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THE EVOLUTION OF THE GRADUATION CEREMONY

BEING THE GRADUATION ADDRESS TO THE GRADUATES IN
MEDICINE IN THE UNIVERSITY OF EDINBURGH, JULY 1904

BY

D. J. CUNNINGHAM, F.R.S.

M.D. (EDIN. AND DUBL.), D.SC. (DUBL.), LL.D. (ST AND. AND GLASG.),
D.C.L. (OXON.)



Tracts
B. 292

With kind regards
D.J.C.

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PREFATORY NOTE

FOR several years, indeed ever since I attended in 1888 the Octo-Centenary Celebration of the University of Bologna, in the delightful company of my friend the late Dr Haughton, I have been interested in the graduation ceremony as it is seen in different Universities; and from time to time I have made notes on the subject. It never occurred to me that I should make use of these notes for any public purpose until it became necessary to prepare an address as Promoter for the year in the Faculty of Medicine. The subject seemed appropriate for this purpose, but it soon became evident that the material in my possession, woefully deficient as it is in many directions, was much in excess of what I required for an address of moderate length. Some of this surplus matter I have added in the shape of an Appendix.

The evolution of the graduation ceremony forms a small part of University history; but I am very conscious of the fact that, to do it justice, I should be in possession of a much wider knowledge of the general literature of the subject than I can in any sense claim. In comparatively few instances have I been able to go direct to the fountain-head for my information. My indebtedness to the works of Father Denifle, Rashdall, Anstie, Bass Mullinger, Laurie, and Kaufmann will be apparent; and then I have received the most generous assistance from many of my friends. More especially am I under deep obligations to the Rev. Dr Mahaffy, whose invaluable help in all literary matters is extended so freely to his colleagues, to Professor Waldeyer of Berlin, Professor Gustaf Retzius of Stockholm, Professor Harrower of Aberdeen, Dr G. Sandison Brock of Rome, Professor Mair of Edinburgh, Mr W. E. Reynolds, and Mr L. C. Wharton of the British Museum Library. Without Mr Wharton's aid it would have been impossible for me to have obtained access to several important facts. These he has, with very great kindness, extracted for me from works which were not within my reach. There is another who has given me great help: but to her it has been a labour of love, and done in the interest of her father.



THE EVOLUTION OF THE GRADUATION CEREMONY

FELLOW GRADUATES,—By the mystic rites which have just been performed, by the magic touch of the Velvet Cap, you have been formally received as graduates of this great University, and you have been admitted within the portals of one of the noblest of the professions.

You have now joined the ranks of those whose duty and privilege it is to wage a constant warfare against disease and death; and, as the most recent recruits of this great army, you have been required to take the usual oath of allegiance. By signing the *sponsio academica*, you have plighted your word that, in the pursuit of your high calling, you will always keep in mind your obligations to the University of which you are now graduates; that you will act uprightly and honourably in all your relations with your professional brethren; and, lastly, that you will ever regard the medical and surgical knowledge which you have acquired within the walls of this school, and within the wards of our noble Infirmary—not as an instrument placed in your hands for purely selfish purposes, nor as one which you are to use merely to hew your way to wealth or preferment—but as a sacred trust which is to be employed for the benefit of your fellow-men, and for the alleviation of suffering and distress. This triple pledge and obligation towards your Alma Mater, towards the profession you have joined, and towards society at large, we have every confidence you will fulfil; and, further, whatever your lot may be in the life that lies before you, that the credit and reputation of the University which has conferred upon you its degree will be safe in your hands.

Fellow Graduates! Acting as the mouthpiece of my colleagues, I

congratulate you on having attained this important stage in your career, and most heartily do I wish you every success.

Having said so much, I feel that I might do well to stop. Naturally elated at your emancipation from the thralldom of college discipline, and from the dread of impending examinations, I can hardly believe that at the present moment it is your desire to listen to an address. I greatly fear that anything I say to you to-day will be:

Tedious as a twice-told tale,
Vexing the dull ear of a drowsy man.

But the office which I hold, that of Promoter for the year, is one of high authority and of great antiquity. It goes back to the earliest period of University life; from a very remote period the Promoter has been regarded as the Godfather or the sponsor of those whom he presents for degrees. This is a heavy responsibility; but the further duty has been imposed upon him of addressing those whom he thus takes under his fatherly wing.¹ There is evidence that, in some cases, he has done this at very inordinate length, and in one University at least a special statute was framed to curb his eloquence, and provide that in future the speech-making at the graduation ceremony should not exceed three hours. Do not, I pray you, be alarmed; even if I possessed the necessary gifts, I have not the desire to emulate the loquacity of ancient holders of this honourable office.

For seven centuries there has been a continuous flood of eloquence poured out for the benefit of graduands—a flow of words which in its unceasing regularity reminds us of the continuity of the germ-plasm. It would be as heroic a measure to attempt to arrest the course of the one as to try to stem the progress of the other; so, ladies and gentlemen, I fear that there is no help either for you or for me. I must give the address, and you, if you desire to carry out the ancient traditions of a graduation ceremonial, must affect to listen to it.

Such being the case, it has occurred to me that I might best employ my time by telling you something about the evolution of the interesting ceremony by means of which your degrees have been conferred. You have been called upon to ascend the platform on which the Doctors and Masters are seated; you have had a cap placed on your head. What is the origin of these customs? and what do they mean?

¹ In Trinity College, Dublin, the formula of presentation is: "I present to you (*i.e.*, the Chancellor) *these, my sons*, whom I know to be skilled, and fit, both in manners and doctrine, to be admitted to the degree of"

In the course of your anatomical studies you have met with several instances of what are called 'vestigial remains.' Such remains are also found in many of the social habits and customs of the present day; in other words, there has been an evolution in the social life of the race just as there has been an evolution in its structure.

In country villages it is still in some localities possible to hear the town-crier beginning his proclamation by the words 'Oh yes! oh yes!' It is difficult to believe, although, indeed, it is a well-established fact, that this is a survival from the time of the Norman Conquest, when eight centuries ago the French herald arrested the attention of the bystanders by calling out 'Oyez! oyez!' (Hear ye! hear ye!). The symbolic part of the ceremonial in which we have been engaged is also a survival; and it is vestigial in the sense that it represents only a part, and a very small part, of the stately pageant and imposing display which in the Middle Ages accompanied the conferring of degrees. Further, in the process of the same evolution the other Universities of Europe have either lost the whole of the early form, or, it may be, have clung to parts of it which have disappeared in Scotland.

A love of pomp and pageantry was a leading characteristic of the mediæval mind, and the graduation ceremony afforded the most abundant opportunity and the most ample scope for the indulgence of this propensity. For several days before the celebration elaborate preparations were made. Attended by the University Bedells, with their insignia and maces, and often also accompanied by trumpeters and pipers, the candidate, mounted on horseback, paraded the streets and gave formal invitations to his friends and to all the notables of the district to attend the ceremony. At last the eventful day arrived, and the whole town was in a state of expectancy. It was a holiday: the shops and booths were shut, the artisans had stopped work, and the streets were thronged with people eager to witness the procession. This, as a rule, started from the house of the candidate, but in certain cases it was formed at the school buildings. Preceded by the mace-bearers, the Bedells, the trumpeters, and the players on the fife, the graduand, mounted on a richly caparisoned horse, was conducted to the Cathedral. The entire University, teachers and scholars, in their appropriate robes, followed in the wake of the candidate, and as the procession moved through the town the air was filled with the din of music and trumpets mixed with the harsher sound of clanging bells.¹

¹ *Une Chaire de Médecine au XV^e Siècle.* Dr Henri-Maxime Ferrari, Paris, 1899, p. 31.

A good idea of the graduation procession may be obtained from an ancient statute of the University of Coimbra. A few extracts from this document may not be inappropriate. It runs as follows: "On the day of the granting of the degree of Doctor or Master in Theology a solemn procession shall be made, in which shall join the Rector, Promoter (*Padrinho*), Masters, Doctors, and Masters in Arts, all with their insignia; and it shall start from the 'Place des Écoles' to the Church of the Monastery of Santa Cruz (where the degree has to be granted); and all the above-named and most of those connected with the University shall go on foot, but he who is presenting himself for the degree must accompany on horseback. . . . The order which has to be observed is as follows: The candidate, in a decent coat with a hood of white velvet and with head uncovered, to the left of the Rector and on the other side of the Promoter; and before them shall go the Bedells with their maces on their shoulders, and after the two Bedells the page of the graduand (*magistrand*), sumptuously dressed, with head uncovered and a salver in his right hand, on which is carried the cap with a silk tassel; and then shall go the Masters and most of the Doctors and Masters in Arts, two by two, according to their precedence in seniority. The constable is to go in front to clear the way, and after them all shall come the pipes, the trumpets and the kettle-drums; and no person, no matter what his quality may be, who does not bear insignia, shall intrude in the order of the said Doctors and Masters. . . . The Master of Ceremonies shall be present with his staff and take care that the company go with all decency, and in the said order, warning those who do not abide therein to keep there, and every one of the Masters who does not on his warning take his place shall lose a third part of his fee, and if contumacious, the Master of the Ceremonies shall inform the Rector . . ."¹

The graduation concluded, the procession was re-formed, and the new Doctor was escorted in the same manner through the town to his house.²

¹ Estatutos da Universidade de Coimbra. Confirmados por el Rey nosso Snõr Dom João 04º em o anno de 1653. Impressos por mandado e ordẽ de Manoelde Saldanha do conselho de sua Magestade Reitor da Mesma Universidade e Bispo electo de Viseo. En Coimbra . . . 1654. Lib. III. Tit. 41.

² Referring to Bologna, Rashdall states that "both Universities were required to escort him (*i.e.*, the new graduate) through the town, surrounded, no doubt, by a mounted cavalcade of personal friends or wealthier students, and preceded by the three University pipers and the four University trumpeters." (*The Universities of Europe in the Middle Ages*, vol. i. p. 230.)

The ceremony was held in a cathedral or in a church, and differed only in minor details in the different Universities. The Chancellor and the Doctors and Masters were seated on a platform.¹ The candidate for Doctorate occupied a bench on a lower plane, and had to go through a series of experiences which, to a diffident man, must have been trying in the extreme. I venture to think that the lady graduate of to-day will heave a sigh of relief when she reflects that only a very small part of the ancient ceremonial survives in our Scottish Universities.

The act began by a disputation in which the candidate Doctor had, as a rule, to maintain two theses against two or more opponents.² These opponents were appointed beforehand for this duty, and in certain cases it would appear that the candidate could only secure their services by paying them a special fee.³ This debate was not, as a rule, a serious matter; it was merely a mental tournament in which the Doctorand endeavoured to prove more his rhetorical power and his skill in a battle of words, than his depth of learning. After the discussion the Doctorand was presented by the Promoter to the Chancellor, and the oath, the essential parts of which were a promise to be obedient to the faculty and a pledge not to take the same degree in any other University, was administered. The Promoter was then empowered to adorn the candidate with the insignia. This is the part of the ritual which interests us most on the present occasion.

The Doctorand was called upon to take possession of the magisterial chair (*cathedra*); first an open and then a closed book were put into his hands; a hat was placed on his head; a ring was put on the third finger of the left hand; and finally he received the kiss of peace and a fatherly embrace not only from the Promoter, but also in many Universities from the Chancellor and the other Doctors and Masters present.

This elaborate ritual simply signified the initiation of a new member on his entrance into the Teaching Guild. Consequently

¹ "The University shall order to be made in the Church of the Monastery of Santa Cruz, a moveable platform of thirteen steps, capable of holding the whole University: and the Prior of the said Monastery shall provide a room in it, from which the platform is a short distance. And on the day on which these graduations or other acts come to be held this platform is set up in the church named—well decorated and fitted up" (*Estatutos da Universidade de Coimbra* . . . Lib. III. Tit. 41.) In the same statute minute directions are given as to the arrangement of the chairs on the platform.

² Appendix A.

³ University of Tübingen.

when invested with the insignia it was required that the young Doctor should give from his newly acquired magisterial chair an exhibition of his dialectical and teaching powers by first saying a few words in praise of medicine, and then proceeding to explain an extract from a medical book. This was followed by a disputation.

In some Universities certain symbols in addition to those mentioned were employed. In Spain the ritual included the investiture with gloves, a golden cincture, golden spurs, and a sword.¹

In the medical faculty of the ancient University of Montpellier a constant part of the ceremony consisted in the encircling of the waist by a golden girdle.² Dr John Brown, in his essay on Locke and Sydenham (p. 46), gives a racy account of the ceremony at Montpellier. It runs as follows: "In 1675 Locke went abroad for his health, and remained some time at Montpellier. He kept a diary, and large extracts are given by Lord King. The following is his account of the annual capping at Montpellier: 'The manner of making a Doctor of Physic is this: First, a procession in scarlet robes and black caps—the Professor took his seat—and after a company of fiddlers had played a certain time he made them a sign to hold, that *he* might have an opportunity to entertain the company, which he did in a speech against innovations—the musicians then had their turn. . The inceptor or candidate then began his speech, wherein I found little edification, being chiefly complimentary to the chancellor and the professors, who were present. The doctor then put on his head the cap that had marched in on the Beadle's staff, the sign of his doctorship, put a ring on his finger, girt him about the loins with a gold chain—made him sit down beside him—that having taken pains he might now take his ease, and kissed and embraced him in token of the friendship which *ought* to be amongst them.'"

Music formed a very general accompaniment of the graduation ceremony in the Middle Ages, but it was not confined to the commencement and end of the act as nowadays, nor was it restricted to the dulcet and melodious tones of the organ. Pipes, violins, and trumpets were used, and it was common to accentuate the different parts of the

¹ Estatutos, etc., de Valladolid, 1651, p. 33. Quoted by Rashdall, vol. i. p. 230. The statute states that the sword is bestowed in order that the graduate may duly fulfil the duty and function entrusted to him of guarding the law, the king, and his country.

² According to J. C. Itterus (*de Honoribus sive Gradibus Academicis*, 1697, p. 326), a girdle was also employed at Louvain.

ceremony, more especially the part where the new doctor received the kiss of peace and the fraternal embrace, by a fanfare of trumpets.

