OHIO VALLEY HISTORY

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Kim Gruenwald’s *River of Enterprise* fills a wide gap in our knowledge of early mercantile networks in the Ohio Valley. Seeking to “explain the changing meaning and role of the Ohio River in the lives of three generations,” she traces how commercial networks helped transform the “Land Across the Mountains” prior to 1800 into the “Western Country” during the 1810s and 1820s, and finally into the “Buckeye State” by 1850. Gruenwald offers a new model of regional development in the Ohio Valley to replace an older focus on political boundaries and “economic watersheds.” Specifically, she argues that simple boundary designations obscure the complexity of a rapidly expanding economy and society. In her view, the shifting nature of commercial enterprise largely transformed the Ohio River from a unifying avenue of commerce to a regional border as ever-developing commercial networks relied less on the river and more on canals and railroads. By 1850, residents of the Ohio Valley increasingly saw the river as a boundary rather than the center of its economic life.

Gruenwald focuses her study on merchants rather than farmers or budding manufacturers, a choice she defends by clearly demonstrating that merchants provided an all-important link to markets beyond the Ohio Valley during its formative period, as the region’s semi-subsistence economy transformed into a market economy. Using the letters and journals of Dudley Woodbridge, Sr. and Jr., merchants of Marietta, Ohio, and the larger Ohio Valley, Gruenwald easily persuades the reader that these mercantile networks lay at the heart of regional development. An impressive collection of supplementary sources reinforces her claim.

But Gruenwald does have some difficulty connecting the shift from region to border to a developing transportation infrastructure. River traffic, as measured at Cincinnati, for example, continued to increase well into the 1850s, and did not drop off dramatically until after the Civil War. And the Marietta and Cincinnati Railroad, the single transportation link across southern Ohio that could truly replace the Ohio River as an avenue of commerce, not coincidentally, became a truly viable enterprise only during the Civil War. Also, since Gruenwald does not address an important counter argument—that a national debate over slavery contributed to reconceptualizing the river as a political and economic border—the reader ends up intrigued and fascinated by her new model for regional development, but not entirely convinced.

If anything, these criticisms are too strong.
Gruenwald has written a most readable, well-argued monograph. The book succeeds at the ambitious task of trying to fill an extremely wide breach in our knowledge of these early commercial networks, and at offering an alternative model for regional development in the Ohio Valley. For that immense contribution, River of Enterprise deserves high praise and a wide audience.

Clinton W. Terry
Mercer University, Atlanta


Although there is a substantial literature about the eight years from 1869 to 1877 that Lafcadio Hearn (1850-1904) spent in Cincinnati, much more attention has been devoted to the last fourteen years of his life spent in Japan. It is the contention of Simon J. Bronner, a professor of American Studies at Pennsylvania State University, that Hearn is significant as a writer of ethnographic sketches, a form he developed first as a reporter focusing mostly on the underside of the Queen City’s life in the 1870s.

After a thirty-three page introduction, the bulk of this volume reprints thirty-two of Hearn’s sketches, fifteen of which appeared in Cincinnati newspapers—the Enquirer and the Commercial—between 1873 and 1877. Most of the rest focus on New Orleans, which was the next stop in Hearn’s odyssey. Some of what Hearn wrote about the Queen City has been aptly described as “gruesome,” but much of it, as Bronner’s selections show, is devoted to depicting, sympathetically, the downtrodden and the exotic groups with which Hearn clearly identified. Topics include Hearn’s account of a round with an overseer of the poor, a description of the city’s rag pickers, outcast life in the East End, a tour of the county jail, and a comparison of the gentile and “Hebrew” slaughterhouses, highly favorable to the latter. Many of the Cincinnati sketches feature African Americans, one of whom was briefly married to Hearn.

Obviously, a great deal of what Hearn wrote about Gilded Age Cincinnati should be grist for the urban historian’s mill, but it has been little utilized. Those seeking further Hearn Cincinnatiana should consult the listing of 439(!) items in Jon C. Hughes’ collection of Hearn’s essays, Period of the Gruesome (1990).

