

**Concordia
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Stylebook**

for Authors and Editors

Abridged Eleventh Edition

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The CPH Wordulary (Words, Terms, and General Guidelines)

(a) In lists that appear in running text, use lowercase letters inside of parentheses: (a), (b), (c), and so forth. Numbers within parentheses are also appropriate, but don't switch between numbers and letters. Vertical lists require a period behind the number or letter. Examples:

- | | |
|--------------|--------------|
| 1. Hymnals | a. Hymnals |
| 2. Songbooks | b. Songbooks |

Aaronic

Abrahamic covenant

Absolution Uppercase when speaking of this as a sacrament (e.g., *Confession and Absolution*).

AD/BC For AD, place the abbreviation before the date: *a town founded in AD 50*. For BC, place this after the date: *586 BC*. Do not use small caps or periods.

African American If used, *African American* is preferred over *Afro-American*. See **black** for guidelines.

afterward Preferred to *afterwards*.

America; American(s) Preferred usage is *United States citizens* (or *U.S. citizens*) for *Americans*. Use *I come from the United States* for *I come from America*.

Ancient of Days

ancient Near East

Antichrist The person; **antichrists** People who deny or oppose Christ and the Gospel message.

apostle Paul Also *Paul the apostle*.

ark of the covenant; the ark CPH does not capitalize the words in this phrase.

author's translation Please identify any scriptural material that you personally have translated with the addition of the phrase *author's translation* (either following the Scripture verse or parenthetically after the close quote of the passage).

backward Preferred to *backwards*.

Baptism Uppercase when the Sacrament instituted in Matthew 28 is meant: *Baptism, Holy Baptism, the Sacrament of Holy Baptism, my Baptism, Jesus' Baptism*, but *Sally recalled how her first day on the job was a real baptism by fire*. See also **John's Baptism**.

Bible quotations Must be copied exactly, word for word, punctuation for punctuation, capitalization for capitalization. Exceptions to this are capitalizing the initial letter of a quotation and divine pronouns (*He, His, Him, Himself, You, Yours, Me, My, Mine, We, Us, Our*), which may be capitalized when quoting certain versions (e.g., ESV, NIV, KJV). Reference elided Bible quotes inclusively: "For it is by grace you have been saved . . . not by works, so that no one can boast" (Ephesians 2:8–9).

biblical

black Lowercase as a racial designation, preferred over *African American*. However, some sources recommend allowing individuals to self-designate. For example, if a black pastor referred to himself as African American in your text, use the term. Note that the term is not hyphenated, not even when used as a compound adjective (e.g., African American pastor).

blood of Christ

Body/body of Christ Uppercase when referring to the Church *but* lowercase in reference to Holy Communion ("As members of the Body of Christ, we receive the body and blood of Christ in the Sacrament.").

Book of Concord Set in roman, not italic, except when referring to the title of a published edition of the Book of Concord: for example, T. Tappert, ed., *The Book of Concord*.

Canon of the Mass

catechism Uppercase when referring to a specific catechism: *Luther's Small Catechism*, the Large Catechism. Also: Small Catechism, Large Catechism. Lowercase *the catechism, a catechism*.

Note: Do not put Luther's Small Catechism in italic unless naming it as *Luther's Small Catechism with Explanation* or another specific volume.

Child Uppercase as part of title of Christ: *Child of Bethlehem*, but *Mary's child, the child in the manger*.

