I extend my gratitude to Erik Gunnoe for preparing the demographic tables that buttress this study. The chief source for the demographic analysis is Gustav Toepke, et al., *Die Matrikel der Universität Heidelberg* (Heidelberg, 1872–1920). The matriculation list itself is a monument to the quality of primary source scholarship done in this pioneering era. The current study is based on an analysis of the text with extensive cross-referencing of the indices to develop the tables of matriculants from the Swiss cantons. As the early modern matriculation lists themselves were often opaque and the precision of the nineteenth-century editors in solving all of the geographic riddles does not always stand up to close scrutiny, readers should note that a modest margin of error must be factored into the analysis. Nevertheless, the matriculants data is largely complete and long-term enrollment trends are quite manifest. Furthermore, since faculty, short-term visitors, and long-term students all appear on the matriculation list, the term “matriculants” is not limited to students. A precise geographical definition of “Switzerland” in the sixteenth and seventeenth centuries is also elusive. Some teleology regarding what later became Switzerland no doubt influenced the late nineteenth-century editors. The early modern recorders themselves appeared to regard the Vaud (under Bernese control through most of the period) and Graubünden as quasi-Swiss. While Geneva was only a marginal associate of the Swiss Confederation in the sixteenth century, it demands inclusion due to its overweening intellectual and religious importance to the region. The sources are available online as “Die Matrikel der Universität Heidelberg 1386–1920 digital” (http://www.ub.uni-heidelberg.de/helios/digi/unihdmatrikel.html).

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Johann Heinrich Hottinger played crucial roles in establishing, consolidating, and reigniting the Reformed confession. The prominence of Swiss faculty members facilitated the matriculation of large cohorts of students from the major centers of Protestantism in Switzerland. The influx of Swiss students at the university, which reached its apex around the turn of the seventeenth century, offers a concrete metric to track the ebb and flow of Reformed influence. On the one hand, the increasing numbers of Swiss students at the university paralleled the warming political and religious connections of the Palatinate with Zurich, Bern, and Basel from the mid-sixteenth century onward. On the other hand, the attraction of the University of Heidelberg for elite Swiss students was also a testimony to the dominant place of the university in early modern Reformed culture.

PROLOGUE

While the Palatinate famously played host to the debut of Martin Luther’s theology of the cross in the Heidelberg Disputation of 1518, the territory did not publicly adhere to the Protestant cause during the reign of Elector Ludwig V (1508–1544).2 The early evangelical movement, however, made a deep impression on the territory. For example, before confessional identity became an absolute shibboleth, prominent Protestants such as Martin Frecht (1494–1556) and Johannes Brenz (1499–1570) served on the university faculty in the 1520s. While the majority of the faculty remained Catholic, Protestant-minded students may have been a majority.

After this first wave passed, the university became something of an intellectual backwater largely due to its poor financial state.3 The student body came predominately from neighboring dioceses in Franconia and Swabia. While the Heidelberg court had been a prominent location

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3 Wolgast, Die Universität Heidelberg, 26; Press, Calvinismus und Territorialstaat, 174.