

41. For the older approach, see for instance Franz Hildebrandt, *Melanchthon: Alien or Ally?* (Cambridge: Cambridge University Press, 1946). Evidence of a renaissance in Melanchthon studies includes the critical edition of his correspondence, the microfiche edition of his works missing from the *Corpus Reformatorum*, the foundation of a monograph series, a journal, and two separate centers devoted to the study of him and his legacy: *Melanchthons Briefwechsel*, ed. Heinz Scheible (Stuttgart: frommann-holzboog, 1977–); Timothy J. Wengert, ed., *Philipp Melanchthon, Theologian and Humanist*, ca. 200 microfiche (Leiden: IDC Publishers, 2001); *Fragmenta Melanchthoniana*, eds. G. Frank and S. Lalla (Ubstadt-Weiher: Verlag Regionalkultur, 2003–); Günter Frank and Johanna Loehr, eds., *Melanchthon-Schriften der Stadt Bretten*, vols. 1–6 (Sigmaringen: Thorbecke, 1988–2002), vols. 7– (Stuttgart: frommann-holzboog, 2003–); Europäische Melanchthon-Akademie Bretten (www.melanchthonakademie.org); Melanchthonhaus Bretten (<http://www.melanchthon.com>).

42. Especially apparent in Martin Brecht, ed., *Geschichte des Pietismus*, 4 vols. (Göttingen: Vandenhoeck und Ruprecht, 1993–2004).

43. For an excellent recent introduction see Ute Lotz-Heumann, “Confessionalization,” in *Reformation and Early Modern Europe: A Guide to Research*, ed. David M. Whitford, 136–57 (Kirksville, Mo.: Truman State University Press, 2007).

44. Siegfried Wollgast, *Philosophie in Deutschland zwischen Reformation und Aufklärung, 1550–1650* (Berlin: Akademie-Verlag, 1988; repr. 1993).

45. Dominick LaCapra, “Rethinking Intellectual History and Reading Texts,” in *Modern European Intellectual History: Reappraisals and New Perspectives*, ed. Dominick LaCapra, 47–85 (Ithaca, N.Y.: Cornell University Press, 1982), esp. 57–60; and David Harlan, “Intellectual History and the Return of Literature,” *The American Historical Review* 94, no. 3 (1989): 581–609.

46. For further discussion on the possibility of history in the face of skeptical turns in hermeneutics, see Thomas L. Haskell, *Objectivity Is Not Neutrality: Explanatory Schemes in History* (Baltimore, Md.: The Johns Hopkins University Press, 1998); Joyce Appleby, Lynn Hunt, and Margaret Jacob, *Telling the Truth About History* (New York: Norton, 1994); Richard J. Evans, *In Defence of History* (London: Granta Books, 1997); and the comments of Skinner in *Visions of Politics*, vol. 1, 91–127.

47. Carlo Ginzburg, *The Cheese and the Worms: The Cosmos of a Sixteenth-century Miller*, trans. John and Anne Tedeschi (London: Routledge, 1980).

48. Mark A. Noll, *America’s God, from Jonathan Edwards to Abraham Lincoln* (New York: Oxford University Press, 2002).