

## ‘Appropriate Hoods’: The Development of Academic Dress at Nashotah House Theological Seminary

By Steven A. Peay

### Nashotah House: origins

Nashotah House is the product of Bishop Jackson Kemper’s efforts as the first missionary bishop of the Episcopal Church in 1835.<sup>1</sup> His territory covered what are now the states of Indiana, Missouri, Wisconsin, Iowa, Minnesota, Kansas, and Nebraska. Convinced that ‘evangelizing the West’ was going to take clergy with roots there, he first organized a seminary and college in St Louis, Missouri, on 15 October 1838, which would close on 1 April 1845.<sup>2</sup> At about the same time he made his first official visit to Wisconsin, in 1838, and saw potential for both a mission and a school.

In 1840 Kemper went to the General Theological Seminary (in the Chelsea neighborhood of New York) to recruit volunteers for the new venture in Wisconsin. The General Theological Seminary, the first Episcopal Seminary in the United States, was founded by John Henry Hobart, Bishop of New York, in 1817, a great exponent of the High Church Movement. William Rollinson Whittingham, later Bishop of Maryland, was a professor at General and had introduced students there to serious reading in medieval church history, including the monastic movement and its influences. Kemper’s appeal for missionary volunteers was gratefully, earnestly received by students at the seminary; particularly senior students James Lloyd Breck, William Adams, John Henry Hobart, Jr., and James W. Miles. But only the first three would follow through.<sup>3</sup>

What Breck heard in Kemper’s invitation was an opportunity to develop a monastic brotherhood. Breck wrote to his brother Charles:

Bishop Kemper was here, and addressed us on Friday night last. He gave very great satisfaction, and made us more proud of our ‘Missionary Bishop’ than ever before. His two chief wants at the West are *means and men*: the first, to found seminaries of learning to be under the control of the Church; the second, laborers to assist him in preaching the Gospel. The good bishop spoke very plainly respecting the kind of men he

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1 See Raymond W. Albright, *A History of the Protestant Episcopal Church* (New York: MacMillan, 1964), pp. 219–20; and J. H. A. Lacher, ‘Nashotah House, Wisconsin’s Oldest School of Higher Learning’, *Wisconsin Magazine of History*, 16 (1932), pp. 123–26.

2 Lacher, p. 126. The institution was named ‘Kemper College’ by its Trustees in Kemper’s absence. See also *An Episcopal Dictionary of the Church* at <[www.episcopalchurch.org/library/glossary/kemper-college](http://www.episcopalchurch.org/library/glossary/kemper-college)>.

3 Clarence Walworth, *The Oxford Movement in America*, reprinted from the edition of 1895 (New York: United States Catholic Historical Society, 1974), pp. 106–07, and Thomas C. Reeves, introduction to *James Lloyd Breck: Apostle of the Wilderness as excerpted from The Life of the Reverend James Lloyd Breck, D.D.*, compiled by Charles Breck, DD (Nashotah: Nashotah House, 1992), pp. 3–10.

wanted, the burthen of which was self-denying men, men willing to go there and endure every species of hardship for the sake of Christ and His Church. ... He told us plainly that men going out to the West must be willing to forego marriage for some years, and perhaps through life. Those were the kind of men fit for him and the West.<sup>4</sup>

A month later he wrote again:

But what think you, dear brother? The following mooted in our class—and be not surprised if time should strengthen it—that six or eight of us clan together, going out West, place ourselves under bishop Kemper, all at one point, and there educate and preach; to live under one roof, constituted into a Religious House, under a Superior. Thus and thus only, it is believed, can the Romanist be made to feel sensibly the power of the Church Catholic.<sup>5</sup>

In Breck and his companions Kemper had the core of his endeavour on the Wisconsin frontier (the Wisconsin territory would not become a state until 1848). Kemper confided to his diary on 20 January 1841, that the enterprise was finally ready to begin, ‘... here 4 students, Hobart, Breck, Adams, and Miles—I saw them last night—they are ready to go to Wisconsin ... to open a Xan [*sic*, Christian] school and preach the Gospel ...’<sup>6</sup> However, the educational portion of the work would be secondary to the religious brotherhood and mission aspects of the work.<sup>7</sup> It would be a number of years before the principal work of the institution would become clear.<sup>8</sup>

In 1841 two of the ‘Associate Mission’ undertook their journey westward, the other (Hobart) staying behind to raise funds. Breck and Adams began their work in Prairieville, now Waukesha, and later purchased the land on Upper Nashotah Lake in August 1842. This is the property on which the institution continues to operate. After first occupying a ‘claim shack’, they erected a building—the Blue House, still extant—and began the daily round of services and the work of the Nashotah Mission; including the training of students for the ministry.

