

Issues Involving The Apache Lutheran

"The years from 1950 - 1957"

David R. Wendt

Professor John Brenner

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PREFACE

The history of the Wisconsin Synod's efforts in Apacheland is just as long and varied as its 100 + years might suggest. There have been countless workers who have labored to see to it that God's Word was being spread to those who needed it and had not yet heard it. There are countless facts and tidbits of information which could be reported. Yet, for the purpose of this paper, I have chosen to report on something that might be seemingly small and insignificant to some, but which meant everything to some who were a direct part of it. The topic is that of THE APACHE LUTHERAN (formerly THE APACHE SCOUT), the paper of the Apache Mission.

The period of time which I wish to cover spans the years 1950 - 1957. There were two important issues which arose concerning the paper during those years. The first had to do with the name change of the paper; the second had to do with the financial straits which the paper was in. Again, I think that these issues might be considered by some as irrelevant to the work being done ⁱⁿ on the Mission, yet to those who had a hand in the work of the Mission and the paper itself, these issues meant everything to the identity of the Mission and its paper.

I would like to acknowledge and thank Rev. Frederic H. Nitz for supplying me with information for this paper. Rev. Nitz served at the Mission for a number of years, and was also an invaluable member of the Apache Mission Board from 1959 - 1989. Rev. Nitz, retired, now makes his home with his wife in Watertown, Wisconsin.

The first real issue that arose was in connection with the changing of the name of the mission's paper, THE APACHE SCOUT. Rev. E. Edgar Guenther, the first Editor of the paper, opposed the name change on the grounds that THE APACHE SCOUT had never been recognized as an official component of the Joint Synod of Wisconsin & Other States. Guenther felt that the matter of changing the name of THE APACHE SCOUT did not appear to lie within the jurisdiction of the Synod. He also opposed the name change because the Synod passed a resolution adopting the name change without having consulted the Editor of the paper. Finally, Guenther resolved:

"since the change of appellation without representation is tyranny, the name, THE APACHE SCOUT, must stand until such time as the courtesy course has been adopted and the Editor has been convinced that the arguments (whatever they may be) advanced for changing the name of THE APACHE SCOUT definitely, utterly, completely and conclusively eclipse those which could be marshaled for retention of the present name of the paper."¹

Rev. Francis Uplegger appeared quite surprised at what Guenther had said. Uplegger thought Guenther would agree on the change of the name. He stated that if the arguments against the change still were to be considered then it was not only the Editor who should be heard, but also the other missionaries, because it certainly was not only the Editor's concern. Uplegger hoped that the matter would be brought up again at Conference on October 31 - November 1, 1951.²

The result of the Conference in Phoenix was that the name of the paper was changed from THE APACHE SCOUT to THE APACHE LUTHERAN. The matter was discussed with the result that the Indian missionaries were to come to an understanding about it among themselves.

Uplegger stated that the Executive Committee was in agreement with the view which was repeatedly expressed by the people of its body, namely, that it considered that the word, "Scout," had caused confusion where the right associations were not well understood, and that it also seemed to be difficult to prevent misunderstanding. Uplegger took a neutral stand on the entire matter. However, he did believe that changing the name was the correct way to defer to the wish of the people of the Executive Committee, even if one did not agree with their argument. He also thought that after the many changes in life situations, particularly in the sphere of their work, the name, THE APACHE LUTHERAN, was more suggestive and appropriate than the name which the paper previously had held.³

Rev. Guenther replied to the decision on the name change in a lengthy six page letter in which he voiced his firm objection to the change. Guenther wanted it known that the reason for his objections was not merely stubbornness, but that in fact, other phenomena had also caused him some concern.

The fact that the Synod had pulled THE APACHE SCOUT out of the hands of the Baptist printers who had been printing it, and placed it in the Synod's own print shop upset Guenther because he felt that the paper was being unduly punished because printers outside of Lutheran circles had been used. The fact that the Baptist printers had printed the paper at a substantially cheaper cost now caused the SCOUT to suffer, especially in material and length.

Guenther also took offense at the issue of the name change. He claimed that the

suggestion that Apache readers had long forgotten about the activities and duties of their scouts was entirely false. He reasoned that the title of THE NORTHWESTERN LUTHERAN which the Synod used for its own magazine meant nothing to him. In fact, he considered himself to be a "Southwestern" Lutheran instead. Guenther was quite disturbed to realize that everyone except himself, the Editor, knew why the name had been changed. He finally was informed that it had been because the word "Scout," caused confusion and some offense because of its identification in the minds of some with the Boy Scouts.

