

September 2000

Legally Speaking-Publishing the Law: The Origins of Legal Publishing

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Recommended Citation

Carson, Bryan; Montgomery, Jack G.; and Strauch, Bruce (2000) "Legally Speaking-Publishing the Law: The Origins of Legal Publishing," *Against the Grain*: Vol. 12: Iss. 5, Article 21.

DOI: <https://doi.org/10.7771/2380-176X.3576>

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by “defrocked” WCG ministers.

No, it has nothing to do with W.C. Field's favorite town and the home of the Philly cheese steak. Remember, Philadelphia means “brotherly love.”

The **Philly** folks see the *Mystery* book as divinely inspired and essential for a true understanding of the *Bible*. They were determined to keep on using it, and began copying it verbatim except for leaving off “Worldwide” on the copyright page.

Worldwide sued.

So Who Owns It?

Armstrong left his entire estate to Worldwide, and copyright may pass under a will. 17 U.S.C. §201.

Philly said Armstrong granted a nonexclusive implied license for *Mystery* to be used by all those who valued its message. Thus **Worldwide** took under the estate, subject to that prior license for all to use the book.

An implied license may be implied orally or by conduct. *Effects Assoc., Inc. v. Cohen*, 908 F.2d 555, 558 (9th Cir. 1990). But Philly's only evidence was that Armstrong wanted the widest audience possible for the book, not that he granted them a license or intended anyone other than Worldwide to have the right to reprint the book in its entirety.

How About Fair Use?

The District Court found that Philly's use for non-profit religious and education purposes—including the copying of a complete religious text—was a fair one.

The Appeals Court found to the contrary that Congress had allowed only a narrow religious privilege, that being “performance of a ... literary or musical work ... or display of a work, in the course of services at a place of worship or other religious assembly.” 17 U.S.C. §110(3). And Philly was outside this. *see F.E.L. Publications, Ltd. v. Catholic Bishop of Chicago*, 1982 U.S. App. LEXIS 20700 (7th Cir.) (“F.E.L. can prevent churches from copying or publishing its copyrighted works, even if the churches only intend to use the copies or publications at not-for-profit religious services ... Neither the religious element nor the non-profit element of a performance will protect illegal copying or publishing.”)

So How About Free Speech?

I've never understood why lawyers like to pitch this in. The First Amendment addresses government suppression of speech. So I guess the idea is copyright law is government enacted and works as a suppression if Philly can't copy the book.

The Court did have some interesting public policy pronouncements to make though.

The public's interest in the free flow of information is protected by there being no copyright protection for facts. It would serve no purpose to allow piracy of a work simply because it was of public importance. *Harper & Row, Publishers, Inc. v. Nation Enter.*, 471 U.S. 539, 558 (1985).

And here's a curious thought in our loud-mouth global media age.

“Moreover, freedom of thought and expression ‘includes both the right to speak freely and the right to refrain from speaking at all.’” *Id.* 471 U.S. at 559 (quoting *Wooley v. Maynard*, 430 U.S. 705, 714 (1977)).

Remember, **Worldwide** wants *Mystery* out of circulation. **Philly** thinks people need to read the book, and no one is printing it.

The Copyright Act seeks to encourage the dissemination of creative works. A balance is sought between author and public's rights. The author can exploit the work during the term of copyright, but the term is limited so the public will ultimately freely get its hands on the work.

“**But nothing in the copyright statutes would prevent an author from hoarding all of his works during the term of the copyright.**” *Stewart v. Abend*, 495 U.S. 207, 228-229 (1990).

Dissent

The dissent took up this right to not speak issue. It argued that the whole fair use doctrine turns on the potential commercial impact of a copied product on the original. In this case, however, Worldwide has not reprinted *Mystery* since 1988 and shows no evidence of intending to reprint it.

Worldwide considers the book “racist” while **Philly** feels it is divinely inspired. It's hard to impossible to abstract-filter fact from expression in a religious work.

But the end result is **Philly** is inhibited from “access to ideas without any countervailing benefit.” *Sony Corp. of America v. Universal City Studios, Inc.*, 464 U.S. 417, 450-451 (1984).

