Indeed, certain charges are alleged--to wit: that his parents had permitted wantonness in his youth, and that they had not diligently held him to his studies. It is charged that, so soon as his cleverness--together with his lack of inclination to theology--was perceived, it being further public hue and cry that he was practicing magic, his family should have prevented it betimes. All such rumors are *somnia*, for the parents, being without guilt, should not be slandered. But now *ad propositum*.

Faustus was a most percipient and adroit fellow, qualified and inclined toward study, and he performed so well at his examination that the rectors also examined him for the *Magister* Degree. There were sixteen other candidates, to whom he proved in address, composition, and competence so superior that it was immediately concluded he had studied sufficiently, **and he became Doctor Theologiæ. For the rest, he was also a stupid, unreasonable and vain fellow,**

whom, after all, his companions always called the *speculator*. He came into the worst company, for a time laid the Holy Scriptures behindst the door and under the bench, did not revere God's Word but lived crassly and godlessly in gluttony and lust (as the progress of this *Historia* will sufficiently manifest). Surely the proverb is true: what is inclined to the Devil will go to the Devil.

Furthermore, Doctor Faustus found his ilk, who dealt in Chaldean, Persian, Arabian and Greek words, *figuræ, characteres, coniurationes, incantationes*; and these things recounted were pure *Dardaniæ artes, Nigromantiæ, carmina, veneficii, vaticini, incantationes*, and whatever you care to call such books, words and names for conjuring and sorcery. They well pleased Doctor Faustus, he speculated and studied night and day in them. Soon he refused to be called a *Theologus*, but waxed a worldly man, called himself a *Doctor Medicinæ*, became an *Astrologus* and *Mathematicus*--and, for respectability, a physician. At first he helped many people with medicaments, herbs, roots, waters, receipts, and clisters. He became learned besides, well versed in the Holy Scriptures, and he knew quite accurately the Laws of Christ: he who knoweth the will of the Lord and doeth it not, he is doubly smitten. Likewise, thou shalt not tempt the Lord thy God. **All this he threw in the wind and put his soul away for a time above the door sill, wherefore there shall for him be no pardon.**

How Doctor Faustus Did Achieve and Acquire Sorcery

II

As was reported above, Doctor Faustus' complexion was such that he loved what ought not be loved, and to the which his spirit did devote itself day and night, taking on eagle's wings and seeking out the very foundations of Heaven and Earth. For his prurience, insolence and folly so pricked and incited him that he at last resolved to utilize and to prove certain magical *vocabula, figuræ, characteres* and *coniurationes* in the hope of compelling the Devil to appear before him. Hence (as others also report and as indeed Doctor Faustus himself later made known) he went into a great dense forest which is called the *Spesser Wald* and is situated near Wittenberg.

Toward evening, at a crossroad in these woods, he described certain circles with his staff, so that, beside twain, the two which stood above intersected a large circle. Thus in the night between nine and ten o'clock he did conjure the Devil.

Now the Devil feigned he would not willingly appear at the spot designated, and he caused such a tumult in the forest that everything seemed about to be destroyed. He blew up such a wind that the trees were bent to the very ground. Then it seemed as were the wood with devils filled, who rode along past Doctor Faustus' circle; now only their coaches were to be seen; then from the four corners of the forest something like lightning bolts converged on Doctor Faustus' circle, and a loud explosion ensued. When all this was past, it became light in the midst of the forest, and many sweet instruments, music and song could be heard.

There were various dances, too, and tourneys with spears and swords. Faustus, who thought he might have tarried long enough now, considered fleeing from his circle, but finally he regained his godless and reckless resolve and persisted in his former intention, come whatever God might send. He continued to conjure the Devil as before, and the Devil did mystify him with the following hoax. He appeared like a griffon or a dragon hovering and flattering above the circle, and when Doctor Faustus then applied his spell the beast shrieked piteously. Soon thereafter a fiery star fell right down from three or four fathoms above his head and was transformed into a glowing ball. This greatly alarmed Faustus, too. But his purpose liked him so well, **and he so admired having the Devil subservient to him** that he took courage and did conjure the star once, twice, and a third time, whereupon a gush of fire from the sphere shot up as high as a man, settled again, and six little lights became visible upon it. Now one little light would leap upward, now a second downward until the form of a burning man finally emerged. He walked round about the circle for a full seven or eight minutes. The entire spectacle, however, had lasted until twelve o'clock in the night. Now a devil, or a spirit, appeared in the figure of a gray friar, greeted Doctor Faustus, and asked what his desire and intent might be. Hereupon Doctor Faustus commanded that he should appear at his house and lodging at a certain hour the next morning, the which the devil for a while refused to do. Doctor Faustus conjured him by his master, however, compelling him to fulfill his desire, so that the spirit at last consented and agreed.

Here Followeth the *Disputatio* Held by Faustus and the Spirit

III

Doctor Faustus returned home and later the same morning commanded the spirit into his chamber, who indeed appeared to hear what Doctor Faustus might desire of **him (and it is most astounding that a spirit, when God withdraws his hand, can so deceive mankind)**. Doctor Faustus again commenced his machinations, conjured him anew, and laid before the spirit these several articles, to wit:

Firstly, that the spirit should be subservient and obedient to him in all that he might request, inquire, or expect of him, throughout Faustus' life and death.

Secondly, that the spirit would withhold no information which Faustus, in his studies, might require.

Thirdly, that the spirit would respond nothing untruthful to any of his *interrogationes*.

The spirit immediately rejected the articles, refused Faustus, and explained his reason: that he had not complete authority except in so far as he could obtain it from his lord who ruled over him. He spake: Sweet Fauste, it standeth neither within my election nor authority to fulfill thy desires, but is left to the Hellish god.

Faustus replied: What? How am I to understand thee? Art thou not thine own master?

The spirit answered: Nay.

Faustus then said to him: Sweet spirit, explain it to me then.

