

77th Congress }  
2d Session }

SENATE

{ Document  
{ No. 249

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*Proceedings*  
IN COMMEMORATION  
OF THE 200<sup>TH</sup> ANNIVERSARY  
OF THE LANDING  
OF  
**Henry Melchior Muhlenberg**  
IN PHILADELPHIA, PENNSYLVANIA  
NOVEMBER 25, 1742

*United States*  
*Government Printing Office*  
*Washington : 1942*

## Senate Resolution No. 289

[Reported by Senator Hayden]

IN THE SENATE OF THE UNITED STATES,  
*September 29, 1942.*

*Resolved*, That the proceedings in commemoration of the two-hundredth anniversary of the landing of Henry Melchior Muhlenberg in Philadelphia, Pennsylvania, November 25, 1742, be printed as a Senate document, and that five thousand additional copies be printed for use of the Commission.

Attest:

A handwritten signature in cursive script, reading "Edwin A. Halsey". The signature is written in dark ink and is positioned above the printed name and title.

EDWIN A. HALSEY,  
*Secretary.*

## Public Law No. 209

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JOINT RESOLUTION providing for the representation of the Government and people of the United States in the observance of the two hundredth anniversary of the coming of Doctor Henry Melchior Muhlenberg to the American colonies.

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Whereas Muhlenberg College will hold celebrations during the year 1942 commemorating the two hundredth anniversary of the arrival in the American colonies of Henry Melchior Muhlenberg, patriarch of the Lutheran Church in America; and

Whereas the said Henry Melchior Muhlenberg was prominently identified with the early days of the Commonwealth of Pennsylvania, having been active for many years in the Ministerium of Pennsylvania, mother synod of the Lutheran Church in America; and

Whereas the said Henry Melchior Muhlenberg was the father of Frederick Augustus Muhlenberg, first Speaker of the House of Representatives, and of General John Peter Gabriel Muhlenberg, a friend of George Washington and a member of his staff, famous for his action in having thrown off his clerical gown while delivering a sermon at Woodstock, Virginia, disclosing himself dressed in the uniform of an officer of the Continental Army and making a remark to the effect that there was a time to pray and a time to fight; and

Whereas it is appropriate that the Government and the people of the United States should join with Muhlenberg College in the celebrations commemorating the two-hundredth anniversary of the arrival in the American colonies of one so closely identified with the early days of the Republic: Therefore be it

*Resolved by the Senate and House of Representatives of the United States of America in Congress assembled,* That the Government and people of the United States unite with Muhlenberg College in a fitting and appropriate observance of the two-hundredth anniversary of the arrival in the American colonies of Henry Melchior Muhlenberg.

SEC. 2. There is hereby established a commission to be known as the United States Muhlenberg Bicentennial Commission (hereinafter referred to as the Commission) to be composed of fifteen Commissioners, as follows: The President of the United States and four persons to be appointed by him, the President of the Senate and four Members of the Senate to be appointed by said President of the Senate, and the Speaker of the House of Representatives and four Members of the House to be appointed by said Speaker.

SEC. 3. The Commission, on behalf of the United States, shall cooperate with representatives of Muhlenberg College extend appropriate courtesies to the delegates of foreign universities and other foreign learned bodies or individuals attending the celebrations commemorating such anniversary.

SEC. 4. The members of the Commission shall serve without compensation and shall select a chairman from among their number, but the President of the United States shall be designated as the "honorary chairman" of the Commission.

SEC. 5. Any vacancies occurring in the membership of the Commission shall be filled in the same manner in which original appointments to such Commission are made.

Approved August 16, 1941.



Senator J. J. Davis



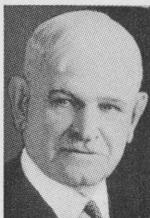
Senator J. F. Guffey



Senator A. W. Barkley



Senator Henrik Shipstead



Bishop E. H. Hughes



The President  
Franklin Delano Roosevelt



Vice-president H. A. Wallace



Speaker Sam Rayburn



G. L. Moser, M.C.



J. R. Kinzer, M.C.



F. E. Walter, M.C.



C. L. Gerlach, M.C.



U. L. C. A. President  
Frederick H. Knubel



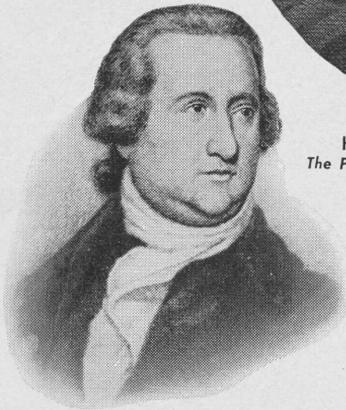
Governor  
Prentice Couper



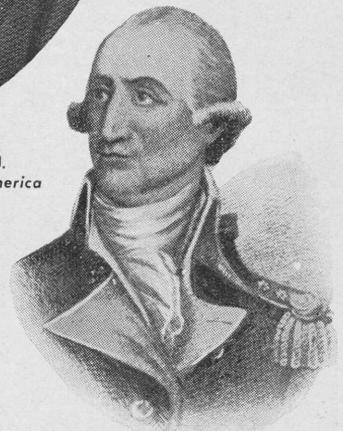
Daniel A. Poling, D.D.



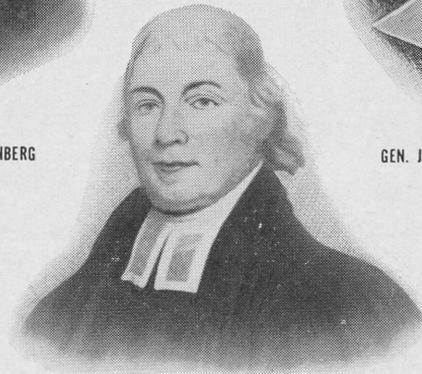
HENRY MELCHIOR MUHLENBERG, D. D.  
*The Patriarch of Lutheranism in America*



HON. FREDERICK AUGUSTUS MUHLENBERG  
*The Statesman*



GEN. JOHN PETER GABRIEL MUHLENBERG  
*The Patriot*



GOTTHILF HENRY ERNEST MUHLENBERG, D. D.  
*The Pastor, Scientist*

THE WHITE HOUSE,  
*Washington, May 15, 1942.*

DEAR MR. VICE PRESIDENT: I send you this greeting in homage to illustrious men of an illustrious American tradition. Clergymen, soldiers, scholars, statesmen, the Muhlenbergs have represented the best in our national life since the earliest days of the Republic. We honor them and we honor the institution that bears their name, Muhlenberg College, on the two hundredth anniversary of the coming to these shores of Henry Melchior Muhlenberg, patriot of the Revolution, patriarch of the Lutheran Church in America, and father of his distinguished line in the United States.

