

• NOTES ON SOURCES AND CONVENTIONS •

For citations of sources in footnotes we have adopted an economical convention similar to that employed in Elizabeth Eisenstein's *The Printing Press as an Agent of Change*. Bibliographic information is kept to a minimum in the notes, apart from the occasional addition of date of publication where that information is not given in the text and is germane. Full titles and publication details are provided in the Bibliography. Complete details of unpublished manuscript sources, seventeenth-century periodical articles, and items in state and parliamentary papers are, however, given in the notes and not repeated in the Bibliography.

We have made liberal use of correspondence and other material not published in the seventeenth century. Our major concerns have been with knowledge that was public or designed to be so, and this has affected the extent of our use of such sources. Where we are interested in material that was incompletely public or, possibly, intended to be restricted (as in chapter 6), our use of manuscript material is correspondingly greater.

During the period with which this book is concerned, the British Isles employed a calendar different from that used in most Continental countries, especially Catholic ones. The former used the Julian (old style) calendar, which was ten days behind the Gregorian (new style) calendar employed on the Continent. In addition, the British new year was reckoned to begin on 25 March. Because we deal in some detail with exchanges between England and Continental countries, we give all dates in both old and new style form, but we adjust years to correspond with a new year commencing 1 January. Thus, the English 6 March 1661 is given as 6/16 March 1662; the Dutch (who used the Gregorian calendar even though Protestant) 24 July 1664 is given as 14/24 July 1664; and so forth.

We have endeavoured, within reason, to preserve seventeenth-century orthography, punctuation, and emphases, and have dispensed with *sic* indications, save where absolutely necessary.

In our usage, "Hobbesian" refers to the beliefs and practices of Hobbes as an individual; "Hobbiſt" to the beliefs and practices of his real or alleged followers. We diſtinguiſh between religious Diſſent (upper caſe) and intellectual and political diſſent (lower caſe).

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