Now thou shalt know, Fauste, said the spirit, that among us there is a government and sovereignty, just as on earth, for we have our rulers and governors and servants--of whom I am one--and we call our kingdom Legion. For although the banished devil Lucifer brought about his own fall through vanity and insolence, he raised up a Legion, nevertheless, and a government of devils, and we call him the Oriental Prince, for he had his sovereignty in Ascension. It is thus a sovereignty in *Meridie*, *Septentrione* and *Occidente* as well. Therefore, inasmuch as Lucifer the fallen angel now hath his sovereignty and principality beneath the Heavens, we must, on account of this transformation, betake ourselves unto mankind and serve them. But with all his power and arts man could not make Lucifer subservient, except that a spirit be sent, as I am sent. Certainly we have never revealed to men the real fundament of our dwelling place, nor our rule and sovereignty. No one knoweth what doth occur after the death of the damned human--who learneth and experienceth it.

Doctor Faustus became alarmed at this and said: Then I will not be damned for thy sake.

The spirit answered: **Wilt not agree? For thee no plea. If there be no plea, thou must come with me. Thou wost it not when we hold thee. Yet come thou must with me, nor helpeth any plea: an insolent heart hath damned thee.**

Then Doctor Faustus said: A pox take thee! Hence! Begone !

Even in the moment when the spirit was about to withdraw, Doctor Faustus did change his vacillating mind. He conjured the spirit to appear at the same place at vespers to hear what else he would require. The spirit granted this and disappeared from before him.

The Second *Disputatio* with the Spirit

IV

At Vespers, or at four O' clock in the evening, the flying spirit again appeared unto Faustus and proffered his obedience and subservience in all things, if so be that Faustus would tender certain articles to him in return. Would he do that, then his desires would know no want. These following were the several articles required by the spirit:

Firstly, that he, Faustus, would agree to a certain number of years, at the expiration of which he would promise and swear to be his, the spirit's, own property.

Secondly, that he would, to the further confirmation thereof, give himself over with a writ to this effect authenticated in his own blood.

Thirdly, that he would renounce the Christian Faith and defy all believers.

Should he observe all such points, every lust of his heart would be fulfilled, And (spake the spirit) thou shalt immediately be possessed of a spirit's form and powers. Puffed up with pride and arrogance, Doctor Faustus (although he did consider for a space) had got so proud and reckless that he did not want to give thought to the weal of his soul, but came to terms with the evil spirit, promised to observe all his articles, and to obey them. He supposed that the Devil might not be so black as they use to paint him, nor Hell so hot as the people say.

Doctor Faustus' Third *Colloquium* with the Spirit, Which Was Called Mephostophiles-- Concerning Also the Pact Which These Two Made

V

Now as for the Pact, it came about on this wise. Doctor Faustus required the spirit to come before him on the next morning, commanding him to appear, so often as he might be called, **in the figure, form and**

raiment of a Franciscan Monk, and always with a little bell to give certain signals withal, in order that by the sound it might be known when he was approaching. Then he asked the spirit his name, and the spirit answered: Mephostophiles. --**Even in this hour did the godless man cut himself off from his God and Creator to become a liege of the abominable Devil, whereto pride, arrogance and transgression did bring and seduce him.**

Afterwards, in audacity and transgression, Doctor Faustus executed a written instrument and document to the evil spirit. This was a blasphemous and horrible thing, which was found in his lodging after he had lost his life. I will include it as a warning to all pious Christians, lest they yield to the Devil and be cheated of body and soul (as afterward his poor famulus was by Doctor Faustus to this devilish work seduced).

When these two wicked parties contracted with one another, Doctor Faustus took a penknife, pricked open a vein in his left hand (and it is the veritable truth that upon this hand were seen graven and bloody the words: *o homo fuge--id est: o mortal fly from him and do what is right*), drained his blood into a crucible, set it on some hot coals and wrote as here followeth.

**Doctor Faustus' *Instrumentum*,
or Devilish and Godless Writ
Obligatio
VI**

I, JOHANN FAUSTUS, Dr.,

Do publicly declare with mine own hand in covenant & by power of these presents:

Whereas, mine own spiritual faculties having been exhaustively explored (including the gifts dispensed from above and graciously imparted to me), I still cannot comprehend;

And whereas, it being my wish to probe further into the matter, I do propose to speculate upon the *Elementa*;

And whereas mankind doth not teach such things;

Now therefore have I summoned the spirit who calleth himself Mephostophiles, a servant of the

Hellish Prince in Orient, charged with informing and instructing me, and agreeing against a promissory instrument hereby transferred unto him to be subservient and obedient to me in all things.

I do promise him in return that, when I be fully sated of that which I desire of him, twenty-four years also being past, ended and expired, he may at such a time and in whatever manner or wise pleaseth him order, ordain, reign, rule and possess all that may be mine: body, property, flesh, blood, etc., herewith duly bound over in eternity and surrendered by covenant in mine own hand by authority and power of these presents, as well as of my mind, brain, intent, blood and will.

I do now defy all living beings, all the Heavenly Host and all mankind, and this must be.

In confirmation and contract whereof I have drawn out mine own blood for certification in lieu of a seal.

Doctor Faustus, Adept

in the *Elementa* and in Church Doctrine.

Concerning Doctor Faustus' Intended Marriage

VIII

While he lived thus day in and day out like an Epicure--or like a sow--with faith neither in God, Hell nor the Devil, Doctor Faustus' *aphrodisia* did day and night so prick him that he desired to enter matrimony and take a wife. He questioned his spirit in this regard, who was to be sure an enemy of the matrimonial estate as created and ordained by God.

The spirit answered: Well, what is thy purpose with thyself? *Viz.*, had Faustus forgot his commitment, and would he not hold to the promise wherein he had vowed enmity to God and mankind? If so, then neither by chance nor by intent dare he enter matrimony.

