

STILL REACHING

*A History of Salem Evangelical Lutheran Church
2400 North Cramer
Milwaukee, Wisconsin*

*Senior Church History
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May 16, 1988
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Wisconsin Lutheran Seminary Library

11831 N. Seminary Drive, 65W
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"...in this place I will grant peace..." Haggai 2:9

"Salem congregation - why the name 'Salem'? The records of our congregation do not show why the founders chose this name; but Christians know its significance. Salem means - PEACE - the place where the Lord gives peace. 'In this place will I give Peace, saith the Lord of hosts,' Haggai 2:9."

The writer who penned those words had to have been an optimist. Either that, or he was a very spiritual man. For while the gospel which brings spiritual peace has continued on at Salem for the past ninety-nine years - real moments of congregational harmony have not always been so evident.

In the following pages we will examine the history of Salem Evangelical Lutheran Church, 2400 North Cramer, Milwaukee - a member of the WELS since its founding in September of 1889. We will look at its pastors, its people, its history and its ministry. We will look at where it started from and the place where it is going. We will see a congregation in transition, turmoil and tragedy. But mostly we will see the Lord's work being done. Salem congregation will celebrate its 100th anniversary of that work in 1989. Today we celebrate with it - 100 years of reaching out with the gospel.

* THE EARLY DAYS *

With virtually no congregational records in existence for the years 1889 - 1911, the early history of Salem congregation comes ^{from} brief historical notes as they are found in various past congregational histories. These histories were taken from handwritten copies of the congregation's history made by lifetime member Clara Bonin.

The history of the congregation begins on September 10, 1889 on the corner of North Avenue and Cramer Street on the upper east side of Milwaukee.

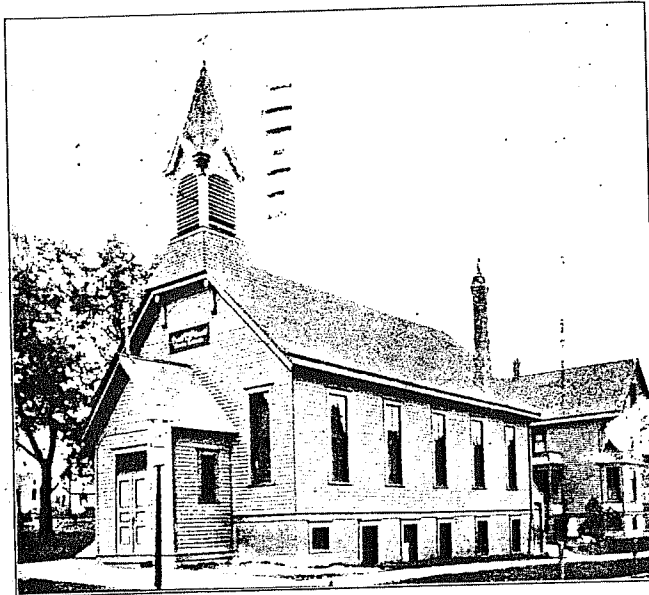
Seventeen families met that first Sunday for the purpose of establishing a Lutheran congregation in Milwaukee's 18th ward. These people, for the most part, were members of St. Marcus Lutheran and old Grace Lutheran, downtown. The empty building that they met in would serve as their chapel until April of 1890. On the first Sunday after Easter, that April, they would dedicate their new church building, while the old building on North would soon turn into Weiser's Drug Store.

The new was located on a lot purchased for \$2,500, one block north of the old location. The new frame church on the corner of Cramer and Thomas would be twenty - eight feet wide by fifty feet long and it would contain a schoolroom in the basement.

Christian education was an early concern of Salem congregation and their initial pastor, Jacob Conrad, reflected that concern. Confirmation class, Sunday school, Saturday Bible History instruction, catechism and the German language class were all a part of the curriculum of early Salem, and they were all handled by Pastor Conrad. But the load of teaching the new church as well as building the new church must have been too much for the pastor. He died in the summer of 1890, shortly after the congregation had dedicated its new house of education and worship. Thus it stands in church records that Pastor Jacob Conrad's funeral was the first to be conducted at Salem.

In October 1890 the congregation, led by congregational chairman Louis Wilk, called Pastor Adolph Baebenroth to serve at Salem. Under Pastor Baebenroth the congregation experienced more growth as it reached out with the gospel to the community. Desiring to reach more and more people in the community, the congregation got an early jump on the Inner City Mission Program by organizing its own "Vacation School" in May, 1891. The seriousness of their intent is shown in the calling of another full-time worker, Seminarian John Schultz, to handle the school during the summer. This effort went on until 1896 when the school was discontinued. Existing

records do not indicate why this program of education ended, nor do they show why no full-time program of Christian education was ever organized to replace it. But there is some reason to believe that when Pastor Baebenroth took the call that he had received to St. Peter's of Milwaukee, that he took with him the driving force of this educational outreach program - his own evangelistic personality.



