

Christopher Marlowe's
The Tragic History of Doctor Faustus


ENGLISH LITERATURE (I) WEEK 11

Christopher Marlowe (1564-93)

- Accused of heretical, even atheistic, views
- Killed in a tavern brawl .
- Agent of France?

Elizabethan Stage

- Miracle and Morality plays still popular
- The first permanent public theater: 1576
- The medieval form altered and full of personalities
- Prince Henry's Men: Marlowe belongs to this company.
- Young women played by boys; older women by mature men.



Christopher Marlowe's
*The Tragic History of Doctor Faustus*¹

- Initial printing in quartos: sloppy and belonging to the acting company

¹ Greenblatt, Stephen, et al., eds. *The Norton Anthology of English Literature*. 8th ed. New York: Norton, 2006.

Faustus

- The Faustus Theme: Goethe's *Faust* (1790-1833)
- German, Johannes Faust: a philosopher, astrologer, and magician
- Marlowe's *Faustus* (c. 1589) : Fall of Princes/ Humanism
- Dramatic Irony
- Blank Verse (Surrey introduced it into England)

Double Plot

- The Sub-plot: a parallel to the Faust theme

The English Chorus, Lines 1-27, Prologue

[Enter CHORUS]


CHORUS Not marching now in fields of
Thrasimene,
Where Mars did mate the Carthaginians,
Nor sporting in the dalliance of love,
In courts of kings where sate is overturned.
Nor in the pomp of proud audacious deeds,
Intends our Muse to vaunt his heavenly verse:

>>NEXT

The Hero a Scholar

Only this (Gentlemen) we must perform,
The form of Faustus' fortunes good or bad.
To patient judgments we appeal our plaud,
And speak for Faustus in his infancy:
Now is he born, his parents base of stock,
In Germany, within a town called Rhodes;

>>NEXT



Of riper years to Wittenberg he went,
Whereas his kinsmen chiefly brought him up.
So soon he profits in divinity,
The fruitful plot of scholarism graced,
That shortly he was graced with doctor's name,
Excelling all, whose sweet delight disputes
In heavenly matters of theology.

>>NEXT

Icarus

Till, swollen with cunning of a self-conceit,
His waxen wings did mount above his reach,
And melting heavens conspired his overthrow.
For falling to a devilish exercise,
And glutted more with learning's golden gifts,
He surfeits upon cursed necromancy:
Which he prefers before his chiefest bliss.
And this the man that in his study sits.

Question 1

- Do you remember what the chorus's functions are in Greek drama? In which way does the chorus function differently in Marlow's play?

Scene 1

- The medieval education:
- Trivium: Grammar, logic and rhetoric
- Quadrivium: arithmetic, geometry, astronomy, and music
- Purpose: Preparing students for the Church
- The Sixteenth Century: Acquisition of literacy and knowledge
- Ideal Man: Widely informed Man-of-the World

Soliloquy, Philosophy, Medicine, and Religion, Lines 1-47, Scene 1

FAUSTUS Settle thy studies, Faustus, and begin
To sound the depth of that thou wilt profess:
Having commenced, be a divine in show,
Yet level at the end of every art,
And live and die in Aristotle's works.
Sweet Analytics, 'tis thou has ravished me:


>>NEXT

.....
Is to dispute well logic's chiefest end?
Affords this art no greater miracle?

.....
The end of physic is our body's health.
Why Faustus, has thou not attained that end?
Is not thy common talk found aphorisms?


.....
Yet art thou still but Faustus, and a man.
.....

>>NEXT



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.
When all is done, divinity is best:
Jerome's Bible, Faustus, view it well:

>>NEXT



.....

If we say that we have no sin,
We deceive ourselves, and there's o 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?

What does Faustus Want? Lines 49-62, Scene 1

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 honor, of omnipotence
Is promised to the studios artisan!

Question 2

- Faustus wants to be a god. That is obvious. Can you explain in more detail what causes Faustus to devote himself to the study of magic?

The Angels (out of medieval Moralities), Lines 70-77, Scene 1

[Enter the GOOD ANGEL and the EVIL ANGEL.]