Guenther was at a loss to determine how anyone could mistakenly understand the name SCOUT to refer to the Boy Scouts. This was especially the case when viewing the picture of the Indian army scout that appeared on the front cover of the paper. The picture clearly showed an Indian scout, not a Boy Scout, sitting on a pony and pointing to an open Bible (cf. Appendix A). On the pages of the open Bible were the words, "Christ in you, the Hope of glory" (taken from Colossians 1:27). And if that were not enough of a hint as to the purpose and content of the paper, the third page of the paper itself had the pointed statement, "THE APACHE SCOUT, published by the Northwestern Publishing House . . . in the interest of the gospel of Christ among the Apache Indians, maintained by the Evangelical Lutheran Missions of Arizona."

Guenther then went into a brief exegetical look at the Greek word "σκανδαλον," which is used to indicate a giving of offense. Guenther explained that "σκανδαλον" indicated a literal ensnaring or trapping someone through temptation to sin, such as Romans 16 and 17 discuss^{vs}

Guenther did not believe that the SCOUT, by itself, would have been able to lead someone into evil through its name, but rather that someone had merely failed to bring their misunderstanding to the Editor or another of the missionaries to get it cleared up. Guenther could not understand why, after so many years of having the Boy Scouts flaunt work-righteousness and not much being said or done by pastors, that so many people in the Synod (as apparently seemed to be the case) were now so anxious about THE APACHE SCOUT. Guenther did not feel that changing the name was absolutely necessary, since it would only take a brief word of explanation and a short amount of reading the SCOUT to see that it had no ties whatsoever to the Boy Scouts. Guenther remarked, "I don't believe it is necessary to tear down the SCOUT's chimney just because a little smoke got into their eyes from another source" -- referring to the changing of THE APACHE SCOUT's name.

Guenther made it perfectly clear that he was very offended at not being contacted and informed by the Synod regarding this name change. Guenther closed his letter by restating that his letter was not meant to be a list of accusations against the Synod or individuals, but merely to confirm his own convictions. He also stated that it was not even his intent to demand that the name, THE APACHE SCOUT, be retained. However, it was his feeling that he should resign his position as Editor, so that nothing might prevent the new name from appearing on the paper.⁴

There was not much in the way of correspondence concerning the name change until 1956. It was then that the new Editor of THE APACHE LUTHERAN, Rev. Paul Schliesser

remarked to Rev. Paul Behn, the Executive Secretary of Indian Missions, that there had been much agitation since the name of the paper had been changed. Schliesser noted that a few months prior to this he had asked Superintendent (Rev. Francis) Uplegger if it would not be a good idea to have the missionaries and teachers vote on the name again. Schliesser stated that Uplegger was completely against the idea saying, "what would the brethren back east think if the name were changed back again?"

It was then a few weeks prior to Schliesser's contacting Rev. Behn that Rev. Edgar Hoenecke -- Chairman of the Executive Board for Indian Missions -- the Guenthers, Rev. Henry Rosin and Uplegger were all present at the Guenthers'. The question came up regarding the name change. To the question Hoenecke replied that it was a very foolish thing to change the name to THE APACHE LUTHERAN in the first place. He saw no reason why it should not be THE APACHE SCOUT. The Guenthers and Rosin agreed. However, Uplegger claimed that the Apaches did not understand the word "scout" anymore. Schliesser disagreed with that statement because of the fact that a scout had been buried a few days prior to this at the East Fork Mission. Besides that one scout, there were still a few others alive at the time.