As the Promoter invested the candidate with the insignia, each act was accompanied by a few appropriate words, which were probably intended to indicate the meaning of the different symbols. It would appear that the interpretations which were given were not always the same in different countries and Universities. A critical study of these would take us too far afield, so under this head I shall confine myself to very narrow limits.

I. *Cathedra*.—By calling upon the graduate to take the higher seat or magisterial cathedra (*in superiorem cathedram*) is signified that he has had conferred upon him the rights of a teacher, and that from that time he is empowered to lecture and reply to questions¹ upon all matters connected with the profession.

II. *Open Book* (*liber apertus*).—The handing of the open book was intended to remind the graduand that he had not yet attained the perfection of his studies, and that learning must be confirmed and extended by assiduous reading.

III. *Closed Book* (*liber clausus*).—The closed book conveyed a lesson which we might well lay to heart at the present day—indeed, it is perhaps even more appropriate now than it was then. By this symbol the graduand was given to understand that wisdom is not gained from books alone. He was thereby enjoined to look beyond books if he had a desire to extend the range of knowledge. Translated into the language of the present day, it is the spirit of scientific inquiry which is hereby enforced; the injunction to free ourselves from authority, not to be content with the mere reflection in our own minds of the thoughts of others, but to seek after truth in our own way.

IV. *The Cap* (*pileus sive birretum*).—The cap, the only symbol now employed in the Scottish Universities, is to be looked upon as the special badge of Mastership. From early times it has been regarded as the sign of liberty, and in Academic functions it therefore signifies the emancipation of the new Doctor from the thralldom and subjection of the pupillary period.

In mediæval times hats of different forms and colours were employed in different Faculties and Universities. As a rule, the Theologian had a black hat, because students of Divinity were

¹ The formula still in use in Trinity College, Dublin, is "*ad respondendum in Medicina*," etc.

presumed to be dead to worldly things, and to seek only after heavenly things; Law claimed red, because this is the royal colour, and lawyers were considered to be the assessors of kings; Medicine had different colours, but violet and blue are those which are most frequently mentioned.¹

V. *Ring* (aureus annulus).—The ring was intended to convey that from that day the graduand was wedded to science, and also to impress upon the newly created Doctors that they were to regard learning as a thing to be cherished, cultivated, and adorned with a love and a fidelity not less than conjugal.² But the ring had another significance. It was held as indicating a rise in the rank of the graduate, and as preferring a claim to be the equal of knights.

VI. *Kiss* (osculum pacis).—It is easy to interpret the kiss of peace. It was given as a pledge of friendship and comradeship, and with the view of impressing upon the graduands that it was their duty to live at peace and concord with all men.

In early times it was customary to group the symbols employed at the graduation ceremony under the headings of 'Substantial' and 'Honorary.' Under the former were included the chair, the book, the cap, and the ring; whilst the latter or Honorary comprised the kiss of peace and the final benediction. A number of old writers strongly objected to this classification, upon the plea that "women may be kissed, plighted, and blessed, and yet cannot be made

¹ Itterus (*de Honoribus sive Gradibus Academicis*, 1697) enters at some length into the symbolic significance of the Doctor's hat, and quotes many ancient authorities on the subject. He says: "Just as the shape of the cap varies, however, and in the German Universities—at least in the majority of them—some are four-cornered, others round, so the colour also is different according to different localities, and especially to different Faculties. . . ." He takes exception to 'black' being the colour which is specially associated with Theology, seeing that "in the University of Leipzig, Theologians have a cap of violet colour conferred upon them, which they have in common with Masters in Philosophy; while Physicians have a red cap in common with the Lawyers; but, on the other hand, Anselmus Solerius assigns, on an altogether ridiculous principle, either violet or blue to Physicians and Philosophers. Hofmann, however, following Solerius, says that among the Italians the colour of the Doctor's hat is always black, but the nap varies according to various distinctions, and A. D. Mollenbecius (*On the Law of the Pileus*, 33) states that in the University of Ingolstadt this cap is of the same colour without any distinction. At Helmstadt purple is the colour used in all the Faculties (*Account of the Academic Holiday of July 1678*), and this is the colour of the cap used even in their Promotions by the Faculty of Divinity at Kiel. At Jena the same colour is used for capping Philosophers."

² Several years ago in a graduation address by Sir William Turner this point was insisted upon. He began, "Graduands! this is your wedding day. . . ."

doctors." The point of this argument is somewhat obscure, but any force which it may have had at the time it was used has completely disappeared in these days of the 'sweet girl graduate.'

The lighted torch is an ancient and well-recognised Academic emblem. On the summit of the cupola of our old University building may be seen the beautifully executed figure of a youth holding aloft this symbol of learning, and thus bearing witness to the world that by assiduous study, and the ardent pursuit of science, the black darkness of ignorance may be dissipated, and the dim and deep recesses, wherein truth is hidden, illuminated.

It is interesting to find in the very earliest periods of Academic life the emblematic use of the torch, and, further, to detect traces of its introduction as one of the symbols at the graduation ceremony. In the accounts of the German Nation at the University of Bologna in 1292, there is an entry which refers to a payment having been made "for candles for processions."¹ In a somewhat bombastic discourse, published 1574, upon Academical Honours,² not only are torchbearers mentioned as being present at graduation ceremonies (University of Strasburg), but it is stated that they stood beside the candidate, and were clothed in robes of white linen with sashes of violet in token of the fact that candour and sincerity of heart are required of those who aspire to Academic degrees. Again, in a quaint old book on the same subject—a book published in Frankfurt in 1674, and full of the most interesting information³—torches are also mentioned as an emblematical accompaniment of the graduation ceremony, and it is explained that they are borne at the head of the procession to indicate the brilliance and distinction of the new Doctors, and "to admonish them to live in the light, now that the darkness of ignorance has been dispelled; to outshine others hereafter in piety, moral character, and learning, and in this way to kindle in themselves ambition for fame and glory."

The torchlight processions of modern students are merely the survival, in a modified form and under different conditions, of a custom many centuries old, although I regret to think that the emblematic significance so beautifully expressed by the old author I have quoted should have been so completely lost in the present day.

Several writers draw a parallel between the ceremony attending

¹ Rashdall, *Universities of Europe in the Middle Ages*, vol. i. p. 162.

² Appendix F.

³ J. C. Itterus, *De Honoribus sive Gradibus Academicis*, 1698 (first edition, 1674).

the conferring of a knighthood and that attending the granting of an Academic degree, and there cannot be a doubt that this analogy had a very prominent place in the mediæval mind. In Spain the new graduate was invested with a sword, a girdle, and spurs of gold. In certain Universities there are traditions that he had to keep vigil the night before the ceremony, and in Vienna, it is stated that he had, as in the case of a candidate for knighthood, to undergo on the previous evening the ordeal of the bath. Rashdall speaks of the Academic degree as being a form of 'intellectual' knighthood, and there is reason to believe that it was regarded in this light in early times.¹ Indeed, "Charles V. conferred on the College at Bologna the right of conferring actual knighthood upon Doctors, while the Doctors of the College were *ipso facto* Knights and Counts of the Lateran."² Kaufmann informs us that in the thirteenth century the title of doctor conferred a form of nobility. Through it the low-born were brought within the first circles of society, and not only did luxuries of various kinds come to the doctor as to one of the nobility, but in all ceremonies he was assured of an honoured place.³

It is hardly necessary to say that the mediæval graduation ceremonial, with all its attendant pageantry, entailed a large expenditure of money. The procession, the music, and all the other accessories which gave importance to the celebration, could not be organised with the pomp customary on such occasions without a lavish outlay. The expense was borne by the unfortunate graduand. But this was not all: he was also expected to give presents to many of the University officials, to pay certain fees, and, lastly, to bring the proceedings of the day to a close by entertaining at a banquet the Doctors and Masters of the University, the chief notables of the town, and also his own friends.

The presents took the shape of hats, gloves, robes, cloth, and confectionery, and the distribution of these was, in many cases, provided for by statute. The Chancellor even did not disdain to insist upon

¹ In Elizabethan times it was usual to give the title 'Sir' to a graduate or a parson. It can still be seen on the doors of certain of the rooms in Trinity College, Dublin. The following extract from the Book of Censures of that College in the seventeenth century may be given as an illustration of this custom:—"On the 17th September (1619) the same man and Sir Dowman were enjoined to declaim in the Chapel for drinking in an ale-house. Also the same punishment was inflicted on Sir Toller and Sir Hallowell" (Stubbs' *History of the University of Dublin*, 1889, p. 50).

² Rashdall, vol. i. p. 230. See also Appendix C.

³ *Die Geschichte der Deutschen Universitäten*. Von Georg Kaufmann. Erster Band, p. 197, 1888.

receiving his share. Thus in Heidelberg, in 1489, we find a controversy going on between the Chancellor (Peter Anton von Klapis)¹ and the University upon this very matter. He complained that no one provided him with hats and gloves, as was the custom in Bologna, Paris, and Maintz. The University first tried to evade this obligation by hinting that the Vice-Chancellor would undertake the required duty gratuitously; but, finally, peace was restored by the University recognising the right of the Chancellor to partake of the bread, wine, and cheese which were provided by the candidates for the benefit of the examiners at examinations,² and, further, by stipulating that he should obtain one pound of confectionery and one quart of Malmsey wine at the graduation of Licentiates. In the same University it was ordered that the graduand should provide at least three new hats; one for the Promoter, one for the Respondent at the disputation, and one for himself. In Tübingen, in the fifteenth century, the graduand was expected to give the Dean one gulden in place of a hat, and he had to present each Master and Respondent with a hat of a cheaper quality, but it was stipulated that this hat was not to cost less than half a gulden.

The Middle Ages were indeed most convivial times, and in Academic circles the banquet (*prandium Aristotelis*) supplied by the newly created graduate was an event of some importance. Exclusion from it was considered a real deprivation, and as the right to be present was acquired by the due performance of all the duties connected with the graduation, a good attendance at the morning ceremonial was thereby ensured. The feast was made the occasion of much merriment, and singing and jesting were freely indulged in. From the fact that statutes were drawn up forbidding the presence of trumpeters, actors, and jesters, it would appear that it was not uncommon to call in professional talent to add to the hilarity of the entertainment.³ In Spain and Portugal it was also customary in

¹ Kaufmann, *Die Geschichte der Deutschen Universitäten*, vol. ii. p. 144, 1888.

² "Many statutes allude—some by way of prohibition, but not always—to the custom of providing refreshment of the same kind (wine) for the examiners by the examinees, whether before, during, or after an examination." Rashdall, vol. ii. part ii. p. 687, 1895.

³ Kaufmann gives an interesting sketch of such a banquet, and from this it would appear that the students who were not invited as guests were in the habit on these occasions of behaving in a very riotous manner. They gathered round the door of the building, and endeavoured to obtain a share of the good things that were going by snatching the food and the wine from the servants as they were carrying them into the hall (vol. ii. p. 320).

certain of the Universities for the incepting graduate to provide a bull-fight for the amusement of the University.¹

In an interesting journal which was kept by two students of medicine who studied at Montpellier in the sixteenth century, a graphic account of a graduation ceremony and the subsequent banquet is given. The following is the passage²: "On the 3rd of March took place the promotion to the Doctorate in Medicine of Guillaume Héroard, brother of Surgeon Michel, who had accompanied me from Geneva to Montpellier. Doctor Saporta presided at the ceremony in the Church of St Firmin; it was carried out with great pomp and to the sound of the organ. The recipient gave his oration of thanks in five or six languages; among others, in German, although he was not able to speak that language. He was solemnly promenaded through the town to the sound of fifes, and with a plume of silk upon his hat. At the procession stalks of fennel ornamented with figures of sugar were carried. On the return, a beautiful collation took place with an abundant distribution of sweetmeats: there was more than a hundredweight. The hippocras wine was delicious; the collation was followed by dancing."

It will be readily understood that the heavy financial responsibilities involved in taking the higher degrees of Master and Doctor rendered graduation for these degrees somewhat rare occurrences. In the majority of Universities probably not more than one candidate was publicly promoted to the degree of Master or Doctor in the year. Many students proceeded no further than the Licence, and many others went, in spite of the oath which they had taken, to other Universities, where the expenses connected with the higher degrees were not so heavy. Further, it would appear that in certain Universities the student of modest means had the option of selecting

¹ *Salamanca*, Statutes in Spanish Titulo xxxi. de las repeticiones, 43 (1561). "Item, that in the graduation of Masters and Doctors, all the Doctors and Masters be obliged to accompany the graduate-elect with their insignia at the afternoon procession, to go and come from the house of the Maestrescuela (Chancellor), until the Doctorand or Magistrand return to his house, and that the scribe of the University be in the house of the Maestrescuela to take account of those who are present when the Maestrescuela sets out and note down those who, on pain of losing the collation, have failed or shall fail in the said procession; and in like manner to accompany him on the following day on leaving the church, on pain of losing the banquet; and in the afternoon to go and return from the bull-fight till they part at his house, on pain of losing the collation."

² *Félix et Thomas Platter à Montpellier*, 1552-1559; 1595-1599. Published at Montpellier, 1892, p. 99.

a private promotion to the Doctorate which greatly reduced the cost.¹ Some idea of the lavish expenditure incurred at promotions when conducted in public may be gathered from the fact that in 1311 Pope Clement V. issued a decree that not more than 8000 marks were to be spent on graduation pageantry and festivities.²

And this was at a time when many of the Universities were in a very impecunious condition, and when a large section of the students was gaining a living as licensed beggars, or by engaging in menial occupations. Improvidence, turbulence, self-indulgence, and a love of strong drink were leading characteristics of the mediæval scholars. In Paris the fines which were levied, and which would have gone some way in replenishing the Academic coffers, were for the most part spent on wine, and the surplus revenue of the Nations was not infrequently expended on a carouse in a tavern.³

But there were ways of filling the impoverished Academic purse which are not open to University financiers of the present day. The following letter, addressed by the Rector of the Faculty of Law in the University of Pavia to the Duke of Milan, in 1447, indicates such a mode of procedure:—

“VERY ILLUSTRIOUS PRINCE AND VERY DEAR MASTER.—Of late, in order to pay salaries in arrear, we have had often and importunately to address ourselves to the Jew, who has been very useful to us; but now, forsooth, the Jew will lend no more, and hence the town, the University, and its studies are in grievous straits. As this Hebrew is causing great injury to our University, we have decided to appeal to your Excellency to take steps to compel the Hebrew to make us loans as before, because if we have not money at our disposal the results will be most prejudicial to all concerned. . . .”⁴

At the risk of being discursive, I would wish at this point to deviate somewhat from the straight path of my narrative with the view of discussing a matter not without interest in connection with the mediæval study of medicine. In those times hospitals in the modern sense were unknown, and clinical experience was obtained by the student accompanying the physician in his daily rounds. This

¹ *Une Chaire de Médecine au XV^e Siècle*, par Dr Henri-Maxime Ferrari, 1899, p. 31.