GOOD ANGEL O Faustus, lay that damnèd book
aside,

And gaze not on it, lest it tempt thy soul,

And Heap God's heavy wrath upon thy head:

Read, read the Scriptures: that is blasphemy.

>>NEXT



EVIL ANGEL Go forward, Faustus, in that
famous art,
Wherein all nature's treasury is contained:
Be thou on earth as Jove is in the sky,
Lord and commander of these elements.


Question 3

- What do the good and the evil angels represent respectively?

Faustus's Wishes, Lines 78-96, Scene 1


FAUSTUS How am I glutt'd with conceit of this!
Shall I make spirits fetch me what I please,
Resolve me of all ambiguities,
Perform what desperate enterprise I will?
I'll have them fly to India for gold,
Ransack the ocean for orient pearl,
And search all corners of the new-found world
For pleasant fruits and princely delicates.

>>NEXT



I'll have them read me strange philosophy,
And tell the secrets of all foreign kings;
I'll have them wall all Germany with brass,
And make swift Rhine circle fair Wittenberg;
I'll have them fill the public schools with silk,
Wherewith the students shall be bravely clad.

>>NEXT



I'll levy soldiers with the coin they bring,
And chase the Prince of Parma from our land,
And reign sole king of all our provinces.
Yea, stranger engines for the brunt of war
Than was the fiery keel at Antwerp's bridge,
I'll make my servile spirits to invent.

Question 4

- Faustus has listed his wishes. In your opinion, how would Marlowe's Elizabethan audience react to such wishes?


Magic and Illusion, Lines 122-26

- VALDES [...]. So shall the spirits of every element
- Be always servicable to us three.
- **Like** lions shall they guard us when we please,
- **Like** Almaine rutters with their horsemen's staves
-
- Sometimes **like** women, or unwedded maids,
- Shadowing more beauty in their airy brows.

Sub-Plot, Lines 16-28, Scene 2

2 SCHOLAR Well, you will not tell us.

WAGNER Yes sir, I will tell you; yet if you were not dunces you would never ask me such a question. For is not he *corpus naturale*? And is not that *mobile*? Then wherefore should you ask me such a question? But that I am by nature phlegmatic, slow to wrath, and prone to lechery—to love I would say—(NEXT)



it were not for you to come within forty foot of the place of execution [the dinning room], although I do not doubt to see you both hanged the next session. Thus having triumphed over you, I [...].

Four Humours

- Blood → Sanguine
- Phlegm → Phlegmatic
- Yellow Bile → Choleric
- Black Bile → Melancholy

Question 5

- In the sub-plot, Wagner, Faustus's servant, imitates his master and talks in learned language. Wagner's speech is a parody. So Marlowe attacks Faustus indirectly. Can you explain how Faustus is attacked through the sub-plot?

Attacking the Catholic Church?

Lines 23-26

- I charge thee to return and change thy shape,
- Thou art too ugly to attend on me;
- Go and return an old Franciscan friar,
- That holy shape becomes a devil best.

Faustus's Illusion, Lines 35-49, Scene 3

MEPHASTOPHILIS Now Faustus, what would'st
thou have me do?

FAUSTUS I charge thee wait upon me whilst I
live,

To do whatever Faustus shall command,

Be it to make the moon drop from her sphere,

Or the ocean to overwhelm the world.

>>NEXT

Mephistophilis the Honest Devil?

MEPHASTOPHILIS I am a servant to great
Lucifer,


And may not follow thee without his leave;

No more than he commands must we perform.

FAUSTUS Did not he charge thee to appear to me?

MEPHASTOPHILIS No, I came now hither of
mine own accord.

>>NEXT



FAUSTUS Did not my conjuring speeches raise
thee? Speak!

MEPHASTOPHILIS That was the cause, but yet
per accidens,

For when we hear one rack the name of God,
Abjure the Scriptures, and his savior Christ,
We fly in hope to get his glorious soul;

Conceptions of Hell, Lines 55-75, Scene 3

FAUSTUS So Faustus hath already done, and
holds this principle:

There is no chief but only Belzebub,
To whom Faustus doth dedicate himself.