children of Israel

Christ Child

Christ crucified**Christ the Lord, Christ the Savior** No comma.**Christ's Passion** Also: **Passion, the Passion, Passion of Christ, Passion of our Lord.****Christocentric, Christological, Christology****Church; church** Uppercase when referring to the Body of Christ, the whole body of Christian believers, or an institution: *the universal Church, visible Church, Church Militant, Church Triumphant, invisible Church, Medieval Church, Early Church, the Lutheran Church, the Presbyterian Church.* Lowercase when referring to a group of churches or to the church in general terms (*St. Louis churches* or *Christian churches in America* or *church politics* or *church and state*).**Church and related words****Body of Christ; Bride of Christ; Church history** (but lowercase when talking about a Christian denomination's history); **Church Militant; Church Fathers; Church Triumphant; Church universal; church work, church workers; Eastern Church** (also Roman Church, Latin Church, Western Church); **Reformed Church; universal Church; visible Church; invisible Church; churchwide.****close/closed Communion** Allow the author to select which term (*close* or *closed*) they prefer, but do not use the construction *close(d) Communion*.**commandment(s)** Uppercase *Ten Commandments, First Commandment*, and so on; lowercase *the commandment***Communion** Uppercase when the Sacrament is meant; also *Holy Communion, the Sacrament of Holy Communion, Communion hymns*; lowercase *communion of saints, communion of believers.***Confessional Lutherans****creed** Uppercase when referring to a specific creed (*the Apostles' Nicene/Athanasian Creed*) or the Apostles' Creed (*In this part of the Creed . . .*) or the section of Luther's Small Catechism.**Crucified One****Davidic****Day of Judgment; Judgment Day****Decalogue** Ten Commandments.**devil****divine pronouns** Note that divine personal pronouns (*he, him, himself, his, me, my, mine, you, your, yours, we, us, our*) are uppercased in most CPH materials, including Bible studies, materials intended for children and teachers, and devotional materials. Relative pronouns (*who, whom, whose*) are never uppercased unless in titles, heads, and so on. Also, divine personal pronouns are uppercased when quoting from ESV and NIV (and KJV), even though they are lowercased in the text itself. For permission to uppercase them in other translations, consult your CPH editorial contact.**Eden, Garden of** Lowercase subsequent references: *the garden.***e.g.** Used only in parentheses; always follow with a comma.**Emmanuel** *Immanuel* preferred.**eternal God, the****Eucharist, eucharistic****evangelist; evangelists, the****evil one** Satan.**fall, the** Examples: *the fall, fall of humanity*; also: *fall of Jerusalem.***first; firstly** Use *first*, never *firstly*, in enumerations.**First Article, Second Article, Third Article** Sections of the Apostles' Creed.**first coming****flood, the** As in the flood of Noah.**Garden of Eden/Gethsemane****gender and pronouns** Try to avoid gender bias when choosing pronouns. Although common practice once dictated that masculine pronouns be used when the gender of a subject was unknown, today this practice is frowned upon. One solution is to substitute *he or she* or *his or her*: *Although a teacher is busy, he or she should always take time to listen.* However, this can become

cumbersome, so try recasting the sentence: *Although teachers are busy, they should always take time to listen.*

Gentile(s) (n. and adj.)

God Uppercase when it refers to the true, triune God. Lowercase for any other: *a false god, many gods*. Capitalize those words used as synonyms for the persons of the Trinity: Creator, Redeemer, Advocate. Capitalize adjectives that follow God, the Word, etc.: God Incarnate, Word Incarnate God Almighty (but *almighty God, incarnate God, incarnate Word*).

God Most High

Godhead, the

godless, godlike, godly

God-man Jesus

Gospel Uppercase when referring to the Gospel message of salvation in Jesus Christ. Also uppercase when referring to one of the four New Testament Gospels.

hades

handicapped Better: *disabled*. Best: *person who is disabled*. Emphasize the person, not the disability.

Head As in Christ is the Head of the Church.

heads/headline style/titles of works

Follow this summary of the general guidelines from *Chicago* 8.167:

1. Capitalize the titles of series, projects, and sections.
2. Always capitalize the first and last words both in titles and in subtitles and all other major words (nouns, pronouns, verbs, adjectives, adverbs, and some conjunctions—but see [4] below).
3. Always capitalize *is* (e.g., *The Time Is Now*).
4. Lowercase the articles *the*, *a*, and *an*.
5. Lowercase prepositions, regardless of length, except when they are stressed (e.g., *through* in *A River Runs Through It*), are used adverbially or adjectivally (e.g., *up* in *Look Up*), are used in conjunctions (e.g., *before*, *Look Before You Leap*, etc.), or as part of a Latin expression used adjectivally or adverbially.
6. Lowercase the conjunctions *and*, *but*, *for*, *or*, *nor*.
7. Lowercase the words *to* and *as* in any grammatical function, for simplicity's sake.

heavenly Father

hell

high priest But *High Priest* when referring to Christ.