In this crucial hour of destiny we think also especially of his son, John Peter Gabriel Muhlenberg, clergyman and officer in the Continental Army, who in that earlier time—perilous as today is perilous—went from his pulpit to fight for the freedom of men.

Very sincerely yours,

(Signed) FRANKLIN D. ROOSEVELT.

HON. HENRY A. WALLACE,

*Chairman, United States Muhlenberg Bicentennial  
Commission,*

*Washington, D. C.*

## Chronology of Henry Melchior Muhlenberg

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- 1711 Born September 6, baptized shortly afterwards in Einbeck, Province of Hannover, Germany.
- 1723 Confirmed in the year of his father's death.
- 1735-38 Studied in the University of Goettingen.
- 1738-39 Teacher in the schools and inspector of the infirmary in Halle, Saxony.
- 1739 Called to a rural pastorate in Grosshennersdorf, Upper Lusatia, and ordained in Leipzig.
- 1741 Offered and accepted call to Pennsylvania.
- 1742 Visited London (April to June) on way to America; landed in Charleston, S. C. (September 23); arrived in Philadelphia (November 25).
- 1745 Married Anna Maria, daughter of Conrad Weiser, Indian agent, in the Lutheran Church at Tulpehocken, Pa.
- 1748 Helped organize the first Lutheran synod in America, later called to Evangelical Lutheran Ministerium of Pennsylvania.
- 1763 Sent his three sons to Halle for an education.
- 1766 Published a Thanksgiving sermon, preached on the occasion of the repeal of the Stamp Act.
- 1770 Sons Frederick Augustus and Henry Ernestus ordained as deacons by the Lutheran Ministerium.
- 1772 Son Peter ordained by the Bishop of London.

- 1776 Retired to seclusion of rural Trappe, Pa., after son Peter accepted commission as colonel of the Eighth Virginia Regiment.
- 1779 Son Frederick demitted ministry to serve in Congress.
- 1787 Died in Trappe, Pa., in the year in which son Henry Ernestus became the first president of Franklin (later Franklin and Marshall) College.
- 1867 Muhlenberg College at Allentown, Pa., organized by the Evangelical Lutheran Ministerium of Pennsylvania and adjacent States and named as a memorial to the patriarch.



# The Muhlenbergs and America

THE BICENTENNIAL

OF THE ARRIVAL OF HENRY MELCHIOR MUHLENBERG  
IN AMERICA, ON NOVEMBER 25, 1742

TWO hundred years ago, on November 25, 1742, a young German clergyman of the Lutheran faith disembarked at Philadelphia in the early morning to enter upon his life's work. Few events the anniversaries of which posterity has chosen to celebrate can have been less impressive to an eyewitness. This staid and sober young man, worn out by a very stormy voyage from Charleston, repeated drenchings and continuous seasickness, came quite unattended, and was greeted by no one as he came ashore. The following pages will attempt to show why this apparently unremarkable occurrence was nevertheless an event of no small significance in the development of our American Nation, and why its two-hundredth anniversary deserves the recognition which the Congress of the United States has given to it.

The young man had just come from Charleston, but this was only the last stage of a journey which had brought him from Saxony in the heart of the European continent across the Atlantic Ocean to the British province of Pennsylvania in North America. To enter upon a journey of this length and character in the early years of the eighteenth century was no light matter. Travel by land was slow, laborious, and subject to inter-

ruption; travel by sea was tedious, uncomfortable, and often dangerous. Political divisions gave rise to vexation. The War of the Austrian Succession had recently been provoked by the rapacity of the King of Prussia, and the young pastor was questioned by French soldiers at Osnabrück and in danger from Spanish privateers on the high seas. No religious oppression or economic hardship impelled him to undergo these discomforts and dangers, and it is safe to say that Henry Melchior Muhlenberg would never have left Germany for America if he had not been sure that it was God's will for him to go.

This conviction, this inward certainty that he had received a divine call to take up a pastoral mission in America, must be set against its historical background. German Lutheranism, as it emerged from the religious wars which came at last to their long-desired conclusion in 1648, was no missionary church. It was closely dependent upon the civil power, which meant the dozens of larger and smaller cities and principalities into which the Empire was divided, and its pastors were almost exclusively concerned with the definition of orthodox theological doctrine at the expense of personal religious life and the creation of Christian character. This was not what Martin Luther had meant by his doctrine of justification by faith, but this was what it had come to mean in the minds of many of Luther's successors.

From this rather sterile situation German Lutheranism was rescued by the work of two religious geniuses, Philipp Jakob Spener (1635-1705), and August Hermann Francke (1663-1727). Spener, the father of pietism, after becoming the chief Lutheran pastor of Frankfort in 1666, brought a new life into the cold framework of Lutheran orthodoxy by establishing a system of small groups for devotion and Bible study, and by

insisting that Christian knowledge, if it is genuine, must issue in action and transform character. Francke, by creating a group of interrelated institutions at Halle, provided a means whereby Spener's influence and ideas might be perpetuated and have a steadily widening effect in society. One after another there came into being, at the close of the seventeenth century and the beginning of the eighteenth, a school for poor children, an orphanage, a printing press, a hospital, a library, a farm, a laboratory, a teachers' training college, and a Bible society. So considerable an enterprise in practical religious philanthropy was hitherto without parallel in protestant Europe; and its influence speedily made itself felt throughout the length and breadth of Germany. To its profound effect at home was shortly added a whole new sphere of influence, that of foreign missions. In the early years of the eighteenth century, protestant missionaries who had received their zeal and their training at Halle went out to India, to bring Christian faith to heathen souls. Lutheran pietism, it has been well said, called for the translation of faith into action; it is easy to see how well it fitted into, and helped to form the American pattern.

The pietistic movement, however, had little effect upon the dependent situation of German Lutheranism; it remained everywhere subject to territorial rulers whose decisions throughout the whole realm of religion were binding upon their subjects. Henry Melchior Muhlenberg, as a young aspirant to the Lutheran ministry, was at every stage of his progress assisted by a series of aristocratic patrons—Herr von Münchhausen, the high sheriff of Hanover, Count Reuss of Koestritz, Count Henkel of Poeltzig, the Count of Wernigerode, the Baroness von Gersdorf. The orphaned son of a master-shoemaker in the little Hanoverian town of Eimbeck

could not but be profoundly grateful and profoundly submissive to these great folk who had been prompt to recognize his merit, and were ready to make use of him in the parishes which were at their disposal. They saw to it that he attended the new Hanoverian University of Göttingen, which he entered in 1735, the first year of its existence; they brought him to Halle as a teacher in the institutions which Dr. Gottlieb August Francke was directing as his father's successor; and they installed him as a pastor at the small town of Grosshennersdorf in Lusatia, where the Baroness von Gersdorf had established an orphanage on the lines laid down by the elder Francke—an enterprise which proved to be rather beyond the means of which she could dispose. That this young protégé of German noblemen, evidently destined to a humdrum life of useful but obscure piety in German townlets, should become the principal founder of American Lutheranism—a free Church in a free state—was hardly to be foreseen in the summer of 1741. But he was well and favorably known to the men of Halle; had wished to become, and had narrowly missed becoming, one of their missionaries in the East. That summer he set out for Einbeck to learn whether he could recover anything from his patrimony that would enable him to support himself at the Baroness' embarrassed orphanage. On the way he stopped at Halle (September 6, 1741), and at the supper table Dr. Francke offered him "a call to the dispersed Lutherans in Pennsylvania." The young man replied that if he could see in it the will of God he would go, and although the Baron von Gersdorf succeeded in planting some doubts in his mind, he never really wavered in his recognition of where his duty lay.

