Contract- sale of your soul for physical reward.
Exposes F’s intentions.
Master-servant theme- F thought M was his servant.

- Even W learnt how to conjure devils- rejects idea F is clever.
  - Don’t need to be clever to raise spirits- idiotic servants can.
  - W sounds clever- Latin- but scene acts to belittle F.
- Robin joking- trying to get better deal- amusing as poor and trying to dictate terms.
- Deal- if Robin disobeys W- hours notice taken to hell.
- Hierarchy: F-W-Robin=Rafe= trickle-down effect of corruption
  - People in power have influence over those below.
  - W learns necromancy from master- those in power corrupt those beneath them.
- Cheeky servant- deliberately mishears- native wit.
- Imagery- hell/devils etc.
- Sexual innuendo ‘he devils have horns’- symbol of cuckoldry- many with unfaithful wife- bawdy humor.
  - Suggest men in charge of discourse/women unfaithful.
  - Joke against men/ relates to patriarchy.

Act 2 – Scene 1
- F’s soliloquy- rapid mood swings.
  - Condensed.
  - Fatalistic- damnation inevitable.
- Many audiences 1590s- believed F damned
  2. Meddled with necromancy= ultimate taboo.
- Religious response:
  - F deserves to go to hell- committed sin of necromancy.
  - Sinful- ‘despair’- ignoring mercy of God.
- Psychological response:
  - Rapid mood swings; bipolar?
  - Manic depression; ‘lunacy’- cut off from self.
  - To F short speech- despair-despair-grandiose declaration of evil.
  - Marlowe invites P response- acts to challenge Christian narrative- F’s complex psychology makes us question this.
- Why is F so sure God doesn’t love him?
  - Christian- God’s mercy finite- F misguided to think this
  - Protestant- God’s inscrutable- cannot negotiate.
  - Catholics- good works
- Humanist- F wants to expand human knowledge/ presented as frustrated for limitations of Christian thought- imagery/excitement.
- Again attracted to Evil Angel.
- Casual talk of selling soul- suggests doesn’t fully understand.
- M- flat response- not traditional tempter figure- truthful.
  - Negative portrayal of hell.
  - Change in tone- starts putting on act.
  - Flatter- slipping more into tempter role.
- F signing contract- reached point of signing off soul.
  - Trick however?
  - Tempter figures= tricksters.
  - Would contract have any power over god?
  - Has he actually committed himself- would contract have any power in spiritual realm?
- F ignores symbolic message of own blood.
- F doesn’t see what’s obvious to audience- manifestation of God’s mercy.
  - Dramatic irony- F’s rhetorical question- blind to God’s mercy
  - Calvinist view- F can’t see, as God won’t let him- one of reprobate.
Accelerating cadence (rising + falling)- only 2 syllables (devil + F) disrupt heavy beat of monosyllable words.

- Christ's blood streams in the firmament- sign of God's mercy/emblematic of eternal life- recall F's earlier cry when his blood congeals.
  - Renaissance idea- human caught betw angels + beasts- striving for salvation.
  - my Christ!- hangs over line/extra syllable.
- who pulls me down?- who's responsible-devil? F?
- stretch out his arm'- F interps as an angry God.
  - heavy wrath of God'- not omnibenevolent.
- Frustrating- not acknowledging God's mercy- assumes is unworthy but if mercy infinite the no one is unworthy-theological conundrum.
- Moves from temporal imagery to spatial mountains + hills fall on me hide me- believes has power to control nature- tricked by M.
- Kastan (critic)- tragedy makes us ask about the source of suffering- malignity of the heavens'- out to get F?.
  - Prologue heavens conspired'- plotting- fit with classical God not Christian- subversive.
- F knows his time is up/terrified.
- over-solitary- dangers of solitude.
- Surrounded by unnamed characters- creates atmos of concern.
  - Shape audiences' attitude- Marlowe wanting us to feel concern despite everything F's done.
  - Scholars function- evoke sympathy in audience.
  - Aspect of classical tragedy- sympathy for protagonist/creates suspense.
  - F more of a complex character than sinner- questions binary good/evil.
- God's mercies are infinite- by logic at any point God can forgive.
  - Protestants believes have to repent/have faith.
  - Does OM rep the faith in F?
- F in despair- the serpent that tempted Eve must be saved- hubristic- even out more than Satan.
- he stays my tongue!- feels stopped physically they hold them- can't pray.
- gush forth blood'- sign of God's salvation- Christ's redemption.
- Psychological explanation- depressed- unable to feel faith- mental controlling physical.
- F chooses to commit himself to devil in lieu of men and pity.
- save yourselves and done with generosity of spirit- F not infinitely evil.
- beasts'- believe you have souls. Bob- irony- turned into animals- will escape damnation- servants end up better off then F.
- Asks for day to be longer year, a month, a week, a natural day- bargaining failure/desperation.
  - Ironic reversal- units of time shrunk- trying to comprehend idea of eternity.
- hide me/like a foggy mist!'- asks for world to conceal him.
- Theatre effects- mouth of hell- ugly hell, gape not.
- I'll burn my books'- give up magic- humiliating the Renaissance man.
- Begins 'Ah F' ends 'AH M'- suggests similar/both fallen from high place.
  - Ambiguous- cursing M? desperate for M's help?
  - Both tragic heroes.
- Dynamic speech- strategies to wriggle out of fate/avoid the inevitable.
- curst be the parents that endangered me'- still not taking full responsibility- although curse thyself.
- Crow 'it is not the devils that accompany him to the mouth of hell which terrify a modern audience, but the psychological horror as he begs for the total annihilation of his soul'.

Epilogue- Chorus
- Asks to lament F- tragical fall of brilliant man/waste.
- Apollo's laurel baigh'- God of music/poetry.
- burned'- creativity destroyed.
- Learn from F's example may exhort the wise only wonder- not to try and learn forbidden knowledge.
- Orthodox view heavenly power- realise we need to acknowledge our limits/don't meddle with unlawful arts.