Over time the fundamental orientation of the work had to be defined. The monastic overtone, including daily manual labour (a practise that continues at the seminary) would add to the widely held opinion that the churchmanship practised was not so much high, as it was ritualist. This view would bring the institution into conflict at various levels, internally and externally.<sup>9</sup> One of the notable controversies, and tangentially related to academic dress, is the so-called ‘Friar’s coat’ scandal.

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4 Lacher, p. 127.

5 *Ibid.*

6 *Ibid.*

7 Kemper wrote to his daughter: ‘The plan is somewhat changed—education is to be a secondary affair and not to be thought of this year. They are to be a band of brothers living together to Preach the Gospel throughout their neighborhood. They take at once all young men to educate who are destined for the ministry—& may perhaps instruct the boys of the neighborhood—but they will not open a professed school at present.’ In Reeves, p. 11.

8 Walworth, pp. 107–08.

9 The battles over churchmanship were sharp in the Episcopal Church in nineteenth-century America. See Reeves, pp. 3–6, Albright, pp. 226–51, for Nashotah House in particular, Imri M. Blackburn, *Nashotah House: A History of 75 Years* (Nashotah: Nashotah House, 1966), pp. 25–74, and for a comprehensive treatment of the movement see George E. DeMille, *The Catholic Movement in the American Episcopal Church* (Eugene: Wipf & Stock, 2005).

Early on Breck directed the daily use of cassocks made from readily available, coarse material. What seemed to Breck an economical and practical garment for a religious brotherhood rankled Eastern clerics—particularly those of Evangelical leanings—as ‘Romish’. The cassocks were soon dubbed ‘Friar’s coats’ and became an occasion of ridicule for the work of the Nashotah Mission. Kemper, who had not approved their use, had to intervene and forbade their continuation.<sup>10</sup> Given the climate in the American Episcopal Church at the time, and the broad anti-Catholic sentiment, it is not surprising that Kemper acted as he did.<sup>11</sup> For many the only acceptable clerical dress was a black gown and black silk gloves (in some cases with the forefinger slit so as to facilitate turning the pages of one’s sermon manuscript). If the surplice was worn, it was done over street clothes, not over a cassock.<sup>12</sup>

Nashotah House navigated the troubled waters of churchmanship, incorporated and received a charter from the Wisconsin Territorial Legislature on 4 February 1847. Chartered as a ‘college of learning and piety’ it was authorized to ‘grant literary honors and degrees as usually granted by Universities, Colleges, or Seminaries of learning in the United States’.

While it had graduated its first student in 1845, it would not confer its first degrees until 1849.<sup>13</sup> At its meeting on 29 August 1849, the Trustees voted to confer the degree of Bachelor of Divinity on ten students. There is no mention of academic dress, but they do authorize Professor William Adams ‘acting as a committee’ to ‘draft a paper conferring the same in the Latin language.’<sup>14</sup> Thus, Wisconsin’s first institution of higher learning had its beginning; it would be several decades before it found appropriate academic dress.

### Adopting appropriate hoods

The rather cursory summary of Nashotah House’s origins should prepare the reader to understand why academic dress was not a part of its early life. The institution represented

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<sup>10</sup> Blackburn, pp. 63–64.

<sup>11</sup> See E. Clowes Chorley, *Men and Movements in the Episcopal Church* (New York: Scribner, 1950), pp. 194 ff, and Albright, pp. 226 ff.