For a man cannot serve two masters (spake the devil), God and us, too. Matrimony is a work of the Lord God. We, who take our profit from all that pertains to and derives from adultery and fornication, are opposed to it. Wherefore, Fauste, look thou to it: shouldst thou promise to wed, thou shalt then most assuredly be torn into little pieces by us. Sweet Fauste, judge for thyself what unquiet, antipathy, anger and strife result from matrimony.

Doctor Faustus considered various sides of the matter, his monk constantly presenting objections. At last he said: Well, I will wed, let come of it what may!

When Faustus had uttered this resolve, a storm wind did fall upon his house and seemed about to destroy it. All the doors leapt from their hooks, and at the same instant his house was quite filled with heat, just as if it were about to burn away into pure ashes. Doctor Faustus took to his heels down the stair, but a man caught him up and cast him back into the parlor with such a force that he could move neither hand nor foot. Round about him everywhere sprang up fire. He thought he would be burned alive, and he screamed to his spirit for help, promising to live in accordance with every wish, counsel and precept. Then the Devil himself appeared unto him, so horrible and malformed that Faustus could not look upon him.

Satan said: Now tell me, of what purpose art thou?

Doctor Faustus gave him short answer, admitting that he had not fulfilled his promise in that he had not deemed it to extend so far, and he did request Grace.

Satan answered him equally curtly: Then be henceforth steadfast. I tell thee, be steadfast

After this, the spirit Mephostophiles came to him and said unto him: If thou are henceforth steadfast in thy commitment, then will I tickle thy lust otherwise, so that in thy days thou wilt wish naught else than

this--namely: **if thou canst not live chastely, then will I lead to thy bed any day or night**

whatever woman thou seest in this city or elsewhere. Whosoever might pleasethy lust, and whomever thou might desire in lechery, she shall abide with thee in such a figure and form. Doctor Faustus was so intrigued by this that his heart trembled with joys and his original proposal rued him. And he did then come into such libidinousness and debauchery that he yearned day and night after the figure of the beautiful women in such excellent forms, dissipating today with one devil and having another on his mind tomorrow.

Doctor Faustus' Third Journey

XVIII

It was in his sixteenth year that Doctor Faustus undertook a tour or a pilgrimage, instructing his servant that he should conduct and convey him whithersoever he would go. He journeyed invisible down to Rome, where he went unseen into the Pope's Palace and beheld all the servants and courtiers and the many sorts of dishes and fine foods that were being served.

For shame! he remarked to his spirit. Why did not the Devil make a Pope of me?

Yes, Doctor Faustus found all there to be his ilk in arrogance, pride, much insolence, transgression, gluttony, drunkenness, whoring, adultery and other fine blessings of the Pope and his rabble. This caused Doctor Faustus to observe:

Methought I were the Devil's own swine, but he will let me fatten for a long while yet. These hogs in Rome are already fatted and ready to roast and boil.

Since he had heard much of Rome, he remained for three days and nights in the Pope's Palace, using his sorcery to render himself invisible. Now hear ye the adventures and the art which he used in the Pope's Palace.

The good Lord Faustus, having had little good meat and drink for some time, came and stood invisible before the Pope's board, even as he was about to eat. The Pope crossed himself before taking meat, and at that moment Doctor Faustus did blow hard into his face. Every time the Pope crossed himself, Faustus would blow into his face again. Once he laughed aloud, so that it was audible in the whole hall; again, he did weep most convincingly. The servants knew not what this might portend, but the Pope told his people it was a damned soul of which he had exacted penance and which was now begging for absolution. Doctor Faustus enjoyed this very much, for such mystifications well pleased him, too.

When the last course finally arrived and was set before the Pope, Doctor Faustus, feeling his own hunger, raised up his hands, and instantly all the courses and fine dishes together with their platters flew right into them. Together with his spirit he then rushed away to a mountain in Rome called the Capitolium, there to dine with great relish. Later he sent his spirit back with an order to fetch the daintiest wines from the Pope's table together with the finest goblets and flaggons.

When the Pope found out how many things had been stolen from him, he caused all the bells to be rung throughout the entire night and had mass and petition held for the departed souls. In anger toward one particular departed soul, however, he formally condemned it to purgatory with bell, book and candle. As for Doctor Faustus, he accepted the Pope's meat and drink as an especial dispensation. The silver was found in his house after his death.

At midnight, when he was sated with the victuals, he bestrode a horse and flew off to Constantinople. Here Doctor Faustus viewed the Turkish Emperor's might, power, brilliance and court entourage for a few days. One evening when the Emperor sat at table Doctor Faustus performed for him an apish play and spectacle. Great tongues of fire burst up in the hall, and when everyone was hastening to quench them, it commenced to thunder and lighten. Such a spell was cast upon the Turkish Emperor that he could not arise, nor could he be carried out of there. The hall became as bright as the very homeland of the sun, and Faustus's spirit, in the figure,

ornaments and trappings of a Pope, stepped before the Emperor, saying:

Hail Emperor, so full of grace that I, thy Mahomet do appear unto thee!

Saying nothing more, he disappeared. This hoax caused the Emperor to fall down upon his knees, calling out unto Mahomet and praising him that he had been so gracious as to appear before him.

The next morning, Doctor Faustus went into the Emperor's castle, where the Turk has his wives or whores, and where no one is permitted except gelded boys who wait upon the women. He charmed this castle with such a thick fog that naught could be seen. Now Doctor Faustus transformed himself as had his spirit before, but posed as Mahomet himself, and he did reside for a while in this castle, the mist remaining throughout his stay, and the Turk during this same period admonishing his people to perform many rites. But Doctor Faustus drank and was full of good cheer, taking his pleasure and dalliance there. When he was through he used the same art as before and ascended into the sky in papish raiment and ornament.