Remember Sony was about home video-copying of t.v. shows and viewing them at a different time. Assuming there was something important on t.v.(!), the public was benefited by time-shifting to be able to watch the shows and not having them obliterated.

The right to refrain from speaking does not “suggest that this right not to speak would sanction an abuse of the copyright owner's monopoly as an instrument to suppress facts.” *Harper & Row*, 471 U.S. at 559

Hmmm. Kind of a thought-provoker. 

Legally Speaking — Publishing The Law: The Origins Of Legal Publishing

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In today's world, we don't even think twice about being able to find the law. Law is all around us, published by governments, publishing companies, Bar Associations, and even libraries. The Internet and legal databases have greatly expanded our ability to find the law. In some ways, it seems as if we are drowning in laws. However, think about what the alternative is like. If we couldn't easily find the law, it would be much easier for dictatorships to be established. Instead, every citizen in our nation has access in some fashion to the published law, either through a library or on the Web. As a result, people can easily find out what the law is.

A much-quoted (and often mis-quoted) line from Shakespeare's play *Henry VI* explains it all. In order to establish a dictatorship, a character named Dick says, “The first thing we do, let's kill all the lawyers.”¹ A few

lines later, a character named Cade asks of a clerk, “Dost thou use to write thy name? Or hast thou a mark to thyself, like a honest plain-dealing man. . . .”²

The moral of Shakespeare's play is that lawyers, literacy, and knowledge of the law are the basic components of our freedom. Take a moment to imagine what life would be like if we didn't have laws that were available to the public, and libraries to house these laws. Without publishers and libraries, our society would be totally different.

The history of legal publishing covers a lot of ground, so I will discuss the topic in two columns. Before looking at modern law, I will discuss law in the ancient world. In the next issue, I will discuss how modern law and legal publishing have been influenced by these ancient principles.

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The Beginning in Mesopotamia

In the history of humankind, there have been three major developments. Each one has had an immediate impact, changing the very fabric of our society. These three developments are the creation of writing, the invention of the printing press, and the development of the Internet. Writing began in ancient Mesopotamia, an area which consists of modern-day Iraq, Syria, and Turkey. Mesopotamian writing in pictographs began ca. 4000 B.C., and the Sumerian Cuneiform script developed ca. 3600 B.C.³ By 3000 B.C., a cuneiform alphabet of 400 signs was in common use.⁴

Although there is no copy in existence, the earliest known code of laws was Urukagina's Code of ca. 2350 B.C. Urukagina's Code "is mentioned in other documents as a consolidation of existing 'ordinances' or laws laid down by Mesopotamian kings. An administrative reform document was discovered which showed that citizens were allowed to know why certain actions were punished."⁵

The most ancient law code that is still in existence is Ur-Nammu's Code from ca. 2050 B.C. "Archaeological evidence shows that it was supported by an advanced legal system which included specialized judges, the giving of testimony under oath, the proper form of judicial decisions and the ability of the judges to order that damages be paid to a victim by the guilty party. The Code allowed for the dismissal of corrupt men, protection for the poor and a punishment system where the punishment is proportionate to the crime. Although it is called 'Ur-Nammu's Code,' historians generally agree that it was written by his son Shugli."⁶ Only five articles of the code have been deciphered.⁷

Another code that exists only in fragments is the *Laws of Eshnunna*, from ca. 2000 B.C. Many of the principles that are contained in this code are familiar to us. For example, "If the boatman is negligent and causes the sinking of the boat, he shall pay in full for everything the sinking of which he caused."⁸

The most ancient code that we have in its entirety is the *Code of Hammurabi*, completed ca. 1750-1700 B.C. According to the Prologue, "When Marduk sent me to rule over men, to give the protection of right to the land, I did right and righteousness . . . and brought about the well-being of the oppressed."⁹ This was a complete code, containing 282 clauses. The clauses covered "a vast array of obligations, professions and rights including commerce, slavery, marriage, theft and debts."¹⁰ In addition to the *Code of Hammurabi*, "[E]very city had its inheritance of law, founded largely on decisions of the courts and corresponding more or less to our common law, and these were either incorporated by Hammurabi or not

superseded by him; thus in deciding a legal case the judges of his time could give as their ruling that 'the law of the citizens of Sippar shall be the law applied to the parties.'"¹¹

Hammurabi's code even contained provisions of judicial procedure. For example, "If a judge try a case, reach a decision, and present his judgment in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement."¹² From that provision, it appears that decisions were regularly rendered in writing. Although the punishments appear extremely harsh by 21st Century standards, we can still celebrate the attempt to provide fair and consistent justice to the people of Babylon.