High Priestly Prayer John 17.

holy/Holy If a “holy” usage/construction is not in this stylebook, don’t capitalize it. (This includes, for example, *holy marriage* and *holy matrimony*.) Thus: **Holy Absolution, Holy Baptism, Holy Bible, Holy Christian Church, Holy Church** (if referring to the universal Church), **Holy City** (Jerusalem), **Holy Communion, Holy Eucharist, Holy Family, Holy Land, Holy Law, Holy Meal, Holy One, Holy Place** (specific area in the temple), **Holy Roman Empire, Holy Sacrament(s), Holy Scripture(s), Holy Supper, Holy Trinity, Holy Week, Holy Word**

i.e. Use only in parentheses; *i.e.* means “in other words” and should not be confused with *e.g.*, which means “for example.” Always follow *i.e.* with a comma.

Immanuel Preferred over *Emmanuel*.

important(ly) Avoid this construction: *He is tall. More importantly, he is thin*. Make it *more important*.

The phrase includes an implied *what is*. Thus, *important* is an adjective modifying *what*.

inclusive language We understand inclusive language to include references to both sexes (where possible without causing awkward phrasing or syntactical and grammatical errors). We also wish to be mindful of various ethnic groups and nationalities as well as people with disabilities. When editing text, gender sensitivity does not mean making text gender neutral, just more inviting. However, never neuter God or Scripture. The term *mankind* is to be preferred to *humankind*; however, *authors who choose to use humankind in their writings are permitted to do so*. When possible alternate examples between males and females—but only if this does not impact doctrine (e.g., pastoral office). Make sure references to the human nature of Christ are such that He is referred to as a human male, not as a “human creature” or as a “creature.”

Jesus' Baptism

Jesus Christ; Jesus Christ, our Lord (But *our Lord Jesus Christ*); **Jesus, the Christ; Jesus, our Savior**
Judgment Day Also *Day of Judgment*, but *last judgment, final judgment*.

Keys, Office of the Also uppercase *Keys* when standing alone and referring to the Office of the Keys.

King of glory, King of kings

kingdom of the right hand/left hand

laity; laypeople; layperson; lay reader; lay pastor; laywoman; layman

Last Day, last days

last judgment

Law Uppercase when the opposite of the Good News, the Gospel, is meant: *God's Law, Law of God, the Law, Mosaic Law, First Table of the Law, the Law and the Prophets, Law of Moses*. But *ceremonial law, a law*.

Lawgiver

LCMS Abbreviation of The Lutheran Church—Missouri Synod.

Levitical

Lord of hosts, Lord of Life, Lord of lords

Lutheran Confessions

Mary's Son

Masoretic (adj.)

Meal Uppercase if necessary for clarity to indicate that it refers to the Lord's Supper.

messianic; messianic age

Mighty One Title of God.

Mosaic Examples: *Mosaic covenant, Mosaic Law (referring to the Torah or Pentateuch), a Mosaic law*.

Most High God

Most Holy Place When referring to the specific spot in the temple (per ESV). Do not use **Holy of Holies**.

movements Capitalize names of political and social movements (i.e., Revival Movement; Pentecostal Movement).

Muhammad Not Mohammad.

Muslim Not *Moslem*, not *Mohammadan*.

names of Jesus Generally lowercase words such as *friend, rock, fortress, sure foundation, giver, mediator*, and so on when referring to Jesus or God: *Jesus is my friend; God, the giver of all good gifts*. But **Light of light, King of kings, King of glory, Prince of Peace**. However, if there are some words in a list that are uppercase, make them all uppercase. Example: *Jesus is my Redeemer, Savior, and Friend*. Exception 2: When a word is used in the place of God or Jesus, also uppercase. Example: *The Giver showers us daily with His blessings; The Bread of Life sustains me*. If a title, depending on its usage, could be both uppercased and lowercased in a manuscript, you may make them consistent.

new Adam, new covenant, new heaven and new earth, new Israel, new Jerusalem

9/11 *Chicago's* preferred usage for referring to the terrorist attacks of September 11, 2001.