<sup>12</sup> See Chorley, p. 255, Albright, p. 187, and also William W. Manross, *A History of the American Episcopal Church* (New York: Morehouse-Gorham, 1950), p. 266, and particularly Henry Caswall, *America and the American Church* (London: J. G. & F. Rivington, 1839), p. 336, where we read, ‘Some neglect to wear the surplice, and a few reject surplice, gown, and bands.’ The curious use of gown and gloves shows up in Sister Mary Hilary, CSM, *Ten Decades of Praise: The Story of the Community of Saint Mary During its First Century: 1865 to 1965* (Racine: DeKoven Foundation, 1965), p. 45, ‘Moreover, Morgan Dix shared the Sisters’ interest in Catholic renewal. He noted with distaste the priests who officiated in black gown and salt-and-pepper gloves, a common clerical costume.’

<sup>13</sup> Gustavus Unonius (also Gustaf) was a native of Sweden and graduate of the University of Uppsala. Ordained by Bishop Kemper, he is credited with helping to spark Scandinavian, particularly Swedish, immigration to the Midwestern United States. See ‘A Pioneer in Northwest America 1841–1858’, *The Memoirs of Gustaf Unonius*, trans. Jonas Oscar Backlund, ed. Nils William Olson, published for the Swedish Pioneer Historical Society (University of Minnesota Press, 1960), at <[anglicanhistory.org/nashotah/unonius/pioneer.html](http://anglicanhistory.org/nashotah/unonius/pioneer.html)>, and Thomas C. Reeves, ‘James Lloyd Breck and the Founding of Nashotah House’, *Anglican and Episcopal History*, 65, No. 1 (March 1996), pp. 50–81. Unonius, while he did not receive a degree, was considered a ‘graduate’; he was ordained deacon by Kemper on 11 May 1843. See Blackburn, p. 42.

<sup>14</sup> Handwritten Minutes of the Board of Trustees for 29–30 August 1849, in the Archives of Nashotah House, Box labelled Board of Trustee Minutes 1848–1897.

part of a movement that was not overly popular in the Episcopal Church at the time. Additionally, academic dress could easily have been tied to the whole vestment controversy that affected Anglicans on both sides of the Atlantic in the mid-nineteenth century, though the hood was widely used in Britain.<sup>15</sup>

The General Convention of 1871 was an important turning point in the life of the American Church, and for the high church movement (with its attendant ritualist and Anglo-Catholic parties). A canon was proposed that would effectively ban all ritual action, and passed the House of Bishops. When it came to the floor of the House of Deputies the Warden of Racine College, and former Professor of Church History at Nashotah House, James DeKoven, spoke eloquently in opposition. As DeMille says, ‘The effect of these bold and, at the same time, supremely clever words was immense. They killed DeKoven’s chances of a bishopric, but they also killed the canons on ritual.’<sup>16</sup> Racine College was one of the schools affiliated with the Episcopal Church that utilized academic dress. There is very little evidence of any of the seminaries extant at the time using academic dress in any form, save for the School of Theology of the University of the South organized in 1878, where all faculty and students wore gowns beginning in 1871, and the General Theological Seminary which would adopt the use of hoods in 1881.<sup>17</sup>

Nashotah House had been operating for forty-two years before there is any formal record of a move to adopt academic dress. Edmund R. Welles, third Bishop of Wisconsin and chair of the Board, made the following motion: ‘Resolved that a committee be appointed to report to the next meeting of the Board on the subject of appropriate hoods to be conferred for the degrees in Divinity.’ The motion passed unanimously and the chair appointed himself and the bishops of Fond du Lac (John Henry Hobart Brown) and Springfield, Illinois (George F. Seymour), as the committee.<sup>18</sup> It is worthy to note that Bishop Seymour had

15 See Chorley, pp. 315–92, and DeMille, pp. 74–132, for two of the better treatments of the controversy.

16 DeMille, p. 119. DeKoven would be nominated or elected bishop of Massachusetts (1873), Wisconsin (1874), Fond du Lac (1875), and Illinois (1875), but in each case something fouled the election. He is commemorated in a window of the Chapel of St Mary the Virgin at Nashotah House vested in alb and chasuble with a mitre at his feet.