Bronner’s concerns are not essentially historical apart from alerting us to some of Hearn’s available writings; he describes some essays he does not print. His bibliography includes no history of the Queen City; his main historical resource is Philip D. Jordan’s Ohio Comes of Age, 1873-1900 (1943). And some of the little historical, as opposed to biographical, information provided by the author (who was trained as a folklorist) is either wrong or inappropriate. He writes that “Cincinnati in 1871 was America’s largest inland city”(9), a distinction it had surrendered to Chicago by the census of 1870, and the one illustration of Cincinnati (11) shows an early twentieth century street scene whose buildings date from after Hearn’s departure. That said, Hearn’s sketches of both Cincinnati and other places provided in this volume are well worth reading, and, if reading this sample sends a historian or two to explore more of Hearn’s Cincinnati corpus, the volume will have served a very useful purpose.

Roger Daniels
University of Cincinnati

WINTER 2003

In the last decade an unprecedented number of titles on the history of Catholic nuns has poured forth from university presses and mainstream and Catholic publishing houses. Together these works document the vital contributions made by Catholic sisterhoods in education, health, and social services, and they demonstrate how nuns helped shape the faith and culture of not only the American Catholic community but also that of the larger society. *Mountain Sisters: From Convent to Community in Appalachia* extends the range of this literature to Appalachia by focusing on “one remarkable group of individuals who came together, first as Glenmary Home Mission Sisters of America, and later as creators of a new community to support their continued service to the people of Appalachia.” (xix) It is the story of a group of women who left the Glenmary order in the 1960s and then formed themselves into the Federation of Communities in Service (FOCIS). And their experiences may stand for the developmental journey of many twentieth-century Catholic women from religious charity to social involvement, and from conflict with institutional patriarchy and church authority to the birth of feminist consciousness.

Co-authors, Helen M. Lewis, a retired academic sociologist and a founding member of the Appalachian Studies Association, and Monica Appleby, the former Sister Monica Kelly of the Glenmary Sisters, set a three-fold task for themselves. They seek first to “document the evolution” of Catholic religious women; second, to tie that experience to the development of Appalachian communities; and third, to explain “the tenacity of relationships between women committed to a region and to one another.” (xxii) The authors succeed not only in achieving each aim but also in weaving them together in an engaging narrative that celebrates the resiliency and ingenuity of the human spirit.

According to Lewis and Appleby, Father William Howard Bishop founded the Glenmary Sisters in 1941 to be an auxiliary to the Glenmary Fathers, an order he had established only four years earlier. The mission of both orders was to engage in charity and missionary work in the so-called “no-priest land” of rural Appalachia. The Glenmary Sisters gained official recognition from Rome in 1952 and counted just over one hundred members by the mid-1960s. As they attempted to implement internal reforms in accordance with the spirit of the Second Vatican Council (1962-65), the Sisters soon found themselves at odds with authorities in Rome. Although at first supported by local prelates, their efforts to modify the religious habit as well as to change other community rules in order to better interact with rural non-Catholics led ultimately to conflict with Archbishop Karl Alter of Cincinnati. As a result of the impasse over the question of local autonomy, in 1967 almost ninety members of the Glenmary order left en masse. Around half of this group soon organized FOCIS in an effort to continue their religious life and community work but without the institutional support and protection of the Church.