Ninety-five Theses

Office of the Ministry; Office of the Public Ministry; Office of the Holy Ministry

old Adam, old covenant (but use *Old Testament* to refer to that section of God's Word), **old man**

One Uppercase *One* when referring to Christ and also the adjective that modifies *One*. Examples: *Blessed One, Crucified One, Holy One, Righteous One, Risen One*. But *Jesus is the one who, The Father is the one who*

One in Three Title of the triune God.

one true God Note: No comma.

only-begotten Examples: *only-begotten of the Father, only-begotten Son of God*.

parable of the Good Samaritan But lowercase titles of other parables: *parable of the lost coin*

Paradise Uppercase when referring to the Garden of Eden; lowercase when referring to heaven.

patriarch(s)

person Examples: *God in three persons, each person of the Trinity*, but *the Third Person of the Trinity*.

petition Uppercase when referring to a specific petition of the Lord's Prayer: *the First Petition*.

Pharisaic, pharisaical

priesthood of all believers

Promised Land Uppercase when referring to Canaan; lowercase when referring to heaven.

Psalms(s) Uppercase when referring to the *Book of Psalms* or to specific psalms by number: *Psalms 8, Psalms 9–22*. Lowercase general references: *this psalm, a psalm, some psalms, in the psalm*.

Qumran

quotations All material (songs, poems, finger plays, stories, quotations, Scripture passages, etc.) quoted from another source must be acknowledged, even if owned by CPH. When quoting from sources other than CPH, the credit line should read *exactly* as requested by the copyright holder.

Qur'an Not Koran.

rabbinic(al)

rapture As in *the rapture*.

real presence

Redeemer Title of Christ.

reformer, the Martin Luther; **reformers, the**

risen Lord

Sacrament(s), the Uppercase when used as a synonym for Holy Baptism and the Lord's Supper (and Absolution), even when discussing sacraments in other. Uppercase also *Word and Sacrament* or *Word and Sacraments*. But lowercase in the general sense: *Communion is a sacrament, the Lutheran Church has two sacraments*.

sacramental

Sacred Scripture(s)

saint CPH prefers the abbreviation *St.* Also note, though it is permissible to refer to the apostles, other biblical persons, Church Fathers, and so on as saints, we generally do not add that title before their names. (*Paul traveled* is preferred to *St. Paul traveled*.)

scriptural

Scripture references If you have a sentence or list where multiple chapters/verses from the same book are cited, do not list the book with each reference. Example: See John 3:6; 6:36. Place a semicolon between lists of citations. Example: Isaiah 1:2; Luke 3:7; Acts 5:7, 12; 6:10. But place a comma between citations in the same chapter. Example: Isaiah 1:2, 10, 15

Second Adam Title of Christ.

Six Chief Parts

Smalcald Articles

social gospel

Son of David, Son of God, Son of Man, Son of Mary

sovereign Lord

stanza(s) Example: *The hymn has three stanzas, not three verses*; use *st.* or *sts.* in parentheses.

Suffering Servant Name of Christ.

Synod, the Uppercase when it refers to The Lutheran Church—Missouri Synod; lowercase generic reference: *a Lutheran synod*. Note: Do not use Synod without *the* preceding it (He is loyal to *the Synod*, not He is loyal to *Synod*.)

synodical, synodwide

tabernacle

temple But *Temple Emmanuel*.

Third Person (i.e., Third Person of the Trinity)

Thirty Years' War (1618–48)

Three in One Title of the triune God.

toward Not *towards*.

transfiguration Uppercase only when part of the name of a day in the Church Year: *the Transfiguration of Our Lord*.

tree of the knowledge of good and evil, the; tree of life

trinitarian; Trinitarians Uppercase the school of thought.

Trinity

triune, triune God

true God and true man

two-kingdom theology or two-kingdom doctrine *Two-regiments theology* is preferred; *two-realms* is acceptable.

Upper Room, the

Virgin, the; Virgin Mary Referring to Mary, the mother of Jesus.

virgin birth

Wise Men

Word Uppercase when referring to Christ or the Bible, the whole of God's revelation; lowercase when referring to a specific message from God: *God's word to Elijah*.