Schliesser then listed his own reasons for changing the name back to the original. First, he claimed that the Indians never used the new name, THE APACHE LUTHERAN. Secondly, ministers in the Apache missions and back east, as well as other people, asked for the paper by the old name. Finally, Schliesser reported that when the name was to be changed, certain brethren

back east had promised them more subscriptions -- Rosin had a letter claiming just that -- however, the promises were not kept. In fact, subscriptions of ministers as well as their support had dwindled.⁵

In a letter to Rev. Behn and Rev. Uplegger a few months later, Rev. Schliesser expressed his feelings toward the name change of the paper. He stated that the pressure brought upon him in the past years to change the name of the paper back to THE APACHE SCOUT disturbed him greatly. The pleading of others to convince the minority to relent; the sharp remarks; the knowledge that the minority who voted for the name change went against the will of the District President, the board members, the majority of the Indian missionaries and teachers, the Business Manager, the Editor and against the many friends of the periodical; and the criticism that was sure to come because Schliesser had the vote to change the name but then offered a substitute motion all kept running through his mind. So, as Schliesser put it, in order to preserve his sanity he offered his resignation as Editor of THE APACHE LUTHERAN, which would take effect at the end of July, 1956. However, during a vacation break back east sometime after this, Rev. Behn persuaded Schliesser to stay on as Editor.⁶

What seems to be the final chapter of this issue occurred later that month. Philip Storby, Business Manager of THE APACHE LUTHERAN, voiced his opinion on the name change of the paper in a postscript to a letter relating some financial reports regarding the periodical. He stated that he felt two errors had been made. First, the change in the name from THE APACHE

SCOUT to THE APACHE LUTHERAN, and also the manner in which the name was changed. He felt that both of the names were appropriate names for the papers. However, he noticed that there was a decline in subscriptions following the name change. He noted that at the present time, subscriptions to the paper were slowly increasing again. He expressed concern that if the name were changed again, subscriptions might once again fall. He thought that it was time now to simply leave the name as THE APACHE LUTHERAN, because of the fact that most of the readers thought of it as THE APACHE LUTHERAN even though some still thought of it as THE APACHE SCOUT. It was all water under the bridge, and it was time to move on to more important matters -- matters of a financial nature.⁷

Already in 1950, Rev. Henry Nitz, President of the Western Wisconsin District, spoke to Rev. H. Engel regarding the financial condition which THE APACHE SCOUT was in. He stated that a way must be found to try to keep the paper alive. He made the following suggestions:

1. "Since the Synod forbade the missionaries to have the SCOUT printed where it could be done at the lowest possible cost, the Synod has assumed an obligation to see that the printing bills are paid.
2. The contents of the SCOUT, in style, vocabulary and subject matter should be such that it is meant for the Apaches only. (E.g., THE MISSIONARY LUTHERAN for our colored missions). The SCOUT should not try to function as a propaganda medium to arouse interest in the Apache Mission. That is the purpose of our official church papers, to which the missionaries should be held to contribute regularly.
3. To the extent that the SCOUT aims to instruct and edify our Apache Christians, it will appeal to many people in the church at large. Therefore the SCOUT should use all legitimate means to reach as many people as possible in the Synod, especially our pastors and teachers.
4. It is improper training, especially at this stage of religious training and economic condition of the Apaches as a whole, to distribute the SCOUT entirely gratis. Since

subscriptions by individuals may not be feasible, it ought to be made a rule at every station to have a regular offering (perhaps monthly) for the SCOUT, to apply on the expense account of the Synod.

5. The Executive for Apache Missions should ask the Board of Trustees to liquidate the present indebtedness of the SCOUT and then proceed to carry out, at once, the suggestions in #3 and #4.

6. Every station include in its annual budget, a proportionate requisition for the number of SCOUTs needed, while at the same time each station makes an effort, as outlined in #4, to make the payment of its proportionate requisition unnecessary.

7. The SCOUT should be advertised in our church papers, in our annuals and in the Mission Board reports."⁸

Later the next year, Nitz expressed little hope to Rev. John Schaefer of ever getting together to discuss THE APACHE SCOUT. He asked Schaefer to review his findings and send all opinions to Rev. Engel. His hope was that their joint postal effort might be considered as their best effort to help settle the problem of the SCOUT by the Apache Executive. He again expressed his opinion that the Synod should be willing to subsidize the SCOUT as long as it was necessary. He said that if they were willing to subsidize THE NORTHWESTERN LUTHERAN and all other synodical publications, including THE QUARTALSCHRIFT, then he saw no good reason to refuse subsidy to the SCOUT.⁹

The financial problems did not go away for THE APACHE LUTHERAN, as a committee was appointed by the Arizona - California District in 1954 in order to review the question of the continuance of THE APACHE LUTHERAN. This committee consisted of Rev. E. Arnold Sitz, Rev. Henry E. Rosin, Rev. I. G. Frey, Teacher Kurt Peterman and George Henry Abel.