Glenmary’s confrontation with the male hierarchy of the Church, its eventual departure from the convent, and the subsequent formation of FOCIS served as a crucible in which an “unintentional feminism” developed. By the 1970s, this feminism became intentional as FOCIS members consciously integrated feminist theory into both their community programs and theology. In its thirty-five year existence, FOCIS has worked in rural “poverty pockets” in six states (Kentucky, North Carolina, Ohio, Tennessee, Virginia, West Virginia) as well as in the Appalachian “ghettos” of Chicago and Cincinnati, to establish over one hundred separate community programs. FOCIS projects have addressed the arts and community development (FOCIS ARTS project); social services (Hot Springs
Health Services, Appalachian Family Ministries); community-based education (Appalachian University Without Walls, Clinch River Education Center); community-based economic development (Bread and Chicken House); and women’s advocacy, social action, and empowerment (Save Our Cumberland Mountains, Woodland Community Land Trust). Some of these efforts died early deaths as a result of internal problems or lack of funding but others continue to the present.

Part history, part sociological case study, part source book, part autobiography, this book is a scholarly, yet very personal, account told largely through the words of the women who directly experienced the events recounted here. As members of FOCIS, both Lewis and Appleby actively participated in the events and efforts they chronicle, and although they express their point of view clearly throughout the book, the authors usually avoid overt bias. Their tale draws upon primary research done in convent, diocesan, and university archives, as well as on a broad familiarity with an impressive array of interdisciplinary secondary readings. The heart of the narrative, however, rests upon extensive oral histories, effectively mined by the authors for their rich testimony, that were conducted in the 1990s with about thirty individuals, most of whom served first as Glenmary Sisters and then as founding members of FOCIS. These interviews are always refreshingly frank and honest as they document FOCIS’s ambivalent relationship with the Catholic Church, its success and failure in local community programs, and its members’ relations with each other. While highly critical of the rigid inflexibility of the male-dominated church hierarchy, the unethical business practices of mining companies and other Appalachian industries, and the corruption of local politicians for exploiting the region and its people, the FOCIS members freely admit to the collective and personal tensions involved in maintaining their “dispersed community.” Although the book’s topical organization sometimes leads to excessive repetition from chapter to chapter, the voices captured in this book thus bear witness to the ongoing struggle for social justice in Appalachia as well as to one source of feminist discontent within the American Catholic Church. In sum, the experiences of these “Mountain Sisters” link religious life, community organizing, and feminist theory in ways that should appeal to anyone interested in these topics, especially as they relate to the Appalachian region.

Joseph Mannard
Indiana University of Pennsylvania


Iconoclast is the definitive biography of the uncommon life of Abraham Flexner, a towering figure in American higher education during the early part of twentieth century. Flexner was born to impoverished immigrant Jewish parents during the Reconstruction era in Louisville, Kentucky, the youngest of six sons. He was the first in his family to attend college—the newly established Johns Hopkins University—and did so with financial help from his elder brother Jacob. Two years later at age nineteen, Flexner came back to Louisville to teach school, and later he established a highly successful private preparatory school of his own located on West Ormsby Street. Approaching his fortieth year, he enrolled at Harvard University and later studied at Oxford University and the Univer-
sity of Berlin. After the turn of the century, the Carnegie Foundation for the Advancement of Teaching commissioned Flexner to conduct a whirlwind survey of the 155 medical schools operating at the time in North America. His report, Medical Education in the United States and Canada, published in 1910, was the epitome of muck-raking journalism and described in candid detail the sorry state of most of those medical schools. He later conducted two other important surveys, one on prostitution in Europe and the second on comparative medical education in Europe.

After 1910, armed with his report and backed by enormous philanthropic largesse, Abraham Flexner became an overnight expert on educational matters. As the general secretary of the General Education Board (GEB) funded by the Rockefeller Foundation, he became a prime mover and shaker in the reform of medical education in America. During his fifteen years with the GEB, he insisted on a full-time teaching faculty, affiliation of medical schools with universities, and construction of new buildings with well-equipped laboratories, starting what has been called a “Flexnerian Revolution.” He later traveled to Oxford where he gave his famous Rhodes lectures that he later published as a book called Universities. Afterwards, Abraham Flexner became the first director of the Institute for Advanced Study in Princeton, New Jersey, and while there was singularly responsible for enticing Albert Einstein to immigrate to the United States.

