

# Dr Faustus

## His first speech

Firstly, read the speech  
together

Then, look at the following  
pages

Alone  
and  
speaking  
to  
himself –  
a  
soliloquy

he seems dissatisfied – although he's been awarded a doctorate in Divinity he is more interested in gaining knowledge in other disciplines and goes on ...

FAUSTUS.

→ Settle thy studies, Faustus, and begin  
To sound the depth of that thou wilt profess:  
Having commenced, be a divine in show, ← A pretence.  
Yet level at the end of every art,  
And live and die in Aristotle's works. ←  
Sweet *Analytics*, 'tis thou hast ravished me: *Bene  
disserere est finis logices*.  
Is, to dispute well, logic's chiefest end?  
Affords this art no greater miracle?  
Then read no more, thou hast attained the end; A  
greater subject fitteth Faustus' wit.  
Bid *on kai me on* farewell; Galen come: ←  
Seeing, *ubi desinit philosophus, ibi incipit medicus*.  
Be a physician, Faustus, heap up gold,  
And be eternized for some wondrous cure.

Why  
does  
Marlowe  
have him  
speak  
Latin  
here?

Why are  
these two  
mentioned  
by  
Faustus?

Firstly, Faustus considers specialising in Philosophy and then Medicine but ...

FAUSTUS.

*Summum bonum medicinae sanitas:*

The end of physic is our body's health.

Why Faustus, hast thou not attained that end?

Is not thy common talk found aphorisms?

Are not thy bills hung up as monuments,

Whereby whole cities have escaped the plague,

And thousand desperate maladies been eased?

Yet art thou still but Faustus, and a man.

Couldst thou make men to live eternally,

Or, being dead, raise them to life again,

Then this profession were to be esteemed.

Physic farewell!

Faustus has obviously achieved a lot in medicine but it's not enough for him.

He is disappointed that he is no more than human: he wants to be able to control life and death.

He rejects medicine as he does not consider it admirable enough.

Faustus appears to want God-like powers.

FAUSTUS.

Where is Justinian?

A Roman emperor.

*Si una eademque res legatur duobus,  
Alter rem alter valorem rei, etc.*

A pretty case of paltry legacies:

*Exhereditare filium non potest pater nisi ...*

Such is the subject of the Institute,  
And universal body of the law:

This study fits a mercenary drudge

Who aims at nothing but external trash!

Too servile and illiberal for me.

What is Faustus suggesting about someone who practises law and the subject itself?

↑  
What sort of impression do we have of Faustus from this part of the speech?

FAUSTUS.

When all is done, divinity is best:

Jerome's Bible, Faustus, view it well:

*Stipendium peccati mors est. ha! Stipendium, etc.*

The reward of sin is death? That's hard.

*Si peccasse negamus, fallimur, et nulla est in nobis veritas.*

If we say that we have no sin,

We deceive ourselves, and there's no truth in us.

Why, then, belike we must sin,

And so consequently die.

Ay, we must die an everlasting death.

What doctrine call you this? *Che sara, sara:*

What will be, shall be! Divinity, adieu!

For a moment, Faustus considers divinity as his specialism again.

He changes his mind again after reading a passage from the Bible about sinfulness and the eternal damnation that awaits those who sin.

Faustus considers it dishonest if we claim that we will never sin.

Faustus's continued questioning and apparent impatience with each field implies a restlessness and dissatisfaction.

FAUSTUS.

These metaphysics of magicians,  
And necromantic books are heavenly!  
Lines, circles, schemes, letters, and characters!  
Ay, these are those that Faustus most desires.

O, what a world of profit and delight,  
Of power, of honour, of omnipotence  
Is promised to the studious artisan!

All things that move between the quiet poles  
Shall be at my command: emperors and kings

Are but obeyed in their several provinces,  
Nor can they raise the wind, or rend the clouds;  
But his dominion that exceeds in this  
Stretcheth as far as doth the mind of man:

A sound magician is a mighty god.  
Here Faustus, try thy brains to gain a deity.

Look at the  
change in tone  
when Faustus  
considers  
necromancy

Look at the type of  
words Faustus  
uses to describe  
his rewards if he  
follows this route.

Consider the  
comparison that  
Faustus makes.

Again, we get the impression of a  
god-like power – able to control  
everything and have all within his  
power.

Now Faustus seems excited and  
interested: his ambition gives him  
passion and enthusiasm.

# What have we learned about Faustus from his first speech?

Think about:

- His environment
- His studies
- His ambitions

# Consider the gothic elements to this opening:

- A learned man
- Solitary
- Dissatisfied
- Arrogant
- Ambitions that take him outside the boundaries of 'ordinary' life
- A willingness to jeopardise happiness: either here or after death.