Now when Faustus was gone and the fog disappeared, the Turk came to his castle, summoned his wives and asked who had been there while the castle was for so long surrounded with fog. They informed him how it was the god Mahomet who at night had called this one and that one to him, lain with them and said that from his seed would rise up a great nation and valiant heroes. The Turk accepted it as a great benefit that Mahomet had lain with his wives, but he wondered if it had been accomplished according to the manner of mortals. Oh yes, they answered, that was the way it had been done. He had called them, embraced them, and was well fitted out--they would fain be served in such sort every day. He had lain with them naked and was certainly a man in all parts, except that they had not been able to understand his tongue. The priests instructed the Turk that he ought not believe it had been Mahomet, but rather a phantom. The wives on the other hand said, be it ghost or man, he had been very kind to them and had served them masterfully, once or six times--nay, even more often--in a night; all of which caused the Turk much contemplation, and he remained doubtful in the matter.

A History of the Emperor Charles V and Doctor Faustus

XXIII

Our Emperor Charles the Fifth of that name was come with his court entourage to Innsbruck, whither Doctor Faustus had also resorted. Well acquainted with his arts and skill were divers knights and counts, particularly those whom he had relieved of sundry pains and diseases, so that he was invited, summonsed and accompanied to meat at court. Here the Emperor espied him and wondered who he might be. When someone remarked that it was Doctor Faustus, the Emperor noted it well but held his peace until after meat (this being in the summer and after St. Philip and St. James). Then the Emperor beckoned Faustus into his Privy Chamber and, disclosing to him that he deemed him adept in *nigromantia*, did therefore desire to be shown a proof in something which he would like to know. He vowed unto Faustus by his Imperial Crown that no ill should befall him, and Doctor Faustus did obediently acquiesce to oblige his Imperial Majesty.

Now hear me then, quoth the Emperor. In my camp I once did stand pondering on my ancestors who before me had risen to such high degree and sovereignty as would scarcely be attainable for me and my successors, especially how Alexander the Great, of all monarchs the most mighty, was a light and an ornament among all Emperors. Ah, it is well known what great riches, how many kingdoms and territories he did possess and acquire, the which to conquer and to organize again will fall most difficult for me and my succession, such territories being now divided into many separate kingdoms. It is my constant wish that I had been acquainted with this man and had been able to behold him and his spouse in the person, figure, form, mien and bearing of life.

I understand that thou be an adept master in thine art, able to realize all things according to matter and complexion, and my most gracious desire is that thou give me some answer now in this regard.

Most gracious Lord, quoth Faustus, I will, in so far as I with my spirit am able, comply with Your Imperial Majesty's desire as concerns the personages of Alexander and his spouse, their aspect and figure, and cause them to appear here. But Your Majesty shall know that their mortal bodies cannot be present, risen up from the dead, for such is impossible. Rather, it will be after this wise: the spirits are experienced, most wise and ancient spirits, able to assume the bodies of such people, so transforming themselves that Your Imperial Majesty will in this manner behold the veritable Alexander.

Faustus then left the Emperor's chamber to take counsel with his spirit. Being afterward come in again to the Emperor's chamber, he indicated to him that he was about to be obliged, but upon the one condition that he would pose no questions, nor speak at all, the which the Emperor agreed unto. Doctor Faustus opened the door. Presently Emperor Alexander entered in the very form which he had borne in life--namely: a well-proportioned, stout little man with a red or red-blond, thick beard, ruddy cheeks and a countenance as austere as had he the eyes of the Basilisk. He stepped forward in full harness and, going up to Emperor Charles, made a low and reverent curtesy before him. Doctor Faustus restrained the Emperor of Christendom lest Charles rise up to receive him. Shortly thereafter, Alexander having again bowed and being gone out at the door, his spouse now approached the Emperor, she, too, making a curtesy. She was clothed all in blue velvet, embroidered with gold pieces and pearls. She, too, was excellent fair and rosy-cheeked, like unto milk and blood mixed, tall and slender, and with a round face.

Emperor Charles was thinking the while: Now I have seen the two personages whom I have long desired to know, and certainly it cannot be otherwise but that the spirit hath indeed changed into these forms, and he doth not deceive me, it being even as with the woman who raised the prophet Samuel for Saul.

But the Emperor, desiring to be the more certain of the matter, thought to himself: I have often heard tell that she had a great wen on her back. If it is to be found upon this image also, then I would believe it all the better.

So, stepping up to her, he did lift her skirt, and he found the wen. For she stood stock still for him, disappearing again afterwards. Thus the Emperor's desire was granted withal, and he was sufficiently content.

Concerning the Antlers of a Hart

XXIV

Upon a time soon after Doctor Faustus had accomplished the Emperor's will as was reported above he, hearing the signal for meat in the evening, did lean over the battlements to watch the domestics go out and in. There he espied one who was fallen asleep while lying in the window of the great Knights' Hall across the court (it being very hot) .I would not name the person, for it was a knight and a gentleman by birth.

Now with the aid of his spirit Mephostophiles, Faustus did charm a pair of hart's horns upon the knight's head. This good lord's head nodded upon the window sill, he awoke, and perceived the prank. Who could have been more distressed! For , the windows being closed, he could go neither forward nor backward with his antlers, nor could he force the horns from off his head. The Emperor, observing his plight, laughed and was well pleased withal until Doctor Faustus at last released the poor knight from the spell again.

An Adventure at the Court of the Count of Anhalt

XXVII

Faustus came upon a time to the Count of Anhalt, where he was received with all kindness and graciousness. Now this was in January, and at table he perceived that the Countess was great with child. When the evening meat had been carried away and the collation of sweets was being served, Doctor Faustus said to the Countess:

Lady, I have always heard that the greatbellied women long for diverse things to eat. I beg your Grace not to withhold from me what you would please to have.

She answered him: Truly my Lord, I will not conceal from you my present wish that it were Harvest time, and I were able to eat my fill of fresh grapes and of other fruit.

Doctor Faustus said: Gracious Lady, this is easy for me to provide. In an hour your Grace's will shall be accomplished.