OUR OLD CHURCH.
Ev. Luth. Salems-Kirche, Milwaukee, Wis.

In August of 1891, the congregation began making plans for the building of a parsonage which would be located behind the church. In June, 1892 Pastor Baebenroth moved into the new parsonage - the first of five pastors of Salem to live in the home. It would serve the congregation until 1957 when a new parsonage would be built on Cramer Street due to the poor repair of the old. Baebenroth would only stay at this new parsonage for three years. In December, 1895 he would take the call to St. Peter's and Pastor Herman Brandt would replace him. It is reported that the old parsonage can still be seen intact at 1718 East Bradford Street where it was moved upon construction of the present parsonage.

Pastor Brandt saw the dedication of the congregation's first organ. A new Vogelpohl, it was paid for in full by the members of Salem in

September of 1896. This organ replaced the reed instrument that was donated by a Mrs. Henke earlier that year.

After serving Salem for nearly five years and seeing the church through its tenth anniversary, Pastor Brandt took a call late in the year 1900 and was soon replaced by the congregation's next called worker, Pastor Otto Hagedorn. After three relatively short pastorates, Salem would, in Rev. Hagedorn, find a pastor who would stay around for awhile - for 32 years. We can see the hand of the Lord working through the stability of Pastor Hagedorn's ministry at Salem congregation. For the next thirty - two years would prove to be a challenging period for this young congregation. It would be a time of great growth and a beginning of the responsibility that comes with growth.

* SALEM ENTERS ADULTHOOD *

The year 1910 marked Salem's entry into adulthood, although a close inspection of church records shows that their stewardship practices could still stand some maturing. As evidence, we reprint several lines from a note that went out to the congregation concerning the payment of "dues."

...the collector wishes to make a few remarks he will endeavor to answer the questions if the plan of collecting dues as we carried it out this year was a success...if we are informed that 25 of our older members were induced to voluntarily raise their dues.... But there is chance for improvement. There were mainly two difficulties that interferred with the smooth working of this plan. The one was that some members (just a very few) imagined that the collector would make an exception with them when he sent out his "reminder" to those who let the last Sunday in the month go by, thinking perhaps that the collector knew well enough that they would pay without being reminded. Fortunately, the rule does not allow the collector to make exceptions. ¶The other obstacle that made the work connected with this plan much more cumbersome than it should have been.. . reason why 40 or more notices had to be sent out every month, about 500 in all, was the fact that quite a few members still insist on making

their payments every two or three or more months. Now there may be a rare case where the payment of 2 or 3 or \$5 in a few months from now is easier than the payment of \$.50 or \$.75 or \$1.00 every month, but in 99 out of 100 cases it is only a matter of convenience, and when it comes to that personal convenience ought not to interfere with the needs of your church....Now you can do a good deal to make this plan a splendid success and you can do a good deal to make it work up-hill. Which will you do?

Respectfully,

THE COLLECTOR

The interesting thing about the note is the awkward English in which it is written. It is somewhat of a collector's item in the annals of Salem's history for English was not fully recognized within the official machinations of the congregation until 1921. Nevertheless, despite the burdensome tone of the letter, closer inspection of Salem's books shows that it was quite successful and actually quite aggressive financially as a congregation. Another reprinted note bears this out.

To all those interested in the Welfare of Salem Church: At the annual meeting of the congregation it was unanimously decided to increase the remuneration of our Pastor to somewhat near, what might be called a living wage, and to give a slight increase to our Organist, to at least show that we appreciate what he is doing for us...Remember: "In Union There is Strength." That's how we got our Organ, and that's how we are going to meet this problem. LET'S GO.

It would be easy to dismiss these and other actions taken by the leaders of Salem church as legalism, but to pass over them in such taciturn manner would be to miss the real meat of this era of the congregation's history. Pastor Otto Hagedorn was a bull. He got things done in a very economical and yet apparently evangelical manner. It is not outside the realm of possibility to believe that the leadership of the congregation would be greatly influenced by their shepherd. Pastor Hagedorn's ability to carry through many a major undertaking can be seen in several incidents in the congregation's history which took place during his pastorate.

In January, 1911, the congregation made a distinct effort, under the leadership of the pastor, to eliminate its outstanding debt of \$750. Almost immediately, a committee was appointed to look into the feasibility of building a new church. While much detailed information is not available, one of Hagedorn's instructions is very clear - the church will be built for \$15,000. Every indication we have shows that his plan came in ahead of schedule and under budget. The new (and present) church was dedicated in February 18, 1912. The old, original frame church was moved to the north of the new church and was remodded to be used for Sunday School purposes and as a parish hall.