17 The University of the South was organized in 1868, gowns for faculty and students were used beginning in 1871, the School of Theology was organized in 1878. See Robert Prichard, *A History of the Episcopal Church* (Harrisburg: Morehouse, 1999), p. 189, and <new.sewanee.edu/campus-life/connecting/order-of-the-gown/>. *Proceedings of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States at their annual meeting June 1, 1881* (New York: Henry Bessey, 1881), p. 365. The Standing Committee of the Board acted to establish hoods—of the Oxford shape—for the STB and STD degrees. See also David T. Bowen, ‘American Universities’ Departure from the American Costume Code,’ *TBS*, 9 (2009), pp. 156–74, especially p. 158. The Virginia Theological Seminary, founded in 1823, would begin the process of adopting academic dress some years after both GTS and NH. Christopher Pote, CA, archivist at VTS, wrote in an email to the author, 25 Oct. 2018, ‘In May of 1894, the students ask the permission of the Board to wear caps and gowns. The Executive Committee recommends against it, and the full board upholds the Ex Comm’s recommendation. I found no other references to caps and gowns. In November of 1904, the faculty requests of the board that degree colors be determined so that graduates/alumni could wear hoods. Colors are not determined, and this doesn’t pass, until November 1908. There is no mention of caps and gowns in the colors/hood conversations. This request mostly comes from alumni, so they can wear hoods, like their colleagues, in formal academic settings.’ It is more likely that they desired hoods for choir use.

18 Handwritten Minutes of the Board of Trustees, 10 July 1884, Nashotah House Library ar-

served both as the founder and first Warden of Saint Stephen's (later Bard ) College and as the Dean of the General Theological Seminary.

The following year, prior to the 'hoods committee' report, the President, Azel Dow Cole, asked for another committee to be formed. Cole asked that a committee reexamine the Board policy to not grant honorary degrees. Cole had succeeded Breck as President of Nashotah House in 1850. He was a classmate of the founders, graduating from the General Theological Seminary in 1841. He held the AB and AM degrees from Brown University. He was awarded the STD by Norwich University (Connecticut) in 1852, and the DD by Brown in 1883.<sup>19</sup> The suggestion was heeded, the committee met, and during the meeting reported back, recommending that the Board reverse its policy, which it did.<sup>20</sup> The 'committee on hoods' reported the next day that certain functions had been delegated to the Bishop of Springfield, 'who had not yet reported.' The action of the Board in response: 'On motion the Committee was continued with power to act.'<sup>21</sup> Cole would not live to see the action of his committee, or that of the committee on hoods; he died on October 15, having served the House thirty-five years. The photograph of Cole in gown and mortar-board is the only depiction of academic dress on a member of the faculty at Nashotah House until the early twentieth century.<sup>22</sup>

The Board of Trustees awarded the first Doctor of Divinity *honoris causa*, by unanimous vote, to the Reverend George Roc Van de Watter of the Diocese of New York on 1 July 1886. The minutes continue with the following:

The Bishop of Fond du Lac reported on behalf of the Committee on 'Hoods,' and recommended that Nashotah House Hoods be the same in form as those of similar degrees at the University of Oxford: viz:

BD violet cloth lined, with white silk, edged with blue.

DD. violet silk, edged with blue and lined with scarlet silk.

On motion, the report was accepted and the recommendations adopted.<sup>23</sup>

So Nashotah House had its first honorary degree recipient and the appropriate academic dress with which to honour him—academic dress had arrived at Nashotah House.

### Appropriate hoods, appropriately given

Honorary degrees appeared to flourish in late nineteenth-century American Churches. An 1884 article by Professor Theodore Woolsey in *The Century Magazine* noted that 1 in 11 Congregational clergy, 1 in 8.3 Presbyterian clergy, and 1 in 6.5 Episcopal clergy held honorary degrees.<sup>24</sup> Six years later *The Living Church Quarterly* (the leading publication of the

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chives Box labelled Board of Trustee Minutes 1848-1897.

19 *Norwich University 1819-1911: Her History, Her Graduates, Her Roll of Honor*, W. A. Ellis, (ed.) (n.p.: Capitol City Press, 1911), p. 755. He is listed as 'DD' in the foregoing, but in the *Catalogus Senatus Academi: Et Eorum Qui Munera Et Officia Gesserunt, Quique Alicujus Gradus Laureae Donati Sunt: in Universitate Brunensi, Providentiae, in Republica Insulae Rhodiensis* (Providence: Dutton et Wentworth, 1880), p. 45, he is listed as having the STD from Norwich.

