

upbringing'.²³ This description occurs in a chapter of *Milton and the English Revolution* entitled 'The Dialectic of Discipline and Liberty', a chapter which bears very closely in its conclusions on Bacon as well. What I should like to suggest, in the light of a similarity of concern between the two men across a wide range of issues, is that my conclusion that Spira defines for Bacon a real potential of experience for him is true for Milton as well in relation to Satan. The dialectical play between conceptual opposites such as discipline and liberty, or God and Satan, becomes fully actual for an individual when a choice with actual and immediate consequences presents itself, when thought and history intersect in the life of an individual. By showing Satan as the Apostate, not only from 'outside', in his just rejection from the community of the saved, but in terms of the horror and torment of his subjective experience, Milton identifies with precision the worst, the most intolerable and yet possible dimension of experience for a man in his situation should he violate the truth and act against the dictates of conscience. As it is said in the epistle to the Hebrews x. 29-31, one of the texts which he quoted in *Christian Doctrine* in the section on zeal:

How much worse punishment do you think will be deserved by the man who has spurned the Son of God, and profaned the blood of the Covenant by which he was sanctified and outraged the Spirit of Grace? For we know him who said, 'Vengeance is mine, I will repay.' And again, 'The Lord will judge his people.' It is a fearful thing to fall into the hands of the living God.

REFERENCES

- 1 Nathaniel Bacon, *A Relation of the Fearfull Estate of Francis Spira, in the Year 1548* (London, 1638).
- 2 *Ibid.*, pp. 15-17, 20-21.
- 3 *Ibid.*, sigs. A3v-A5r.
- 4 *Ibid.*, pp. 48-51.
- 5 pp. 80-84.
- 6 *A Relation*, sigs. 7r-8v.
- 7 *Ibid.*, p. 6.
- 8 sig. A4r-v. The historical and intellectual context for this work is discussed by Christopher Hill, *Puritanism and Revolution: Studies in Interpretation of the English Revolution of the Seventeenth Century* (London, 1962), ch. 3, 'The Norman Yoke'.