Pastor Hagedorn was also very instrumental in the acquiring of a new pipe organ for the congregation. Records show that the cost of the new Wangerin pipe organ that was installed in the church ran to \$4,652. The organ fund that was set up however, collected \$5,902. The organ was paid for completely by the time that it was dedicated in June of 1922. The excess funds were used to start an interior decoration fund for the church. With these monies and several other generous memorials, within the next five years the church would be completely refurnished and refurbished.

Pastor Hagedorn was also the man behind the scenes when the congregation made the move to the English language in 1921. He made the motion that the official congregational minutes be taken in English at the July 17, 1921 council meeting. It would take another fifteen years for English to replace German entirely in the Salem congregation, but it may have taken even longer had Pastor Hagedorn not taken these first steps.

An interesting note in the congregational meeting minutes from the year 1922 shows that the congregation has "resolved to raise the Pastor's salary from \$110 to \$ 125 for the month in the hope that this raise may prove as an incentive for increased effort in serving God's work." They just couldn't

get enough of Pastor Otto Hagedorn.

Pastor Hagedorn's reponse to this extra added salary "incentive" was that he organized English services twice a month, he organized an adult Bible class, the first of its kind at Salem, this class also met twice a month, and he also organized and appointed himself as director of the church choir.

All this activity took its toll on Pastor Hagedorn, yet he did not slow down even as he advanced in years. The year 1931, however, brought matters to a head and Pastor Hagedorn, due to illness was granted a six month leave of absence from the fall of 1931 to the early spring of 1932. Rev. Hagedorn would only serve Salem a little while longer. On June 5, 1932 he conducted his last service at Salem. Eighteen days later he died. His 32 years of service to the members of Salem is the longest of any pastor in the congregation's history. His time there was not wasted.

That the Pastor was a "Synod man" becomes very evident when we read his report to the congregation on October 6, 1924 concerning the 1924 Synod Convention. He writes; "...laying a special emphasis on church members taking a living interest in the affairs of our Synod by reading and taking to heart the contents of the synodical report...also the need of every good Christian to read church periodicals as the Northwestern Lutheran and the EV. Luth. - Gemeinde Blatt." WELS CONNECTION, 1924 Style.

Careers contemporary with that of Hagedorn, if somewhat less spectacular, were had by O.E. Buchholz, who recorded every motion and memorial in congregational meetings for nearly two decades. Mr. Buchholz also served as one of Salem's three representative ushers at the 1929 dedication of the Seminary at Thiensville. (The other two were Fred Neigle and Richard Bonin.) Another spectacular worker was Mr. W.K. Weibrodt who served as church organist for many years, finally retiring four years after Pastor Hagedorn left. Leadership was not scarce at Salem during the period that Otto Hagedorn led

the congregation. Indeed, it seemed to be almost overabundant. But Salem's young adult years were years that needed capable leadership. Her middle - aged years coincided with the years of the Great Depression, and it is from these years that I think we see the real bonus of Pastor Hagedorn's leadership abilities. In his final years and in the few years following his death church membership and church attendance exploded. What had been a congregation of 250 in the year 1924 would grow to a congregation of 619, with 405 communicants by the year 1938. The Sunday School, Pastor Hagedorn's personal hobby horse, would have an enrollment of 178. It appeared that Salem had reached full maturity. This was a congregation that was ready to reach out in a big way.



PASTOR, O. HAGEDORN

* REACHING OUT *

Otto Hagedorn was a great leader. However, apparently when it came to the question of women's suffrage, he was not so great. We quote from the congregational

minutes of the meeting of April 1, 1935.

During the discussion the problem of women's suffrage arose which has been in effect in our congregation for quite some time. But which is entirely against our Synodical constitution our church constitution and also against the teachings of Scripture...in this matter, that is in the matter of wheher or not to let women's suffrage prevail, Rev. E.R. Blakewell enters protest according to constitution and Scripture. The motion was made and carried that beginning April 1, 1935 we abolish women's suffrage in Salem congregation.

It is interesting to note, if not also somewhat ironic, that on February 20, 1933, when the congregation voted to send the call to Pastor Edward Blakewell of Epiphany Lutheran in Racine, that Pastor Blakewell received 80 of the 96 votes cast at that voters' meeting. Now the roster of the voters who attended that call meeting has been lost, but it does not take a great deal of investigative ability to see the inconsistency in the number of voters that attend meetings. Prior to Pastor Blakewell's arrival, ninety-six "voters" turned out to issue the call. This vote was taken in a congregation that was significantly *smaller* than the one that rejected women's suffrage in 1936. The point is we can fairly assume that somewhere between 30 and 45 women voted to issue the call to Pastor Blakewell. He in turn would be the man who would bring down women's suffrage at Salem once and for all. The "30 to 45" estimate is fair because prior attendance figures of congregational meetings often show that more women voters attended the meetings than men voters. Following the congregation's action to abolish women's suffrage, attendance at voters' meetings is reduced almost two-thirds.