This word damnation terrifies not him,
For he confounds hell in Elysium:

His ghost be with the old philosophers.

But leaving these vain trifles of men's souls,
Tell me, what is that Lucifer thy lord?

>>NEXT




MEPHASTOPHILIS Arch-regent and commander
of all spirits.

FAUSTUS Was not that Lucifer an angel once?

MEPHASTOPHILIS Yes Faustus, and most
dearly loved of God.

FAUSTUS How comes it then that he is prince of
devils?

>>NEXT



MEPHASTOPHILIS O, by aspiring pride and
insolence,

For which God threw him from the face of heaven.

FAUSTUS And what are you that live with
Lucifer?

MEPHASTOPHILIS Unhappy spirits that fell
with Lucifer,

Conspired against our God with Lucifer,

And are forever damned with Lucifer.

FAUSTUS Where are you damned?

MEPHASTOPHILIS In hell.

Care for the Here and Now, Lines 83-94, Scene 3

FAUSTUS What, is great Mephistophilis so
passionate
For being deprived of the joys of heaven?
Learn thou of Faustus manly fortitude,
And scorn those joys thou never shalt possess.
Go bear these tidings to great Lucifer,
Seeing Faustus hath incurred eternal death
By desperate thoughts against Jove's deity:

>>NEXT

Contract

Say, he surrenders up to him his soul
So he will spare him four and twenty years,
Letting him live in all voluptuousness,
Having thee ever to attend on me,
To give me whatsoever I shall ask,

Question 6

- What do you think of Mephistophilis? Is he too honest to be a devil?

List of Wishes, Lines 102-111,

Scene 3

FAUSTUS Had I as many souls as there be stars,
I'd give them all for Mephistophilis.

By him I'll be great emperor of the world,
And make a bridge through the moving air
To pass the ocean with a band of men;
I'll join the hills that bind the Afric shore,
And make that land continent to Spain,
And both contributory to my crown.

The emperor shall not live but by my leave,
Nor any potentate of Germany.

Question 7

- In which way has Faustus deceived himself? Or is he deceived by Mephistophilis?

Parody, Lines 50-59, Scene 4

WAGNER Baliol and Belcher, spirits, away!
[*Exeunt Devils.*]

CLOWN What, are they gone? A vengeance on them! They have vile long nails [...].

WAGNER Well sirra, follow me.

CLOWN But do you hear? If I should serve you, would you teach me to raise up Banios and Belcheos?

WAGNER I will teach thee to turn thyself to anything, to a dog, or a cat, or a mouse, or a rat, or anything.

Question 8

- Double plot often appears in Elizabethan plays. What, do you think, is the function of the minor plot in this play? Can you support your argument with examples?

Faustus's Hesitation, Faith, Lines 1-5

- FAUSTUS Now Faustus, must thou needs be damned,
- And canst thou not be saved.
- What boots it then to think of God or heaven?
- Away with such vain fancies, and despair,
- Despair in God, and trust in Belzebub

“Free Will” and Warning, Lines 59-82, Scene 5

MEPHASTOPHILIS But Faustus, thou must write
it

In manner of a deed of gift.

FAUSTUS Ay, so I will; but, Mephistophilis,
My blood congeals and I can write no more.

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

FAUSTUS What might the staying of my blood
portend?

>>NEXT

Is it unwilling I should write this bill?

Why streams it not, that I may write afresh:


“Faustus gives to thee his soul”? Ah, there it stayed!

Why should'st thou not? Is not thy soul thine own?

Then write again: “Faustus gives to thee his soul.”

[*Enter METHASTOPHILIS with a chafer of coals.*]

>>NEXT




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

FAUSTUS So, now the blood begins to clear
again.

Now will I make an end immediately.

MEPHASTOPHILIS O what will not I do to
obtain his soul!

>>NEXT



And Faustus hath bequeathed his soul to Lucifer.
But what is this inscription on mine arm?
Homo fuge. Whither should I fly?
If unto God, he'll throw me down to hell;
My senses are deceived, here' nothing writ;

Knowledge, Lust, Lines 113-47, Scene 5

MEPHASTOPHILIS Now, Faustus, ask what thou wilt.

