

open to the Church, the whole society of Christian believers. Marsiglio is certain as to this final arbiter, while Ockham hesitates.

William of Ockham was a thorough scholasticist, and was the real father of Wycliffe. He advocated an immediate return to evangelical poverty, and both he and Marsiglio were in essence Socialists. When Gregory XI, in taking his first cognisance of the views of John Wycliffe, declared that they contained the doctrine of "Defensor Pacis," "*doctrinam indoctam damnatæ memoriæ Marsilii de Padua*," he only stated what was the fact, that Marsiglio de Padua, along with John of Jandun his collaborateur, and William of Ockham, were the originators of that doctrine which found its expression in Wycliffe, and finally its triumphant assertion in the Reformation of Europe.

Previous to Wycliffe's reforming movement, there had been in England several strong efforts, both civil and religious, in the same direction. From the hour that King John made over England as the property of the Pope, the national spirit—of nobles and people alike—became changed. In Magna Charta, which laid down a clear statement of the liberty of the nation and of the subject, the papal claim to England is ignored: and King John himself in his letter to the Pope declares that the revolt of the earls and barons was caused by his own act of submission to the Holy See. From the start of the thirteenth century, besides, the Saxon element in the nation began to assert itself as against the Norman influence, and English national feeling became every day more consolidated. In 1231 there was even a secret alliance between nobles and priests which demanded that the chapters