Pastor Edward Blakewell was not one to be swayed by adversity. His leadership kept the positive feeling going at Salem in the middle of the Depression. This is evidenced by the fact that the congregation showed so much confidence in his abilities that they voted him a pay raise of \$15 per month in the year 1937. Their confidence was not misplaced.

At the April voters' meeting of 1938 the congregation voted to finance the mission work that was being done in nearby Whitefish Bay. They called a Pastor Wesendorf [sic] of Thiensville, and the first daughter congregation of Salem was born.

Eight months later, at the January voters' meeting, Pastor Blakewell reported that 1938 attendance at Salem was up to 15,834 for all services, that is, 3,291 more than in 1937.

In August of that year, the pastor reported that Salem had contributed \$1,200 to Synod's \$640,000 debt retirement drive.

In a ministry that had taken place entirely within the scope of the depression so far, Pastor Blakewell had managed to lift these three things to new heights 1) his salary, 2) church attendance, 3) congregational "mission-mindedness." However, one sad note comes through in this decision of a special meeting of the church council. On September 10, 1937 it was resolved to close the Sunday School "...on account of the Infantile Paralysis Epidemic... until further notice."

The polio epidemic could not dampen the spirit of outreach that had infected Salem congregation. And on April 1, 1940 when "pastor explained the threat of the State Industrial Commission to padlock Pentecostal Church in Whitefish Bay," the congregation responded in the only way it knew how. It voted to bear the burden of the Whitefish Bay mission until such a time that it could stand on its own.

The congregation's procedure reads as follows;

Due to hazards and sanitary conditions of the chapel at which time the congregation must show that they are contemplating a new building or remodeling, a committee was appointed by our Synod to find some solution to save the congregation - after several meetings this committee arrived at the conclusion that the Salem congregation serve them spiritually and financially. The pastor told of having received a letter from Synod and Pentecostal congregation to have Pastor Blakewell serve them, a ballot vote was taken on motion the results were 33 for with 1 against until the question of a merger

is settled by the committee.

All of the following notes are taken from the minutes of several hectic congregational meetings that took place at Salem's parish hall between April and June of 1940.

April 15, 1940 - Pentecostal Congregation...unable to do any building without the aid of Salem or some other congregation. Financially, since the resignation of Pastor Ebert of Pentecostal, Pastor Blakewell was appointed vacancy pastor in Whitefish Bay, and that Salem members were urged to take some action and make a final decision whether or not to give Pentecostal congregation the necessary aid to carry on...It was brought up at this meeting that Synod would not drop Whitefish Bay congregation, but no money was available at this time for a new church and the possible assets of Pentecostal were about \$3,000...the vote was 44 in favor of aid, 3 against.

April 29, 1940 - committee reported on meeting about the purchase of a parcel of property located on Henry Clay and Marlborough Dr...for \$4,500.

May 13, 1940 - the pastor urged the congregation to ratify the purchase of the building site...and explained [the blueprints] and the proposed construction of the new church in Whitefish Bay...motion was made and carried to authorize the expansion committee to spend up to \$10,000 on the new church site....

The bottom line is that the Salem congregation, in the end, voted to merge with the Whitefish Bay congregation. Salem assumed the responsibility for building a new and acceptable chapel for the Whitefish Bay congregation. The choice piece of real estate on the corner of East Henry Clay and North Marlborough Drive was purchased for \$4,250. The Salem congregation assumed a five year loan at 4% for \$20,000 in order to get the Whitefish Bay chapel back on its feet. Within a year the new "chapel" would be dedicated.

At the time of the merger, the Salem congregation had voted for complete absorption of the Whitefish Bay congregation. This meant that the two congregations would share the same pastor. They would share the same council. They would hold joint congregational voters' meetings.

When the Whitefish Bay congregation, which now calls itself Divinity - Divine Charity, finally regained its ability to support itself in June of 1944, the decision was made to sever the tie between the two churches. Divinity - Divine went independent. Salem would never be the same.