Word made flesh

works-righteousness

worship; worshiped; worshiping; worshiper

worship terms: When referencing parts of the liturgy, capitalize terms such as Declaration of Grace, Collect, Verse, etc.

Number Basics

1. A sentence may never start with a numeral—spell it out or recast the sentence.
2. Spell out whole numbers less than 101—except for percentages, years and dates, page numbers and chapter numbers—and spell out large numbers that can be spelled out in two words (e.g., thirty-three thousand, five million, *but not* 382). Use numerals from 101 and up (including ordinals).
3. In both technical and nontechnical texts, all numerical values of the same class or type are treated similarly.
4. Technical and nontechnical texts should avoid two unrelated numerals in a row in order to prevent misreading. To correct, add a word between the two numerals, spell out one of the numerals, or reword the sentence.

Place a comma to set off the last three digits of a four-digit numeral (except those that represent addresses, page numbers, and years).

Place a zero before a decimal expression that is less than one (e.g., 0.2, 0.75) except when the numeral is in a category whose value cannot exceed one (e.g., probabilities, correlations).

In nontechnical text, fractions are treated like other numbers. Those that can be spelled out in one-word or two-word numerators and denominators are spelled out. Easy-to-use rules:

1. Place a hyphen between the numerator and denominator of a spelled-out fraction when neither of these numbers is itself hyphenated: one-third, two-fifths, fifteen-sixteenths, eleven-hundredths, three and three-quarters, twenty-five and one-half.
2. Omit the hyphen between the numerator and denominator when either of these itself contains a hyphen: twenty-five hundredths, five sixty-fourths.
3. Apply these two rules to all fractions, whether they function as nouns, adjectives, or adverbs:
Noun: Two-thirds of the children answered the question.
Adjective: A two-thirds majority is required.
Adverb: The work was two-thirds completed.

Mixed numbers (i.e., a whole number followed by a fraction) may be spelled out (if short), but they are often better expressed in numerals. Note: The fraction touches the whole number.

To express percentages, a numeral and the word *percent* is used, except when it begins a sentence. (In a technical piece or in a table or where space is limited, the percentage sign may be used.) Percentage points and percentiles are also expressed in numerals.

The general number rules apply to ages.

In running text, a full date should be written in the following form: June 1, 1997.

Spell out the ordinals that are used to refer to centuries (e.g., third century, sixteenth century, twenty-first century). Also, *the 1700s*, *the 1960s*, *the '60s*. Use numerals for an exact year or groups of years (e.g., 1992, 1962–2002, 1972–78). Note: It's 10,000 BC, but 8000 BC.

An en-dash used between two numbers implies up to and including, or through. CPH uses an en dash (–) not a dash/hyphen (-) to show inclusive

For abbreviating, or condensing, inclusive numbers, CPH follows *Chicago* 9.64 and 9.66–9.68.

Bible Citations

The English Standard Version is the translation of choice for all materials published by Concordia Publishing House. It is the translation to be used by all authors submitting materials to Concordia Publishing House, unless they are providing their own translations from the original Greek and Hebrew. If there is some unique situation requiring use of a translation other than the ESV, please consult your editorial contact.

The edition of the Bible that shall be the “default” edition is *The Lutheran Study Bible*.

As a matter of policy, for theological reasons, Concordia Publishing House does not permit the use of Today’s New International Version, the New Revised Standard Version, The Message, The New Living Translation, Today’s English Version, or The Bible in Modern English, or any other paraphrases. When in doubt, check with your editorial contact. These editions would be acceptable when referenced in order to provide critique.

On indicia pages, the translation you use the most should come first, followed by the next translation used, and so on. **If a piece uses an author’s translation of the Bible, use one of the following lines:**

Unless otherwise indicated, Scripture quotations are the author’s translation.

Scripture quotations are the author’s translation.

Permissions:

Please consult your editorial contact regarding which versions may require permission. CPH has agreements with most major Bible publishers, but it is always best to check to ensure the accuracy of usage agreements and credit lines.

Hymnal and Songbook Citations

Titles of and quotations from hymns and songs should be written exactly according to the source, even capitalizing new lines of verse when set in prose form. Examples:

“Jesus loves me, this I know, For the Bible tells me so” (*LOSP*, p. 42).

