

young Luther that Christ's name alone be used to denote believers, precisely in contradistinction to the group identified by allegiance to a pope. See *Luthers Werke*, Kritische Gesamtausgabe, 60 vols., eds. J. F. K. Knaake et al. (Weimar: Böhlau, 1883ff.), 8:685.

3. Among many such examples is the scurrilous little "biography" published by a disgruntled Jerome Bolsec in 1577.

4. One could further note that Calvin's visits to Basel were relatively brief and that Basel itself had only officially joined the Swiss Confederation just over thirty years prior to Calvin's first stay there.

5. The city-state of Geneva retained what had already become a fairly archaic practice of cutting out turf from a disparate swath of military and economic pacts that did not oblige

the city council to any larger political identity. However much Geneva clearly benefitted from association with evangelical governments in the Swiss Confederation, it persisted in precarious independence as its own city-state until the late date of 1815. Geneva also featured significantly different points of view from what was in the sixteenth century a largely Germanic-oriented Swiss Confederation. Geneva had its own bishop, for example, whereas the Zürichers looked north to Constance as the seat of their diocese, in the archbishopric of Mainz. Genevans were not French any more than they were Swiss, but their linguistic and cultural ties were typically oriented westward. This focus intensified as French evangelical refugees swarmed for protection within Genevan walls, just as southern German Protestants flocked

to Zürich, Bern, and Basel in the aftermath of the Schmalkaldic War. The Swiss Protestants were aware of their effective independence and of their nominal association within the political sphere of the German empire (a legal framework that only officially ended in 1648). Although deeply suspicious of the imperial house of Hapsburg, the Swiss for their part mainly spoke German and found themselves in missions and political maneuvers that fixed attention largely north and east.

6. Luther never hesitated to tout his earned doctoral degree in polemics against unschooled Anabaptists or, for that matter, Huldrych Zwingli, a mere "master."

7. For more on this, see the aforementioned article by Heiko A. Oberman, "*Europa afflicta*," 91–111.

MORNINGS LIKE THESE

Travis Scholl

It was the man's habit on mornings
like these, this being the first
day of a new week:
When the rising
slant of light broke
open his eyes, he arose,
stepped through the threshold
out into the morning.

He breathed in the first
full breath of open air.
He remembered
the goodness of creation.
He kneeled to tend
the unkempt garden at his feet:

kneading soil, his fingers
breaking up hard clods, he is
making earth fertile again.
It was no surprise then
when Magdala saw him
pulling weeds
that she thought he was the gardener.

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