SALEM EV. LUTHERAN CHURCH

(Two Church Homes)

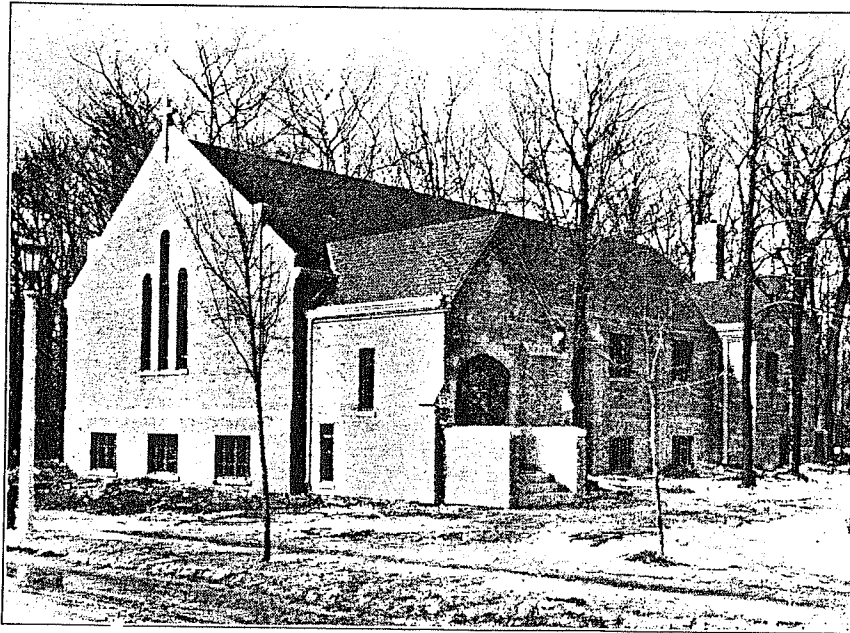
2400 N. CRAMER ST.
Milwaukee, Wis.

900 E. HENRY CLAY ST.
Whitefish Bay, Wis.

Synodical Conference - Wisconsin Synod

DEDICATION OF Whitefish Bay Chapel

OUR WHITEFISH BAY HOME
900 E. Henry Clay St.



"This is the Lord's doing and it is marvelous in our eyes"

SUNDAY, MARCH 2, 1941

E. R. BLAKEWELL, Pastor

1916 E. Thomas Ave.

Milwaukee, Wis.

Telephone La. 2288

In October of 1943, Pastor Blakewell would receive the first of three

calls that would be extended to him by the Synod's "Spiritual Welfare Commission" for men in the military service.

The Synod must have wanted Blakewell badly for this position. Those attending the special meeting to explain the call to the congregation included the President of the Synod, Pastor John Brenner, and the first Vice-President of the Synod and chairman of the Spiritual Welfare Commission, Pastor E. Schlueter. However, the congregation cast a vote of confidence for Pastor Blakewell, asking him to remain at Salem and return the SWC's call. Pastor Blakewell complied.

The Special Congregational meeting of June 26, 1944 was a watershed for the Salem congregation. In this meeting, not only did Pastor Blakewell present the fact that he had received a third call from the Spiritual Welfare Commission, but the proposal to separate from the Whitefish Bay congregation was also presented. The Whitefish Bay proposal carried unanimously taking all 47 votes that were cast. Upon expressing his desire to take the call onto the SWC, the congregation granted Pastor Blakewell a peaceable release. Later, having been given permission to serve the Whitefish Bay congregation while it called a pastor, Pastor Blakewell would accept the full-time pastorate at Whitefish Bay. The opinion expressed by several older members of the Milwaukee congregation is that Pastor Blakewell always wanted to start again in the freshmission fields of Whitefish Bay. He viewed that congregation as his daughter.

The elder Salem appeared to be able to handle the loss of their pastor. They seemed to be able of absorbing the extra burden of supporting themselves entirely, without the contributions of the people at Whitefish Bay. One thing that the congregation could not handle was the fact that more and more of its members found themselves following their old pastor to Whitefish Bay. Salem would suffer greatly from the split. And to make matters worse, a spirit of disunity was about to set in.

* SALEM AGES *

On July 31, 1944, Salem congregation called Ewald Blumenthal to be their sixth pastor. It would not be an easy ministry. The 1950 books show that Pastor Blumenthal's salary was a mere \$195 a month. He had been at Salem for nearly six years at the time. Twenty - eight years after Pastor Hagedorn had received a salary of \$125 per month, Salem was still paying its shepherd less than \$200 monthly. Pastor Blumenthal had to work part - time at the Northwestern Publishing House to make ends meet. In 1957, the congregation asked that he stop working at the publishing house and promptly raised his salary to \$325 per month. Even with the pastor now making a livable wage, there still was no peace at Salem. Congregation members who were still bitter over the way that the Whitefish Bay situation had been handled [there is a great deal of question of whether the bitterness was result of Pastor Blakewell's actions or because Salem had agreed to help Whitefish Bay in the first place] were in no charitable frame of mind. Any action on the part of the new pastor was soon subjected to the scrutiny of those who thought they had been taken advantage of by Pastor Blakewell in regard to the Whitefish Bay situation.