Faustus now took two silver bowls and set them out before the window. When the hour was expired he reached out the window and drew in one bowl with white and red grapes which were fresh from the vine, and the other bowl full of green apples and pears, but all of a strange and exotic sort. Placing them before the Countess, he said to her:

Your Grace need have no fear to eat, for I tell you truly that they are from a foreign nation where summer is about to end, although our year is, to be sure, just beginning here.

While the Countess did eat of all the fruit with pleasure and great wonderment, the Count of Anhalt could not withhold to ask for particulars concerning the grapes and other fruit.

Doctor Faustus answered: Gracious Lord, may it please your Grace to know that the year is divided into two circles in the world, so that it is summer in Orient and Occident when it is winter here, for the Heavens are round. Now, from where we dwell the sun hath at this season withdrawn to the highest point, so that we are having short days and winter here, but at the same time it is descending upon Orient and Occident--as in Sheba, India and in the East proper. The meaning of this is that they are having summer now. They enjoy vegetables and fruit twice a year in those parts. Furthermore, gracious Lord, when it is night here, day is just dawning there. The sun hath even now betaken himself beneath the earth, and it is night; but in this very instant the sun doth run above the earth down there, and they shall have day (in likeness thereof, the sea runneth higher than the world, and if it were not obedient to God, it could inundate the world in a moment). In consideration of such knowledge, gracious Lord, I sent my spirit to that nation upon the circumference of the sea where the sun now riseth, although it setteth here. He is a flying spirit and swift, able to transform himself in the twinkling of an eye. He hath procured these grapes and fruit for us.

The Count did attend these revelations with great wonderment.

Concerning Helen, Charmed Out of Greece

XXIX

On Whitsunday the students came unannounced to Doctor Faustus' residence for dinner, but, as they brought ample meat and drink along, they were welcome guests. The wine was soon going round at table, and they fell to talking of beautiful women, one of the students asserting that there were no woman whom he would rather see than fair Helen from Greece, for whose sake the worthy city of Troy had perished. She must have been beautiful, he said, for she had been stolen away from her husband, and a great deal of strife had arisen on her account.

Doctor Faustus said: Inasmuch as ye are so eager to behold the beautiful figure of Queen Helen, I have provided for her wakening and will now conduct her hither so that ye may see her spirit for yourselves, just as she appeared in life (in the same way, after all, that I granted Emperor Charles V his wish to see the person of Emperor Alexander the Great and his spouse).

Forbidding that any should speak or arise from table to receive her, Faustus went out of the

parlor and, coming in again, was followed at the heel by Queen Helen, who was so wondrously beautiful that the students did not know whether they were still in their right minds, so confused and impassioned were they become. For she appeared in a precious deep purple robe, her hair, which shone golden and quite beautifully glorious, hanging down to her knees. She had coal black eyes, a sweet countenance on a round little head. Her lips were red as the red cherries, her mouth small, and her neck like a white swan's. She had cheeks pink like a rose, an exceeding fair and smooth complexion and a rather slim, tall and erect bearing. *In summa*, there was not a flaw about her to be criticized. Helen looked all around in the parlor with a right wanton mien, so that the students were violently inflamed with love for her, but since they took her to be a spirit they controlled their passion without difficulty, and she left the room again with Doctor Faustus. After the vision had passed away, the young men begged Faustus to be so good as to have the image appear just once more, for they would fain send a painter to his house the next day to make a counterfeit of her. This Doctor Faustus refused to do, saying that he could not make her spirit appear at just any time, but that he would procure such a portrait for them. Later, he did indeed produce one, and all the students had it copied by sending painters to his house (for it was a fair and glorious figure of a Woman). Now it is unknown to this day who got this painting away from Doctor Faustus. As concerns the students, when they came to bed they could not sleep for thinking of the figure and form which had appeared visibly before them, and from this we may learn how the Devil doth blind men with love--oh it doth often happen that a man awhoring for so long that at last he can no longer be saved from it.

**Concerning an Old Man Who Would
Have Converted Doctor Faustus
from His Godless Life
XXXII**

A Christian, pious, godfearing physician, a person zealous of the honor of God, was also a neighbor of Doctor Faustus, and, seeing that many students frequented Faustus' house, he considered such a den as bad as a brothel, for he did compare Faustus to all the Jews, who, so soon as they fell away from God also became His declared enemies, dedicating themselves unto sorcery for the sake of prophecy and deceit, seeking not only the bodily harm of many a pious child whose parents have devoted much effort to his Christian rearing, but also causing him to forget the Lord's Prayer. This old neighbor of Doctor Faustus had observed his rascality in such a light for long years and no longer doubted the devilish nature of his mischief, but he also knew that the time was not yet ripe for the civil authorities to establish these facts.

Considering thus above all the weal of the young men he did in Christian zeal summon Faustus as a guest into his own lodging. Faustus came, and at table his old godfearing patron addressed him thus:

My sweet Lord, as a friend and as a Christian I ask you not to receive my discourse in rancor or ill will, nor to despise these small victuals, but charitably to take and to be content with what our sweet Lord provideth us.

