

Denmark in 1519 saw Christian II call for some of Luther's men to come and teach the evangelical doctrines in that land. Norway, a possession of Denmark at the time, also benefitted from this.

England in 1520 saw small groups of Luther readers--appropriately dubbed the Germans--but Henry VIII was ferociously Roman and no Lutheran foothold was gained in England.

In Italy there were pockets of evangelical disciples of Luther under the title "Oratory of Divine Love." Due to the presence of the papal states and the fierce rivalry of the Italian dukes, no --or little--real reformational work was done in Italy.

Germany found many monastic orders swinging to Luther en masse. Lutheran opinions carried northern and eastern Germany. Part of the reason was in the ease whereby evangelical truth could be communicated in the Teutonic territories. And part of the reason, no doubt, was the fact that the movement was German and there was a certain justifiable national pride.

Beyond the ranges of the territorial changes into evangelicalism, the presses served the Lutheran cause well. Luther's Bible and books were quickly spread throughout Europe, even in places where they were officially suppressed.

Social Dissent

Social dissent

Two particularly vexing social problems occurred within this span of time: one of them within Luther's province and the other beyond anything he might have been able to do about it. Both had profound effects on the Reformation. The first was the reaction of the radicals and the second was the Peasant's War.

The Radical Reaction

Luther's followers after Worms showed a tendency to turn radical in their actions regarding the institution of the church and, in some cases, the state. In Wittenberg there occurred a general disorder of society in raiding churches, harassing Roman clergy, destroying images, etc. The pillaging of church property became commonplace and there were riots by the varying parties. The semi-lawless state had the help of Carlstadt, Luther's disciple, the