It wouldn't take long for trouble to come. A certain Mr. Sukowaty would bring charges against Pastor Blumenthal and members of the council that they had abused their privilege as leaders of the church. The matter began when Mrs. Blumenthal wrote a letter to the president of the congregation asking him to please look into the matter of making repairs on a crumbling parsonage bathroom. When the board of trustees investigated the house, they found that several other repairs were needed in addition to the bathroom that Mrs. Blumenthal had requested. They accordingly hired a contractor to formulate an estimate for all the repairs. Mr. Sukowaty accused the pastor of violating "moral law, civil law, and his office as

pastor." He promptly mailed letters of complaint to the Synod President as well as the President of the Southeast Wisconsin district of the Synod. In the meantime, Mr. Sukowaty had contacted his own contractor and on an occasion when the pastor was away, gained illegal entry into the pastor's home to secure his own estimate for the repairs of the damages to the parsonage. In all seriousness, he presented these estimates to the congregation.

When the case was discussed in Special meeting of the congregation, Pastor Blumenthal expressed concern and "fears for his wife and his daughter." The pastor stated that he could either move from the neighborhood of that he be granted a leave of absence. Mr. Sukowaty had shown a certain deal of hostility toward the pastor and the pastor's safety could not be guaranteed as long as the case was unresolved. The congregation appealed to the Synod for help.

Once again, Salem would have the president of the Synod within its doors for a special reason. This time the president was O.J. Naumann. But this meeting would not be a pleasant one. Walter Sukowaty was asked to apologize for his accusations against the pastor and the council. Instead he simply reiterated the charges of abuse of duty. From this point on, the proceedings' minutes become somewhat vague. However, the problem is resolved when Mr. Sukowaty admits that he was wrong for breaking into the parsonage to secure an estimate for repairs. He apologizes to the pastor and the council and is readmitted to congregational membership. The upshot of the matter is that the congregation found the real remodeling and repair costs of the parsonage would come to nearly \$15,000. The estimate to build a new parsonage was only \$16,200. In May of 1957, Pastor Blumenthal moved into the newly built parsonage. In order to build the new home on Cramer St. as the plans called for, the old parish hall (the original frame church) was torn down. All of Salem's original buildings were now gone. Sadly,

the loss of the old buildings seemed to signal the loss for a time of Salem congregation's spirit of reaching out. Building projects at home were now the order of the day. And with the congregation's diamond jubilee quickly approaching, the congregation's leaders adopted a challenging plan for the expansion of the present church plant.

This fellowship, education and office area addition was planned entirely by members of the congregation. With the help of congregational labor nearly \$30,000 dollars ~~were~~ saved in the construction of the new wing of the church. The final cost of the new wing, which contains a library, small chapel, pastor's office, meeting room, fellowship hall and nursery came to just over \$42,000. Pastor Blumenthal's legacy would lie in physical construction.

Pastor Blumenthal became quite ill in the last years of his stay at Salem. He would die just a few weeks after retiring in February, 1969.

It was then that Salem called a Pastor Kerr from St. Michaelis Lutheran in Milwaukee. They called with the intent that the struggling St. Michaelis congregation would consider a merger with the now struggling Salem congregation. Membership losses were heavy at Salem (Pastor Blumenthal reported a total of 372 members to the Synod in 1948) down several hundred from its peak in 1940. But St. Michaelis wished to keep the homogeneity of its congregation intact. This completely German congregation, which still worships exclusively in German, was unwilling to share its pastor if the two congregations were to be involved in some sort of cooperative effort. The decision displeased the members of Salem who had been so generous in their outreach to Divinity - Divine Charity three decades earlier. But the congregation lived with the decision of the St. Michaelis congregation and submitted their call to the assignment committee of the Synod, as Assignment Day at the Seminary was only a short time away.