FAUSTUS First will I question with thee about hell:

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

.....

>>NEXT



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

For I am damned, and am now in hell.

FAUSTUS How, now in hell? Nay, and this be
hell, I'll willingly be damned here! What?
Walking, disputing, etc” But leaving off this, let
me have a wife, the fairest maid in Germany, for
I am wanton and lascivious, and cannot live
without a wife.

>>NEXT

The Devil's Limited Power

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

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

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

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

[Exit]

>>NEXT



[Enter with a Devil dressed like a woman, with fireworks.]

MEPHASTOPHILIS Well, Faustus, how dost thou like thy wife?

FAUSTUS A plague on her for a hot whore

The Devil's Limited Power, Lines 240-79, Scene 5

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

MEPHASTOPHILIS I will not.

FAUSTUS Sweet Mephistophilis, tell me.

MEPHASTOPHILIS Move me not, for I will not
tell thee.

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

>>NEXT

Free Will

MEPHASTOPHILIS Ay, that is not against our kingdom; but this is. Think thou on hell, Faustus, for thou art damned.

.....

[*Enter* GOOD ANGEL *and* EVIL]

EVIL ANGEL Too late.

GOOD ANGEL Never too late, if Faustus will repent.

>>NEXT

Symbolism, Irony

FAUSTUS Ah Christ my Savior! Seek to save
Distressèd Faustus' soul!

[*Enter* LUCIFER, BELZEBUB, *and*
MEPHASTOPHILIS.]

.....

[*Enter the* SEVEN DEADLY SINS.]

.....

FAUSTUS O this feeds my soul!

Theology of the Anglican Church

- In 1590s, Predominantly Calvinistic. A sinner cannot save himself without Christ's saving power exercised on him (Michael Keefer).

Scene 6

- Robin has stolen Faustus's magic book, and he thinks of sleeping with his master's wife.

First Joke, Lines 57-61, Scene 7

MEPHASTOPHILIS [*casts a spell on him*]. So Faustus, now do what thou wilt, thou shalt not be discerned.

[*Sound a sennet; enter the POPE and the CARDINAL OF LORRAINE to the banquet, with FRIARS attending.*]

POPE My lord of Lorraine, will't please you draw near.

>>NEXT

Evil, Anti-Catholic Sentiment, Fall

FAUSTUS Fall to; and the devil choke you and
you spare.

POPE How now, who's that which spake? Friars,
look about.

.....

[Cross again, and FAUSTUS hits him a box of the
ear, and they all run away.]

Sub-Plot, Scene 8

- **MEPHASTOPHILIS** transforms **ROBIN** into an ape and **RAFE** into a dog.


Second Joke, Lines 10-14, 63-69, Scene 9

KNIGHT [aside] I'faith, he looks much like a
conjuror.

FAUSTUS [...] I am content to do whatsoever your
majesty shall command me.

.....

FAUSTUS Will't please your highness now to send
for the knight that was so pleasant with me here
of late?




EMPEROR One of you call him forth.

[Enter the KNIGHT with a pair of horns on his head.]

EMPEROR How now, sir knight? Why, I had thought thou hadst been a bachelor, but now I see thou hast a wife that not only gives thee horns but makes thee wear them! Feel on thy head.

Third Joke, Lines 30-43, Scene 10

HORSE-COURSER Alas, alas, Doctor Fustian,
quoth 'a: 'mass, Doctor Lopus was never such a
doctor! H'as given me a purgation, h'as purged
me of forty dollars! I shall never see them more.
But yet, like an ass as I was, I would not be ruled
by him; for he bade me I should ride him into no
water. Now I, thinking my horse had been some
rare quality that he would not have had me know
of, I, like a vent'rous youth, rid him into the
(NEXT)



deep pond at the town's end. I was no sooner in the middle of the pond, but my horse vanished away, and I sat upon a bottle of hay, never so near drowning in my life? But I'll seek out my doctor, and have my forty dollars again, or you hear, your hey-pass, where's your mater?

MEPHASTOPHILIS Why, sir, what would you? You cannot speak with him.

“Free Will,” Lines 25-50, Scene 12

FAUSTUS Gentlemen farewell; the same I
wish to you.