“My song is love unknown, My Savior’s love to me” (*LW* 91).

It is acceptable, however, to capitalize divine pronouns when quoting from a CPH-published hymnal.

To cite or reference hymns and stanzas from *Lutheran Service Book*, *Lutheran Worship*, and so on, CPH uses a method that is very similar to the way we reference Bible quotations (i.e., the hymn number followed by a colon, followed by the stanza[s]). For example, to cite/reference hymn 412, stanza 1 only: *LSB* 412:1 or *LW* 412:1. To cite multiple stanzas: *LSB* 412:1, 5–6 or *LW* 412:1–3, 5–6. Note: Use an en-dash to denote inclusive stanzas above (e.g., 1–3).

To cite a page number from a hymnal (e.g., quoting from the liturgical section), CPH uses a method similar to the way we reference other text quotations (i.e., book title followed by a comma, then the word *page* [or *p.* when in a parenthetical reference] and the page number). For example, to cite/reference “This Is the Feast”: *LSB*, page 155 or (*LSB*, p. 155)

Copyrights and Permissions Guidelines

Copyrights

Copyright laws, like trademarks and patents, are designed to protect original ideas. Unlike patents and trademarks, however, copyrights in the United States do not need to be registered to be effective. U.S. copyright laws today are such that neither publication data nor a notice of any kind (e.g., © symbol) is required to protect works, though they are recommended as a defense against litigation.

Copyright protection extends to material set down in any source—book, periodical, pamphlet, diary, speech, television or radio broadcast, CD-ROM, Internet, or whatever. Copyright protects words, images, and sounds used to express an idea or describe a process, fact, or discovery.

Although expressions are protected by copyright, the concepts and facts that make up such expressions are not. Also, ideas, facts, titles, names, short phrases, and blank forms are, by their very nature, not eligible for copyright protection.

Copyrights Offer Immediate Protection

Copyright protection is automatic once a thought is expressed in a tangible medium (i.e., published or made public), such as (but not limited to) those listed above. A work becomes the property of the originator as soon as it is set down in a fixed form (e.g., as soon as an author pens a thought). Thus, works are protected under copyright laws even before publication. Works do not need to be registered to be protected by copyright laws. The length of time that a work is protected under copyright depends on the date of the work's first publication or creation. (See **16.2c, Public Domain.**)

Copyrights Protect Originality

The purpose of copyright laws is to protect original thoughts and expressions in order to encourage creativity and development. Thoughts do not have to be creative to be protected by copyright—only original.

Who Owns Copyright

Copyright can be claimed only by the originator of a work or by those to whom the originator has transferred that right (e.g., a publishing company, heirs).

Copyright Laws

In the United States, copyright is protected by the Copyright Clause of the Constitution (Article 1, Section 8, Clause 8):

[The Congress shall have power] to promote the progress of science and useful arts, by securing for limited times to authors and inventors the exclusive right to their respective writings and discoveries.

Copyright notices must consist of three (sometimes four) things:

1. The copyright symbol, ©, which must be the letter C in a circle, not in parentheses, brackets, or anything else. Keep in mind that while the symbol is recognized internationally, the word *copyright* is not. In CPH credit lines, both the symbol © and the word should be used.

Example: Hymn texts with the abbreviation *AGPS* are from *All God's People Sing!*, copyright © 1992 Concordia Publishing House. All rights reserved.

2. The year of first publication. How long a work is protected by copyright law depends on when it was first published. Works published before January 1, 1978, are protected by the Copyright Act of 1909, which originally provided copyright protection for twenty-eight years after publication, and has subsequently been extended for up to an additional sixty-seven years if a timely renewal was filed. If the publication is a “work for hire” the term of copyright protection is ninety-five years from publication or 120 years from creation. Works published after January 1, 1978, are protected by the Copyright Act of 1976, which provides copyright protection until seventy years after the author's death. Since March 1,

1989, works do not need to be registered with the Copyright Office or display a copyright line to be protected—though both are recommended to make prosecution of copyright infringement easier.