There are a number of other ancient codes that are significant, including the Code of the Nesilim, written by the Hittites ca. 1650-1500 B.C.E.,¹³ and the Laws of Manu, written in India were written between 1280 and 880 B.C. The Laws of Manu formed the basis of the caste system in India. "The Laws of Manu used punishment sparingly and only as a last resort. . . . The members of the higher castes were punished more severely than those of the lower castes."¹⁴

The Biblical tradition of law began when the Ten Commandments were handed down ca. 1300 B.C. The Old and New Testament both contain numerous statements of law and justice, as do other Jewish and Christian documents. Justice was a basic principle of the Bible. "Justice, Justice shall you pursue, that you may thrive in the land which the Lord your God gives you."¹⁵ The Talmud also contained a lot of church law. Other sources of church law include St. Augustine, St. Thomas, and Canon Law. The Biblical and Church Law tradition was well-known to the Romans and to Justinian.¹⁶

Greek and Roman Law

Greek law codes started with Draco's Law in 624 B.C. Draco "was called upon to set down his [ordinances and decisions] in writing, and thus to invest them essentially with a character of . . . generality. . . ." Draco took the existing laws and put them in writing "so that they might be 'shown publicly' and known beforehand."¹⁸ These laws were so harsh that we derive the word "draconian" from this code. Between 594 and 592 B.C.,¹⁹ during the golden age of Greek democracy, Solon reformulated the laws of Draco. His reforms were substantial, and gave rights to those who were not members of the noble classes. "Rights and freedom to hold office were in proportion to income, but even the poorest had access to the assembly of the people. . . ." ²⁰

In Rome, one of the most important developments occurred with the creation of the Twelve Tables. In ca. 455-450 B.C.E., a com-

mission of ten citizens gathered to create a system of laws that would be accepted and binding upon both the privileged class (Patricians) and the unprivileged class (Plebeians). The commission initially wrote ten tablets, but then added two supplements. (This seems to be the beginning of our fondness for supplementation.) The Twelve Tables consisted of the following: Procedure for courts and trials; Debt; Rights of fathers (paterfamilias) over the family; Legal guardianship and inheritance laws; Acquisition and possession; Land rights; Torts and delicts (Laws of injury); Public law; and Sacred law.²¹

At some time between 110 C.E. and 179 C.E., the Institutes of Gaius were written. This is a complete code of law and procedure, and is very important both in Roman legal history and in the development of modern law. According to Gaius, "All people who are governed by laws and customs use law which is partly theirs alone and partly shared by all mankind. The law which each people makes for itself is special to itself. It is called 'state law,' the law peculiar to that state. But the law which natural reason makes for all mankind is applied in the same way everywhere. It is called 'the law of all peoples' because it is common to every nation. The law of the Roman people is also partly its own and partly common to all mankind."²²

The Justinian Code

One of the strongest influences on modern law was the *Corpus Iuris Civilis*, which was compiled under the direction of the Emperor Justinian. In A.D. 533, Justinian convened a commission to study and "compact" the Roman law library.²³ This great body of law was itself built on the past, with the claim "to look back over fourteen hundred years of legal history."²⁴

The *Corpus Iuris Civilis* contains four parts. These four parts are the *Novels*, the *Codex*, the *Digest*, and the *Institutes*. The *Novels* were pronouncements of the emperor, similar to our Presidential Proclamations, and contained items that came out after the completion of the *Codex*. The *Novels* are sometimes considered to be the beginning of Byzantine law, and are of much less importance than the other parts of the *Corpus Iuris Civilis*.²⁵

The *Codex* consists of Imperial orders from Justinian and his predecessors, and is sometimes mistakenly compared to a modern law code.²⁶ In fact, it would be more like the modern *Restatement of Laws* than anything else.²⁷ The *Digest* contains excerpts of classical jurisprudence; each entry contains the name of its author and where it came from, much in the same way that a modern digest contains excerpts of cases and their citations. The *Institutes* consist of a narrative format containing legal principles, and is most similar to the official commentary that accompanies certain modern codes such as the *Uniform Commercial Code*.