² “At Paris, Oxford, and Cambridge, the papal authority was invoked to prevent inceptors expending more than *tria millia Turonensium*, a sum, which as thus expressed in the silver coinage of Tours, equalled no less than £41, 13s. 6d. English money of the period, or some five hundred pounds of the present day.” Bass Mullinger, *History of the University of Cambridge*, vol. i. 1873, p. 357.

³ Rashdall, vol. ii. part ii. p. 688.

⁴ *Une Chaire de Médecine au XV^e Siècle*, par Dr Henri-Maxime Ferrari, 1899, p. 8. The translation is from an article by Dr Clifford Allbutt.

may be regarded as the first step in the evolution of the apprenticeship system. In University towns in the Middle Ages the public took elaborate precautions to guard itself against the risks attending the practice of the young physician. In Cologne Bachelors of Medicine were permitted during their holidays to attend the sick on their own responsibility, but only outside the town and not nearer than a six-mile radius. This naïve law, which only allowed students to practise in places other than his residence, was copied from the statutes of the ancient University of Montpellier. In Ingolstadt still greater precautions were taken. No Bachelor was permitted to engage in practice within the six-mile radius, and only then under the eye of an experienced doctor. In the light of these regulations a curious and interesting passage in an old publication can be the more easily understood. It runs as follows:—"Those who wish to obtain the title of Doctor in the art of Medicine, and to take part in the disputation for that degree, must put on a red robe like a monk's cowl, and go in procession through the town thus attired. Further, when they have become Doctors, the people are in the habit of calling out to them '*Vade et occide Cain*' ('Go and kill Cain'); by which they wish to convey that these new doctors must first employ their 'prentice hand' and try their experiments on monks, if they desire to attain experience through the death of others."¹

The prejudice which exists even at the present day against the youthful practitioner is one which every young medical man has to contend with, and it is a common saying amongst those who go out from our schools that a bald head and a serious expression of countenance are the most valuable assets which a young doctor can possess. In Vienna, the University authorities in early times provided for this by not giving the degree of Licentiate to any one under twenty-six years of age; and, further, if the appearance of the candidate was even then considered too youthful, he had to wait until he had attained the age of twenty-eight before the degree was conferred.

In modern times it has become very much the custom to view what remains to us of ancient pomp and mediæval display as more or less idle mummery. The employment of symbols to give expression to abstract propositions suitable to particular occasions is not consistent with the spirit of the age. In London the Lord Mayor's procession, although no doubt very popular with a section of the public, nevertheless provokes in many a smile of good-

¹ Peter Eisenberg, quoted by Itterus in his '*De Gradibus, etc.*' 1574, p. 320.

natured derision. Even in the seventeenth century it appears likely that there were some who scoffed at the ritual of the graduation ceremony, because Itterus enters into an elaborate defence of the system, and insists that no graduation can be regarded as valid without the due performance of the symbolic rites.¹

It is not surprising, therefore, that it is only in a few of the modern European Universities that much of the old graduation ritual is preserved; in the majority it has completely disappeared. Thus in the Universities of France there can hardly be said to be any graduation ceremonial at all. In Montpellier the graduands, clad in the 'Robe de Rabelais,' are individually called in front of the bust of Hippocrates, and are required to repeat an oath, the main terms of which agree with those contained in the Hippocratic oath.² In Paris, at the distribution of prizes, it is usual for the Doctor who presides 'de donner l'accolade,' or, in other words, to kiss both cheeks of the recipients of the awards.

In Germany the symbolic ritual would appear to have been abandoned in all Universities. In some, indeed, as in Strasburg, where the diplomas are sent to the successful candidates, all ceremonial has disappeared; in others, as for example in Berlin, the old practice of holding a formal disputation before graduation and of formally installing the graduand in the magisterial chair is preserved; and, further, the formula which is followed in bestowing the Doctor's degree is modelled upon the mediæval pattern.³

Still, there are several Universities which have retained the ancient ritual in a more or less intact condition. As might be expected, the Papal University of Rome is one of these; there the ring, the hat, the chair, and the kiss are all employed at the present time.⁴ In Prague the more distinguished graduands are initiated by

¹ He says: "But it is at least my duty to point out that the solemnities at Academic graduations are not to be looked upon to-day as foolish and meaningless. They can abundantly justify themselves by countless similar examples in every age; nor are they purposeless and wholly without their own use. For they lend splendour to the act, and a certain veneration to the graduands themselves, certainly with the common people anyway . . . for they (*i.e.*, the common people) learn from the robes and outward insignia to respect and venerate that virtue and learning which they cannot recognise from the lineaments of the face or the inward habit of the man. Boeclerus has an excellent passage on this subject in his *Dissertation on the Elegance of Civil and Court Customs*. It is to this effect: 'Honour is in itself a splendid thing: but it shines more splendidly when it is becomingly decked out, subtly interpreted, skilfully and most unostentatiously displayed.' . . . These symbols . . . are not to be regarded as mere trifles and antiquated nonsense. . . ." p. 317.

² Appendix G.

³ Appendix H.

⁴ Appendix L.

having a chain thrown around them, a ring placed on the finger, and a book presented to them, whilst each act of the somewhat imposing ceremony is punctuated by a fanfare of trumpets.¹ In Louvain there is a solemn procession, and the candidate is capped, ringed, and called upon to occupy the magisterial chair, while an orchestra plays in the interludes between the more important parts of the ceremony.²

A graduation ceremonial of a very interesting kind takes place in the Swedish Universities of Upsala and Lund. The Doctorand of Philosophy is crowned with a laurel wreath, which is made by the betrothed or nearest young lady relation of the graduand. The Doctorands of Law and of Medicine are capped with a black silk hat having a golden buckle, and the graduands of all the Faculties receive a golden ring. The ceremony begins with a salvo of artillery, while during the intervals the air resounds with the din of cannons and fanfares of trumpets.³

But it is in certain of the Universities of Spain and in Coimbra in Portugal that the mediæval ceremonial survives in its fullest and least adulterated form. There the Doctors enter upon their office with the full mediæval ritual, while the ceremony has lost little of its old pomp and pageantry.⁴

In other Universities only fragments of the ancient ritual are preserved, and thus detached from the complete symbolic ceremony they have lost much of their old significance. In Bologna and Padua there is the ring; in the Scottish Universities there is the cap. In the ancient University of St Andrews an old stone seat is shown, on which in former times it was the custom to place the candidate during the graduation ceremony; and, further, the Doctors of Medicine have the right to wear a silken cincture adorned with tassels. The latter in all probability represents the golden girdle which in the mediæval ceremony at Montpellier was placed around the waist of the graduand.⁵

In English Universities little or nothing of the old form of graduation survives. In Oxford the present custom is to lay a book on the head of the person who is presented for graduation.⁶

¹ Appendix K. ² Appendix M. ³ Appendix O. ⁴ Appendices S and T.

⁵ Itterus remarks: "In France the custom exists, even at the present day, of binding a silken girdle, as a symbol, round the loins of those on whom the Laurel of Apollo is conferred. By this, in the opinion of Ranchinus, the necessity for chastity in a physician is pointed at, *cum zona renum coercionem indicet, et effrenatæ lumborum cupiditatis abstinenciam*. . . ." p. 321.

⁶ There is evidence to show that up to the middle of the seventeenth century the custom of initiating the new doctors by the cap, the ring, and the kiss was in existence (*Diary of John Evelyn*, i. Bray, p. 296.) Appendix E.

The University of Dublin employs no symbolic ritual at its graduations. Still there are many curious points in the ceremony,¹ and it is interesting to note a survival of an old custom in the collation of cake and wine which is provided for the graduates after the function, and also in the banquet which is given to the new Doctors in the evening. These entertainments, however, I need hardly say, are not given at the expense of the graduates. It is perhaps only in Heidelberg where the practice still maintains its original footing. It is stated that there the candidate is expected to provide wine and confectionery in celebration of the occasion.²

In a singularly beautiful passage Mr Butcher has given expression to thoughts which I think must always be present to the mind of the teacher on occasions such as the present; although the power to clothe these thoughts in such graceful language is given to few. He says: "How often has one wished to follow into later life those whom one has watched in the opening of their career. There is nothing more moving than the endless procession of students who pass under our eyes and go forth from our walls, generation after generation, bearing their new-lit torches—go forth into the darkness of the future, some of them destined to emerge in the full blaze of fame and success, but thousands of others who can never win their way to that light, but of whom, now and again, we catch some unexpected glimpse which reveals them at their task, with torches still undimmed, it may be in some lonely parish of their native land, or it may be at some distant outpost of the Empire."

Fellow Graduates! when you go out from this Hall to take up your several places in the battle of life, when you go out into the darkness of that future of which Mr Butcher speaks, I trust that you will carry with you pleasant memories of the time

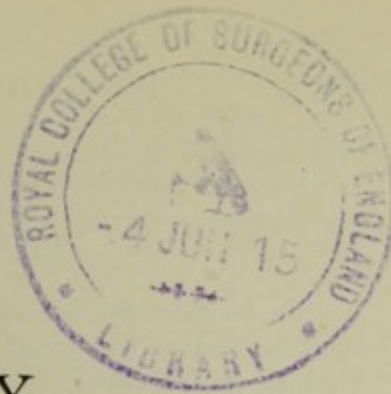
¹ The Proctor supplicates for the degrees, and after each supplication the Bedell holding the mace calls out '*ad scrutinium*,' which is in reality an invitation from the Proctors to the Members of the Senate to examine the list of graduands, and state any objections they may have to their graduation. In former times the Bedell, as he performed this duty, walked round a table placed in front of the University Caput.

² "Cette coutume, dit M. Huisman, existe encore à l'Université d'Heidelberg où, sur le tapis vert des examinateurs, le candidat au doctorat fait préparer des gâteaux et des bouteilles de vin. . . ." (*Une Chaire de Médecine au XV^e Siècle*, p. 31.)

you have spent in this University. Those of us who look back on our student days over the wide gulf of many intervening years—and think of the friends of our youth, and of the happy times spent with them in the intimate association of study and pastime—are apt to say that these days were the happiest of our lives. This may be so: I do not know; but so much I do know, these memories are amongst the most vivid and permanent that we possess, and it is delightful to dwell on them.

When I left Dublin my pupils gave me a watchword. I feel that I cannot do better than pass it on to you who are going out from the sheltering care of your Alma Mater. It is contained in the following lines:—

Long, long be thy heart with such memories filled,
Like the vase in which roses have once been distilled.
You may break, you may shatter that vase if you will,
The scent of the roses will hang round it still.



APPENDIX

I.—THE PAST

APPENDIX A

DISPUTATIONS

THE inception of a Master or a Doctor comprised two great and solemn disputations. One, termed the '*Vesperia*,' was held on the evening before the formal Graduation Act, while the other took place on the following day and as a part of the Graduation Ceremony. The ordeal through which the candidate had to pass at these disputations was not so formidable as, at first sight, it might appear to be. A large part of the teaching which led up to the graduation was dialectical, and by this means the candidate was furnished with a stock of 'questions,' and his mind was stored with the various arguments which could be applied to both sides of each of these. Further, the choice of subjects for discussion lay largely in his own hands. In 1582 the rule in Oxford and Cambridge was that the graduand had to "set upon the schoole doores his questions wherein he is to answer." Consequently, if the candidate happened to be a diffident man, with little confidence in his own skill as a debater, he could select 'questions' which rendered his position to all intents and purposes impregnable. In Paris the disputants in the Theological Faculty received the name of 'Fighting Cocks.'

The disputations which took place in the early Universities were endless, and, what is more, they were absolutely futile—absolutely worthless. They contained nothing that was original and nothing that was personal; further, they were totally devoid of the spirit of true criticism. Rabelais holds them up to ridicule, and has given us the picture of Pantagruel in the Sorbonne, who argues against all comers "for the space of six weeks, from four o'clock in the morning till six o'clock in the evening."¹

When King James visited Cambridge in 1615, it is reported that he fell asleep during the Medical Disputation, but that he evinced the liveliest interest in the Philosophy Act when the question "Can dogs make syllogisms?" was discussed. A classical subject at medical disputations in the Middle Ages was, "Whether Adam had an umbilicus?"

An interesting side-light is let in upon this aspect of early University life in Paris by the following regulation: "Thirdly, we decide that Determinants may not give drinking entertainments save on the first and last days of their Determination."²

¹ See *Une Chaire de Médecine au XV^e Siècle*, par Dr Henri-Maxime Ferrari, 1899, p. 30.

² *Chartularium Universitatis Parisiensis*, etc. Edited by H. Denifle et E. Chatelain, Paris, 1889. [Ordinance of the Arts Faculty]. . . . 1275, Decr. 5th,

APPENDIX B

THE DEGREE OF BACHELOR

The Bachelorship was not a degree in the modern sense of the word. Kaufmann remarks that it was simply "an apprenticeship and not a degree," while an early Parisian statute (1452) speaks of it as "the first door to the reception of other degrees." Frequently, therefore, there was little or no formality observed when the degree was conferred; at other times a ritual similar to that employed in the case of the Doctorship was followed, but on a reduced scale.

UNIVERSITY OF SALAMANCA

CONSTITUTION OF SALAMANCA—POPE MARTIN

CONST. XVII. "... the Bedell shall announce publicly through all the schools that such a student is to assume the aforesaid degree. And, thereafter, the person about to be made a Bachelor shall draw near to the seat (cathedra) and make a harangue demanding the seat. This the Doctor or Master, getting down from the seat, shall grant him without any speech-making, and the Bachelor is to mount the same chair, and after a prayer he has the choice of making an oration or a short reading from a book of his Faculty, or both, in order to complete his act."