This committee believed that it would have been a mistake to discontinue THE APACHE LUTHERAN. They saw it as a powerful mission tool in the past and also as something which the

Apaches treasured very much. They also thought that it should receive general distribution from each mission station -- which had not always been the case, apparently due to a misunderstanding concerning policy. They thought that the paper should be pointed specifically at the Apache reader. This would also make the paper immediately interesting to the Mission's friends elsewhere in the Synod. They felt that the Northwestern Publishing House Board should be approached in an effort to have THE APACHE LUTHERAN printed at cost, seeing as how it was purely a mission project.¹⁰

This matter of financial stability regarding THE APACHE LUTHERAN was tossed back and forth for the next couple of years. Finally, it seemed as though the best way of dealing with the cost of THE APACHE LUTHERAN was to reduce the cost of its printing.

Rev. Behn spoke to Philip Storby regarding the cost of having Northwestern Publishing House print THE APACHE LUTHERAN. Behn was thoroughly convinced that they should contract the services of another printer which quoted them a price of nearly \$600.00 less than what it was costing to have Northwestern Publishing House publish the paper.

However, after looking through the correspondence from the Indian Board, Rev. Behn discovered that THE APACHE LUTHERAN was committed to having the paper printed at Northwestern Publishing House since the Synod was paying the greater share of the cost. Furthermore, THE APACHE LUTHERAN was considered a synodical publication, the same as THE NORTHWESTERN LUTHERAN, THE JUNIOR NORTHWESTERN, etc. The only

difference lay in the fact that our missionaries could elect their own editorial staff, whereas Synod chose the staffs for the other periodicals. According to Behn, that information threw an entirely different light on their situation, even regarding the giving of the name.

Behn's conclusion was that they would have to go along with past policies until Synod changed these policies. He also added the encouragement that in the meantime, THE APACHE LUTHERAN must first serve its purpose in Apacheland, and that considerations regarding policies be of a secondary importance.¹¹

Philip Storby replied back to Rev. Behn in regards to what Behn had said in his letter concerning the Synod's policies regarding their publications. First of all, Storby commented regarding the statement Behn had made concerning the fact that they were committed to have THE APACHE LUTHERAN printed at their own Publishing House since the Synod was paying the greater share of its cost. Storby agreed that it was true that the Synod was paying the greater share of the cost, but he wondered if that would be the case if THE APACHE LUTHERAN was printed elsewhere. He could not understand how they could be committed to having it printed at their own Publishing House when he read in the minutes of the meeting of the General Synodical Committee from May 23 - May 24, 1956, page 8. The Committee on Publishing House Printing Costs reported:

"The committee examined bids of the Publishing House in comparison with bids of outside firms for materials to be published by the Board for Information and Stewardship, and the Board of Publications. In most instances the bids of the Publishing House are substantially above those of outside firms. Good stewardship warrants continuation of the policy of

submitting the work to be done to competitive bids. Both (the Publishing House Board and management) are striving to retain the good will of the Board. The motion prevails to adopt the report of the committee."

Storby was at a loss to explain how and why they were committed to the Publishing House. He also followed up on another statement made by Behn. This was in connection with what Behn said regarding the fact that he thought THE APACHE LUTHERAN was considered a synodical publication the same as THE NORTHWESTERN LUTHERAN, JUNIOR NORTHWESTERN, etc. Storby did not consider THE APACHE LUTHERAN the same as these other publications. Storby referred to the fact that it was not mentioned in THE NORTHWESTERN LUTHERAN ANNUAL of 1956, pages 35 - 36. It also was not mentioned in the Report and Memorials of the Thirty Third Convention, August 10 - 17, 1955, page 31, which stated: "THE APACHE LUTHERAN is a monthly publication written by missionaries and teachers in the field." Judging from that statement, Storby did not think that Synod cared very much about THE APACHE LUTHERAN. Storby claimed that he was not trying to be "nasty," but he was simply questioning whether or not Synod could see that it would be good stewardship to change to an "unchurched" publishing house.