Doctor Faustus requested him to declare his purpose, saying he would, attend him obediently. His patron then commenced:

My sweet Lord and Neighbor, ye know your own actions, that ye have defied God and all the Saints, that ye have given yourself up unto the Devil, whereby ye are now come into God's greatest wrath and are changed from a Christian into a very heretic and devil. O why do ye deprave your soul! Ye must not heed the body, but your sweet soul, lest ye reside in the eternal punishment and displeasure of God. Look ye to it, my Lord, ye are not yet lost if ye will but turn from your evil way, beseech God for Grace and pardon, as ye may see in the example in *Acts viii*

concerning Simon in Samaria, who had also traduced many. They thought him to be a god, calling him the Power of God and *Simon Deus Sanctus*. But he was converted when he heard a sermon of St. Philip, was baptized and did believe on our Lord Jesus Christ. It is particularly noted and praised in *Acts* how he did afterward much consort with Philip. Thus, my Lord, allow my sermon also to appeal to you. O, let it be a heartfelt Christian admonition! To sin no more is the penance wherewith ye must seek Grace and pardon, as ye may learn from the fine examples of the thief on the cross, as well as from St. Peter, St. Matthew and Magdalena. Yea, Christ our Lord speaketh unto all sinners: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Or, in the Prophet Ezekiel: I have no pleasure in the death of the wicked; but that the wicked should turn from his way and live, for his hand is not withered, that he were no longer useful. I beg you my Lord, take my plea to your heart, ask God for pardon for Christ's sake, and abjure at the same time your evil practices, for sorcery is against God and His Commandment, inasmuch as He doth sorely forbid it in both the Old and the New Testaments. He speaketh: Ye shall not allow them to live, ye shall not seek after them nor hold counsel with them, for it is an abomination unto God. Thus St. Paul called Bar-Jesus, or Elymas the Sorcerer, a child of the Devil and an enemy of all righteousness, saying that such should have no share in the Kingdom of God.

Faustus attended him diligently and said that the speech had well pleased him. He expressed his gratitude to the Old Man for his good will and took his leave, promising to comply in so far as he was able.

When he arrived home he took the Old Man's counsel to heart, considering how he had indeed depraved his soul by yielding himself up to the accursed Devil, and at last Faustus felt a desire to do penance and to revoke his promise to the Devil.

While he was occupied in such thoughts, his spirit appeared him, groping after him as if to twist his head off his shoulders. The spirit then spake, rebuking him: What is thy purpose with thyself?

He reminded him of his motives in first consigning himself to the Devil. Having promised enmity toward God and all mankind, he was not now fulfilling that pledge but was following after this old reprobate, feeling charity toward a man and hence toward God--now, when it was already too late and when he was clearly the property of the Devil.

The Devil hath the power (he spake) to fetch thee away. I am in fact now come with the command to dispose of thee--or to obtain thy promise that thou wilt never more allow thyself to be seduced, and that thou wilt consign thyself anew with thy blood. Thou must declare immediately what thou wouldst do, or I am to slay thee.

Sore affright, Doctor Faustus consented, sat down and with his blood did write as followeth (this document being found after his death):

Pact XXXIII

I Doctor Johann Faustus,

Do declare in this mine own hand and blood:

Whereas I have truly and strictly observed my first *instrumentum* and pact for these nineteen years, in defiance of God and all mankind;

And Whereas, pledging body and soul, I therein did empower the mighty God Lucifer with full authority over me so soon as five more years be past;

And Whereas he hath further promised me to increase my days in death, thereby shortening my

days in Hell, also not to allow me to suffer any pain;

Now Therefore do I further promise him that I will never more heed the admonitions, teachings, scoldings, instructions or threats of mankind, neither as concerneth the Word of God nor in any temporal or spiritual matters whatsoever; but particularly do I promise to heed no man of the cloth nor to follow his teachings.

In good faith and resolve contracted by these presents and in mine own blood, etc.

Now just as soon as Faustus had executed this godless, damned pact, he began to hate the good Old Man so intensely that he sought some means to kill him, but the Old Man's Christian prayers and Christian ways did such great offense to the Evil Fiend that he could not even approach him.

Two days after the events just recounted, when the Old Man was retiring, he heard a mighty rumbling in his house, the like of which he was never wont to hear. It came right into his chamber, grunting like a sow and continuing for a long time. Lying abed, the Old Man began to mock the spirit, saying:

Ah, what a fine bawdy music! Now what a beautiful hymn sung by a ghoul! Really a pretty anthem sung by a beautiful angel--who could not tarry in Paradise for two full days. This wretched fellow must now go avising in other folks' houses, for he is banished from his own home.

With such mockery he drove the spirit away. When Doctor Faustus asked him how he had fared with the Old Man, Mephostophiles answered that he had not been able to lay hold on him, for he had worn armor (referring to the prayers of the Old Man) and had mocked him besides.

Now the spirits and devils cannot suffer a good humor, particularly when they are reminded of their fall. Thus doth God protect all good Christians who seek in Him succor against the Evil One.

**Concerning the Beautiful Helen
from Greece, How She Lived for a Time
With Doctor Faustus
XXXVII**

Doctor Faustus would fain omit or neglect naught pleasant and good unto the flesh. One

midnight towards the end of the twenty-second year of his pact, while lying awake, he took thought again of Helen of Greece, whom he had awakened for the students on Whitsunday in Shrovetide (which we reported) . Therefore, when morning came, he informed his spirit that he must present Helen to him, so that she might be his concubine.

This was done, and Helen was of the following description (Doctor Faustus had a portrait made of her) : Her body was fine and erect, well-proportioned, tall, snow-white and crystalline. She had a complexion which seemed tinted with rose, a laughing demeanor, gold-yellow hair which reached almost to the calves of her legs, and brilliant laughing eyes with a sweet, loving gaze. Her nose was somewhat long, her teeth white as alabaster. *In summa*, there was not a single flaw about her body. Doctor Faustus beheld her and she captured his heart. He fell to frolicking with her, she became his bedfellow, and he came to love her so well that he could scarcely bear a moment apart from her.

While fond Faustus was living with Helen, she swelled up as were she with child. Doctor Faustus was rapturously happy, for, in the twenty-third year of his pact, she bare him a son whom he called Justus Faustus. This child told him many I things out of the future history of numerous lands. Later, When Faustus lost his life, there was none who knew whither wife and child were gone.