UNIVERSITY OF VIENNA

In Vienna there does not appear to have been any formal examination for the degree of Bachelor of Medicine in the Middle Ages. If the opinion of the Promoter was favourable, the candidate had it conferred upon him. The ceremony was very simple. The candidate sat on the students' bench, and was called upon to answer a 'problem.' Then the Promoter requested him to ascend into the Bachelor's chair, and to make a speech therefrom. Before he began, the Bedell administered the oath and demanded his fee of half a gulden. After the speech, the degree was conferred.

In the Universities of Germany the degree of Bachelor was conferred, as a rule, without symbolic ritual of any kind,¹ in all the Faculties.

UNIVERSITY OF COIMBRA

In the University of Coimbra the early statute regulating the graduation ceremony for Bachelors runs as follows: "... And the votes having been counted, the graduand shall stand up and ask the President for the degree of Bachelor formatus, in a short oration: and he (*i.e.*, the President), without making an oration, shall in a brief form give him the said degree of Bachelor formatus by putting a cap on his head and in his hands, the Master of the Sentences giving him authority to ascend the cathedra (teacher's chair). And (the graduand) being seated in it, with his white cape on his shoulders and the cap on his head, the Bedell shall distribute the presents to the President, Doctors, and other persons who are named in the title of the costs of this act. ... And after the distribution the new Bachelor shall begin to read ... and presently the Rector shall

¹ Kaufmann, *Die Geschichte der Deutschen Universitäten*, 1896, zweiter Band, p. 297, footnote 3.

call upon him to be silent and to give the usual thanks."¹ In another statute dealing with the degree of Bachelor in the Faculty of Law, it is provided that the graduand, "being on his knees beside the chair, the President shall put the cap on his head and hand him an open book. . . ." (Tit. 44.)

APPENDIX C

THE DEGREES OF LICENTIATE, DOCTOR, AND MASTER

BOLOGNA UNIVERSITY

The following was the form in which the Doctorate *in Utroque Jure* in Bologna was conferred :

"Since you have been presented to me to be examined *in utroque jure*, and to be legally approved of by the most excellent and illustrious D. D., Promoters (naming the promoters), Knights, Comites Palatini, and most celebrated Doctors, and since you have undergone a severe and arduous examination, in which you have displayed such equal learning and excellence, that this body of excellent and illustrious Promoters has, without one single dissentient voice, judged you worthy of the laurel ; I, therefore, by the authority which I hold as Archdeacon and Chancellor of this Major Studium, do create, publish, and declare you (naming graduand) Doctor in the aforesaid Faculty, giving to you all power to lecture, ascend the magisterial chair, explain, interpret and reclaim, and to perform here, and elsewhere the world over, all the functions of a Doctor, and in addition to make use of all these privileges which those fortunate individuals are wont to enjoy. . . . All which I desire may turn out to the praise and glory of Almighty God, and the ever-blessed Virgin Mary, the eternal Protectress of Colleges."²

UNIVERSITY OF PARIS

"On the eve of the licensing the Chancellor sends to the licenciand (*i.e.*, in Theology) a sealed communication in this or similar form : 'Most Honourable Sir ! To-morrow at the usual hour you will come to the Bishop's Hall to receive your Licence in Holy Divinity.' And then the Licenciand with all the Bachelors and his friends gives a display of his learning, etc., during that entire day to successive visitors, and drinks two pledges of wine.

"He also sends some of his friends to the Masters individually to convey his thanks, while on the same evening he goes in person to thank the Chancellor."³

The following is the form in which the degree of Licentiate was conferred : "The oaths having been taken, the Bachelors must kneel down, and then the Vice-Chancellor,

¹ Estatutos da Universidade de Coimbra. Confirmados por el Rey nosso Snõr Dom João 04º em o anno de 1653. Impressos por mandado e ordẽ de Manoel de Saldanha do conselho de sua Magestade Reitor da Mesma Universidade e Bispo electo de Viseo. En Coimbra . . . 1654, Tit. 32. (British Museum Library, 731, l. 16 [3].)

² From Gaggi, *Coll. Bon. Doctorum Origo et Dotes, Bononia*, 1710. See Rashdall's *Universities of Europe in the Middle Ages*, vol. ii. p. 734.

³ *Chartularium Universitatis Parisiensis*, etc. Edited by H. Denifle et E. Chatelain, Paris, 1889. App. II. i. No. 24, p. 683.

uncovering his head, says as follows: 'I, by the authority of the Apostles Peter and Paul, in virtue of the office entrusted to me, do give to you the Licence to lecture and determinate, and to exercise the rest of the scholastic or magisterial functions in the Faculty of Arts at Paris and elsewhere: in nomine Patris et Filii et Spiritus Sancti. Amen!' This done, the Licentiate must withdraw, and the Sub-Chancellor retires to a position before an altar which is next to the entrance to the church choir, and in front of the Crucifix: there he must remain until the graduates come to pay him their thanks. With this the ceremony is completed."¹

UNIVERSITY OF ERFURT

Kaufmann describes the graduation of a Doctor of Law in the fifteenth century as follows: The doctors assembled early at the house of the candidate, and led him in solemn procession to the 'Marien Kirche.' At the head of the procession walked several pairs of youths bearing the insignia, then the Bedells with the maces, and next the two Promoters with the candidate between them. As the procession approached the Church the two largest bells rang out the chimes for a short time. In the Church a 'cathedra' (pulpit or chair) was erected, on which the two Promoters took their places while the candidate sat at its foot. One of the Promoters gave a short address, and called upon the candidate to make a speech on a point of Law. The candidate did this sitting, but stood up at the end to hear an opponent, whom, however, he did not answer. Then the Promoter (the Doctor presentans) called him (*i.e.*, the graduand) to the 'cathedra,' where he sat between the two Promoters. One of the other Doctors then, in a short address from another 'cathedra' placed opposite the first, called upon the candidate to ask for the insignia. This he did after he had made a short speech in praise of the science of Law. He asked for the CHAIR, the BOOK, and KISS from one Promoter; and for the RING, the HAT, and the BENEDICTION from the other. The last three were conferred by the Doctor presentans.² The graduation in medicine was conducted in the same way. In Vienna there was only one Promoter.

UNIVERSITY OF COIMBRA³

The following extracts from some of the old Statutes of the Coimbra University will serve to show how the ceremony was conducted in early times: "And then the sponsor (Promoter) shall make a brief and elegant speech in honour of the graduand who is kneeling before him, and at the end of it he shall put on his head the tasselled CAP, and hand to him the OPEN BIBLE, and put on his finger the RING: and then shall follow the KISS of peace (*osculum pacis*)—the Chancellor and Rector thus saluting him and raising him—as also shall each of the Masters, Doctors, and Masters in Arts receive him with the same kiss of peace. And then the new Master shall be seated between the Chancellor and the Promoter—pipes blowing and trumpets blaring

¹ *Chartularium Universitatis Parisiensis*, etc. Edited by H. Denifle et E. Chatelain, Paris, 1889. App., t. II. i.; in the *Juramenta*; No. 15, p. 679.

² *Die Geschichte der Deutschen Universitäten*, 1896, p. 293, footnote 2.

³ *Estatutos da Universidade de Coimbra*. Confirmados por el Rey nosso Snõr Dom João 04º em o anno de 1653. Impressos por mandado e ordẽ de Manoelde Saldanha do conselho de sua Magestade Reitor da Mesma Universidade e Bispo eleito de Viseo. En Coimbra . . . 1654. (731, l. 16 [3], in the British Museum Library.)

throughout the time of these embraces." [A disputation then follows] "The fees¹ are to terminate the act ; these being provided by the graduate."

The statute relating to the fees is framed this way : "All these things being finished, the Bedell shall distribute the 'propinas,' prescribed in the chapter on the expenses of this Act, quietly and without tumult ; and at the end the Master shall give thanks to our Lord and those present who have honoured him : and then he shall return to his own house, accompanied by the Rector, Masters, Doctors, and Masters in Arts and officials, in the order in which they went."²

In the statutes referring to the Degree in Law there is the following curious regulation relating to the disputation : "And most of the Regent Doctors shall be present and shall not be obliged to argue : but if any of them wish or think it necessary for the comfort of his conscience he shall be able to do so, not gaining thereby any greater fee than those who do not argue."³

The ritual in the faculty of Law consisted in the bestowal of the higher CHAIR, the CAP, and an open BOOK.

APPENDIX D

RELATIVE IMPORTANCE OF THE SYMBOLS EMPLOYED AT GRADUATION CEREMONIES

Kaufmann⁴ discusses the relative importance of the different symbols, and remarks that whilst it is difficult to say which was the principal one where several were employed, the number and the kind of symbols used did not differ so much in different Faculties as in different Universities. In certain cases the calling of the graduand to the higher chair, the benediction, and the robing in the Doctor's gown were used as symbols. Therefore, in those cases where the robing is not mentioned among the symbols, the graduand put on the gown himself, and the fact that he was permitted to appear in it counted for this part of the ceremony. The same could be done in Padua with the ring and the hat. "I have put on the ring and adorned my head with the hat," said Gregor von Heimberg at his graduation, "and now ask from you . . . the open and the closed book, the kiss of peace, and the benediction of the Masters."

In the Statutes of Padua and Bologna the book appeared as the principal symbol ; in Germany it was the hat.

APPENDIX E

OTHER SYMBOLS BESIDES THOSE IN COMMON USE

THE 'PALMER' AND THE BIRCH

Besides the symbols already referred to as being in common use, others were employed in certain cases. In Oxford and Cambridge, in connection with and under

¹ The word used is 'propinas,' which is probably the equivalent of 'pour boire' or 'Trinkgeldt,' i.e., money in lieu of drink, or of gloves, etc. The word is still employed in the Calendar of the University of Coimbra.

² All the above is taken from Lib. III. Tit. 41, and refers to the Mastership in Theology.

³ Lib. III. Tit. 44. ⁴ *Die Geschichte der Deutschen Universitäten*, zweiter Band, 1896, p. 322.

the jurisdiction of the Universities, there were Grammar Schools to which the boys of the neighbourhood came to be instructed in reading, writing, and grammar. During the fifteenth and sixteenth centuries degrees in grammar were conferred, and at the graduation ceremony the graduands were solemnly presented with a 'palmer' and a birch. In the other and higher Faculties it has been noted that an important part of the inception ceremonial consisted in the graduand entering upon the duties of his office by making an oration and taking part in a public disputation; in the case of the Grammarians it was required that the incepting Master should give an exhibition of his aptitude for his vocation, and his skill in maintaining discipline amongst the unruly scholars of the period by publicly flogging a boy who had been hired for that purpose. Stokes, a sixteenth century Bedell in Cambridge, gives an amusing account of the ceremonial. It runs as follows: "Then shall the Bedell purvey for every Master in Gramer a shrewde Boy, whom the Master in Gramer shall bete openlye in the Scholys, and the Master in Gramer shall give the Boye a Grote for hys Labour, and another Grote to hym that provydeeth the Rode and the Palmer, etc., *de singulis*. And thus endeth the Acte in that Facultye."¹

THE BOOTS (*ochreae*) OF THE OXFORD THEOLOGIAN

The following is a curious passage in a seventeenth century work by Jo. Christianus Itterus of Frankfurt:² "But there are other insignia still in use in some Universities, chiefly foreign. Wack shows how in England, at the University of Oxford, the newly created Doctors of Theology in the act of graduation, after a very ancient custom, are invested with boots (greaves). According to the somewhat far-fetched and difficult explanation of John Prideaux, the celebrated English Theologian (*Inaugural Oration I. delivered at the Graduation of Doctors*), this is done that they may be enabled to come to the aid of their flocks, and press upon the rear of the enemy with greater ease and expedition."

Rashdall has a footnote (p. 456, vol. i.) on this subject. He tells us "that every inceptor (in Oxford) was bound to wear his full Academical dress for forty days, which included, in the case of Theologians, boots (botys), while the inceptors in other Faculties were bound to go 'cum sotularibusquodam modo conatus vulgariter nuncupatis Pynsons' (*Mun. Acad.*, p. 450)."

PLUCKING THE GOWN OF THE PROCTOR AT OXFORD

At ordinary graduations in Oxford a curious old practice, which was originally instituted with the view of giving the tradesmen of the town the opportunity of stopping the graduation of a student who happened to be in their debt, is still followed. The Proctor passes up and down between the seats on which the public and the friends of the graduands are seated. The tradesman in former times intimated his grievance by plucking the gown of the Proctor. The process was called 'plucking'—a word much in use in the present day to indicate the rejection of a candidate at an examination.

¹ Stoke's Book. Peacock, *Observations*, Append. A. p. xxxvii. See also Bass Mullinger's *History of the University of Cambridge*, vol. i. p. 345; and Rashdall's *History of the Universities of Europe in the Middle Ages*, vol. ii. p. 599.

² *De Honoribus sive Gradibus Academicis*, 1697, p. 321.

APPENDIX F

EXTRACTS FROM A SIXTEENTH CENTURY GRADUATION
ADDRESS (UNIVERSITY OF STRASBURG)

IN WHICH THE CEREMONY IS MORE OR LESS COMPLETELY DETAILED, AND IN WHICH THE ALLEGORICAL SIGNIFICANCE OF THE SYMBOLS EMPLOYED IS EXPLAINED.¹

"But the Mosaic rites are not unlike the Academic ceremonies by which we inaugurate them [*i.e.*, Doctors of Philosophy], and give, as was said, a public testimony of their zeal for study and learning. For besides the burning candles that you see, the right to the chair which is given (which is a seat appropriated to teachers), we put upon them a cap of hyacinthine colour, adding to this a ring of gold with a gem in the setting, smith's work. These ornaments and privileges and some others (as when in other places a kiss is offered) were conceded and granted by the Emperors of old to this order of Philosophers."