Storby gave quotes which he had received from a couple of publishing agencies outside of the Synod. He quoted the cost for publishing for July, 1956, to be \$168.55 at Northwestern Publishing House. From the quotes he had received from other agencies, Storby figured that that month's issue could have been printed for about one half that amount. The following is the information which Storby received. Graphic Publishing Company, Inc., Lake Mills, Iowa, quoted:

"Doing this in a quantity of 1,000 copies, our price would be \$48.00 set in 10 point type as you are now using. To this, of course, it would be necessary to add the cost of engravings which I would estimate to run about \$15.00. Mailing cost on 1,000 copies would be \$15.00 (not including postage), making a total of \$78.00 plus postage. If you do not have a set of "addressograph" plates, we would have to set this up for you. It costs approximately 11 cents per plate when setting up a new list. This includes the work of stamping the new plates, placing in frames and making index tabs. This would be just a one time initial charge. Later additions and corrections are handled on the same basis."

Killian Printing Service of Globe, Arizona, quoted a price of \$47.60 for 1,000 copies with each picture adding an extra cost of \$1.50. They did not mention the cost for mailing. Dunshee Duplicating of Phoenix, Arizona, quoted a total price of \$104.71, not including the cost for postage.

On the basis that they were not committed to having THE APACHE LUTHERAN printed in the Synod's Publishing House, and also on the basis that Graphic Publishing Company, Inc., offered the best service and prices, both Rev. Schliesser, the Editor, and Philip Storby suggested that THE APACHE LUTHERAN be printed at Graphic Publishing Company, Inc., Lake Mills, Iowa.

Storby also added that the Graphic Company printed many materials similar to THE APACHE LUTHERAN. Among them was THE LUTHERAN SENTINEL, the official publication of the Norwegian Synod.

Storby hoped to get the balance of money for THE APACHE LUTHERAN which Northwestern Publishing House had. He hoped with the credit at Northwestern Publishing House -- which he figured to be @ \$900.00 -- and about \$100.00 which was in a bank account for THE

APACHE LUTHERAN in Holbrook, Arizona, that they would be able to print THE APACHE LUTHERAN for one year without any financial help from the Synod. He figured that this would be a favorable advantage in the eyes of the Synod for switching publishers.¹²

Storby expressed his concern that THE APACHE LUTHERAN was costing the Synod too much money. It was for that reason that the Apache Indian Conference of Arizona resolved that Storby should write to Behn for the purpose of changing the place of printing of THE APACHE LUTHERAN. They had made the suggestion that the Graphic Publishing Company, Inc., Lake Mills, Iowa, be the one to print THE APACHE LUTHERAN.

Storby stated that Synod could say that it paid for most of the paper so it has to be printed at Northwestern Publishing House. He said that it was impossible for THE APACHE LUTHERAN to support itself at the present situation. But if Synod would change immediately, THE APACHE LUTHERAN could support itself up to 80% or even more, and maybe, he hoped 100% in the near future. That is how he looked at it. He provided the financial figures to prove that Synod and THE APACHE LUTHERAN could show good stewardship by changing printers (cf. Appendix B). He pleaded for the Apache Indian Conference of Arizona to have the Apache Lutheran printed at the Graphic Publishing Company, Inc., Lake Mills, Iowa, as soon as possible. One other question that Storby posed was how THE APACHE LUTHERAN would receive support from Synod if it needed it, provided that a change in publishers was forthcoming.¹³

Rev. Behn contacted Storby regarding the topic of a publisher change. He stated that he

himself had never questioned the fact that the job of publishing THE APACHE LUTHERAN could be done much cheaper somewhere other than Northwestern Publishing House. He even had done some searching on his own, but that he still had not received a complete reply. He referred to a remark which he found in Rev. Henry Nitz's letter from January 4, 1950, in which Nitz made the statement: "Since the Synod forbade the missionaries to have the SCOUT printed where it could be done at the lowest possible cost, the Synod has assumed an obligation to see that the printing bills are paid." Behn's point was that, if Synod forbade the change, then the people involved with the paper should be careful and change in an orderly manner. He was all for the change, but he also thought that they should see whether they could clarify Nitz's remark, and when they were forbidden.

Behn had spoken to Rev. Schaeffer at the Publishing House and also to the Northwestern Publishing House Board, and they both informed him that THE APACHE LUTHERAN was a headache for them and that they would just as soon be rid of it. The headache lay in the area of the subscription list and mailing. As a side note, Behn also learned that THE APACHE LUTHERAN had a credit of \$1,066.71 at the Publishing House as of October 10, 1956.