In December he left Grosshennersdorf for the last time, paid a final call at his birthplace, Eimbeck, had his first disastrous encounter with seasickness on the

packet from Helvoetsluys to Harwich, and received his instructions from the Reverend Frederick Michael Ziegenhagen, Lutheran court-preacher at London, through whom the call had been relayed to Halle. Ziegenhagen's collections for charitable purposes supplied the missionary's expenses and stipend, and, in order that he might pay a preliminary visit to the settlement of refugees from Salzburg at Ebenezer in Georgia, a place was found for him on the Georgia packet. This vessel was not merely old and slow, but was overladen; and the missionary was compelled to spend 102 days on shipboard, continually vexed by recurrent seasickness—he proved to be an exceptionally bad sailor—and by the indifference or impiety of his fellow-passengers, who nevertheless permitted him to preach to them on Sundays. Toward the end the water gave out, and only a lucky encounter with English warships averted disastrous consequences from this cause. The stay at Ebenezer was pleasant enough, but it proved necessary either to wait for spring or to make the last stage of his journey, from Charleston to Philadelphia, on a small sloop in mid-November. Luck was not with them; they ran into a fierce storm in the neighborhood of Hatteras, which tossed them and drenched them for several days, and came short of sinking them by a narrow margin.

#### NEW FIELDS OF LABOR IN AMERICA

Pastor Muhlenberg came ashore at Philadelphia on November 25 considerably shaken in body but quite unaltered in purpose. It was well that he was of this spirit, for the situation which he found was sufficient to daunt anyone of less firm resolution. His call had come from the three united congregations of Philadelphia, New Providence, and New Hanover. Now even the names seemed unstable: he learned that New Providence

was generally known as Trappe, and New Hanover as Falkner Swamp, or, more simply, the Swamp. The situation in Philadelphia was so unpromising that it seemed useless to begin his operations there; Count Zinzendorf had succeeded, for the time being, in attracting the greater part of the congregation into the Moravian fold, and the remainder had given a call to one Kraft, a man who had through unfitness been dismissed from his pastorate in Germany. Finding a guide, he set out for Trappe on the evening of the day of his arrival, and had then and on the following day his first experience of the American wilderness through which he was to journey so often, so far, and so tirelessly in the years to come. It was treacherous; Perkiomen Creek was swollen, and the newcomer got a wetting and feared worse when his horse came near being carried away by the current. At Trappe was another problem: the congregation had engaged one Schmidt, not merely a layman but apparently a quack doctor, to preach to them, and they were inclined to regard Muhlenberg and his credentials with suspicion.

These circumstances well illustrated the dangers to which a church was subject in the new settlements: the breaking up of congregations with all the ill feeling which is thereby generated in the social body; the employment of ministers of little learning, dubious orthodoxy, and unexemplary life; the gradual loss of standards and the sinking of religious life to a lower, slovenly level; the wild pursuit of particular enthusiasms under irresponsible and fanatical leadership; a widening breach between the new communities and the older churches at home. Here was also a special danger with which Muhlenberg was obliged to cope. Lutheranism was not, and could not be, a state church in America; and the primary impulse of the eighteenth-century German

migration to America was economic and (in a less degree) political rather than religious, as so many of the seventeenth-century migrations had been. This left the Lutherans in America under inadequate leadership and more exposed than most bodies to proselytization, and Count Zinzendorf, the great Moravian evangelist, had come to America for the express purpose of bringing their communities into the church which he had so astonishingly revitalized.

These initial embarrassments were met and resolved by Pastor Muhlenberg in an admirably firm, direct, and imperturbable manner. He asserted and established his superior qualifications against Schmidt and Kraft, and was recognized as the legitimate pastor of the united congregations. He opposed Zinzendorf's pretensions in open debate, as a consequence of which the Count returned to Europe and the schism in the Philadelphia body was completely healed. His own authority secure, he was now free to enter upon his great constructive work, which was to win his universal recognition as the patriarch of the Lutheran Church in America.

In the beginning, the attempt merely to minister to his own congregations was a sufficiently strenuous task, for Trappe lay some 26 miles northwest of Philadelphia, and New Hanover was another 9 miles beyond Trappe. Later, when he had been able to obtain helpers in his task, he gave up Philadelphia to one of the newcomers, and retained Trappe as his home church; still later, from 1761 until the outbreak of the Revolution, he took personal charge of one of the Philadelphia churches. He saw to the erection of church buildings; before he had been in America 1 year, work was under way upon St. Michael's Church at Philadelphia, and the Augustus Church at Trappe, beside the walls of which he and some of his children lie buried. In later years his church-

building achieved some magnificence: Zion's Church at Philadelphia (1766) was thought to be the largest and finest church structure in America. He ranged far and wide, freely giving his advice, his conciliatory powers, and his preaching to any Lutheran community, new or old, which called upon them. He maintained unbroken the link with Halle, and so was able to draw upon its most promising young men as recruits, and bring to Pennsylvania a body of clergymen whose learning, orthodoxy, blamelessness, and zeal could bear comparison with his own. He maintained cordial relations with the Dutch Lutherans in New York and the Swedish Lutherans on the lower Delaware, a policy the wisdom of which appeared in later years when the Dutch community was willing to become assimilated to the German; and the courteous correctness of his attitude toward the German Reformed Church eliminated friction and ensured cooperation when occasion called for it. He encouraged schools and schoolmasters with an energy only less compelling than that which he devoted to religious matters; in the early days at New Hanover he devoted £60 of his salary to the school, and himself participated in the instruction.