Professor Bonner, who passed away ten months after the publication of this book, was president emeritus of Wayne State University and a distinguished historian of medical education with several other books to his credit. He was also professor of history and department head at the University of Cincinnati from 1963 to 1967. In this meticulously researched biography of a hitherto neglected giant in medical education, Bonner has successfully synthesized the information available about Abraham Flexner’s life from diverse sources spread over several archives and libraries. He presents a compelling portrait of Flexner full of intrigue and fine detail and rendered in a highly readable format. The book will appeal strongly to a broad non-medical audience, and certainly should be required reading for medical students, physicians, and medical educators.

M. Saleem Seryl
University of Louisville


Often in our quest to understand the historical significance of transportation, business, and geography, we forget how major rivers shaped the everyday life of those who lived on them. Dorothy Weil reminds us of this in her memoir, The River Home, an account of her life that begins with her childhood experiences in the 1930s. Weil’s recollections include stories of living on a steamboat on which she traveled from Omaha to Louisville to Cincinnati, plus details about her school days, artistic endeavors, and marriage. Although Weil’s father served on boats in various capacities, including as a steamboat captain, he often juggled various jobs that contributed to a transient lifestyle. The family’s continual migration and economic struggles often framed his unpredictable contributions to the family’s well being. Weil decided to record her family’s story after her father died in 1980.

Weil’s memoir captures river life through the lens of her family experience. Her older brother by one year, Jim, is a constant presence in Weil’s story and he serves as a companion in many of her adventures. Weil’s mother is also a regular presence in this memoir, and descriptions of her mother’s stability and strength reflect Weil’s deep respect for her mother. A subtext reveals itself throughout this
story as Weil exposes the gender dynamics at play on the river and within the family. Although her father’s career dictated their constant migration along midwestern river routes, her mother’s devotion to the family informed Dorothy Weil’s childhood experiences out of which developed her memory of a community along the Ohio River filled with strong, independent women.

Throughout their childhood in Omaha, Weil and her brother constantly heard stories about Cincinnati, where her mother’s family lived. These stories about the hills, greenery, and serenity of this city on the Ohio River created such an idyllic image of Cincinnati that Weil was startled on her first visit to the city. “To us children, Cincinnati was a shock. It was so old, so dirty.” (94) With time however, Weil created her own images of Cincinnati and the memoir offers vivid and fond recollections of trips to Coney Island, the Cincinnati Zoo, Krohn Conservatory, and Fountain Square. Most interestingly, Weil’s experiences in a Cincinnati school offer the reader a strong sense of the racial and class tensions that existed in the city during the Great Depression. She also shares with readers some stereotypes about “river rats” who circulated in Cincinnati when she was a child, and her adolescent unease with negative assumptions about those who lived on the river.

While most of the book is devoted to Weil’s childhood experiences, the final third of the book includes an overview of Weil’s experiences at the University of Chicago, her marriage and the birth of her children, the divorce of her parents, and her return to school at the age of fifty-two to pursue a Ph.D. in English at the University of Cincinnati. Weil’s memoir is a delightful recollection of a life informed by river experiences that spans several decades and is framed with a strong narrative voice and interesting characters. She describes her surroundings with a keen eye for the unique community of those who call the Ohio River home.

Kirsten Gardner
University of Texas at San Antonio

WINTER 2003
To the Editors:

May 6, 2003

Gentlemen,

Thank you for another informative issue of Ohio Valley History. I was struck by the beauty of the cover illustration [of volume 3, number 1, Spring 2003] but was disappointed by the bland caption describing it. Surely in a journal so devoted to endnotes, readers should receive more information on the illustrations because they are important historic documents as well.

The illustration is likely a copy of an aqua-tint published in about 1835 that was itself based on a wash drawing made in March 1833 by the Swiss artist Karl Bodner (1809-1893). Bodner accompanied the naturalist Prince Alexander Philip Maxmillian of the Rhenish kingdom of Wied Newid, who was touring the American West to study Native American culture. Because photography was not yet introduced, the Prince needed an artist to make a visual record of all the marvels they would encounter. The two traveled mainly by riverboat and the Ohio River scene was one of several such views made by Bodner when not engaged in sketching exotic Indian garb.