3. The name of who holds the copyright. This may be the author or creator of the work, though it may also be someone who commissioned a work (e.g., publishing companies own the work of their employees or contracted authors; news services such as UPI own the work of their contracted reporters) or someone to whom the originator of the work has transferred the copyright.
4. The phrase “All rights reserved” is optional. It must be used for works being distributed in Bolivia or Honduras, which do not recognize *copyright* or © as notice of ownership. CPH continues to follow industry tradition and include these words in copyright notices, unless space does not permit.

Permissions

When quoting another source in a product, it must be determined whether or not permission must be sought from the copyright holder to use the quote. In many cases, it will be necessary to do so. Keep in mind that the costs for securing permissions can often be exorbitant, particularly when quoting song lyrics or authors at large publishing houses. Also, many newspapers and magazines will not grant permission to use excerpts from their articles; for example, *Time* and *Newsweek* require that the entire article be quoted, not just a few excerpted lines. Because obtaining permissions can be expensive, complicated, and time consuming, CPH strongly encourages its writers and editors to use original writing.

Fair Use

Some copyright holders will view the use of their work as fair, meaning that the one who is quoting their work is not infringing on their ability to make money off the material being borrowed. However, the laws governing fair use are loosely worded and open to interpretation; many times the decision is a judgment call. There are no set guidelines as to what constitutes “fair use,” since it is not a law or a rule. It is a defense used by those charged with copyright infringement. In other words, fair use cannot be determined until a court renders a verdict. It is best to err on the side of caution to protect both the author and the publisher from litigation. Paying a permission fee is a cheap insurance policy against litigation.

Public Domain

Public domain refers to materials that are not protected by copyright and thus belong to everyone. Some works are always public domain, such as Federal government publications (but not state or local government publications or any added comments, formatting, indexing, and summaries). Some works enter the public domain because their copyright has expired, been forfeited, or been donated by the owner.

Works first published in the U.S. before 1923 are in the public domain. Also public are those works first published in the U.S. before 1964 whose copyrights have not been renewed and works first published before 1978 that do not contain a valid copyright notice.

All works will eventually enter the public domain. Once a work enters public domain, it may never again be protected by copyright laws and is free for everyone to use.

Laws of public domain vary in other countries. Always check; never assume.

Chicago-Style Citation Quick Guide

In our academic works, CPH prefers the humanities style for citation. This primarily means following the note (N) and bibliographic entry (B) examples below. Online sources that are analogous to print sources (such as articles published in online journals, magazines, or newspapers) should be cited similarly to their print counterparts but with the addition of a URL. Please include an access date.

One author

- N:** 1. Wendy Doniger, *Splitting the Difference* (Chicago: University of Chicago Press, 1999), 65.
B: Doniger, Wendy. *Splitting the Difference*. Chicago: University of Chicago Press, 1999.

Two authors

- N:** 6. Guy Cowlshaw and Robin Dunbar, *Primate Conservation Biology* (Chicago: University of Chicago Press, 2000), 104–7.
B: Cowlshaw, Guy, and Robin Dunbar. *Primate Conservation Biology*. Chicago: University of Chicago Press, 2000.

Four or more authors

- N:** 13. Edward O. Laumann et al., *The Social Organization of Sexuality: Sexual Practices in the United States* (Chicago: University of Chicago Press, 1994), 262.
B: Laumann, Edward O., John H. Gagnon, Robert T. Michael, and Stuart Michaels. *The Social Organization of Sexuality: Sexual Practices in the United States*. Chicago: University of Chicago Press, 1994.

Editor, translator, or compiler instead of author

- N:** 4. Richmond Lattimore, trans., *The Iliad of Homer* (Chicago: University of Chicago Press, 1951), 91–92.
B: Lattimore, Richmond, trans. *The Iliad of Homer*. Chicago: University of Chicago Press, 1951.

Editor, translator, or compiler in addition to author

- N:** 16. Yves Bonnefoy, *New and Selected Poems*, ed. John Naughton and Anthony Rudolf (Chicago: University of Chicago Press, 1995), 22.
B: Bonnefoy, Yves. *New and Selected Poems*. Edited by John Naughton and Anthony Rudolf. Chicago: University of Chicago Press, 1995.

Chapter or other part of a book

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