In Spain and in Italy the Reformation had far less effectiveness, though here also a good start was made. There is a novel about the Reformation in Spain called <a href="https://doi.org/10.1001/jhb/

The lengths to which the Counter-Reformation went are well illustrated by events in the life of Bartolome Carranza, Archbishop of Toledo, and therefore head of the church of Spain. Carranza had gone with Philip II to England when Philip became the husband of Queen Mary of England, and while there had recommended the introduction of the inquisition into England. Carranza wrote a book against Lutheranism in which he tried to demolish its teachings. Whether Carranza was personally affected by the teachings that he tried to demolish, or whether he simply went as far as he could in studying them in order to understand them and defeat them we are not in a position to There would seem to be ground for thinking that he had been considerably influenced by them, when we look at an event that took place at the death of the great emperor, Charles V. It is, however, possible that as much of the teaching of salvation by faith as Carranza evidenced on that occasion might have been due to the fact that this central teaching of the Scriptures was known in many parts of the church before the time of the Reformation, even though it was rarely if ever as clearly expressed as it was in Luther's very effective writings. At any rate we are told that as the Emperor Charles V lay on his deathbed in 1558 Archbishop Carranza held before his eyes a crucifix and asked whether he was putting his whole faith and trust for eternal life on the One thus represented and on what He had done on the Cross. As the Archbishop said this he was rudely shouldered out of the way by another ecclesiastic who asked the king whether he put his trust and confidence in the teachings and beliefs of the church. Thus the two views were represented in bold relief at the death of the great emperor.