**Concerning the Testament:
What Doctor Faustus Bequeathed
His Servant Christoph Wagner
XXXIX**

Now during this whole time, right into the twenty-fourth year of his pact, Doctor Faustus had been keeping a young apprentice, who studied there at the University in Wittemberg and who became acquainted with all the tricks, sorcery and arts of his master. The two were cut from the same piece of cloth. Wagner was a wicked, dissipated knave who had gone about begging in Wittemberg but had found no kindness with anyone until he had met Faustus, who took the stripling in as his famulus and even called him his son, letting him enjoy his ill-gotten gains. Neither troubled himself with the price of them.

When his twenty-four years were all but run out, Faustus called unto himself a notary together with several magisters who were his friends. In their presence he bequeathed his famulus his house and garden, which were located on the Ring-Wall in Scherr Alley, not far from the Iron Gate and indeed right beside the houses of Ganser and of Veitt Rottinger (since that time, it has been rebuilt, for it was so uncanny that none could dwell therein). He also left him 1,600 guilders lent out on usury, a farm worth 800 guilders, 600 guilders in ready money, a gold chain worth 300 crowns, some silver plate given him by a man named Kraffter, as well as such other things as he had taken away from various courts--those of the Pope and of the Turk, for example. All these items together were worth many hundred guilders. There was not really much household stuff on hand, for he had not lived much at home, but at inns and with students, in gluttony and drunkenness.

**What Doctor Faustus Did
in the Final Month of His Pact
XL
I**

His days ran out like the sand in an hourglass, and when only one month remained of the twenty-four years which he had contracted of the Devil (as ye have read) Doctor Faustus became fainthearted, depressed, deeply melancholic, like unto an imprisoned murderer and highwayman

over whose head the sentence hath been pronounced and who now in the dungeon awaiteth punishment and death. Filled with fear, he sobbed and held conversations with himself, accompanying such speeches with many gestures of his hands. He did moan and sigh and fall away from flesh. He kept himself close and could not abide to have the spirit about him.

**Doctor Faustus His Lamentation,
that He Must Die at a Young
and a Lusty Age**

XLII

Sorrow moved Doctor Faustus to set his grief in words, lest he forget it. Here followeth one such written complaint:

Alas, thou reckless, worthless heart! Thou hast seduced the flesh round about thee, and my fate is fire. The blessedness which once thou didst know is lost.

Alas, Reason and Free Will! What a heavy charge ye do level at these limbs, which may expect naught else than rape of their life!

Alas ye limbs, and thou yet whole body! It was ye who let Reason indict Soul, for I might have chosen succor for my soul by sacrificing thee, my body.

Alas, Love and Hate! Why abide ye both at once in my breast? Your company hath occasioned all mine anguish.

Alas, Mercy and Vengeance ! Ye have caused me to strive after glory and rewarded me with infamy.

Alas, Malice and Compassion! Was I created a man that I might suffer those torments which now I see before me?

Alas, alas, is there aught in the wide world that doth not conspire against this wretch?

Alas, of what help is this complaint?

Doctor Faustus Lamenteth Yet Further

XLIII

Alas, alas, wretched man, o thou poor accursed Faustus, now in the number of the damned! I must await the inestimable pains of a death far more miserable than any tortured creature hath yet endured.

Alas, alas, Reason, Willfulness, Recklessness, Free Will! O, what a cursed and inconstant life hast thou led! How unseeing, how careless wast thou! Now become thy parts, soul and body, unseeing and ever more unseen.

Alas, Worldly Pleasure! Into what wretchedness hast thou led me, darkening and blinding mine eyes!

Alas, my timid heart! Where were thine eyes?

And thou my poor soul! Where was thy knowledge?

All ye senses! Where were ye hid?

O, miserable travail! O sorrow and desperation forgotten of God!

Alas, grief over grief, and torment upon woe and affliction! Who will release me? Where am I to hide? Whither must I creep? Whither flee? Wherever I may be, there am I a prisoner.

The heart of Doctor Faustus was so troubled that he could speak no more.

**Doctor Faustus His Hideous End
and *Spectaculum***

XLIV

His twenty-four years were run out. As he lay awake in the night, his spirit came unto him to deliver up his writ, or contract, thus giving him due notice that the Devil would fetch his body in the following night, and allowing him to make any necessary preparations for that event. This

occasioned such a renewed moaning and sobbing into the night that the spirit returned, consoling him and saying:

My Fauste, be not so faint of heart.

Thou dost indeed lose thy body, but thy time of judgement is yet far distant. Why surely thou must die--even shouldst thou live for many hundreds of years. The Jews and the Turks must also die expecting the same perdition as thou--even emperors die thus, if they be not Christian. After all, thou knowest not yet what it be that awaiteth thee. Take courage, and despair not so utterly. Dost not remember how the Devil did promise thee a body and soul all of steel, insensitive to the pain which the others will feel in Hell?

This and such like comfort and consolation he gave him, but it was false and not in accord with the Holy Scriptures. Doctor Faustus, having none other expectation than that he must absolve his debt and contract with his skin, did on this same day (in which the spirit had announced that the Devil was about to fetch him) betake himself unto the trusted friends with whom he had spent many an hour, the magisters, baccalaureates and other students, entreating them now to go out to the little village of Rimlich with him, about a half mile removed from the town of Wittemberg, there to take a repast with him. They would not turn him away, but went along and ate a morning meal with many costly courses both of meat and of drink, served by the host at an inn.

Doctor Faustus joined in their merriment, but he was not merry in his heart. Afterward, he entreated all his guests to do him the great kindness of remaining to eat supper with him, too, and to stay the night here as well, for he had something important to tell them. Again they agreed, and they took the evening meal with him also.

It was finished, and a last cup had been passed. Doctor Faustus paid the host, and addressed the students, saying that he wished to inform them of some things. They gave him their attention, and Doctor Faustus said unto them:

My dear, trusted, and very gracious Lords: I have called you unto me for this good and sufficient cause. For many years now, ye have known what manner of man I be, the arts and the sorcery I have used. All these things come from none other than from the Devil. I fell into such devilish desires through none other cause than these: bad company, mine own worthless flesh and blood, my stiff-necked, godless will, and all the soaring, devilish thoughts I allowed in my head. I gave myself up unto the Devil and contracted with him for a term of twenty-four years, setting my body and soul in forfeit. Now are these twenty-four years run out. I have only this night left. An hourglass standeth before mine eyes, and I watch for it to finish.