[*Exeunt* SCHOLARS.]

[*Enter* an OLD MAN.]

>>NEXT



OLD MAN Ah Doctor Faustus, that I might
prevail

To guide thy steps unto the way of life,
By which sweet path thou may'st attain the goal
That shall conduct thee to celestial rest.
Break heart, drop blood, and mingle it with tears,
Tears falling from repentant heaviness
Of thy most vile and loathsome filthiness,
The stench whereof corrupts the inward soul

>>NEXT

.....


But mercy, Faustus, of thy savior sweet,
Whose blood alone must wash away thy guilt.
FAUSTUS Where art thou, Faustus? Wretch,
what hast thou done!

.....

[MEPHASTOPHILIS *gives him a dagger.*]

.....

>>NEXT



OLD MAN Ah stay, good Faustus, stay thy
desperate steps!

I see an angel hovers o'er thy head
And with a vial full of precious grace

.....

FAUSTUS Ah my sweet friend, I feel thy words
To comfort my distressed soul;
Leave me awhile to ponder on my sins.


Faustus, Desire, and Reason, Lines 79-89, Scene 12

MEPHASTOPHILIS Faustus, this, or what else
thou shalt desire,
Shall be performed in twinkling of an eye.

[Enter HELEN]

FAUSTUS Was this the face that launched a
thousand ships,
And burnt the topless towers of Ilium?
Sweet Helen, make me immortal with a kiss:

>>NEXT



Her lips sucks forth my soul, see where it flies!
Come Helen, come, give me my soul again.
Here will I dwell, for heaven be in these lips,
And all is dross that is not Helena!

[*Enter* OLD MAN.]

I will be Paris, and for love of thee,
Instead of Troy shall Wittenberg be sacked;

Pre-destination? Scene 13, Lines 81-84

- You stars that reigned at my nativity,
- Whose influence hath allotted death and hell,
- Now draw up Faustus like a foggy mist
- Into the entrails of yon laboring cloud,

Scholars as Chorus, General Wisdom, Scene 13

1 SCHOLAR If it be so, we'll have physicians to
cure him; 'tis but a surfeit: never fear, man.

.....

2 SCHOLAR Yet Faustus, look up to heaven;
remember God's mercies are infinite.

.....

>>NEXT



3 SCHOLAR Yet Faustus, call on God.

.....

FAUSTUS Ah Faustus

.....

Ah, rend not my heart for naming of my Christ;

Yet will I call on him—O spare me, Lucifer!

Where is it now? 'Tis gone: and see where God

Stretcheth out his arm, and bends his ireful brows!

>>NEXT

.....

All beasts are happy, for when they die,
Their souls are soon dissolved in elements;
But mine must live still to be plagued in hell.
Cursed be the parents that engendered me:
No, Faustus, curse thy self, curse Lucifer,
That hath deprived thee of the joys of heaven.
[The clock striketh twelve.]

Question 10

- Why does not Faustus repent?

Question 11

- Could it be that Christopher Marlowe is unconsciously on Faustus's side? Do you think that he shares Faustus's desire?

Question 12


- Many critics deplore Marlowe's early death. Do you agree that he is a great playwright? Why? Or is the question irrelevant?

Question 13

- At Cambridge, Marlowe witnessed the debate between the Calvinists and the anti-Calvinists. The issue of pre-destination therefore may play a role in his *Doctor Faustus*. Do you think that Faustus's fall is pre-destined? Is Faustus damned because he is wicked, or is he wicked because he is damned?

“Hero and Leander”

- Begins as a translation of a Greek poem by the same name attributed to Musaeus.
- Marlowe presents details freely in his own way.
- Heroic couplet
- Epyllion (a little epic, about love, not about traditional epic subjects)/short narrative erotic poetry

- 
- “A cosmology of fierce energy and violence compounded by the restraints of society on sexual drive and sensuality” (Michael McGlasson)
 - Leander ignorant and declarative at the beginning, coming to understand erotic love at the end, at the time of dawning

Opposite Cities, Opposite Characters, Lines 1-2

- On Hellespont, guilty of true-loves' blood
- In view and opposite, two cities stood,
- Sea-borderers, disjoined by Neptune's might;
- The one Abydos, the other Sestos high.
- At Sestos Hero dwelt; Hero the fair,

Fancy and Violent Emotion, Lines 15-16

- Her [Hero's] kirtle [long dress] blue,
whereon was many a stain,
- Made with the blood of wretched lovers
slain.