Then comes the formula followed at the ceremony (pp. 19-20) :—

"*Petition for leave and power to create the candidates Masters of Philosophy.*—The Dean, addressing the Chancellor : ' . . . I commend these three men to you . . . and reverently beg you in the name of our College to give me, the Dean, the licence or power for this occasion to pronounce, call, and create them now publicly Masters of the best arts and disciplines and Doctors of Philosophy. For they were judged worthy of the right and honour of the degree of Master, as aforesaid, in the past weeks, after private and public examination by the Rector, Visitors, Examiners, and us. For which most distinguished benefit our College will owe your excellency gratitude ; for which you will likewise earn the eternal and active gratitude of the candidates.'

"At this point the Notary of the University is called by the Chancellor to come to him, and through the Notary the Chancellor makes the following reply to the Dean :—

"' . . . What you have asked of the Chancellor, that he wishes and bids you do, and to you he gives the power of pronouncing, calling, and creating these men Masters, whom you judged worthy of the title in the previous month, as well as of this degree in learning and of this honour.'

"Reply of the Dean to the Chancellor for the permission given :—

"'I have . . . to return thanks, in the name of the three candidates, for the authority accorded to me . . . but before the public announcement and creation of them as Doctors of Philosophy, you (addressing the candidates) will pledge your faith, and giving your hand will promise the Chancellor that you will abide by the commands and restrictions contained in the formula.'

"At this point the Dean orders the Notary to read the oath : 'Recita Notarie Formulam.'

"*Notary (reading).*—'You shall pledge yourselves and promise to the Chancellor of the University, giving your hand, that you will never forget this benefit : that you will henceforth care for our Church, State, and Magistrates, Schools and University, their reputation, honour, utility, and safety : and that you will defend them with a stout heart against all men's insult : also that you will never again seek this honour

¹ *Oratio de honoribus academicis et eorum gradibus* . . . a Valentino Erythroæo, Lindaviensi, etc., Argentorati, 1574, p. 13. (British Museum Library, 731, l.i. [5].)

from any other University, publicly or privately, in any other place, public or private, from any other man.'

"*The Dean.*—'Go and promise this to the Chancellor.'

"The candidates, having touched hands, return to the place whence they had gone to the Chancellor, *i.e.*, back to the lighted torches.

"*The Steps in the Actual Promotion or Proclamation of the Masters.*—The Dean proceeds to say: 'Come up now in the name of the Lord Jesus Christ, to this most honourable place.'

"At his command the graduands occupy the lower bench of the chair (*cathedra*).

"*Proclamation.*—'May the omens be good! I, by the public authority which I exercise here, decorate you three candidates—most honourable and worthy men . . . placed in this chair, with the degree of Master of Philosophy, and promote you to be Masters in the liberal arts and philosophy, and proclaim your promotion. In nomine Patris et Filii et Spiritus Sancti. Amen!'

"*Privileges of this Order.*—'I give to you all the proper insignia and privileges of the order. And in order that they may be the better understood, and may thereby keep you within the bounds and, as it were, the bars of a just and legitimate vocation, wise and erudite antiquity added certain solemnities to this public pronouncement; not foolish or theatrical or spectacular exhibitions, not mere empty shows . . . but useful and serious rites and ceremonies, which should warn you of the chief duties which the profession of this order embraces. Wherefore in this matter I shall maintain the custom inherited over many centuries and used in the Universities of Germany, our country.'

"*Ceremonies and Rites and their Allegorical Interpretations.*—I. THE CHAIR (*cathedra*).—'First, then, I have put you in this most honourable chair: which is the seat of the teachers in Church and in Schools. So by this rite I place you here for the good of the Church, the University, and the State. That you may know that you have not to lay hold of, attack, and seize certain functions by your private whim and with stupid desire: but that it is to be sought, asked for, and waited for. At the same time I testify that you are by the opinion of your teachers judged worthy and fit to be given the duty of teaching in the Church, University, Schools, etc., and so now I give you authority to teach privately or publicly languages and those arts which philosophy embraces, according to the vocation of each and the custom and laws of each place, particularly of this our University of Strasburg.'

"II. BOOKS (*libri*).—'Then, too, the books, which were borne before us. I not only offer and hold them before you; but even open them for you.' [Now a book is offered to each graduand and they are opened at once.] 'These books I offer and hold before you that you may think upon the doctrine of the Christian religion according to the best authors (as in the Holy Bible) and the knowledge of other things necessary to human life and civil society . . . and the knowledge of tongues as an ornament or a good deposit given and committed to your wardship. And I opened them for this: that you should understand that learning is not merely to be nourished, but also to be confirmed and increased by assiduous reading. . . .'

"III. HATS (*pilei*).—'I put caps on you. These are put one on each—round hats of a hyacinthine hue. . . . Old canons show that caps were once a sign of the teachers in the Church. Afterwards this rite was transferred to the schools. Their round shape recalls to you that beauteous circle of the sciences which the Greeks . . . call *Encyclopædia*, the care of which is now committed and entrusted to you. But like the year or a ring, that circle of the sciences returns into itself. . . . For all

arts have a common link and are kept together by a certain kinship. . . . But the hyacinth colour warns you as to temperance, moderation, honesty, and gentleness. For those that excel in Doctrine should do so also in virtues.'

"III. THE GOLDEN RING (*annulus aureus*).—'Finally I give you the right to have and to wear golden rings.' [Here each is given a gold ring.] 'By this ceremony was granted of old the right of freedom of birth and liberty. Thence the custom came to the schools so that it might be signified that a certain dignity was attributed to those with degrees; and that they might have a testimony of liberty, which is not a barbaric licence to do, teach, and say what you will. . . . but is the authority to do right according to the laws: and to give true opinions consistently, modestly, and gravely. . . . By this ceremony there is signified that authority is granted and conceded to you to write, speak, dispute, and teach freely and constantly about such matters. . . .'

"V. BURNING TORCHES OR CANDLES (*faces ardentes vel cerei*).—'. . . . But perhaps someone may say: What is the use of these burning torches and candles when the day is so bright? I will explain. . . . but first what mean these studious youths. . . . who hold these candles before you? Why are they clad in white robes of linen? By their dress indeed they signify that candour and sincerity of heart and truth are required of you. . . . But the violet sashes with which they are girt warn you of modesty and shame as do the hyacinth caps. Let golden chains bind your bosoms with purity of doctrine, a treasure that will never perish: and bind you with the bond of peace and concord. . . . Now we have instituted you masters. . . . For beside a decent garb and the robe proper to the order, you were covered with a cap and adorned with a golden ring. Now you are prepared for teaching with a book and an academic chair. I come at length to the candles. You see them flame, burn, and shine like fire: so your souls must burn with zeal for purity of doctrine and piety, and with the most burning love of virtue and probity of manners.'"

II.—THE PRESENT

APPENDIX G

UNIVERSITY OF MONTPELLIER

(Founded in the twelfth century)

The Doctorand wears a black gown, which the students call the '*Robe de Rabelais*,'¹ in memory of the stay of the author of *Pantagruel* in that University.

No ceremonial is employed beyond the taking the following oath in front of the bust of Hippocrates:—

"SERMENT.

"En présence des Maîtres de cette École, de mes chers condisciples et devant l'effigie d'Hippocrate, je promets et je jure, au nom de l'Être suprême, d'être fidèle aux

¹ It is stated that in the seventeenth century the cap and gown of Rabelais, or what were reputed to be the actual cap and gown of Rabelais, were worn by the more distinguished graduands on certain formal occasions.

lois de l'honneur et de la probité dans l'exercice de la médecine. Je donnerai mes soins gratuits à l'indigent, et n'exigerai jamais un salaire au-dessus de mon travail. Admis dans l'intérieur des maisons, mes yeux ne verront pas ce qui s'y passe, ma langue taira les secrets qui me seront confiés, et mon état ne servira pas à corrompre les mœurs ni à favoriser le crime. Respectueux et reconnaissant envers mes Maîtres, je rendrai à leurs enfants l'instruction que j'ai reçue de leurs pères.

"Que les hommes m'accordent leur estime, si je suis fidèle à mes promesses ! Que je sois couvert d'opprobre et méprisé de mes confrères, si j'y manque !"

In the Universities of Paris, Toulouse, Grenoble, Tours, etc., the symbolic part of the graduation ceremony has completely disappeared.

APPENDIX H

UNIVERSITY OF BERLIN

(Founded 1809)

GRADUATION CEREMONY FOR THE DEGREE OF M.D.

The graduation ceremony is not accompanied by any symbolic ritual, but is conducted in the old way and with much formality. The Dean and such Professors as take part in the ceremonial appear in their robes. The Doctorand and his 'opponents' are expected to come in evening dress with white ties and white gloves. A disputation upon the Dissertation of the candidate, as well as upon any thesis he may put forward, is held. The 'opponents,' of whom there must be three, and who are chosen by the Doctorand, take part in the discussion, and after they have finished any member of the University is free to 'oppose,' should he wish to do so. The disputation is now conducted in German (formerly in Latin), but the Promotion formula and the Doctor's oath are spoken in Latin. When the disputation comes to an end the Doctorand is promoted.

PROMOTION FORMULA

Dean's Words.—"Candidate, most distinguished ! most worthy ! After successfully passing a rigorous examination, you have petitioned the Faculty of Medicine that the highest Honours in Medicine be conferred upon you. Your Dissertation and Thesis having been by you learnedly defended against the arguments of opponents, there remains no impediment to your obtaining the degree of Doctor in Medicine. Before, however, this can be conferred upon you, you must bind yourself by an oath in the words of which you will now most straitly swear."

[The Doctorand at this stage pronounces the following oath] :—

"I promise and swear that I shall not practise the Art of Healing for my own good, but in order to show forth the Glory of God, to protect the health of men, and, as far as lies in my power, to increase knowledge ; that I shall carry out the work of a physician with the greatest faith and duty, and, as long as I have the power, with care and prudence ; that I shall come to the assistance of anyone in labour without distinction or preference, with no ambition, but with equal attention to rich and poor ; that I shall endanger the life of no man by rash experiment ; that I shall never turn

the practice of Medicine away to vain or ignoble ends, but shall persevere with unremitting study to fathom and learn the Art ; that I shall treat my brethren of the Art kindly, amicably, and as the dignity of the Art demands ; that I shall associate myself, with most ready spirit and with no regard for my own ends, with what ability I can, with their labours for the health of the sick, and in everything shall take pains to raise the Art, which I profess, to the sanctity of a religion. Ita me Deus adjuvet et sacro-sanctum ejus Evangelium." Then the Dean proceeds :

"Which matter be blessed and fortunate, and may Almighty God ordain it to be for the good of your country. By the authority and under the auspices of Wilhelm II., Emperor of Germany, King of the Prussians, most powerful, most just, most gracious, and by the Decree of the Medical Faculty, I . . . Doctor of Medicine, Public ordinary Professor, presently Dean of the Medical Faculty and Promoter lawfully appointed, create you . . . Doctor of Medicine, declare you so created, and proclaim you as so declared. Having fulfilled the requirements which were to be fulfilled, ascend to the higher seat of the Doctors."

[The young Doctor proceeds from the lower seats to the higher, and the Dean gives him the diploma with the following words] :—

"Hail ! most learned sir ! most worthy Doctor ! I congratulate you on the honours conferred upon you ! I hand you your diploma, sealed with the seal of the Medical Faculty. May you carry on worthily and successfully continue the profession you have now begun. Farewell !"

APPENDIX I

UNIVERSITY OF STRASBURG

(*Founded 1567*)

All ceremonial has disappeared. There is no public graduation. If the candidate passes his examination the Diploma is sent to him.

APPENDIX J

UNIVERSITY OF VIENNA

K.K. UNIVERSITÄT WIEN

In the University of Vienna (*founded 1365*) there is little or no ceremonial at the Graduation Act.

Students who belong to a Students' Corps keep the 'Cerevis' on their heads during the ceremony.

The Dean introduces the candidate by his name. The Rector gives a short address, and requests the Promoter to undertake the graduation. This consists in reading aloud the oath appropriate to the Faculty, and then each candidate takes the oath by laying the first and middle fingers on the University mace and saying 'Spondeo.' Then each of the candidates gives his hand to the Rector, the Dean, and the Promoter. The diploma is handed to the graduand by the Promoter.

The oath in the case of Medicine is administered by the Promoter in the following manner :

"Distinguished Doctorands, having passed with credit those examinations which are legally constituted to test the knowledge and ability of aspirants to the title and distinction of Doctor (in the science) of Medicine, you are come into our presence that we may bestow upon you in this solemn assemblage that honour which has been the object of your study.

"But first it is required of you to give your faithful word that you will be always such as the dignity you attain to demands, and as we hope and expect you to be.

"You will therefore pledge your word: first, that you will hold ever sacred the memory of this University in which you have attained to the highest medical degree, and that, so far as in you lies, you will aid in the advancement of her interests; secondly, that you will preserve pure and unsullied that honour which I am about to confer upon you, and never disgrace it with evil habits or a life of disrepute; and lastly, that you will cultivate with your own industry that knowledge in which you are now strong, and increase it likewise with all the additions which medical science may in the progress of time have received, that you will earnestly employ your experience and ability for the well-being and prosperity of man, and that, in fine, to whomsoever summoned you will perform all the duties befitting an upright physician with that humanity which is meet and proper.

"All this in the sincerity of your own hearts you will pledge yourselves and undertake to do."

A special form of oath is prescribed for each of the different Faculties.

APPENDIX K

UNIVERSITY OF PRAGUE

K.K. DEUTSCHE CARL-FERDINANDS-UNIVERSITÄT, PRAG

In the ancient University of Prague (*founded 1347*) there are two forms of graduation, viz., a simple form and a 'ceremonious' form. The former takes place before the Rector, the Dean, and the Promoter. After the customary speeches, the candidate takes the oath on the University mace, which is carried by the Bedell, and then the Diploma is handed to him.

The 'ceremonious' graduation, called '*promotio sub auspiciis imperatoris*,' is only held in the case of those candidates who have gone through their school and University studies with distinction. The Academic Senate propose the Act and the Emperor gives his consent.

At this ceremony the Governor of Bohemia represents His Majesty, and the Rector, Dean, Promoter, as well as a 'Respondent,' who replies to the Dissertation of the candidate, are present.

The candidate has a CHAIN hung round him and the RING and BOOK given to him.