20 Minutes of the Board of Trustees, 29 June 1885. Cole is the longest-serving President (Dean-President) in the history of Nashotah House.

21 Minutes of the Board of Trustees, 30 June 1885.

22 See Appendix B, Fig. 1.

23 Minutes of the Board of Trustees, 1 July 1886. 'Form' here apparently meant 'pattern' since the colors differed.

24 See Theodore H. Woolsey, 'Academical Degrees: Especially Honorary Degrees in the Unit-

high church/Anglo-Catholic wing of the Episcopal Church) undertook a three-year study of the degrees, especially as pertaining to the Clergy List of the Episcopal Church.

The study was commenced to vindicate those whose degrees were truly honorable, and clear the clergy list of a very few degrees by institutions whose moral right to confer them was not clear ...<sup>25</sup>

*The Living Church Quarterly* points out that there were definite abuses of the system citing 1893 statistics of a clergy list numbering 4,296, of whom 629 held doctorates, most of them honorary. Some, in fact, held two or more degrees—two actually held seven apiece!<sup>26</sup>

The Council of Faculties held two meetings to address perceived difficulties with the awarding of honorary degrees, first in 1898 and again in 1899. The President of Nashotah House, William Walter Webb, represented the school at both meetings and brought the communication from the Council back with him. The Chair of the Board of Trustees, Isaac Lea Nicholson, Bishop of Milwaukee, laid the matter before the Board on 30 May 1899. He said, 'We have been far too loose and careless in our issuance of these degrees in the past. It brings no credit to Nashotah House.' A committee was appointed to consider the issue and report to the Board the following year.<sup>27</sup>

The committee returned to the Board a year to the day of their commissioning. President Webb presented the committee's findings: full agreement with the resolution of the Faculty Conference. The report was seconded and unanimously passed. The resolutions:

Resolutions concerning Honorary Degrees in Divinity, passed at the Council of Seminary Faculties, 1899:

I. As to the degree of BD, under no circumstances should the degree of BD be given 'honoris causa'.

II. As to the Degree of DD., that it is inexpedient that this degree should be conferred 'honoris causa' save in two clearly marked and exceptional cases namely:

a. Where it is desirable to mark the Church's recognition of positions of especially ecclesiastical dignity by the conferring of this distinction: the only persons of this class upon whom the degree DD. honoris causa should be conferred being Bishops of the Church and Professors of incorporated seminaries of the Church.

b. Where it is desirable to reward a really strong and important contribution to Theological Science, although the author's training has not made him eligible for Degree in course. Such published contribution must be of a character to justify the conferring under such special circumstances of such a degree.

III. As to the Degree of Doctor of Sacred Philosophy; that whereas the present requirements for the degree of DD. as approved at the Conference of last year correspond generally in the faculty of Theology to those generally required in the general educational work by the American Universities for the degree of PhD the degree of DD may be held sufficiently to cover the ground. It is therefore undesirable that the degree of Doctor in Sacred Philosophy should in future be conferred by our Seminaries.<sup>28</sup>

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ed States', *The Century Illustrated Magazine*, 28 (1884), p. 371.

<sup>25</sup> 'Honorary Degrees in the Clergy List', *The Living Church Quarterly* (Milwaukee), 9, No. 1 (1 Dec. 1893), p. 48.

<sup>26</sup> *Ibid.*, p. 55.

<sup>27</sup> Minutes of the Board of Trustees, 30 May 1899. The handwritten communication from the Council is filed with the minutes, sent from General Theological Seminary, dated 25 April 1899, and signed by J. Charles Roper, secretary of the Council.

<sup>28</sup> Handwritten (and typewritten) Minutes, Board of Trustees, 30 May 1900. 'Incorporated Seminaries of the Church' would have included the General Theological Seminary (N.Y.), Virginia Theological Seminary, Nashotah House, Berkeley Divinity School (Conn.), Bexley Hall (Ohio),

It is worthwhile to note that the action that followed immediately on the foregoing was in accord with resolution II. b., to confer the DD on the newly-elected Bishop of Indiana, Joseph M. Francis, a graduate of the House.<sup>29</sup>

The first substantive change to the Nashotah House regalia came at the Board Meeting of 25 May 1910.