Effect of Hero's Various Images, Lines 19-20

- Her veil was artificial flowers and leaves,
- Whose workmanship both man and beast deceives



Leander Edible? Lines 63-65

- Even as delicious meat is to the taste,
- So was his neck in touching, and surpassed the white of Pelops' shoulder.

Creation and Sexual Act, Lines 65-71

- I could tell ye.
- How smooth his breast was, & how white his belly.
- And whose immortal fingers did imprint
- That heavenly path, with many a curious dint.
- That runs along his back, but my rude pen
- Can hardly blazon forth the loves of men.
- Much less of powerful gods

Homosexual? Lines 83-89

- Some swore he was a maid in man's attire, . . .
- And such as knew he was a man would say,
- Leander, thou art made for amorous play:
- Why art thou not in love, and loved of all?

Love, Mind-Altering, Lines 103-6

- But far above the loveliest, Hero shined,
- And stole away the enchanted gazer's mind,
- For like Sea-nymphs' inveigling [deceitful] harmony,
- So was her beauty to the standers by.

Mystery of Hero, Lines 157-62

- And in the midst a silver altar stood,
- There Hero sacrificing turtles blood,
- **Vailed [bowed]** to the ground, **veiling** her eye-lids close,
- And modestly they opened as she rose:
- Thence flew Love's arrow with the golden head,
- And thus Leander was enamored.

The Narrator's Talk on Love, Arbitrariness, Lines 167-76

- It lies not in our power to love, or hate.
- For will in us is overruled by fate.
- When two are stripped, long ere the course [race] begin.
- We wish that one should loose, the other win.
- And one especially do we affect [fancy].

Divorce Love from Reason

- Of two gold Ingots like in each respect:
- The reason no man knows, let it suffice.
- **What we behold is censured by our eyes.**
- **Where both deliberate, the love is slight.**
- **Who ever loved, that loved not at first sight?**

Leander's Erotic Sophistry, Lines 207-08

- My words shall be as spotless as my youth,
- Full of simplicity and naked truth

Leander's Declamation on Virginity, Lines 199-310

- the theme of virginity as a jewel with apparent ignorance of Hero's "jewel."

Love Cannibalism? Leander about to Succumb, Lines 287-91

- Love is not full of pity (as men say)
- But deaf and cruel, where he means to pray.
- Even as a bird, which in our hands we wring,
- Forth plunge, and oft flutters with her wing.
- She [Hero] trembling strove



Hero's First Speech, Interrupted by her Tears, Lines 295-99

- and as she spake,
- Forth from those two tralucent cesternes
- brake,
- A stream of liquid pearl, which down her face
- Made mild-white paths, whereon the gods might trace
- To Jove's high court




Hero Tells Leander to Visit her at the Tower, Lines 357-58

- "Come thither," she says; "As she spake
- this, her tongue tripped,
- For unawares "*Come thither*" from her slipped"

Leander Swims to the Shore Opposite, Lines 631-38

- “O Hero, Hero!” thus he cried full oft,
- And then he got him to a rock aloft,
- Where, having spied her tower, long
stared he on’t
- And prayed the narrow toiling Hellespont

- 
- To part in twain, that he might come and go;
 - But still the rising billows answered “No!”
 - With that he stripped him to the ivory skin,
 - And crying, “Love, I come!” leapt lively in.

Lascivious Neptune, Lines 675-77

- Leander made reply,
- “You are deceived; I am no woman, I.”
- Thereat smiled Neptune

Leander Gazing on Hero's Nakedness, Lines 807-10

- So Hero's ruddy cheek, Hero betrayed,
- And her all naked to his sight displayed.
- Whence his admiring eyes more pleasure took,
- Than Dis [Pluto], on heaps of gold fixing his look.