#### ORGANIZER OF FIRST LUTHERAN SYNOD IN AMERICA

All these activities culminated in the organization of the Lutheran Church in America by the establishment of the Synod of Pennsylvania, the first convention of which was held at St. Michael's Church in Philadelphia on August 26, 1748. Six clergymen and a considerably larger number of lay delegates constituted this initial assembly of a self-governing body, which now broke totally away from its European antecedents, and became a free church in a free state. We should, in the contemplation of this noble creation of Henry Melchior Muhlen-

berg, cast a glance backward at the inspired genius of William Penn, who, nearly 70 years before, had labored to create the atmosphere of toleration in which such a church could be born and flourish. Neither Muhlenberg nor the generality of American Lutherans had sought this conclusion as an end in itself; but in the free air of Pennsylvania, a church, in order to achieve the ends of its own existence, had to stand on its own feet, had to govern itself, had to be free. Except for a break between 1754 and 1760, the Synod of Pennsylvania continued to meet and to develop throughout Muhlenberg's lifetime; and even before the outbreak of the American Revolution his second son, Frederick Augustus Conrad Muhlenberg, had founded a second Synod, that of New York, which met for the first time in 1773.

It was at this initial Synod of 1748 that another of Henry Melchior Muhlenberg's achievements, the *Agenda*—liturgy or order of service—which he had adapted from a number of European precedents, was brought into use. Although not printed until 1786, it was widely circulated in manuscript, and formed the usual pattern for Lutheran services in America until some years after the death of its compiler. Another great service which Muhlenberg rendered to Lutheran organization was the drafting of the Constitution of St. Michael's Church in Philadelphia, adopted in 1762, which provided a model for the organization of individual congregations, and was very generally imitated.

Such was the heroic work of creation and organization which this indefatigable man carried through in the last 35 years of our Colonial history. A few years after his arrival, in 1745, he married Anna Maria Weiser, a daughter of Conrad Weiser, the astute Indian agent and "backwoods diplomat" of Tulpehocken. She bore him 11 children of whom 7, 3 sons and 4 daughters, survived

infancy. Two of the daughters (Eve Elizabeth and Margareta Henrietta) married clergymen, younger recruits who came from Halle to join Muhlenberg in 1765 and 1770, Christian Emanuel Schulze and John Christopher Kunze. The younger two (Mary Catharine and Maria Salome) married men of English race and tongue, Major Francis Swaine and Matthias Richards, and so began that crossing of Muhlenberg with non-German blood which has been a feature of the family history.

The three sons of Henry Melchior Muhlenberg were a remarkable group of men each of whom achieved fame in his own right. All three were trained for the ministry, and all three actually became Lutheran clergymen, one remaining a clergyman to the end of his days; but each of the three won his chief distinction in another sphere, and two finally abandoned the ministry for a secular career. Here was no thought of incompetence in their original calling, or of growing estrangement from the ancestral faith; the two who gave up the ministry remained active and devout Christian laymen until the end. But each proved to be so competent in the secular sphere that his services were called upon by his countrymen, and the service called for was in two cases hardly compatible with a continuance in the pulpit. In the age of the American Revolution and the formation of the American Republic, of the three sons of Henry Melchior Muhlenberg one provided military leadership, one political leadership, and one intellectual leadership.

#### JOHN PETER GABRIEL MUHLENBERG—THE PATRIOT

John Peter Gabriel Muhlenberg was born on October 1, 1746; Frederick Augustus Conrad Muhlenberg on January 1, 1750; and Gotthilf Henry Ernest Muhlenberg on November 17, 1753; all three at Trappe, Pa. Their father had never found an opportunity to revisit

his native Germany, but in 1763, disregarding the difference in their ages, he sent his three sons across the ocean together to secure the benefits of a training at Halle. The two younger enjoyed a profitable attendance at the Francke schools and the University, but a painful misjudgement on the part of Dr. Francke resulted in an almost complete waste of Peter's European sojourn. Father Muhlenberg had given Dr. Francke the alternative of apprenticing this young man, whose fondness for hunting and fishing—traits not unnatural in a grandson of Conrad Weiser—gave occasion to doubt his entire fitness for a Christian vocation, to some worthy merchant. Dr. Francke, for reasons which are by no means clear, apprenticed him to a petty retailer in liquor and groceries at Lübeck, on singularly unfavorable terms and for a period of 6 years. This open-hearted and high-spirited youth, personally in many respects the most attractive of all the Muhlenbergs, finding himself condemned to filling bottles and waiting on a counter, protested as best he could, and finally, when after several years no relief was in sight, took service with an English regiment which had begun recruiting in this German town. There was great alarm at both Halle and Philadelphia; but Peter was speedily returned to his father, and was now content to follow his theological studies in America, under the guidance of Carl Magnus von Wrangel, provost of the Swedish Lutheran Congregations on the Delaware. While still a student, Peter made several essays at preaching, and disclosed unusual powers as a religious orator. He had gone as his father's assistant to take charge of some small congregations in northern New Jersey, when he received a call from a frontier church. During the middle years of the eighteenth century, beginning in 1727, a considerable wave of German migration had pushed southwestward

into the Shenandoah Valley of Virginia. They were inadequately supplied with ministers, and a difficulty arose from the fact that the Church of England was established by law in Virginia. Now in 1770 the English and Germans of the parish of Beckford united to send an invitation to this promising young son of the Lutheran patriarch; there was no doctrinal or liturgical incompatibility between Lutheranism and Anglicanism—the Swedish Lutherans of the Delaware ultimately passed into the Episcopal fold—and Peter was an effective orator in either German or English—his father before him had acquired the ability to preach in English, and had even essayed an English sermon before he left Germany. The one prerequisite to this universally satisfactory arrangement was that Peter should receive ordination from a bishop of the Church of England. This he readily agreed to do, and since there were no bishops in the colonies, he crossed the Atlantic for the second time, and was ordained by the Bishop of London in the King's Chapel at the Palace of Saint James, on April 23, 1772. Returning to America, he took up his charge at Woodstock in the valley of Virginia a few months later and held his services in the community church which did duty for all denominations. He was now an ordained minister of the Church of England, but the Lutheran Ministerium of Pennsylvania did not regard him as having separated from them, and continued to call upon his services from time to time.

His pastoral career was interrupted by an increasing intrusion of secular business. The uneasy truce in the relations between Great Britain and her American Colonies was drawing to a close, the ministry had refused to recognize what Americans regarded as their constitutional rights, and the Colonies were beginning to take

the path of organization for resistance to the measures of King George III and Lord North. The people of Dunmore County, in which Woodstock was located, found in their eloquent and energetic young clergyman a natural leader in the troubled times which followed. In the early summer of 1774, Governor Dunmore (after whom their county was named) dismissed the Virginia Assembly, as too obstinate a center of resistance to the imperial authority, and the assembly retaliated by inviting the counties of Virginia to elect delegates to a convention which should draw its authority, not from the royal will as expressed in the Governor's commission, but from the people of Virginia. The people of Dunmore County met in their own convention at Woodstock on June 16, 1774. They made Pastor Peter Muhlenberg their moderator or chairman; they put him at the head of their committee on resolutions; they made him chairman of their committee of safety and correspondence, which would have the task of organizing the revolutionary resistance in Dunmore and bringing it into line with similar local organizations throughout the thirteen colonies; and they elected him as one of their two delegates to the Virginia Convention which was to meet at Williamsburg in August. The resolutions which Peter Muhlenberg's committee adopted were of course not original; they followed the line which was being taken all over the State and all through the colonies, but they set forth the essence of the American position:

*“Resolved, That we will pay due submission to such acts of government as his Majesty has a right by law to exercise over his subjects, and to such only.*

*.That it is the inherent right of British subjects to be governed and taxed by representatives chosen by themselves only . . .”*

In the following month Peter Muhlenberg made the long journey from the valley to tidewater Virginia, and sat as a delegate in the convention which assembled in the old capital on the first day of August. He acted in concert with the Whig or patriot leaders, and supported the nonimportation resolutions, through which, for the time being, the colonists attempted to carry their cause by exclusively economic coercion. On his return to Woodstock, he underwent some searchings of heart as to the position in which he now found himself, found his new engagements inconsistent with his religious vocation, and resigned his chairmanship of the committee of safety. But his neighbors would not let him go. As he wrote to his brother on January 17, 1775:

“ . . . Last week we had a general election in the county for a great committee, according to the resolves of Congress, and I am again chosen chairman, so that, whether I choose or not, I am to be a politician.”

He was wrong; he was to be a soldier. He went to Richmond for the next session of the Virginia Convention, heard, we may assume, Patrick Henry declaim, “Give me liberty or give me death,” and voted for the organization of the militia. Not being a regularly elected Burgess, he did not attend the fateful meeting of the assembly on June 1, 1775, which witnessed the final failure of conciliatory measures; but he was at the ensuing meetings of the convention, which now proceeded to take over the Government of Virginia. By December the State was clearly at war with Lord Dunmore if with no one else, and the convention, meeting at Williamsburg, determined to embody six additional battalions or regiments of militia. The last was to be the German regiment, and its command was pressed

upon the most prominent leader among the Germans of Virginia, Peter Muhlenberg. He accepted, and was commissioned as colonel of the Eighth Virginia Regiment.

GENERAL MUHLENBERG--THE SOLDIER

There followed, soon after Peter's return to Woodstock, the most dramatic episode in the whole annals of the Muhlenberg family. On a Sunday morning in the little community church Peter Muhlenberg preached the last sermon of his life, attired in the black gown of Anglican rather than German Lutheran style which his father had adopted for use in America. There is no transcript of his sermon, but according to family tradition he declared, adapting the language of Ecclesiastes to the times.

“. . . There is a time for all things, a time to preach and a time to pray, but those times have passed away. There is a time to fight, and that time has now come.”

After the benediction he left the pulpit, took off the robe, revealing his colonel's uniform, and buckled on his sword. Seizing the favorable moment, he called for volunteers for the Eighth Regiment. The robe which figured in this scene can be seen today; when the war was over, Peter Muhlenberg presented it to Paul Henkel, who now sought to look after the Lutheran communities of the Shenandoah Valley; it was handed down in the Henkel family, and has found a resting place in the library of the Lutheran Seminary at Mount Airy.

After a little over 2 months' recruiting, the new regiment was ready for service, and marched to the coast to defend Norfolk and Portsmouth against the ravages of Lord Dunmore. This danger past, Colonel Muhlenberg's command moved southward to defend other

important points against the menaces which were a consequence of the British command of sea. After a stay at Wilmington, N. C., in the spring of 1776, they pushed on to Charleston, S. C., in time to share in the repulse of the British attack on June 28. While Fort Moultrie inflicted serious loss on Sir Peter Parker's fleet, "Muhlenberg's Virginians" joined with North Carolina troops in repelling Sir Henry Clinton's attempt to land troops in the rear of the fort. General Charles Lee, the American commander, expressed his high satisfaction with the Eighth Virginia Regiment and its colonel, and on August 12, 1776, when Congress took the regiment into its service, Peter Muhlenberg became an officer of the Continental line. There followed a dismal anticlimax: the American leaders had not yet sufficiently learned from the failure of the Canadian expedition the inadequacy of their organization and matériel for offensive operations, and an attack on British Florida was undertaken in late summer. Lee's command moved from Charleston through Savannah as far south as Sunbury, stalled there for want of supplies, and then began to suffer a dreadful wastage from disease. Colonel Muhlenberg, like most of his men, was stricken; he recovered, but had to endure the consequences of the disease for the remainder of his life. The projected invasion was of necessity given up and the sickly regiment slowly straggled back to Virginia, where its colonel sought to recruit it back to its former numbers.

On February 1, 1777, Peter Muhlenberg was made a brigadier general of the Continental line and given command of a brigade of four Virginia regiments. In May he joined the Commander-in-Chief at Morristown, N. J.; and his story for the next 3 years is a part of the history of Washington's army. They could not hold Philadelphia; but at Brandywine, in the critical phase of Howe's turn-

ing movement, Muhlenberg's brigade marched 4 miles in 40 minutes, and while it could not save the day, it did save Washington's army from rout and probable destruction. At Germantown, Muhlenberg's brigade advanced with the left wing under Greene, and enjoyed much the same initial success and ultimate discomfiture as the other units on that morning of fog, confusion, and bad luck. Muhlenberg's men spent the desolate winter of 1777-78 at Valley Forge; their general's headquarters, the farmhouse of John Moore, is still standing. In the following summer he fought at Monmouth, and next year (1779) stood in reserve while Mad Anthony Wayne stormed Stony Point.

During most of 1780 Peter Muhlenberg was placed in an independent command. The main seat of the war had shifted to the south, where the British had secured the larger ports and were now seeking to crush American resistance in the interior regions. General Gates went south to take charge of the main army, while General Muhlenberg was given command in Virginia, with the principal task of collecting supplies and reinforcements to be forwarded to Gates. While engaged in this work, in October, he was compelled to cope with a raid up the James River by General Leslie with 3,000 men from New York, but succeeded in beating it off. After Gates had come to disaster at Camden, Greene was sent to redeem the situation in the south, and von Steuben took charge of the troops in Virginia. Benedict Arnold, now with a British general's commission as the reward of his treason, descended upon Virginia with a more formidable force than Leslie's at the beginning of the new year (1781). The invasion caught General Muhlenberg on leave at Woodstock in the valley, but he hastened to Fredericksburg, collected a force of militia, and hurried south to the James, where von Steuben placed

him at the head of the troops opposing Arnold in the field. The means at the disposal of the American commanders were quite inadequate; Virginia having been drained of its best-trained troops to supply the southern army, but the damage which Arnold was able to do was at least greatly restricted. Ultimately the Virginia fighting was drawn into the main current of the war when Cornwallis, after his exhausting campaign through the southern States, took station at Yorktown on the peninsula, and Washington and Rochambeau transferred their army from the North to shut him in. Peter Muhlenberg now rejoined the main army, and was again in command of a brigade at the siege of Yorktown. On the night of October 15, 1781, he led the attack on one of the two British flank redoubts, the storming of which brought Cornwallis to realize that his situation was hopeless, and to surrender. The war was now practically over and the Revolution accomplished; for 6 years, from southern Georgia to the outskirts of New York City, Peter Muhlenberg had marched and counter-marched, withstood summer heats and winter frosts, endured hunger, disease, and wounds. As a commander he had won the commendation of his superiors and the confidence of his men. It was an impressive record; he could well afford to rest on his laurels. On September 30, 1783, he was promoted to the rank of major-general; in the following year the Continental Army was disbanded. General Muhlenberg could not now go back to preaching; he sold his effects in Woodstock and returned to Pennsylvania.