In May, graduate David Saeger was assigned to Salem where he served from

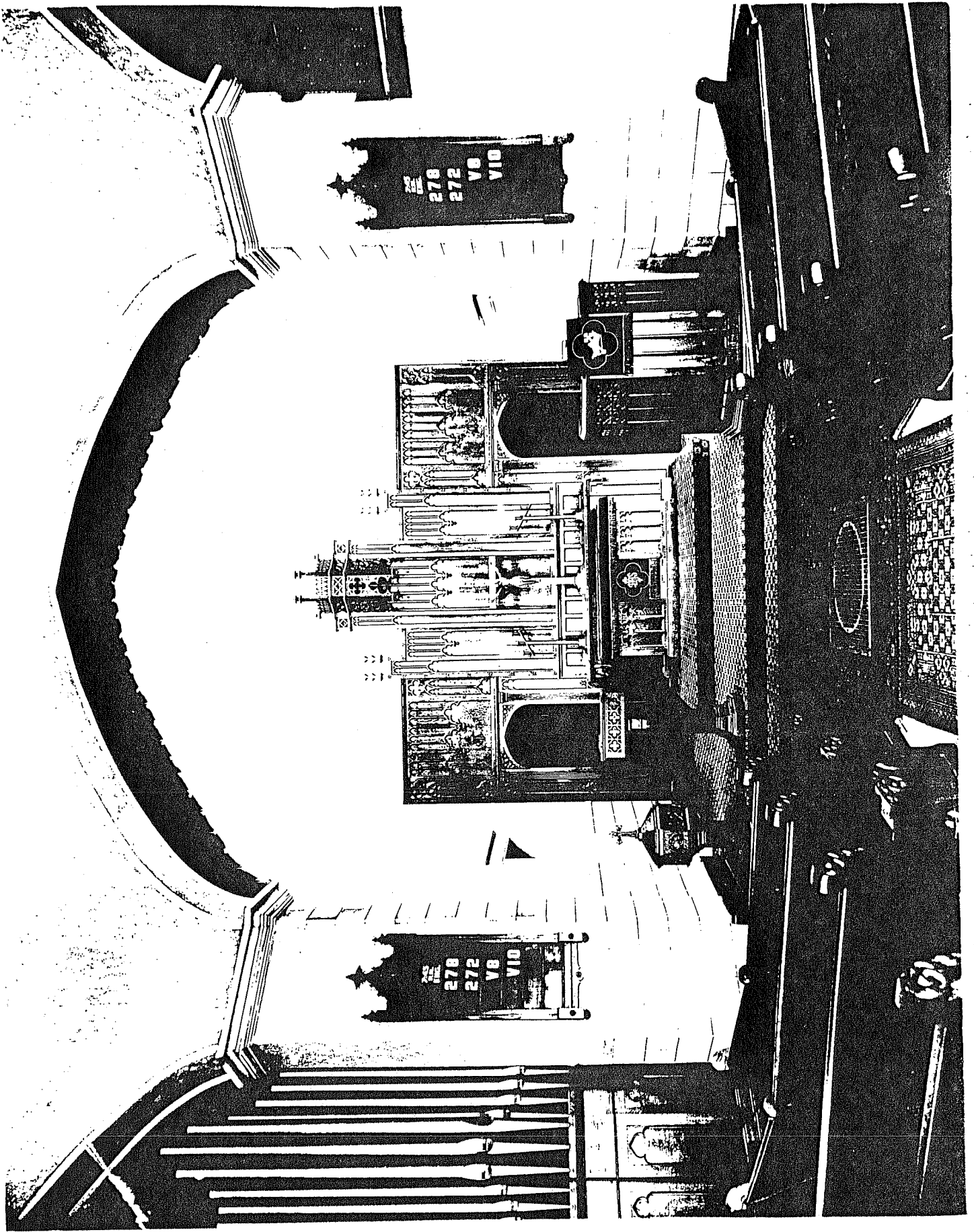
June, 1969 to September 1971. In the short time that he was the pastor, he won the hearts of the people at Salem with his enthusiasm and hard work. But in the space of his two and one-quarter years he also received three calls to other congregations. The third call to St. Paul Lutheran in Prescott, Wisconsin was the one that Pastor Saeger took. The congregation, still well behind in its salary advancement (as was noted by VP of the Southeastern Wisconsin District, Rev. W. Nommenson at one call meeting) found itself in a vacancy from September of 1971 until June of 1973. Rev. William Fischer and ministerial candidate Darald Gruen served the congregation ably during this vacancy. Seeing that they had been served ably by the assignment committee the last time they had asked for a graduate, Salem once again went to the Seminary for help. This time they were assigned Rev. William Tabor, a colloquy student with several years in the pastoral ministry already served. Pastor Tabor hailed from Cape Girardeau, Missouri. He would soon be hailed all over the country.