PROGRAMME OF THE PROCEEDINGS

1. Presentation of the Candidate.
2. Rector's Address (at the end of which the Candidate is summoned to take the oath).

Fanfare of Trumpets.

- | | |
|---|-----------------------------|
| 3. The taking of the oath (which is first read by the Dean). | <i>Song.</i> |
| 4. Address by the Graduand to the Promoter | <i>Fanfare of Trumpets.</i> |
| 5. Ceremony of Graduation. The newly made Doctor is presented to the Governor. Address by the Governor. | <i>Fanfare of Trumpets.</i> |
| 6. Speech by the Promoter, 'ascendas sedes mecum.' | <i>Fanfare of Trumpets.</i> |
| 7. The Summons for the Problem. | <i>Fanfare of Trumpets.</i> |
| 8. The Problem. | <i>Fanfare of Trumpets.</i> |
| 9. The Summons for the Reply. | <i>Fanfare of Trumpets.</i> |
| 10. The Reply. | <i>Fanfare of Trumpets.</i> |
| 11. Summons for the 'Gratiarum actio.' | <i>Fanfare of Trumpets.</i> |
| 12. 'Gratiarum actio.' | <i>Fanfare of Trumpets.</i> |

Conclusion—Mass.

APPENDIX L

PAPAL UNIVERSITY OF ROME

CEREMONY FOR PROMOTING CANDIDATES TO THE DEGREE OF DOCTOR OF THEOLOGY

This ceremony is conducted in Latin.

Promoter (who is always a Cardinal).—"What seekest thou?"

Promovendus (i.e., he who is to receive the degree).—"I beg to be raised to the degree of Doctor and Master of Sacred Theology."

Promoter.—"Dost thou promise to hold, keep, teach, and defend sound and Catholic doctrine, as determined by Holy Mother the Roman Catholic Church?"

Promovendus.—"I promise."

[He then makes his confession of faith according to the formula drawn up by Pius IV.]

Promoter.—"Since thou hast called Wisdom thy friend, and in love with her hast sought her for thy bride, behold God gives her to thee as a bride, that she may be ever with thee and may possess thy heart.

"As a sign of this, therefore, receive this RING into thy hand, and I, by the Apostolic authority committed to me, admit, create, and make thee a Doctor and Master in Sacred Theology, and I give thee power and authority to publicly read, teach, interpret, expound, and declare Sacred Theology in nomine Patris, et Filii, et Spiritus + Sancti. Amen."

The candidate then takes his seat, the Promoter saying to him :—

"I promote thee to the degree of Master of Sacred Theology, numbering thee in the number of the Doctors and of the Masters of the said Faculty: May God thus make thee to sit with the princes that thou may possess the Kingdom of Glory."

He then places the 'Berretta' (Doctor's hat) on his head, saying :—

"Receive this CAP or black berretta, the sign of authority. May God thus decorate thee with a Crown of Glory."

[The Promoter then raises him, and EMBRACING him, says] :—

"Behold the Fragrance of my son, like the perfume of a fertile field. May the Lord cause thee to flourish in a thousand, and may He bless thee for ever and ever."

The newly created Doctor is then embraced by all the other Doctors present.

DEGREE OF PHILOSOPHY

In conferring the degree of Doctor of Philosophy the same form is used, with the exception of the following passage :—" . . . And I give thee power and authority (to the exclusion, however, of false opinions) of investigating the nature of things, of teaching in accordance with what Holy Mother Church holds, of publicly reading, interpreting, expounding, and declaring Philosophy, etc., etc."

THE SAPIENZA OR PUBLIC UNIVERSITY OF ROME

The same form as that employed at present in the Papal University was used up to the year 1870. It was then abolished.

UNIVERSITY OF PERUGIA

UNIVERSITÀ DEGLI STUDI PERUGIA

(Founded 1308)

All ceremonial has been abandoned.

UNIVERSITY OF BOLOGNA

(Founded 1088 ?)

The ring is the symbol employed.

APPENDIX M

UNIVERSITY OF LOUVAIN

(Founded in 1426, in the first instance for all the Faculties save Theology)

REGULATIONS FOR THE CEREMONIAL AT THE PROMOTION TO THE DOCTORATE IN THEOLOGY AND CANON LAW.

I. Those who take part in the ceremony meet in the University Senate Hall, and proceed in procession to the Graduation Hall in the following order :—

1. The Bedells carrying the maces.
2. Two Bachelors in Theology or Canon Law carrying, upon silver plates, the one the DOCTOR'S HAT, the other the RING.
3. The candidate, placed between the Rector and the Dean of the Faculty of Theology.
4. The Vice-Rector, the Secretary of the University, and the Secretary of the Faculty of Theology.
5. The Faculty of Theology, followed by the members of the other Faculties in their order.
6. On setting out from the Senate Hall, the pupils of the Faculty of Theology shall join the procession.

II. As the candidate enters the Graduation Hall the Orchestra executes a symphony.

The Bedells place the maces and the two Bachelors place the insignia upon the two sides of the higher chair. . . . The candidate, the Rector, and the members of the Academic body, in the order indicated above, take their seat before the chair.

III. The inaugural address is delivered from the higher chair. Then follows a symphony by the orchestra.

IV. At the end of the address, the Rector, the Dean of the Faculty of Theology, and the Secretary of the University occupy the higher chair; the candidate places himself in the lower chair.

The Dean reads the declaration of the Faculty; the candidate makes the profession of faith and takes the Academic oath; then the Rector proclaims him raised to the degree, to the honours and to the rights of the Doctorate. During the profession of faith, the taking of the oath, and the proclamation, the Bedells hold aloft the maces.

V. After the proclamation the Rector conducts the candidate to the higher chair, and invests him with the insignia of the Doctorate, which are presented by the two Bachelors mentioned above, and he returns to the place in the hall which he occupied at his entrance.

The orchestra executes a symphony. . . .

VI. The Secretary gives an address upon the act of the promotion.

VII. After this address one of the Bedells conducts the new Doctor to the higher chair, from which he delivers his speech of thanks.

VIII. When the speech is finished and whilst the orchestra plays, the procession re-forms and goes to the Church of St Peter.

IX. The new Doctor is received at the door of the Church by the Clergy, and he is conducted to the altar of the Holy Virgin, where he makes his offering, according to ancient usage.

On the entrance of the procession into the Church, and also as it departs, the Orchestra executes 'fanfares.'

X. The procession on leaving the church returns to the Senate Hall.

XI. On the evening of the celebration, during the procession to and from the Church, the great bell is tolled and the chimes are played.

FORMULA OF PROMOTION TO THE DEGREE OF DOCTOR IN HOLY THEOLOGY OR CANONIC LAW

I. After the Academic oath has been taken by him who is to be promoted, the Rector recites this formula of promotion :—

"I, N. N., Rector of the Catholic University in the town of Louvain, do create and proclaim you, N. N., as you have been found fit by the Holy Faculty of Theology, Doctor of Holy Theology (or of the Holy Canons). In addition, I grant to you permission to use the honours, privileges, and rights, whose enjoyment has been given either by law or custom to those who have duly and legitimately attained this degree. In the name of the Father and of the Son and of the Holy Ghost."

II. The promotion to the degree having been accomplished, the Rector leads the Doctor to the upper CHAIR with these words: "I summon you to this chair, which is the seat of those who teach."

III. To the same person he hands the codex of the HOLY BIBLE(S) or the holy Canons: "I hand to you and open this codex that, mindful of human weakness, you

may reflect that not from your own head, but from the genuine founts are to be sought those things which are to be published forth among men."

IV. The golden RING is placed upon the fourth finger of the left hand : "I give to you this ring in order that you may know that that branch of learning is pledged to you whose honours have been conferred upon you."

V. The CAP (*pileus*) is placed upon the head : "I place upon your head the cap of Master."

VI. Finally the Rector gives the Doctor the KISS of peace and friendship, and leads him to the seat which he occupied at the beginning.

VII. After the instrument of promotion has been read by the Secretary of the University, and the doctor has returned thanks, the assemblage proceeds in order to the Church of St Peter.

[While the oath is being administered, the right hand of the candidate is placed "upon that codex of the Gospel which was used by our ancestors in the Theological Faculty at Louvain before the dispersion of the University."]

APPENDIX N

UNIVERSITY OF BASLE

(Founded 1460)

At the graduation ceremony in Medicine, the Dean addresses the candidates and administers the oath as follows :—

" . . . Distinguished candidates in the sacred [science of] Medicine, promise with the help of God : that to this University which has given you a liberal education, to this medical body which has opened to you the way of attainment to its highest degree, you will endeavour to your utmost, as good citizens [of your University] and dutiful servants [of the medical profession], wheresoever you may be, to make some worthy return for the great benefits you have received ; that you will hold your investiture this day with the insignia of medicine in the light of a sacred ordinance which can never be repeated, and that you will never abuse the power conferred upon you ; that in teaching and practising medicine you will demonstrate and confirm theory by observation and method by experience ; that you will shun all covetousness in compacts and in fees and all presumptuous promise ; that you will have no less consideration for the modesty of the sick, or those in their attendance, than for their health ; that you will never use quack nostrums or harmful drugs ; and finally, that you will undertake, enter upon, and carry through the tasks and functions of your profession with becoming piety. Observe these promises with a sincere and reverent heart, and may the divine power grant you skill in the recognition of disease, dexterity and success in combating it. So may God preserve you."

The Doctor — "So may God preserve me."

The oath is taken with the finger on the mace of the University.

APPENDIX O

SWEDEN

In Sweden there are the two old Universities: Upsala, founded in 1477, and Lund, founded in 1688. In Stockholm there is only a medical school, the Caroline Institute, founded at the beginning of last century, and for the last fifty years the largest and most complete of the Medical Faculties in Sweden; its students have to graduate at Upsala or Lund.

In the Universities of Lund and Upsala the Promoter of the Faculty begins the Graduation Act with an address; then he makes a speech in Latin (or at least ending in Latin), and invites the old jubilee Doctors (those who have been graduates for fifty years) to ascend the pulpit, one after the other, where they are saluted with some words addressed to themselves and receive a wreath of laurel. Then comes the salutation of the Honorary Doctors; they ascend the platform, one by one, and are likewise presented with the garland of laurel. Finally, the ordinary Doctors ascend the platform, one after the other, and receive the insignia of their degrees, together with the Diploma.

During the ceremony, and also before it begins, the air resounds with the din of cannons and fanfares of trumpets.

The Graduation Act takes place at the end of each academic year, and during the last thirty years the ceremonial has become, to some small extent, less imposing in its character. The graduates of the Faculty of Philosophy are crowned with a wreath of laurel. The graduates in the Faculties of Jurisprudence and Medicine, on the other hand, are 'capped' with a black hat of silk, with a golden buckle. All receive a golden ring. The graduates procure the hat, the ring, and the garland themselves; and the last ought to be bound by the betrothed or the nearest young female relation of the graduand.

The ceremony is held in the Cathedral of the University-town.

During the graduation day the graduands walk about in the town crowned with the laurel-crown, and they afterwards preserve it as a decoration in their houses in memory of the celebration. The Doctor's hat is very seldom used again, and the general feeling in Sweden is that it is somewhat ridiculous. The ring is worn by many doctors, but not by all.

Mr Bulloch, in his interesting account of *University Centenary Celebrations*, states that "at Upsala the LL.D.'s (Doctors of Philosophy?) were capped by a veritable wreath of laurel, to which was added a ring of gold; and as each graduand was capped a piece of ordnance was fired from the castle" (1877).

Further information is given in Appendix U, p. 50.

APPENDIX P

NORWAY

The University of Christiania is a comparatively recent foundation. It was founded in 1811, and for some decades the graduation ceremonial was conducted after

the old form. This was abandoned, however, in 1845 or thereabouts. Still there are certain extremely interesting points in connection with the promotion in this University, inasmuch as the old idea of the Doctor as being essentially a teacher is preserved. After having passed his examination, the candidate has to submit a thesis, and intimate that it is his desire to hold a public disputation for the degree of Doctor. The Faculty concerned receives the thesis, and if it is considered satisfactory, the candidate is called upon to give three lectures—one upon a subject which he selects himself, and the other two upon subjects that are fixed by the Faculty, after intervals of eight days and one or two days.¹ If the lectures are held to be satisfactory, the candidate is called upon to make a public defence of his thesis. Two opponents act for the Faculty, and the disputation is presided over by the Dean of the Faculty. Opponents *ex auditorio* may also take part in the discussion, but the disputation must not last longer than seven hours.

If the defence is considered satisfactory, the candidate receives the Doctor's diploma without any ceremony.

Every Doctor has the *right* to lecture at the University, and is thus in a position similar to that of the Privatdocenten in the German Universities.

I am indebted to my friend Professor Guldberg for the above information.

APPENDIX Q

DENMARK

In the University of Copenhagen (*founded* 1478), the ancient ceremonial of the Graduation Act has been abolished. Each year, at the annual festival of the University, the Rector proclaims the Doctors who, during the past year, have taken their degrees.

APPENDIX R

HOLLAND

In the four Universities of Holland, the symbolic ritual at the graduation ceremony has been abolished. There only remains at the inception of Doctors :

- (1) The Academic robes of the Professors ; (2) the Academic dress of the Bedells who carry the staves ; and (3) the Disputation or defence of the thesis.

The following are the formulæ in Leyden and Groningen, by which the degree is conferred.

UNIVERSITY OF LEYDEN

(*Founded* 1575)

FORMULA OF PROMOTION TO THE HONOURS OF DOCTOR OF CLASSICAL LITERATURE

Rector.—Most Eminent Candidate,—We have examined the Dissertation which you have written ; we have heard you defending it (with distinction) ; and we have heard

¹ This reminds us somewhat of the test applied to an extramural lecturer in our own University.

the Faculty of Literature and Philosophy make (honourable) mention of your previous studies. Therefore, we have decided to confer upon you those highest honours in Classical Literature which you have aimed at (and, on account of your pre-eminent merits, to confer them 'cum laude'). I desire to call upon the distinguished . . . who has been designated as your Promoter, to bestow these honours upon you.

Promoter.—I have pleasure in accepting the function and duty, entrusted to me by the Rector Magnificus, of bestowing upon you, most eminent candidate, the highest honours in Classical Literature.