As a consequence of his distinguished revolutionary service, Peter Muhlenberg was called upon to take a part in the opening up of the West. He made two journeys to the Ohio Valley, visiting both Kentucky and the territory northwest of the Ohio, in the spring of 1784 and

again in the winter of 1784-85. He went not only to look after his own land claims, amounting to some 13,000 acres, but to superintend the survey and distribution of the Virginia bounty lands in general. These were the days of General Harmar's defeat, when the measures of the enfeebled Central Government were quite inadequate to keep the northwestern tribes in order, and the Indians were in consequence able to compel the suspension of the projected survey before a great deal had been accomplished.

FREDERICK AUGUSTUS CONRAD MUHLENBERG—THE  
STATESMAN

Failure to enforce quiet on the frontier was only one of the alarming symptoms of weakness in the Government of the United States under the Articles of Confederation. Dissatisfaction with this situation was bringing patriotic and far-seeing men all over the country to join in a movement for a more perfect union, a movement in which General Muhlenberg was to participate, along with his younger brother, Frederick Augustus Conrad Muhlenberg. The latter had been inclined to remonstrate with Peter when he saw him drawing away from the ministry in the direction of secular affairs, but 4 years later he was in the same dilemma, and made the same choice. He had spent 7 years at the Halle schools and University, returning to America with Gotthilf Henry Ernest in 1770. After several years as assistant and in lesser charges in Pennsylvania, he was called to Christ Church in New York City in November 1773. While here, as we have noted, he organized the second Lutheran synod, that of New York. Of Whig sympathies, he thought it best to leave New York for Trappe when the British occupation became imminent in mid-1776. He was taking care of a group of rural

parishes when on March 2, 1779, he was elected by the Pennsylvania Assembly to complete an unexpired term as delegate to the Continental Congress. He accepted, and gave such satisfaction in the office that he was elected for a complete year on November 12 following. On the completion of this term he became ineligible for 3 years, but politics had now claimed him for its own; his neighbors lost no time in electing him to the General Assembly, which had drafted him for political service in the first instance, and that body testified its continuing esteem by making him its speaker. In the following year he broadened his constitutional experience by serving as president of a unique body provided for in the Pennsylvania Constitution of 1776, the Council of Censors, which was to assemble every 7 years and inquire into the observance of that Constitution by those who had held public office during that period. Meanwhile he was joined in public life by his brother, the general, who was elected to the Supreme Executive Council of the State in 1784, and in the following year became its vice-president, a post involving much responsibility since the physical powers of the president, Benjamin Franklin, were on the decline. Both brothers were thus in well-established positions by 1786, and so able to give valuable support to the nationalist movement which gathered momentum in that year. Pennsylvania was the first State to follow the course recommended by the Convention and endorsed by the Congress, and call a convention of delegates elected by the people for the ratification of the proposed Constitution. This body assembled at Philadelphia on November 21, 1787, and chose Frederick Augustus Muhlenberg as its president. Although the Federalist element was clearly in a majority, and the ratification not seriously in doubt, the Pennsylvania Convention spent some

days in debate. Meanwhile the Delaware Convention assembled, contented itself with brief discussion, and ratified the Constitution on December 7. The Pennsylvania instrument of ratification, on which the signature of Frederick Augustus Muhlenberg leads those of the other delegates, was not adopted until December 12, and is therefore not the first in point of time.

By the early summer of 1788 seven more States had followed the example of Pennsylvania and Delaware, formally establishing the Constitution between those States, and the ratification by Virginia, which came immediately after, assured practical success in setting up the new Government. On the fourth of July 1788, a great procession was organized at Philadelphia to celebrate the victory of federalism and herald the new order of things, in which military orders, civic societies, and professions and trades participated, with many symbolic floats and quaint devices. It is of interest, and not without significance, to find General Peter Muhlenberg on horseback at the head of the eleventh division, bearing a blue banner inscribed in silver lettering, "Seventeenth of September 1787"—the day on which the Federal Convention adopted the Constitution.

Both Peter and Frederick Muhlenberg were chosen to the House of Representatives in the ensuing elections, and so became members of the First Congress of the United States. On April 1, 1789, the House had a quorum, and set about organizing. Its first act was to elect a Speaker, and on that day it chose Frederick Augustus Muhlenberg, of Pennsylvania, by a substantial majority over Jonathan Trumbull, of Connecticut. The reasons usually assigned for the choice are two: the desire to give the Middle States an important post in the new Government, since the Presidency had gone to

the south and the Vice Presidency to New England; and Frederick Muhlenberg's wide experience in constitutional and parliamentary affairs in Pennsylvania, and reputation as a dignified and impartial moderator. Speaker Muhlenberg made no attempt unduly to magnify his office, or to turn it into what it has since more than once tended to become: something more than it was intended to be or ought to be. That he gave satisfaction to the men over whom he presided can be inferred from the House rule adopted in January 1790, that committees should be appointed by the Speaker instead of elected by ballot. It was during this first period of his Speakership that he set his signature to one of the basic documents of American liberty; all the original copies of the Bill of Rights bear the signatures of John Adams, the Vice President, and Frederick Muhlenberg.

The congressional careers of the two Muhlenberg brothers did not follow any parallel course. Frederick was elected to the first four Congresses (1789-97), and then retired in 1796, declining to run for reelection in that year. Peter, by contrast, kept popping in and out of Congress; he was defeated for reelection to the Second Congress by a Quaker, but came back for the Third (1793-98), only to lose to a Federalist in the elections for the Fourth. This brings into view a tendency which had been increasingly evident in the brothers' political course; they were moving from their original Federalist affiliation into increasingly close alignment with the new Republican party under the leadership of Thomas Jefferson. There was really no inconsistency in this; there were two elements in federalism, one a nationalist element, and one an aristocratic element. The Muhlenbergs were strong nationalists, but they were not aristocrats; their family did not belong to the rich and the well-born, but had made its way in the world through

its own abilities and its devotion to public service; it had achieved position and respect rather than the accumulation of great property. As the national unity and strength sought by federalism were increasingly attained, there was less need for the Muhlenbergs to stand by the Federalists in their struggle for class domination of American politics. It was for this Jeffersonian tendency that Frederick Muhlenberg failed of reelection in the Speakership in the Second Congress, losing it to his previously unsuccessful rival, Trumbull; and for this same tendency that the increasingly stronger Jeffersonians restored him to the Speakership in the Third Congress (1793-95). Frederick, however, did not formally follow his brother Peter into the Republican camp until 1799. But they were both united in support of Jefferson in the campaign of 1800, and it was to their influence that John Adams attributed his defeat in the pivotal State of Pennsylvania. After the election General Muhlenberg gave up his seat in the Senate, which he had held for only a month, to accept President Jefferson's offer of the position of supervisor of internal revenue in Pennsylvania, and from 1802 until his death he was collector of customs for Philadelphia, then the most important port of the Atlantic seaboard. Frederick Muhlenberg had died in 1801, at the early age of 51; and Peter Muhlenberg was only 61 when he died, in 1807, from an aggravation of the same liver complaint that he had contracted 30 years before in the southern campaign of 1776.