Behn also made the recommendation that if Storby did the mailing of the paper himself, then they should look at the Killian Printing Service at Globe, Arizona. Killian was just as reasonable in cost (\$47.60 per 1,000 copies) as Graphic was (\$48.00 per 1,000 copies), and the nearness to Globe would make it easy to make personal visits there.¹⁴

Storby responded to Behn by saying that if THE APACHE LUTHERAN was indeed a Synod publication, then Behn should ask the Synod to change the place of publication on the basis of good stewardship. If the paper was not a synodical publication, then the staff of the paper could change it with the consent of the Indian Mission Board. The matter was simple to Storby, and he did not see why they had to wait for some clarification which might never come.¹⁵

Between the time that Behn had received Storby's letter and had given a reply, he had had time to speak to the chairman of the Board of Trustees, who, in turn, suggested that he speak to the chairman of the Committee on Publications, because the latter committee was in close contact with the Publishing House and its manager. Behn did have the opportunity to talk to Rev. Knief and to present their problem to him. Behn believed that he had received a clearer picture of where they stood.

Rev. Knief had agreed that a smaller publication firm was able to print a paper like THE APACHE LUTHERAN at less cost because it had less overhead than the Publishing House. Knief also admitted that other work of the Synod was going to printers other than the Publishing House. The result of this conversation was that Behn confirmed that they would be doing no wrong by taking their work where it could be done cheaper, and thereby reducing their budget.

Behn concluded by once again suggesting that they hire the services of Killian Printing Service in Globe, Arizona. He also asked Storby to request the balance which THE APACHE LUTHERAN had coming from the Publishing House.¹⁶

Storby replied to Behn regarding the matter of the balance of funds that were due THE APACHE LUTHERAN from the Publishing House. Storby had simply been told by the Publishing House that they had not yet been authorized to release them to THE APACHE LUTHERAN, and did not know when that authority would be granted. Storby requested that Behn give them the authority.

By this time, the publishing work had already been enlisted from Killian's Printing Service in Globe, and Storby compared the difference in cost that was already noticed. In March of 1957, they had 1,450 copies printed at Northwestern Publishing House at a cost of \$184.23; in April, they had had 1,800 copies printed by Killian Printing Service at a cost of \$68.65 -- already a savings of at least \$100.00 Storby figured.¹⁷

The final chapter in this matter was in regarding the outcome of the change in publishers. Storby acknowledged to Behn that he had received a letter from Northwestern Publishing House which stated that they had been advised by Mr. C. J. Niedfeldt, Treasurer of the Synod, that the resolution adopted by the Board of Trustees prevailed that the Publishing House was to turn over the credit balance on THE APACHE LUTHERAN account to Synod. Storby claimed that this was the first he had heard of that action. He also added that Behn had assured him that THE APACHE LUTHERAN would get that balance.

Storby said that when he had figured out how much THE APACHE LUTHERAN needed in the next two years, he had figured on about \$1,000.00 credit from Northwestern Publishing

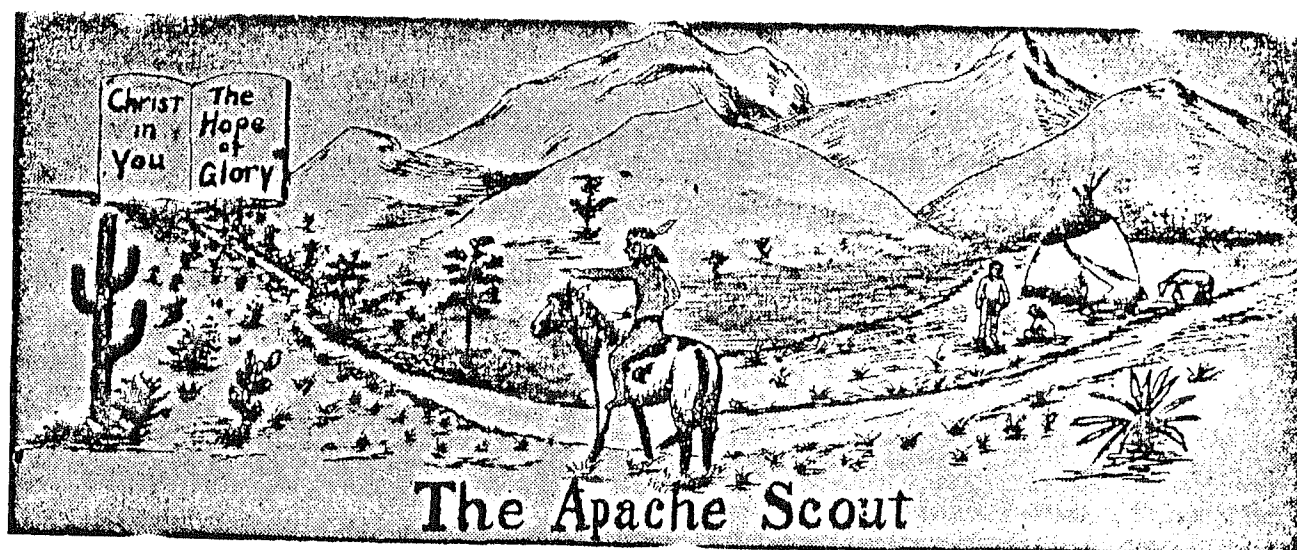
House. The balance they had now was more in the area of \$600.00, and now they would not even get that.