Receive, therefore, that reward which is justly due to your (pre-eminent) merits : And may this prove a good, happy, and auspicious event !

In accordance with the power entrusted to us by law ; by the authority of the Rector Magnificus, the consent of the most august Senatus Academicus, and the decree of the most noble Faculty of Literature and Philosophy :

I name, create, and declare you, N. N. . . , Doctor of Classical Literature, and I grant to you whatever rights and honours are wont, here or elsewhere, by law or long usage, to be conceded to and held by those who have been duly created Doctors of Classical Literature.

And that this may be the more surely attested, that most distinguished (gentleman) who has charge of the 'Proceedings' of the Senatus shall see that you receive, at the earliest opportunity, a Diploma bearing the great Academic seal and the due signatures.

These ceremonies, then, being duly performed, there remains the pleasant duty of congratulation, and I [am the] first of all [to] salute you as Doctor of Classical Literature (and I hope that the honours conferred upon you to-day may be ever to your own glory and the benefit of your country).

Rector.—And I, in my own name as well as that of the Senatus, congratulate you on the honours you have received. And now, as these ceremonies have been auspiciously performed, we bid you, most learned sir, farewell.

UNIVERSITY OF GRONINGEN

(Founded 1614)

FORMULA OF PROMOTION TO THE HONOURS OF DOCTOR OF CLASSICAL LITERATURE

Rector.—(After the Doctorand has entered) the Rector addresses him :—Most eminent Doctorand, the College of the Senatus, consisting of us, the Rector, the Actuary, and the Faculty of Philosophy and 'humane' Literature, has gladly agreed to hear you defending your *Specimen* and theses. In the literary contest the first to dispute with you will be the distinguished . . . (After the hour has been announced) he says : I have to request you to retire for a short time.

(On the return of the Doctorand) he proceeds : Most eminent Doctorand, we have examined the *Specimen* which you have written, and have heard you defending your *Specimen* and theses (with distinction) ; and have decreed to you those highest honours in Classical Literature which you have aimed at (and on account of your pre-eminent merits have decreed them cum laude).

I call upon the distinguished . . . your Promoter, to confer these honours upon you.

Promoter.—I gladly accept the duty, entrusted to me by the Rector Magnificus, of

bestowing upon you, most eminent candidate, the highest honours in Classical Literature (*cum laude*).

And may this prove a good, happy, and auspicious event !

Having heard your defence, in accordance with the power entrusted to us by law, by the authority of the Rector Magnificus, the consent of the most august *Senatus Academicus*, and the decree of the most noble faculty of Literature :

I pronounce and declare you, N. N., Doctor of Classical Literature, and I confer upon you all the rights and emoluments which belong either by law or custom to Doctors of Classical Literature. Therefore, whatever right or emolument now pertains or shall afterwards pertain, either by law or usage, to the person and dignity of Doctor of Classical Literature, it do I grant to and bestow upon you.

These ceremonies, then, being duly performed, there remains the pleasant duty of congratulation, and I [am the] first of all [to] take you by the right hand and salute you as Doctor of Classical Literature.

Rector.—That this ('highly distinguished') promotion may be the more surely attested, you will receive a diploma bearing the great Academic seal and the due signatures.

And I, most learned sir, in my own name as well as in that of the *Senatus*, congratulate you on the honours you have received.

These ceremonies, then, being auspiciously performed, we bid the newly created Doctor farewell.

APPENDIX S

UNIVERSITY OF MADRID

(*Founded 1498*)

In the University of Madrid the three degrees of Bachelor, Licentiate, and Doctor are still given. The formal investiture of the candidate for the degree of Licentiate was suppressed many years ago.

In the case of the degree of Doctor the candidate has the power to select either a graduation ceremony of a more or less simple character, or one which is attended by much mediæval pomp and symbolic ritual. In the former case the Dean of the Faculty confers the degree and performs the investiture ; but when the more imposing ceremonial is chosen, a most elaborate ritual is followed. Indeed, Madrid would seem to offer an example of a graduation ceremony which exhibits an evolutionary tendency of a progressive and not of a retrograde kind, as in the majority of other universities.

The following information I have received from Prof. Leopoldo Salier :—

THE DEGREE OF DOCTOR

Extracts from the Internal Regulations of the Central University of Spain.

Article 276. On the day and hour appointed, the principal members of the University will meet in the Rectorial Hall of the University Buildings, from whence they will proceed to the Graduation Hall.

The candidate will wear his gown and hood of a colour denoting his Faculty. He will not wear gloves until he has paid his respects to the Rector.

Article 277. The following will precede the principal members of the University on their way to the Graduation Hall. The Master of Ceremonies, two pages—one conveying on a tray a printed copy of the speech which is to be read by the candidate, and the other the insignia which are to be given to the candidate—and the Bedells wearing their gowns and carrying the maces of the University on their shoulders. These will be followed by the candidate, his godfather (*i.e.*, the Promoter), and the General Secretary, in the centre being the candidate; next the Doctors according to the age of their degrees, the Professors according to the antiquity of their chairs, the directors of institutes, and the Deans of the Faculties of Philosophy and Literature, Science, Pharmacy, and Medicine. The Dean of the Faculty granting the degree will, in the procession, be on the right of the Rector, and, when the degree is one of the Faculty of Law, the Dean of that Faculty will be on the left of the Rector.

Article 278. The principal members of the University will occupy the seats in the Graduation Hall in the order contrary to that in which the individual members enter the hall, and the Dean of the corresponding Faculty will occupy the seat at the left of the Rector; the neighbouring arm-chairs on the left of the presidential table will be occupied by the Vice-Rector and the other Deans, and those on the right by the Directors, and the next seats on both sides by the Professors and Doctors.

The General Secretary will occupy a place on the right of the table.

The Rector will choose the seats for the persons of rank, and for the relations of the candidate who have expressed their desire to accompany the procession.

Article 279. The candidate and his godfather will remain in the ante-room until the principal members of the University have taken their seats. The Master of Ceremonies and the two most recent Doctors will escort the candidate and his godfather to the Graduation Hall.

Article 280. Two seats are placed in the centre of the space occupied by the assembly. The one on the right will be occupied by the candidate, that on the left by his godfather.

Article 281. The Bedells and the Master of Ceremonies will remain standing during the act of graduation. The Bedells will place themselves at one side of the last seats of the assembly, and the Master of Ceremonies will take his place behind the seats of the candidate and the godfather.

Article 282. The godfather, who must be a Doctor or a Professor of the University (*in officio*), will make a speech in Spanish, introducing the candidate. This speech must not exceed 15 minutes.

Article 283. The godfather having finished his speech (will remain seated); the Master of Ceremonies will ask the candidate to approach the presidential table in order that he may give him the copy of the speech which he is to read to the Rector who presides over the meeting. The Bedells will then carry in trays copies of the speech, and will distribute them to the Professors and Doctors on both sides at the same time.

Article 284. The candidate, accompanied by the Master of Ceremonies, will pass to the pulpit placed in the centre of the assembly and public, and from there, standing, will read his speech.

Article 285. When he has finished he will descend from the Pulpit, and, accompanied by the Master of Ceremonies, he will go back to his seat, and remain seated while the Master of Ceremonies goes for the page carrying the insignia, etc., which the Rector will give to the candidate.

Article 286. The page will place himself at the right of the table. The Master of

Ceremonies will ask the godfather and candidate to approach the table. He will instruct the latter to kneel before the table, and will give the signal by tapping the floor with a baton for the meeting to stand up whilst the candidate takes the oath.

Article 287. A velvet cushion will be provided for the candidate to kneel on, and on the table there will be a bible.

Article 288. The General Secretary will read out a formula of the oath: "Will you swear by God and the Saints to do thoroughly the duties pertaining to the degree of Doctor which is about to be conferred upon you?" The graduand will reply: "I will swear." The Rector will then say: "If you thus perform your duties, may God reward you; if not, may he punish you; moreover, you are responsible for the fulfilment of the duties of your office according to the Law."

Articles 289, 290, 291. The candidate will now rise, and will pass (to the Rector), where he will kneel on another velvet cushion.

The Rector from his seat will hand over the insignia to the godfather, and will confer the degree on the graduand with the following words:—

"Because you, Licentiate —, have employed the years of your youth in extensive and serious study, and have given proofs of your constancy, labour, and application in all your academical studies, and because in the degrees of Bachelor and of Licentiate, which have been conferred on you previously, you have proved your knowledge, and because of your proficiency in the examination prescribed by the Regulations in force, the examining Professors have thought you worthy to obtain this the highest degree of this school and profession in the Faculty of —, by the authority that has been given to me in the name of His Majesty the King Don Alphonso XIII. (whom may God protect), I solemnly declare that I confer upon you the degree of Doctor in the Faculty of —, and that the degree is hereby conferred upon you. In token of which you are to receive at my hands the noble insignia of your dignity."

Presenting the Cap.—"Receive, in the first place, the graduation cap, very ancient, and distinctive of the Masters of the University, and take it" (putting it on the candidate) "as the crown of your studies, and of your worthiness."

The Book.—"Receive the Book of Science which will complete your learning, will give you a wider and deeper knowledge, and let it be to you the means of recalling the fact that, however great your knowledge may be, you are bound to acknowledge and respect the doctrines of your masters and predecessors."

In Law the above begins with:—"Receive the Book of Laws which you have sworn to obey and keep: the Book of Science," etc., etc.

In Theology:—"Receive the Holy Book, the word of God: the Book of Science," etc., etc. . . . ; "however great your knowledge may be, your reason must bow to the divine laws and the authorities of the Catholic Church, and that, moreover, you ought to acknowledge," etc., etc.

The Ring.—"Receive the Ring that our ancestors used to give in this solemn ceremony as an emblem of the privilege of signing and stamping documents, reports, etc. of your science and profession."

The Gloves.—"These gloves are symbols of the purity that ought to shine in your lives; there shall be other symbols of your rank." (This is omitted in the Faculty of Theology.)

The Baton in the Faculty of Medicine.—"Receive the Baton as an honourable symbol of your science and distinctive of the practice of your profession."

The Sword (omitted in the Faculty of Theology).—"Receive lastly the sword.

From ancient days this attribute of nobility has indicated the elevation of the Professors of Science to the pre-eminent dignity of noblemen. Now, I present it to you as a glorious testimony of the nobility of science, as a sacred emblem of justice, and as a symbol of the strength with which you should fortify your spirit, thus to be faithful to the vows which you have taken of your free will to fulfil thoroughly the duties of your calling."

"Now, Dr —, rise and receive the fraternal embrace of all who are to be honoured and congratulated by becoming your brothers and companions."

Article 292. The new Doctor, accompanied by his godfather, and preceded by the Master of Ceremonies, will proceed to embrace the Dean of his Faculty, the principal members of the University on his right and on his left; and, lastly, he will embrace his godfather in front of the seats which both occupied before the taking of the oath.

Article 293. After the new Doctor has done the above, he will—preceded by the Master of Ceremonies, and accompanied by his godfather—pass to the last seat on the left of the assembly, and his godfather will sit on his right hand, and, sitting with his cap on his head, he will deliver a short speech of thanks to the assembly. When this is finished he will leave for the Rectorial Hall, followed by the principal members of the University, who will keep the same order as before the graduation.

Article 294. The new Doctor, accompanied by his godfather, will place himself at the entrance of the Rectorial Hall until the Rector arrives, and from there he will take his leave of the assembly, thus concluding the ceremony.

APPENDIX T

GRADUATION CEREMONY IN THE UNIVERSITY OF COIMBRA, PORTUGAL

(Founded 1308)

The following regulations I have received through the courtesy of Professor B. Manuel da Silva Gayo, the Secretary of the University:—

DEGREE OF DOCTOR

The Ceremony in cases where there is only one Graduand

"The Rector, Doctors of the various Faculties, the graduand, the noble person who is introducing the latter (*i.e.*, the Promoter), the guests, and all the officials of the University who, by the duty of their office, have to be present at the ceremony, assemble in the Rectorial Hall on the day appointed.

The signal having been given by the Chancellor, the Master of Ceremonies organises the procession, indicating to each person the place allotted to him.

The band of the University goes in front, playing its instruments, and followed by a guard of archers in full uniform, and with halberds on their shoulders.

Then follow the Doctors of Philosophy, Mathematics, Medicine, Law, and Theology according to the order of precedence of their Faculties, and according to their seniority. All shall wear their hoods and doctoral caps.

After the Faculties come the two Doctors whose duty it is to deliver the speeches in commendation of the graduand; between these comes the noble person who accompanies and introduces in this act the graduand. If this person be a bishop, he will be followed by his secretary or train-bearer.

After these come the Bedells with their maces, and among them the page of the graduand, who carries on a tray the doctoral cap and ring, and, besides these, a book which is symbolical of the science professed by the Faculty in which the degree of Doctor is to be conferred. Behind these proceeds the Secretary. At the end comes the Chancellor on the right, and the Dean of the Faculty from which the degree is to be conferred on the left, both with their caps on; the candidate walks between them in academical costume, with his hood over his shoulders and his head uncovered.

No other person, no matter what his rank may be, who does not wear the doctoral insignia, can take part in the formal ceremony of the University.

The noblemen of the kingdom, those in authority who may be present, and the remaining guests, follow the Chancellor.

At the rear of the procession comes the chief guard with his staff, accompanied by all the other servitors.

The hood which the graduand wears over his shoulders, also the cap and the stone of the ring carried by the page, must be of the colour which is symbolical of the Faculty in which the degree is received.

The hood and the cap in Theology are white, and the stone of the ring is of the same colour; those in Law are crimson; those of Mathematics sky-blue, the loops of the hood being white, and an armillary sphere embroidered in white over the breast on the left side of the hood; finally, those of Philosophy are dark blue.

A Doctor of two Faculties uses a ring with stones of two colours: the velvet of which the hood is made must be of the colour corresponding to that Faculty which has precedence over the other, and the loops lying over the velvet are of the same colour; the satin, however, which lines the hood and the loops lying over this satin are of the colour which symbolises the other Faculty. The cap has the two colours alternating, except when one of the Faculties is that of Theology, for in this case the colour of the other Faculty is used, together with the white in the hood and ring, but the cap is entirely white, on account of the reverence due to the sacred science.