#### GOTTHILF HENRY ERNEST MUHLENBERG—THE SCIENTIST

The youngest son of the patriarch was Gotthilf Henry Ernest Muhlenberg, whose name was given by his godfather, Count Heinrich Ernst von Wernigerode. Henry, as he ordinarily signed himself, studied at Halle with his

elder brother Frederick, returned with him to America in 1770, and received ordination from the Ministerium of Pennsylvania several weeks before his seventeenth birthday. After a few years as assistant, he became, in his twenty-first year, one of the regular Philadelphia pastors.

Apart from this precocity and early establishment in his profession, there was, in contrast to his brothers, nothing spectacular in the life work of Henry Muhlenberg. He was content to follow in his father's footsteps; he served as secretary and president of the Ministerium of Pennsylvania, and he spent the last 25 years of his life (1790–1815) as pastor of the important church at Lancaster. His ministerial career suffered only one important interruption: when the British captured Philadelphia in the late summer of 1778 he was compelled to withdraw into the country, to his father's house at Trappe. It is an ill wind that blows nobody good; divorced from his pastoral cares, Henry Muhlenberg consoled himself with botanizing, and soon found himself fascinated by his new studies. When a first-rate botanist, Dr. Johann Schöpf, visited him 5 years later, he discovered that by his own efforts he had brought himself to a proficiency comparable to the best scientific attainments of the period, and was resolved to embark upon a course of systematic scientific investigation of American plant life. He entered into correspondence with leading botanists in America and Europe, and set about making an exhaustive collection of the varieties in the neighborhood of Lancaster. In 1785 he made his first communication to the American Philosophical Society, and 6 years later his first major contribution to botanical science: an *Index Florae Lancasteriensis*, an enumeration, without description, of nearly eleven hundred species which grew in the neighborhood of his home.

It was at the time of his entry upon a systematic program that he conceived an idea which anticipated the course of scientific development in America, and which, if it had been taken up, and its possibilities recognized, might well have accelerated to a remarkable degree the progress of scientific knowledge. This idea was the collaboration of American botanists in the execution of a major cooperative work. To the American Philosophical Society he suggested, a few years later,

“ . . . that a number of my learned countrymen should unite in botanical investigation and send in their floras to the society for revision and publication, so that by combination of the floras of the different States we may obtain a flora of the United States which shall rest on good and definite observation.”

But Henry Muhlenberg's remarkable vision of the surest method of scientific advance found no welcome: it was many decades before American scientists could achieve so high a degree of coordination in pursuit of a common end. Meanwhile Henry Muhlenberg went on with his own work, but with the caution of a true scientist he inclined to regard all his results as tentative, and was reluctant to put them into print. It was therefore not he, but a pair of French scientists, who produced the first comprehensive flora of North America, published at Paris in 1803. Six years later he embarked upon his own greatest work, *Catalogus Plantarum Americae Septentrionalis Huc Usque Cognitarum Indigenarum et Cicurum*, a catalogue of all known North American plants, native or naturalized, arranged according to the classification of Linnaeus. Its printing was completed at Lancaster, after 9 months of labor, in 1813. In it he included over three thousand species, more than double the number

which had been described in Michaux's work of 1803. He had also prepared complete descriptions of the plants which could be found in his own neighborhood, but these remained unpublished during his lifetime, and only the section describing the grasses was printed after his death. Much of his work, therefore, was lost because of the unfavorableness of the times and his own circumstances, but that which survived was nevertheless a substantial advancement, abundantly recognized by American botanists who have followed him. At least nine species of plants, in scientific terminology, bear his name at the present day.

Another aspect of Henry Muhlenberg's work must be mentioned, although it suffered a far greater frustration than did his scientific aspirations. In 1787, the year of the Convention, a considerable project came to a head to provide the Germans of Pennsylvania with higher education by opening a college at Lancaster. Subscriptions were taken, a charter and a grant of wild lands were obtained from the Pennsylvania Assembly, a board of trustees took office, and a small faculty was engaged. The proposed institution was given the name of Franklin College, Pennsylvania's first citizen having always been a friend and favorite of the German element. The two principal German denominations, Lutheran and Reformed, proposed to unite in support of the college, and agreed that its presidency should alternate between them. On June 6, 1787, an impressive ceremony of dedication was held, in which all denominations represented in Lancaster joined, and Benjamin Franklin himself, it would seem, deserted the Philadelphia Convention for a few days in order to be present. The first president of Franklin College was to be the Lutheran minister of Lancaster, Henry Muhlenberg.

Alas for these majestic preparations and prospects!

The lands granted by the assembly proved, for the present, a liability rather than an endowment, subscriptions for the first year were hard to collect and were not renewed, and students from other parts of the State, whose tuition fees might have saved the situation, did not come in in the numbers anticipated. The little faculty, its wages unpaid, began melting away after the first year, and the projected college, after a few terms, simmered down to that familiar type, the one-man academy; giving secondary instruction to the youths of Lancaster and its immediate vicinity. Under these circumstances, there was no need for the offices of a college president, and Henry Muhlenberg's connection with the institution was gradually terminated. Several decades later there was a new beginning under the old charter, and a flourishing institution resulted from the fusion which produced Franklin and Marshall College in 1853. The initial failure can in no degree be ascribed to Henry Muhlenberg; the times were not ripe for such an institution, which could have maintained itself only if it had been adequately endowed.

Like his brothers, Henry Muhlenberg died comparatively early, in his sixty-second year. He had lived to see the conclusion of the second war with Great Britain, the close of the first and formative period of our national history. His father had planted a church in the new world; his brothers had played important parts in the struggle for national independence, in the creation of a National Government, and in the preservation of a democratic tone in the American system; and he had labored for the growth of scientific knowledge and the greater cooperation of scientists in the new nation. Such was the contribution of the Muhlenberg family in the days of our founding, a noble work upon which all Americans may look with gratitude and with pride.