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The importance of Justinian's *Corpus Iuris Civilis* is that the people had the law accessible to them in a way that could be understood. Justinian's "code" was in many ways not like a modern code. Instead, it was a compilation of the laws.²⁸

After the fall of the Roman Empire, chaos reigned in Europe. In the period known as the Dark Ages, libraries were burned, literacy was practically non-existent, and government consisted mostly of small clans and warlords. The only places where libraries survived were in Ireland, the Byzantine Empire, and the Moslem world.²⁹ Not until the days of Charlemagne (786-814) did the concept of written law revive.³⁰

If the beginning of writing was the beginning of our law, the invention of printing was the second most important event in our legal development. The printing press allowed books and documents to be copied easily. It made publication and book ownership inexpensive, and led to mass dissemination of knowledge. Prior to this time, the written law was kept in regional or provincial centers. The small villages did not have access to the written law. With Gutenberg's invention, law codes could be distributed much more widely. "The spread of printing. . . ripped apart the social and structural fabric of. . . Western Europe and reconnected it in ways that gave shape to modern patterns. The availability of printed materials made possible social, cultural, familial, and industrial changes facilitating the Renaissance, the Reformation, and the scientific revolution."³¹

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Questions and Answers — Copyright Column

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QUESTION: When students uses visual images in their own projects does it infringe copyright if they use them only in projects submitted for class assignments? Or does this fall under student fair use?

ANSWER: Even better, it is not only fair use, in my opinion, but such uses likely also fall under section 110(1) when the work is to be presented in class or displayed in the school. Called the classroom exemption, that section permits students and teachers to display or perform any copyrighted work in the classroom when it is part of instruction. If, however, the student then does something else with the project, such as dis-

play it in a traditional gallery, etc., he or she may need permission.

QUESTION: Articles and books about copyright often refer to statutory damages. What are statutory damages? How do they differ from other types of damages?

ANSWER: Statutory damages simply means included in the statute. In copyright there are two types of damages available to the winning party: actual damages and profits or statutory damages. Assume that the plaintiff wins the infringement suit. In order to recover actual damages and profits, she would have to prove the amount of actual damage incurred because of defendant's in-


fringing activity. Proof of actual damage is difficult and would include such things as actual lost sales, etc. Courts seldom award the defendant's profits unless the conduct has been particularly egregious (such as a software pirate with a warehouse full of pirated software). Sometimes a plaintiff has no choice but to seek actual damages and profits, however. If the work in question was not registered for copyright with the U.S. Copyright Office prior to the defendant's infringing activities, statutory damages are unavailable. This restriction actually encourages copyright owners to register their works.

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tution, under section 110(1) the teacher certainly may show the film in its entirety or just a short portion as long as the copy of the videotape used is a legitimate copy. Clip capturing, however, makes a copy of the work, and that may be problematic even in the educational institution setting. On the other hand, outside of education, showing the short film clip (not capturing it, i.e., copying it) still might be fair use. A court would look at the four fair use factors to make a determination and these include how much is used (a very short portion), to whom is the clip shown and whether a copy made.

QUESTION: *Is it necessary for scholars who are writing historical works about a region of the country to obtain permission to quote three stanzas from relevant old songs?*

ANSWER: This question is somewhat complicated based on how old the song is. First consult the chart I created concerning when works pass into the public domain. <http://www.unc.edu/~uncnlg/public-d.htm>. Assuming that the work is still protected by copyright, then one would do a fair use analysis. Three stanzas sounds like a fairly significant portion of the work, and seeking permission likely is required. Contact the music publisher and not the recording company. However, sometimes record companies will direct users to the proper publisher or other owner of the copyright in the musical composition which most often includes the words. 

Legally Speaking from page 72

Our look at legal publishing will continue up to the present in the next column of "Legally Speaking." I will discuss such milestones as the National Reporter System and the coming of the Internet. We have seen so many changes just in the last few years in legal publishing that it makes sense to look back to where it all began.