When one of the Faculties is that of Mathematics, the Doctor can always have embroidered on his hood, of the respective colours, the sign of the armillary sphere.

The order of procession being arranged, they proceed to the Chapel Royal of the University, at the door of which all will uncover.

The band remains outside; the archers follow up to the 'teia'; the Doctors split up into two rows between the 'teia' and the door. The Chancellor receives the holy water from the hands of the Chaplain, sprinkles himself and those following, passes with the Dean and graduand between the rows of Doctors, who then follow after them to the transept, where they make a prayer to the Holiest Sacrament.

Then they proceed to the 'capella mór'; the Chancellor ascends to his chair, and from this he bows to the Doctors, who will accompany him as far as the step of the rectorial platform.

All take their respective seats; the Doctors in the 'capella mór' according to the order of their precedence. The graduand sits down on a stool between the chairs of the Chancellor and of the Doctors; and the Dean of the Faculty in which the degree is to be conferred sits down on the first seat of those of the Doctors, on the side of the Evangel, above the Faculty of Theology; here, as in the procession, the

graduand remains between the Rector and the Dean of his Faculty. The noblemen of the kingdom sit down in arm-chairs situated in the area of the 'capella mór'; in the same area, a little above the Cross, there is a separate arm-chair on the side of the Epistle, where the noble person who introduces the graduand (*i.e.*, Promoter) sits down; but if this noble person be a bishop, his chair will be in front of that of the Chancellor, and above those of the Doctors, on the side of the Epistle.

The Master of Ceremonies also sits down in the area, on the side of the Evangel nearest the Cross.

Those in authority, the guests, and Bachelors in their order take their places in the transept. The Bedells and servitors remain in the seats which are against the 'teia,' at the entrance to which the chief guard and two archers take their posts.

As soon as the procession enters the Chapel Royal the band ceases to play; but the organ plays constantly during the religious act until the exit of the procession.

Mass follows, and when this is finished the procession is again formed in the order already described, and proceeds to the Graduation Hall.

When it enters the hall the band halts; the guard of archers remains in two rows at the entrance of the 'teia'; the Doctors all enter into a place reserved for them, where they will split up into two rows, in order that the Rector, with the Dean and graduand, may pass; the Chancellor ascends to his chair, and, after bowing, sits down.

On the left of the Rector's chair there will be placed two additional chairs; the first is destined for the new Doctor, and this one remains unoccupied until his arrival; the second chair is that of the Dean of the Faculty from which the degree is to be conferred; a little more in front, and slightly facing each other, there are two more chairs, which are set aside for the two orators. The seats which are in the uppermost part of the hall are reserved for the noblemen of the kingdom, on the left and right of the Rector; those which are placed on the two sides of the hall are reserved for the Doctors of the various Faculties.

In the recess enclosed by the 'teia' there is a table and two arm-chairs; the one on the right is destined for the graduand, that on the left for the noble person who is to introduce him. The Master of Ceremonies sits down on a stool between the table and the rectorial platform.

In this same recess there are reserved seats for the authorities, guests, and Bachelors. The Bedells and servitors have their places in the seats against the 'teia'; the chief guard remains at the entrance of the 'teia' with two archers. The page remains stationary, standing with the doctoral insignia on the tray, between the table and the seat of the Master of Ceremonies.

The Rector having sat down, and every one having made the reverence due to him, the Doctors ascend the steps of the rectorial platform and proceed to their seats, sit down and remain covered, the Chancellor as well as the Doctors.

After all have taken their seats the band ceases playing, the Rector and the Doctors uncover their heads, and the act begins.

Instructed by the Master of Ceremonies, the graduand rises, goes to the centre of the hall to ask permission to speak from the Rector, Doctors, and assembly, returns to his place, and, standing, reads a short speech in which he petitions the Chancellor to confer upon him the degree of Doctor. Having finished this he returns to the centre of the hall, bows, and sits down. At this stage, as well as at the end of the other speeches, the band plays.

The senior of the two orators, instructed also by the Master of Ceremonies, rises to

beg leave to speak, bows to the Rector and to the rest present, sits down again, puts on his doctoral cap, and thus covered and sitting reads a commendatory speech in which he recommends and amplifies the merits of the graduand.

The speech of the second orator follows with the same ceremonies.

The latter having finished, the Master of Ceremonies rises and invites the graduand and the Promoter to approach. The Bedells, with their maces on their arms, also approach.

The noble person introducing the graduand, the graduand at his right hand, and the Master of Ceremonies at his left, halt in line near the first step of the rectorial platform, and at the same time the Bedells form in a semicircle behind them. All make a profound bow to the Chancellor; and while the Promoter remains in the same place, surrounded by Bedells, the graduand and the Master of Ceremonies ascend to the Rector, at whose feet the graduand kneels. Meanwhile the page also ascends, and stations himself near the Dean.

If the Promoter is a nobleman of the kingdom, or a Doctor, he does not remain at the foot of the steps, but ascends to the Rector, and remains standing on his right during the graduation.

The Rector puts on his cap, and all the Doctors do likewise, and remain covered during the graduation.

At the right of the Rector, and a little further away, there is a table on which a book has been placed beforehand with the formulary for the conferring of the degrees, and also—if the degree is one of Theology—a formula of the Confession of the Catholic Faith and a mass book. From this table the Master of Ceremonies will take the formulary, which he will open and place before the eyes of the Rector. The Chancellor asks the question, 'Quid petis?' The answer having been heard—if the degree is one in Theology—the Master of Ceremonies places an open mass book in the hands of the Chancellor, and hands the graduand a formula of the Confession of the Catholic Faith, which he reads out.

The graduand rises, and thus reads out the mentioned formula; and when he reaches the words, "Hæc est fides Catholicos, etc.," he kneels, places his right hand over the mass book, and in this position he finishes reading the formula.

After the Confession of Faith of the graduand in Theology, or immediately after the answer has been heard to the question, 'Quid petis?' if the degree is of any other Faculty, the Chancellor remains covered, extends both his hands, with palms downwards, over the graduand's head, and repeats the formula for the conferring of the degree, "Ego, N. etc.," which last words are accompanied by the blessing or sign of the cross made with the right hand over the new doctor's head.

The Chancellor will finish by commissioning the Dean to adorn the new Doctor, with the appropriate insignia.

The new Doctor rises, and, approaching the Dean, kneels down; and the latter, with covered head, and sitting, makes a short speech, and confers the insignia, placing the doctoral cap on the new Doctor's head, giving him the book opened, and putting the ring on the ring finger of the left hand.

The Dean then rises, invites the new Doctor to rise, and embraces him affectionately. Then he hands him over to the Chancellor, who rises and also embraces him, and sits down immediately.

Meanwhile the band plays and continues playing during the embracing ceremony.

In the meantime the Promoter returns to his seat beside the table. If he is a nobleman of the kingdom, or a doctor, he occupies the seat corresponding to his rank,

where in his turn he will embrace the new Doctor. The two orators also leave their chairs, and join the Faculties of which they are members, taking the places belonging to them; at the same time the Bedells return to their places near the 'teia,' except the one who represents the Faculty from which the degree is conferred. The latter ascends the platform.

Then the Dean, with the new Doctor, and accompanied by the Master of Ceremonies, who goes in front of them, and all preceded by the Bedell of the Faculty, with his mace, proceed to the places of the noblemen of the kingdom, who are at the right hand of the Rector; all who are there bow to the new Doctor simultaneously, and then the new Doctor embraces them all one by one. Having embraced the last, the new Doctor and those accompanying him bow again to all and proceed to the place where the Faculty of Theology is seated. There they stop, turn to the side, and salute the whole Faculty.

Thereupon the new Doctor embraces one by one the Doctors of the Theology.

Having embraced them all, the new Doctor and those with him turn and bow again to the Faculty, which only then sits down. Before proceeding any further they turn to the Faculty of Mathematics, and bow to it; and then the new Doctor embraces each one of the Doctors; after which the new Doctor and those with him again bow to the Faculty, which also sits down.

They next ascend to the seats occupied by the Doctors, and pass through the middle of the hall, the Dean going on the right and the Master of Ceremonies on the left, with the new Doctor in the middle and the Bedell in front opening the way. They do not stop to embrace any person who happens to be inside or outside the 'teia.' Then they ascend again the steps of the rectorial platform, bow to the Rector, and proceed to the seats of the Doctors on the left; they embrace the noblemen of the kingdom and the Doctors of the Faculties, who have their places on this side. They carry out the same ceremonies with the others—that is, saluting every Faculty both before and after the new graduate has embraced their respective Doctors.

This embracing having been accomplished, and the last Faculty on the left side having been saluted (that is, the Faculty of Philosophy), the four descend to the foot of the rectorial platform, and, entering the 'teia,' the new Doctor embraces firstly his godfather (*i.e.*, Promoter) (if he has not embraced him before among the Doctors), and then those members of his family who may be present.

The new Doctor and those with him ascend again the rectorial platform; the Dean sits down in his chair, and the Master of Ceremonies invites the new Doctor to sit down on the chair which has been reserved for him between the Rector and the Dean. There he will sit, and will cover himself with the doctoral cap. At a signal given by the Master of Ceremonies the band ceases playing, and the new Doctor, rising and uncovering, comes forward, gives thanks in the manner prescribed by the statutes, and returns again to his seat. After this the band continues to play. The Dean and the new Doctor now rise. The Bedell in front of all, then the Master of Ceremonies, and after him the Dean, and, finally, the new Doctor, all proceed towards the place where the Doctors of the Faculty from which the degree has been conferred are sitting. The Dean invites the new Doctor to sit in the last seat of his Faculty, and immediately he himself sits also in the row of Doctors in his own place, and all put their caps on.

The Master of Ceremonies returns to his place near the Chancellor, and the Bedell to his place. The ceremony having finished, the Rector rises; all the noblemen of

the kingdom and Doctors will immediately rise and descend the steps of the rectorial platform, bowing to the Chancellor as they pass near him.

The procession on returning is arranged in the same order as before, with the following modifications only :—the Dean, the Orators, and the new Doctors go with their respective Faculties ; the noble person who introduced the new Doctor, if he is not a Doctor, will follow the Rector among the noblemen of the kingdom, authorities, and the rest of the guests ; the Rector is accompanied by the Dean of the Faculty of Theology on his right, and by the Dean of the Faculty of Law on his left.

This procession accompanies the Chancellor to the Palace. He as well as the Doctors go covered, and only uncover on entering the palace halls.

The procession having arrived at the throne room, the Secretary reads the diploma of graduation, which is at once signed by those who ought to sign it. Afterwards, the Chancellor bows and goes with the Secretary as far as the door of the first hall, where he takes leave of all the Doctors and guests."

After this follow regulations for the graduation of a group of graduands. The ceremony is virtually the same.

APPENDIX U

UNIVERSITY OF UPSALA¹

Graduation of DOCTORS OF PHILOSOPHY is, since 1877, performed once a year, on the last day of the academical year, *i.e.*, the 31st of May, if it is a week-day. The celebration of the day begins with salute guns at 7 o'clock A.M., and tolling of the cathedral bells at 8 o'clock. At noon, the gentlemen assisting at the solemnity—viz., the Chancellor, the Vice-Chancellor, the Professors, etc. of the University, the Doctorands, and, besides, everybody who is in academic costume, meet in the Faculty's rooms in the University house, and walking from thence in procession to the Aula, are received there by a solemn march played by an orchestra.

In the vestibule of the University house the 'corps of students' with their banners join the procession.

The Promoter—generally the Dean of the Faculty—mounts the pulpit and delivers a scientific lecture. The Secretary of the Faculty reads the Chancellor's 'Venia promovendi,' after which the Promoter addresses the Doctorands, as a rule in Latin, shortly explaining the signification of the emblems which he is going to give them, etc. Then, having put a LAUREL CROWN on his own head—at this moment two guns are fired on the castle hill—he summons the Doctorands, one by one, to mount the pulpit, where he places a LAUREL CROWN on the Doctorand's head and a GOLDEN RING on the ring finger of his left hand, shakes hands with him, and gives him the Doctor's diploma ; a gun being fired when the laurel crown is put on every Doctorand's head, and the orchestra playing during the whole ceremony. After this, and the Promoter having directed to the 'promoti' a short speech of exhortation and felicitation, in Swedish or in Latin, the ceremony is over, and the procession leaves the Aula.

¹ After the foregoing was printed, and indeed paged, I received the following information regarding the graduation ceremony in the University of Upsala from Professor Johann von Bahren. As it supplements in many particulars the account I have already given of this University (see Appendix O), I consider that I am justified in adding it to the already somewhat inflated Appendix.

There are no regular formulæ used by the Promoter in his addresses, nor have the Doctorands to take any oath or promise.

The laurel crown is worn the whole day, in the street as well as at the solemn dinner.

Ladies and others (gentlemen not in academic costume) are already in the Aula when the procession enters.

Those still living fifty years after their graduation are created 'Jubilee Doctors,' with the same ceremonies and at the same time as the young Doctorands, mounting the pulpit before them to the Promoter ; with the difference, however, that no ring and no diploma, only a laurel crown, is given to them. 'Jubilee Doctors' are created only every third year, for, up to 1877, the graduation of Doctors of Philosophy was celebrated at such intervals.

On extraordinary occasions the Faculty confers honorary degrees, and the *doctores honoris causa* are 'promoted' with the same ceremonies and at the same time as the ordinary Doctors ; they receive also the same insignia.

In the FACULTIES OF LAW AND MEDICINE, Doctors are also promoted on the last day of the academical year (when there are Doctorands—the degree of Doctor *juris* being rather rare here), but the ceremonial is less solemn. The ceremony is performed in the Faculty's rooms, without procession, orchestra, and salute guns. The Faculty and those who wish to attend meet in the Faculty's rooms, and there, the Chancellor's 'Venia promovendi' having been read, the Promoter—generally the Dean of the Faculty—delivers a popular scientific lecture, and confers the degree by giving to the Doctorand the Doctor's hat (a regular 'chimney-pot' hat of plaited silk), a golden ring, and the Doctor's diploma.

The conferring of the degree of DOCTOR OF THEOLOGY is in Sweden a Royal prerogative ; consequently these Doctors do not graduate at the University.