#### THE MUHLENBERGS IN AMERICAN LIFE

The family's contribution to our common welfare did not, of course, end in 1815. The three brothers and their sisters left many children, not a few of whom have been Americans of conspicuous achievement. Here it is of course impossible to enumerate them all. Certain types of character and service have tended to recur in the family annals. They have been ready to defend their country; Muhlenbergs have fought in the War of 1812, the Civil War, won citations for valour in the first World War and are once again on the battle lines fighting for America's freedom. But they have produced no other soldier of the eminence of General Peter Muhlenberg. Three other Muhlenbergs have sat in the halls of Congress. One of them, Henry Augustus Muhlenberg (1782-1844) like his two uncles, gave up the pulpit for politics, became a Jacksonian Democrat as they had been Jeffersonian Democrats, and ultimately was sent by President Van Buren as the first United States minister to Austria (1838-40). Piety, learning, and philanthropy, combined with great practical capacity which could be put at the service of these three, have been recurrent ideals. Of particular significance is the record of Hiester Henry Muhlenberg, (1812-86) a grandson of Gotthilf Henry, who was a physician of Reading, Pa. When the panic of 1837 threatened to ruin the Farmer's Bank of Reading, and so bring unlimited distress upon the community, the citizens drafted Dr. Muhlenberg, in whose integrity they had entire confidence, to serve as cashier; he saved the bank and continued in this position for the remaining 40 years of his life. Will am Augustus Muhlenberg (1796-1877), a

grandson of Frederick, may perhaps have disappointed some of his kinsmen when he turned out to be an Episcopalian; but the educational and philanthropic bent was as fruitful in the one communion as in the other. St. Paul's College, the Sisterhood of the Holy Communion, St. Luke's Hospital, and the industrial community of St. Johnsland were among the educational and philanthropic enterprises in and about New York City which were the result of his initiative. Frederick Augustus Muhlenberg (1818–1901), another grandson of Gotthilf Henry, was a Greek scholar and teacher of unusual distinction; but his administrative capacity was in such demand that he was not left to the uninterrupted pursuit of scholarship. In 1867 he was urgently summoned from the chair of ancient languages at Pennsylvania College, in Gettysburg, to assume the presidency of the newly founded Muhlenberg College at Allentown, named after his great-grandfather, the patriarch. After he had established it on a solid basis he went as professor of Greek to the University of Pennsylvania; but from this post he was called in 1891, when he was 73, to take over the presidency, and straighten out the disordered affairs, of Thiel College at Greenville, Pa. Having accomplished this object in 2 years, he was able to retire in 1893.

These and other instances from the Muhlenberg family annals illustrate an integrity of character, a type of citizenship, a conception of public duty, which has been one of the most potent factors in America's rise to greatness. If it is not to weaken, or even to disappear, in our own day, it is well that we should keep such examples before us, and pay them the honor which they merit.



SCHEDULE OF EVENTS

**Muhlenberg Bicentennial Celebration**

ON THE CAMPUS OF MUHLENBERG  
COLLEGE

ALLENTOWN, PA.

*May 24–June 1, 1942*

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Sunday, May 24—Faith of Our Fathers' Day.

- 7:30 p. m.—Muhlenberg Stadium.  
Massed Choirs of Allentown Churches.  
Muhlenberg College Band.  
Congregational Singing.  
Sermon by the Rev. Ernst P. Pfatteicher, Ph. D.,  
D. D., LL. D., President of the Lutheran Ministerium of Pennsylvania.

Monday, May 25—Youth Day.

- 6:45–8 p. m.—Muhlenberg Stadium.  
Music Festival of the Music Department of the  
Allentown Public Schools, Mildred Kemmerer,  
Director.  
8:30 p. m.—Formal Opening of the Celebration by the Honorable George F. Erich, Mayor of Allentown, and President Levering Tyson of Muhlenberg College.  
8:45 p. m.—First Presentation of the Pageant Spectacle, "For God and Country," by Professor John D. M. Brown, Muhlenberg College Professor of English.

## Tuesday, May 26—Women's Day.

- 2:00 p. m.—Woman's Auxiliary of Muhlenberg College in the Gideon F. Egnor Memorial Chapel.  
Speaker: Mrs. Frederick H. Knubel.  
Formal Acceptance of the Auxiliary's Landscaping Improvement.
- 6:30 p. m.—Dinner of the Alumnae of the College.
- 8:00 p. m.—Address by Mrs. Franklin D. Roosevelt in Muhlenberg Stadium, "The Responsibility of Women in the Present Crisis."
- 8:45 p. m.—Second Presentation of the Pageant Spectacle, "For God and Country."

## Wednesday, May 27—City of Allentown Day.

- 8:30 p. m.—Remarks by Mayor Erich. Address by The Hon. Richard W. Iobst, President Judge of the Lehigh County Courts.
- 8:45 p. m.—Third Presentation of the Pageant Spectacle, "For God and Country."

## Thursday, May 28—Brotherhood Day.

- 7:00 p. m.—Unveiling of Statue of Major General John Peter Gabriel Muhlenberg on the Front Campus.  
Speaker—Lieutenant Colonel Frederick A. Muhlenberg, U. S. Army (Lineal Descendant of Henry Melchior Muhlenberg).  
Presentation of Muhlenberg College Service Honor Roll.
- 8:45 p. m.—Fourth Presentation of the Pageant Spectacle, "For God and Country." Senator James J. Davis, attending as a member of the Muhlenberg Bicentennial Commission.

## Friday, May 29—Alumni Day.

- 10:00 a. m.—Junior Oratorical Contest—West Hall.
- 4:00 p. m.—Class Day—Muhlenberg Stadium.
- 6:00 p. m.—Alumni Dinner—Campus. Address by Professor John D. M. Brown.
- 8:45 p. m.—Fifth Presentation of the Pageant Spectacle, "For God and Country."

Saturday, May 30—National Day.

1:30 p. m.—Alumni Meeting in Science Hall.

7:00 p. m.—National Meeting—Muhlenberg Stadium.

Speakers—Representative Sam Rayburn, Speaker of the House of Representatives, United States Congress, and The Hon. Prentice Cooper, Governor of Tennessee. Other Representatives of the Muhlenberg Bicentennial Commission attending: Senator Henrik Shipstead; Congressmen Charles L. Gerlach, J. Roland Kinzer, Guy L. Moser; Dr. F. H. Knubel.

8:45 p. m.—Sixth Presentation of the Pageant Spectacle, "For God and Country."

Sunday, May 31.

3:30 p. m.—Baccalaureate Sermon in the College Chapel.  
Speaker—Dr. Paul Scherer, New York City.

Monday, June 1.

10:00 a. m.—Commencement Exercises—College Chapel.

Speaker—Sir Angus Fletcher, English Educator and statesman.