This particular scene is at Cave-in-Rock, in southern Illinois near where the Wabash River empties into the Ohio. The area is now part of Shawnee National Forest. Bodner found the cave a charming natural site especially when compared to the repetitive tree-lined riverbank they passed along mile after mile. He was not likely aware of its sinister reputation. In the late eighteenth century, the cave was home to various bandits and robbers. One of the more notorious was a villain named Samuel Mason who used the alias of Wilson. He advertised the cave as a place for rest, whiskey, and entertainment. Those foolhardy enough to visit were murdered and their goods and
boats stolen by Wilson and his band of cutthroats. Most travelers felt safe only when well past Cave-In-Rock.

There is an excellent book on the artist, *Karl Bodner’s America*, published in 1984 by the Jocelyn Art Museum of Omaha, Nebraska, which owns many of his original drawings. Rubin G. Thwaits’s *Early Western Travels* (1904-07), vols. 22 and 24, reproduces some of the aqua-tints and offers many details on Maxmillan’s trip through the United States. The story of Cave-in-Rock is less well documented. However, B. A. Botkin’s *Treasury of Mississippi River Folklore* (1955) offers a short account.

Briefly then this is a summary of the story behind your cover illustration.

Sincerely,

John H. White, Jr.
Oxford, Ohio

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Upcoming Events

Saint Peter and the Vatican: The Legacy of the Popes, 2000 Years of Art, History & Culture

From the works of Michelangelo to those of the Dalai Lama, the Vatican and its museums have become the repository for many of the world’s great works of art and objects of priceless historic significance. Beginning December 20, 2003, more than 350 artifacts from that collection - including many never before seen by the public - will be on display when Saint Peter and the Vatican: The Legacy of the Popes opens for a four-month showing at Cincinnati Museum Center at Union Terminal.

Saint Peter and the Vatican is the largest and most significant Vatican collection ever to tour North America and it is the largest museum exhibit ever to visit Cincinnati, one of just four cities in the world to host this awe-inspiring, unforgettable experience. The exhibit will feature works of art from Michelangelo, Bernini, Giotto and many others, presented in the context of dramatic and immersive environments such as representations of the Tomb of Saint Peter, The Sistine Chapel, the ancient and Renaissance St. Peter’s Basilicas and other remarkable settings. Objects on display date back to the third century, including the first known representation of the face of Jesus, the Mandylion of Edessa.

Other artifacts - frescos, jewelry, sculptures, paintings, vestments, liturgical objects, maps and historical documents - offer an amazing took into the papacy and the Vatican. Learn the stories of the Vatican’s involvement with historical figures throughout the centuries, from Genghis Khan to Napoleon. From culture to history to art, visitors will be able to explore how the Vatican has impacted, and been impacted by, the world throughout the centuries.

Saint Peter and the Vatican will be appearing at Cincinnati Museum Center through April 18, 2004. More than 250,000 visitors from throughout the Midwest and Northeast are expected to attend. Don’t miss this once-in-a lifetime experience.

For ticket information and reservations, call 513-287-7001 or 1-800-733-2077, ext. 7001.

“This spectacular exhibition is an unparalleled event...”
– Art & Antiques, June 2003

“...extraordinary works of art...”
Upcoming Deadline for Fellowships and Internships of The Filson Historical Society

The Filson Historical Society invites applications for fellowships and internships. Applications must be received by February 15, 2004.

Fellowships and internships are funded by a variety of sources. Fellowships encourage the scholarly use of The Filson's nationally significant collections by providing support for travel and lodging. Internships provide practical experience in collections management and research for graduate students. Fellows as well as interns are in continuous residence at The Filson. Applications are reviewed twice a year, February 15 and October 15. Applicants should indicate how The Filson's collections are relevant to their research topics and will have the opportunity to present the results of their research to scholars and the general public as appropriate. For more information about fellowships and internships, application procedures, and to view The Filson's online catalog, please visit www.filsonhistorical.org or call 502-635-5083.