On motion the Dean was instructed to alter the color of the Nashotah Hood to a redder purple, change the material to silk, the shape of the traditional Oxford cut to be used in this House to be retained, the Bachelors to purple, lined with white, and Doctor of Laws, blue, DD red. That all graduates be given a black cloth hood trimmed with purple, as licentiates in Theology, and that the only authorized hoods shall be those secured from the Dean.<sup>30</sup>

The Board's action was published in *The Catalogue of Nashotah House 1910–1911*, the first such published description of academic dress for the institution. Note that the blue edging disappears from the BD hood. Also, note the retention of the 'Oxford cut', which according to Frank W. Haycraft was 'Full shape'.<sup>31</sup> What is most significant is that the Dean—the term then applied to the chief executive officer, formerly the President—is the only authorized source for hoods.

There will be another shift, which turned out to be short-lived, in the design of the BD hood occurring in the mid-1920s, which appears to be tied to the introduction of a new graduate degree, the Master of Sacred Theology (STM).<sup>32</sup> The Trustees amended the Statutes at their meeting of 1 October 1924, taking action on degrees and academic dress, which the *Catalogue* of 1924–25 seems to indicate. The *Catalogue* notes the STM degree for the first time and that its hood is to be 'red purple silk lined with dark blue silk' and for the BD 'red purple silk lined with pale blue silk.' The same *Catalogue* shows an expansion of honorary degrees. The shape mandated in 1910 continued, as did the material, but the linings changed for the DD from red to scarlet, and the LLD from blue to violet lining. The Doctor of Canon Law (DCL) was introduced with a cardinal lining, and the Doctor of Music with a pink lining.<sup>33</sup>

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Episcopal Theological School (Boston), Seabury Theological Seminary (Minn.), Western Theological Seminary (Ill.), Philadelphia Divinity School, School of Theology of the University of the South (Tenn.).

29 Handwritten Minutes, Board of Trustees, 30 May 1900. It is also interesting to note that several of the people at the meeting would, along with Francis, be part of the 'Fond du Lac Circus' photograph made famous following Reginald H. Weller's consecration as coadjutor bishop of Fond du Lac, which involved vesture (cope and mitre) and ritual actions (anointing with chrism, conferral of crosier and ring) unknown and scandalous to the Episcopal Church of that period. See <[www.episcopalchurch.org/library/glossary/fond-du-lac-circus](http://www.episcopalchurch.org/library/glossary/fond-du-lac-circus)> [retrieved 25 June 2019] and John M. Kinney, "The Fond du Lac Circus": The Consecration of Reginald Heber Weller, *Historical Magazine of the Protestant Episcopal Church*, 38 (1) (March 1969), pp. 3–24.

30 Minutes, Board of Trustees, 25 May 1910, p. 5. N.B. This volume marks the beginning of all typewritten minutes.

31 See F. W. Haycraft, *The Degrees and Hoods of the World's Universities and Colleges*, 3rd edn (London & Cheshunt: privately printed by Cheshunt Press, 1927), p. 67.

32 The word 'appears' is used because any documentation of discussion pertaining to either the new degree programme or change in hood design is not in any archival material. Nor is there an extant copy of the Statutes from 1924. Trustee Minutes from 1926 to 1929 are also missing from archival materials.

33 Haycraft's second edition (1924) listed Nashotah House hoods as 'lining purple,' which was incorrect; see p. 47. The third edition of 1927 had a full listing of degree hoods, including the 'graduate' and the three new degrees, p. 67.

At the Fall meeting of the Board, 25 September 1930, revisions were made to the Statutes of Nashotah House. A little over four decades have passed since the school first adopted hoods for two degrees, the BD and the DD, now there are seven more. The statute 'of academic hoods' follows the statute 'of degrees.' Statute XI, as revised 1930, says:

The Academic Hoods of the House shall be as follows:

(I.) The Shape of the several hoods shall be:

- (1) For Doctors' degrees, the traditional Nashotah pattern.
- (2) For Bachelors and Masters' degrees the American Intercollegiate Code size and pattern.
- (3) For Graduates of the House, the traditional Nashotah pattern, but in size one-third smaller than the Doctors' hoods.