Regardless of the format, it is imperative that law be published. Without legal publishers, many of our freedoms would disappear. As Sir William Blackstone wrote over two centuries ago, the law "may lastly be notified by writing, printing, or the like; which is the general course taken with all our acts of Parliament. Yet, whatever way is made use of, it is incumbent on the promulgators to do it in the most public and perspicuous manner; not like Caligula, who (according to DioCassius) wrote his laws in a very small character, and hung them up upon high pillars, the more effectually to ensnare the people."²² 

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And They Were There from page 74

sources toward the educational role, partnering with colleagues in other libraries, promulgating key principles on campus, thinking of ourselves as educators who are faculty partners, creating an assessment mentality, and treating the current environment as an opportunity.

With twenty presentations, five discussion forums, and thirteen poster sessions, it was impossible to attend every event. It was, however, possible to see three themes emerge from a close reading of the program, conversations with fellow attendees, and a presence at various sessions: forming partnerships, reaching specific learners, and effective instruction.

A key element in successful library instruction programs is forging partnerships with the campus community. Some of the more fruitful collaborations described by presenters involve teaming up with faculty and academic programs, becoming part of campus learning communities, and working with high schools. At **Millersville University**, librarians serve as academic advisors. Information literacy initiatives require that librarians work in partnership with everyone on campus who is involved in the design of the curriculum.

A related theme was the effort to reach specific learners. Various presenters spoke of their experiences of working with diverse students, including the at-risk and transitional students, the high achieving and honors students, and specific populations such as athletes, students in biology or the health professions, and distance learners. Reaching these students often required forging partnerships. Presenters also described marketing programs that were designed to reach students in general.

Librarians shared effective strategies for library instruction. Some of the high impact strategies included critical thinking and problem-based learning, use of handouts, and assessment. Several presenters focused entirely on technology, specifically the use of Web pages and tutorials for orientation and first year in-

struction. One study found that tutorials and face-to-face instruction were equally effective. If there was an underlying message, it was a plea to make library instruction interesting and fun.

For the complete program, see the **28th National LOEX Conference** Web page at <http://www.emich.edu/public/loex/CONFEREN/home.htm>. The Web page includes a list of presenters with abstracts of their presentations written before the conference.

Themes from other presentation and poster sessions

#1 — Information literacy, evaluation and critical thinking; Student athletes; Outreach (distance education at National University); At-risk; Collaboration (with Honors).

Poster Sessions

Staff doing orientation; T.A.'s designing and teaching library instruction; Urban diverse community; Large scale instruction (eg lots of students); Librarian as academic advisor; University studies course; Using a syllabus to guide orientation; Library modules; Face-to-face interaction to reduce library anxiety; Transitional students; Tailored Web pages (to individual classes); Handouts as a teaching tool.

#2 — Making BI interesting, dramatic, and important; Cyber assignments (Web-based to reach 10,000 freshmen); Information seeking (for health profession students); Elite students (Swarthmore, Haverford, Bryn Mawr).

#3 — Training faculty; Problem-based learning; Talking story (story telling, Gen X and Gen Y, technology); Infotainment; Required course.

Discussion

Library instruction role in information literacy; Marketing to 1st year (who are they, how do you reach them); Collaboration/strategies for orientation; Assessing library's role in student learning; Keeping BI stress free and stimulating.

#4 — History of a BI program (to share experience); Efficacy of tutorials vs. face-to-face instruction; First Year Experience librarian!; Marketing; Learning communities.

Winthrop's Libraries in Cyber Age Conference Winthrop University Library, Rock Hill, South Carolina

Report by **Mark Herring** <herringm@winthrop.edu> and **Ron Chepesiuk** <l10423.2656@compuserve.com>, **mitlinl** <mitlinl@winthrop.edu>

The **Winthrop University Library** in Rock Hill, South Carolina, and the **South Carolina Council for the Humanities** are sponsoring a conference this Fall that examines the momentous impact cyberspace

is having on libraries and the humanities. Titled "**Libraries in the Cyber Age: The Future of the Humanities and the Impact on Society**," the event recognizes that librar-

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