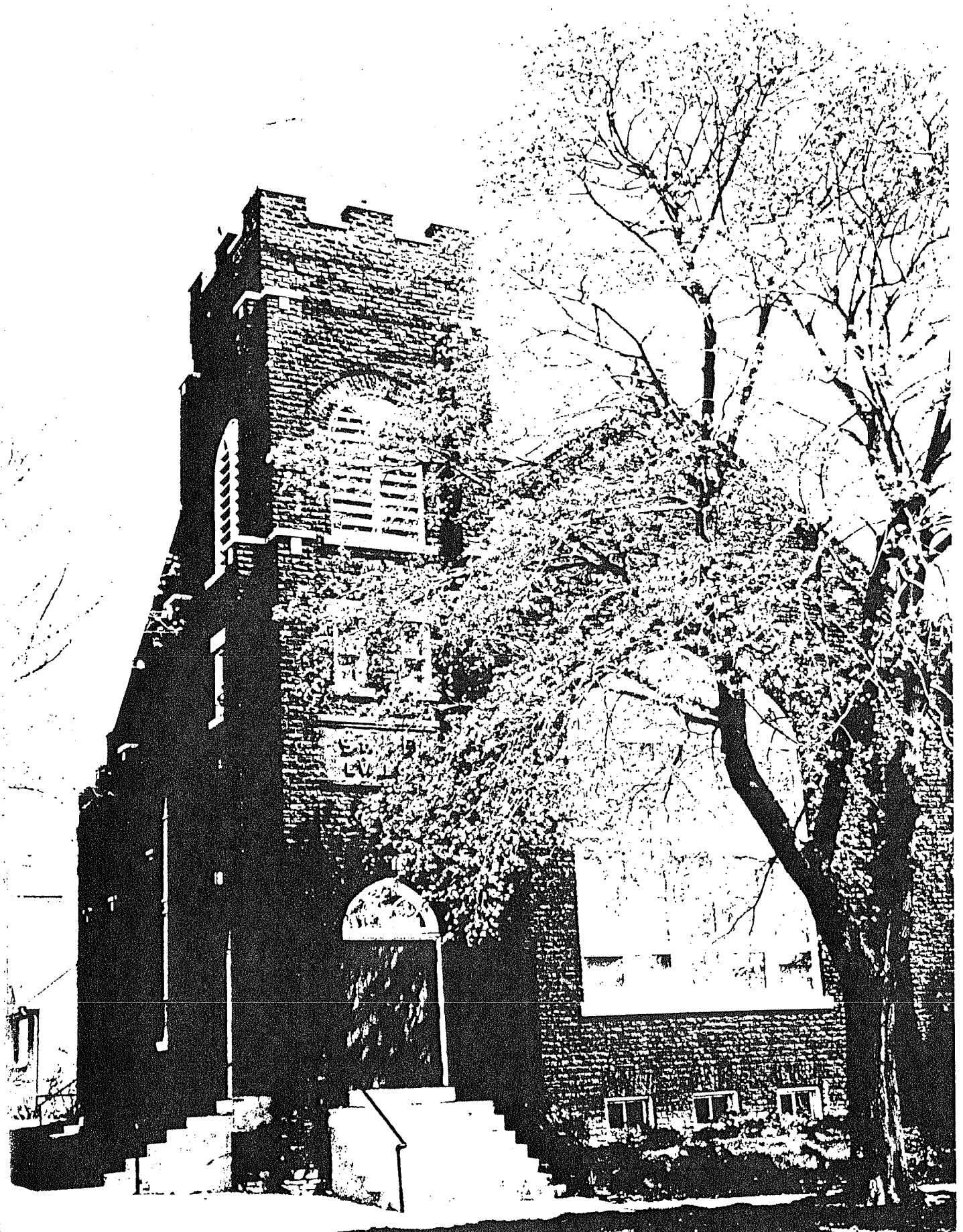
Pastor Tabor served the congregation from June, 1973 to October, 1976 when he took a call to Salem Lutheran in Escanaba, Michigan. A few days previous to the October 11 moving date of Pastor Tabor, Mrs. Tabor was found murdered, shot to death on the basement steps of the parsonage. Police questioned the pastor, but no leads were to be had in the mystery. Pastor Tabor moved on to his call in Escanaba, but was soon embroiled in scandal in the congregation he served, and soon after was excluded from the fellowship of the Wisconsin Synod. Since that time a woman who alleges she was having affair with Pastor Tabor has come forward and confessed to the entirety of the crime of the murder of Mrs. Tabor. In her confession she has also heavily implicated William Tabor. The woman is Janet Goodall, one of Pastor Tabor's first adult confirmands while at Salem.

It is in the midst of this tragedy that Pastor Michael Engel took the call to serve Salem as their ninth pastor.

Pastor Engel was installed in November of 1976. In his own quiet way he has gradually reestablished the congregation with its neighborhood roots. The congregation numbers 163 souls presently with 137 communicants. It is in the Wisconsin Lutheran High School Federation and is a member of the Association of Inner City Churches (WELS). Salem is a popular spot for the college crowd at the University of Wisconsin Milwaukee which is just a few blocks away. But it is a church in transition.

The demographics of the city of Milwaukee show that the upper East side is not a stable part of the city. There are many transients. Many up and coming young professionals, many students. And most aren't around the East side for very long. But if they are ever around Salem they will have a chance to hear the Gospel. Because after a century on the corner of Cramer and Thomas, that's about the only thing that hasn't changed at Salem - the Gospel. At Salem, they're still reaching out with it. Imagine, one hundred years old - and still reaching.





ACKNOWLEDGEMENTS

I would like to acknowledge the following people and sources in the compiling of this paper; Michael Engel, present pastor of Salem, the place of Peace; Clara Bonin, the only living original member of Salem, she turns 100 with the church and her written memories are invaluable; Carrie, whose organizational skills and historical insights are second to none; and the keepers of the minutes of congregational meetings and council meetings from the year 1911 to the present, for their permanship. These were the only sources used in this writing.

W. Z. ...
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