(II.) The Materials and the Colors of the several hoods shall be:

- (1) For Graduates of the House, black stuff, with a lining of black stuff edged with a narrow border of red purple silk, and piped with a scarlet silk cord.
- (2) For Bachelors of Divinity (BD), red purple stuff, lined through with scarlet silk.
- (3) For Masters of Sacred Theology (STM), red purple silk, lined throughout with scarlet silk.
- (4) For Doctors of Divinity (DD), red purple silk, lined throughout with scarlet silk.
- (5) For Doctors of Sacred Theology (STD), red purple silk with a lining of scarlet silk having a single chevron of dark blue silk.
- (6) For Doctors of Theology (ThD), red purple silk with a lining of scarlet silk having a double chevron of dark blue silk.
- (7) For Doctors of Law (LLD), red purple silk, lined throughout with blue purple silk.
- (8) For Doctors of Canon Law (DCL), red purple silk, with a lining of blue purple silk having a single chevron of scarlet silk.
- (9) For Doctors of Music (MusD), red purple silk, lined throughout with pink silk.

The only authorized Hoods of this House shall be those obtained through and issued by the Dean.<sup>34</sup>

Note that 'the traditional Nashotah pattern' (i.e. Oxford shape) was continued for doctorates, but that Bachelors and Masters' degrees were now 'the American Collegiate Code' size and pattern. Also, the BD degree is no longer lined with pale blue, which had replaced the original white in 1924, but in scarlet silk, as is the STM. It is also worthy of note that chevrons are introduced to distinguish between similar honorary degrees, as in Law, and to mark a distinction between an *honoris causa* degree (STD) and a degree given

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<sup>34</sup> *Nashotah House The Statutes and the Charter*, rev. edn, published by resolution of the Trustees 1930, pp. 8-9. The 'Nashotah Pattern' has been something of a mystery for years. Correspondence with Mark Hoyer, American representative for Wippell & Co. produced this email response on 31 Aug. 2018, 'I've glanced through some of the correspondence and come to the conclusion that the "special Nashotah shape" for the doctoral hoods varied from time to time, but mostly in that it was a variation on the size of the hood relative to the size and shape of the "Graduates hood", which I take to mean the hood for Master of Divinity. In other words, the shape of the hoods was to be the same, but the doctoral hood was supposed to be 1/3rd larger than the graduates hood. I saw some debate around 1959 that questioned whether this was in length only or the total surface area with the hood laid flat.' The 'Graduates hood' is the Licentiate's hood that was described above.

in course (ThD); where the STD (honorary) receives only a single chevron, and the ThD (earned in course) a double chevron.<sup>35</sup> This usage appears to be unique to this institution. The Dean continues to be the only authorized source for the hoods.

Thirty years following the Board's acceptance of the Faculty Council's resolutions on honorary degrees another 'interseminary conference' was held on the same topic. The conference was initiated by and assembled at the Philadelphia Divinity School on 31 January 1930. All eleven theological schools of the Episcopal Church were represented.<sup>36</sup> The chair of Nashotah's Board of Trustees, Bishop Ivins of Milwaukee, served as its representative. Upon discussion the Conference concluded that 'the standard of our Church Seminaries in the matter of granting honorary degrees is notably high. In every case, the number of such degrees granted is exceedingly small, and the restrictions that safeguard their granting are markedly stringent.'<sup>37</sup> While the Faculty Council meetings of 1898 and 1899 are not mentioned, it is evident that the resolutions produced achieved the desired effect. The ultimate outcome of this conference is stressing a shift in degrees that are given 'in course' and 'honoris causa.' The resolution urges that the Doctor of Theology (ThD) be given only 'in course' (resolution 2). The Doctor of Sacred Theology would then become the degree given for 'distinction in scholarship' (resolution 4). The Doctor of Divinity (DD) becomes the degree granted 'for reasons other than distinction in scholarship' (resolution 6).<sup>38</sup> The Board of Nashotah House received and acted in accord with the resolutions of the InterSeminary Conference. However, the adoption of the revised Statutes of 1930 in September almost anticipated them, and certainly showed the school was engaging in good practice as to 'honoris causa' degrees.