I know that the Devil will have his due. As I have consigned my body and soul unto him with my blood in return for certain other costly considerations, I have no doubt that he will this night fetch me. This is why, dear and well-beloved, gracious Lords, I have summoned you here just before the end to take one last cup with me, not concealing from you the manner of my departure. I entreat you now, my dear gracious Brothers and Lords, to bring my cordial and brotherly greetings to my friends and to those who do honor my memory, to bear no ill will toward me but, if ever I have offended you, to forgive me in your hearts. As regardeth my *Historia* and what I have wrought in those twenty-four years, all these things have been written down for you.

Now let this my hideous end be an example unto you so long as ye may live, and a remembrance to love God and to entreat Him to protect you from the guile and the deceit of the Devil, praying that the Dear Lord will not lead you into temptation. Cling ye unto Him, falling not away from

Him as I damned godless mortal have done, despising and denying Baptism (Christ's own Sacrament), God, all the Heavenly Host and mankind--such a sweet God, who desireth not that one shall be lost. Shun bad company, which would lead you astray as it hath me, go earnestly and often to church, war and strive constantly against the Devil with a steadfast faith in Christ and always walking a godly path.

Finally, my last request is that ye go to bed and let nothing trouble you, but sleep on and take your rest even if a crashing and tumult be heard in this house. Be not afraid. No injury shall befall you. Arise not out of your beds. Should ye find my corpse, convey it unto the earth, for I die both as a bad and as a good Christian. Contrition is in my heart, and my mind doth constantly beg for Grace and for the salvation of my soul. O I know that the Devil will have this body--and welcome he is to it, would he but leave my soul in peace. Now I entreat you: betake yourselves to bed. A good night to you--unto me, an evil, wretched and a frightful one.

Faustus needed great resolve and courage to make this confession and to tell his tale without weakening, and becoming fearful and faint. As for the students, they were cast into great wonderment that a man could be so reckless as thus to imperil body and soul for no more profit than knavery, knowledge and sorcery. But, as they loved him well, they sought to console him thus: Alas dear Fauste, how have ye imperiled yourself! Why remained ye so long silent, revealing none of these things to us? Why, we should have brought learned *Theologi* who would have torn you out of the Devil's nets and saved you. But now it is too late and surely injurious to body and soul.

Doctor Faustus answered, saying: Such was not permitted me. Often was I amind to seek counsel and succor of godfearing men. Indeed, once an Old Man did charge me to follow his teachings, leave my sorcery and be converted. Then came the Devil, ready to put an end to me (even as he will this night do), saying that in the moment of my conversion--nay, even in the instant of such an intent on my part--all would be over with me.

Upon hearing these words, and understanding that the Devil would surely dispatch Faustus this night, the students urged him to call upon God, begging Him for forgiveness for Jesus Christ's sake, saying:

O God, be merciful unto me poor sinner, and enter not into judgement with me, for I cannot stand before Thee. Although I must forfeit my body unto the Devil, wilt Thou preserve my soul! Faustus agreed to do this. He tried to pray, but he could not. As it was with Cain, who said his sins were greater than could be forgiven him, so was it with Faustus also, who was convinced that in making his written contract with the Devil he had gone too far. But the students and good lords prayed and wept for Faustus. They embraced one another and, leaving Faustus in his chambers, retired to bed, where none could rightly sleep, for they lay there awake, awaiting the end.

And it came to pass between twelve and one O' clock in the night that a great blast of wind stormed against the house, blustering on all sides as if the inn and indeed the entire neighborhood would be torn down. The students fell into a great fear, got out of their beds and came together to comfort one another, but they did not stir out of their chamber. The innkeeper went running out of the house, however, and he found that there was no disturbance at all in any other place than his own. The students were lodged in a chamber close by the rooms of Doctor Faustus, and over the raging of the wind they heard a hideous music, as if snakes, adders and other serpents were in the house. Doctor Faustus' door creaked open. There then arose a crying out of Murther! and Help! but the voice was weak and hollow, soon dying out entirely.

When it was day the students, who had not slept this entire night, went into the chamber where Doctor Faustus had lain, but they found no Faustus there. The parlor was full of blood. Brain

clave unto the walls where the Fiend had dashed him from one to the other. Here lay his eyes, here a few teeth. O it was a hideous *spectaculum*. Then began the students to bewail and bewEEP him, seeking him in many

places. When they came out to the dung heap, here they found his corpse. It was monstrous to behold, for head and limbs were still twitching.

These students and magisters who were present at Faustus' death gained permission afterwards to bury him in the village. Subsequently, they retired to his domicile where they found the famulus Wagner already mourning his master. This little book, *Doctor Faustus His Historia*, was already all written out. Now as to what his famulus wrote, that will be a different, new book. On this same day the enchanted Helen and her son Justus Faustus were also gone.

So uncanny did it become in Faustus' house that none could dwell there. Doctor Faustus himself walked about at night, making revelations unto Wagner as regardeth many secret matters.

Passers-by reported seeing his face peering out at the windows. Now this is the end of his quite veritable deeds, tale, *Historia* and sorcery. From it the students and clerks in particular should learn to fear God, to flee sorcery, conjuration of spirits, and other works of the Devil, not to invite the Devil into their houses, nor to yield unto him in any other way, as Doctor Faustus did, for we have before us here the frightful and horrible example of his pact and death to help us shun such acts and pray to God alone in all matters, love Him with all our heart and with all our soul and with all our strength, defying the Devil with all his following, that we may through Christ be eternally blessed. These things we ask in the name of Christ Jesus our only Lord and Savior. Amen. Amen.