The Filson is Kentucky's largest and oldest independent historical society with research collections documenting the history and culture of Kentucky, the Ohio Valley, and the Upper South. The Library and Special Collections include rare books, maps, and 1.5 million manuscripts, forming the best research holdings in Kentucky for the frontier, antebellum, and Civil War eras in addition to extensive collections for the late-nineteenth and twentieth centuries.

Fellowships

Master's Thesis Fellowships
Eligibility: M.A. candidate at the thesis stage
Tenure of Fellowship: One week
Amount of Award: $500

Note: Full support is available for one-week fellowships to encourage use of Filson research collections by M.A. students developing and researching thesis topics. Partial support is available for students residing in Kentucky who travel from beyond the greater Louisville area.

Filson Fellowships
Eligibility: Ph.D. or equivalent, or doctoral candidate at the dissertation stage
Tenure of Fellowship: One week
Amount of Award: $500

Note: Full support is available for a one-week fellowship period. Partial support is available for scholars residing in Kentucky who travel from beyond the greater Louisville area.

C. Ballard Breaux Visiting Fellowships
Eligibility: Ph.D. or equivalent
Tenure of Fellowship: One month
Amount of Award: $2,000

Note: Full support for post-doctoral scholars living outside of Kentucky is available for a one-month residence. Partial support is available for scholars residing in Kentucky who travel from beyond the greater Louisville area. Applicants for Breaux Visiting Fellowships are automatically considered for Filson Fellowships.
UPCOMING EVENTS

Internships

Filson Interns
Eligibility: Current enrollment in or recent completion of a graduate program in history or a related field
Tenure of Internship: Two semesters
Amount of Award: $1,000 per semester

Note: Interns work with appropriate curatorial staff and faculty advisors in areas of collections management and research.

H. F. Boehl Summer Interns
Eligibility: Current enrollment in or recent completion of a graduate program in history or a related field
Tenure of Internship: One to three months summer residence
Amount of Award: $1,200 per month

Note: Interns work with appropriate curatorial staff and faculty advisors in areas of collections management and research.
Submission Information for Contributors to Ohio Valley History

Three paper copies of a manuscript should be sent by postal mail to:

Christopher Phillips or Wayne K. Durrill, Editors
Ohio Valley History
Department of History
P.O. Box 210373
University of Cincinnati
Cincinnati, Ohio 45221-0373

- Preferred manuscript length is roughly 22 to 25 pages, exclusive of endnotes, on one side of 8.5 x 11 inch paper.
- Please use 11 or 12-point type.
- Double-space text and notes, with notes placed at the end of the manuscript text.
- Author’s name and institutional affiliation on title page only.
- Illustrations, tables, and maps that significantly enhance the article are welcome.
- Regarding general form and style, please follow the 15th edition of the Chicago Manual of Style.
- Please include a working postal address, with telephone, fax, and e-mail information for home or office, as well as for extensive holiday or sabbatical residences.

The refereeing process for manuscripts is blind. Referees are members of our editorial board or other specialists in the academy most appropriate to each manuscript. We have no quotas of any kind with regard to authorship, topic, chronological period, or methodology—the practitioners via their submissions determine what we publish. Authors must guarantee in writing that the work is original, that it has not been previously published, and that it is not under consideration for publication elsewhere in any form.

Should a manuscript be accepted for publication, the author will be asked to provide a computer disk, clearly labeled with the name of the author, file, and saved in Microsoft Word. We do not have the capacity to translate alternative programs.

Accepted manuscripts undergo a reasonable yet rigorous editing process. We will read the manuscript very closely as to style, grammar, and argument. The edited manuscript will be submitted to the author for consideration before publication.

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