However, Storby did note something on the positive side. The cost of printing THE APACHE LUTHERAN was far below what he had thought it would actually be. He reported that THE APACHE LUTHERAN was now saving Synod lots of money, but, yet, he wondered why Synod had taken away what was given to THE APACHE LUTHERAN.¹⁸

This seems to have ended the big debate over the cost of printing THE APACHE LUTHERAN. And despite all the problems that had to be overcome, in the end, some good, wise stewardship measures helped to save the Synod and THE APACHE LUTHERAN a lot of money and headaches.

THE APACHE LUTHERAN is still being printed and is going strong today . . .

APPENDIX A



APPENDIX B

<u>Month</u>	<u># of copies</u>	<u>Cost at NPH</u>	<u>Approximate cost at Graphic Publishing</u>
Jan. '56	1100	\$137.00	\$88.00
Feb. '56	1000	\$148.00	\$80.00
Mar. '56	1100	\$133.00	\$88.00
Apr. '56	1100	\$145.60	\$88.00
May '56	1150	\$149.80	\$92.00
June '56	1400	\$177.80	\$112.00
July '56	1000	\$168.55	\$90.00
Aug. '56	1600	\$164.10	\$128.00
Sept. '56	1100	<u>\$250.50</u>	<u>\$88.00</u>
		\$1,475.15	\$854.00

(A difference of over \$600.00 in 9 months)

Looking Ahead:

<u>Month</u>	<u># of copies</u>	<u>Approx. NPH cost</u>	<u>Approx. cost at Graphic Publishing</u>
Oct. '56	1000	\$140.00	\$80.00
Nov. '56	1000	\$140.00	\$80.00
Dec. '56	1000	\$140.00	\$80.00
Jan. '57	1000	\$140.00	\$80.00
Feb. '57	1000	\$140.00	\$80.00
Mar. '57	1000	<u>\$140.00</u>	<u>\$80.00</u>
		\$840.00	\$480.00

(A difference of \$360.00 in 6 months)

ENDNOTES

¹Letter written by Rev. E. Edgar Guenther, Oct. 17, 1951.

²Handwritten note by Rev. Francis Uplegger found on copy of Rev. Guenther's letter from Oct. 17, 1951.

³Letter written by Rev. Francis Uplegger, Dec. 15, 1951.

⁴Letter written by Rev. E. Edgar Guenther, Mar. 28, 1952.

⁵Letter written by Rev. Paul Schliesser, Feb. 25, 1956.

⁶Letter written by Rev. Paul Schliesser, July 6, 1956.

⁷Letter written by Philip Storby, July 18, 1956.

⁸Letter written by Rev. Henry Nitz, Jan. 4, 1950.

⁹Letter written by Rev. Henry Nitz, Mar. 29, 1951.

¹⁰Letter written by appointed committee, July 6, 1954.

¹¹Letter written by Rev. Paul Behn, Aug. 31, 1956.

¹²Letter written by Philip Storby, Sept. 20, 1956.

¹³Letter written by Philip Storby, Oct. 6, 1956.

¹⁴Letter written by Rev. Paul Behn, Oct. 20, 1956.

¹⁵Letter written by Philip Storby, Nov. 26, 1956.

¹⁶Letter written by Rev. Paul Behn, Jan. 14, 1957.

¹⁷Letter written by Philip Storby, May 13, 1957.

¹⁸Letter written by Philip Storby, May 24, 1957.