### **An authorized, and fruitful, relationship**

To some extent having the Dean as the only authorized source for hoods ties the story of Nashotah House's academic regalia to the chosen supplier. In 1925 Edmondson J.M. Nutter, a graduate of the House (diploma 1911, BD 1913), born in Britain, would begin what turned out to be the second longest deanship in the school's history. Nutter would serve from 1925 until he retired in 1947. He chose to work with J. Wippell and Company of Exeter. The correspondence between the school on Upper Nashotah Lake and various representatives of the venerable supplier of academic regalia and clerical attire helps to frame, and document, the growing interest, and involvement, of the House with the traditions of academia.

There is almost ninety years of correspondence extant between representatives of Nashotah House and Wippell.<sup>39</sup> A series of exchanges in the early 1930s is of interest for

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<sup>35</sup> There is no record of the Doctor of Theology (ThD) having ever been offered as a course of study, and it has never been accredited to do so, though its State Charter would permit it.

<sup>36</sup> Berkley Divinity School, Bexley Hall, Bishop Payne Divinity School, Church Divinity School of the Pacific, DuBose Memorial Training School, Episcopal Theological School-Cambridge, General Theological School, Nashotah House, Virginia Theological Seminary, Western Theological School, and Philadelphia Divinity School. Minutes of the InterSeminary Conference, 31 Jan. 1930, George R. Bartlett Secretary filed in the Minutes of the Board of Trustees, Sept., 1930, Box labelled Board of Trustee Files 1920-23, 1924-26, 1930-50.

<sup>37</sup> Minutes of the InterSeminary Conference, *ibid.*, p. 2.

<sup>38</sup> *Ibid.*, p. 3.

<sup>39</sup> The author expresses great gratitude to Mr. Mark Hoyer, American Sales Representative for J. Wippell & Co., and to the Officers of the Company for permitting, and facilitating, the use of three

its demonstration of the Dean's control of hoods. A graduate of the class of 1900 wanted to replace his hood and has a letter from the Dean telling him he may have a new hood made for his use. Several points of interest emerge. First, he identifies the original lining of his hood as 'pale blue'—he was a graduate of 1900—yet the original instructions call for the hood to be lined with white, with a blue border. The border was dropped in 1910. What this correspondence reveals is that the degree of this graduate was not conferred until after the changes made to the BD hood in 1924. The requirements of the BD were that the recipient be ordained to the priesthood and have submitted a thesis. Apparently the Reverend J. L. Donaghy finally fulfilled the requirements and his BD was conferred by the Trustees in 1925.<sup>40</sup>

Second, he identifies the maker of the original hood, Cotrell & Leonard of Albany, New York; again, there is no extant correspondence to corroborate any official relationship between Nashotah House and this venerable American robemaker. Finally, the exchanges, which go from April to November 1932, indicate how seriously Wippell takes its instructions about the Dean being the only authorized provider. In two separate letters Wippell make it clear 'we have definite instructions from the Dean that hoods be supplied only to those who have been authorized to wear them and we are not allowed to alter the scaled pattern', and 'the rule has not been relaxed.' There is no evidence that the correspondent ever received a new hood, since he was loath to part with his letter of authorization from the Dean, and Wippell was adamant that they would not act without it being sent to them.<sup>41</sup>

Two additional letters exchanged by Dean Nutter and Wippell further cement the relationship, and loyalty, of the House and its supplier. A letter dated 3 June 1935 was addressed to Dean Nutter telling him of the attempt to obtain the details of the Nashotah hood (cut, materials, etc.) by a London wholesale house. The Wippell representative—never named—informs the Dean, sending a copy of their letter to the wholesale house, '... we could not, of course, part with the information without your instruction.' Nutter responds with thanks, commending them for their action on 13 June 1935. He writes, 'I suppose it is almost impossible to stop this kind of piracy if any firm wishes to indulge in it. A very well-known clerical concern in New York City is supplying bogus Nashotah hoods to such men as write for them. They are recognizable by their poor dyes. There is nothing so far as I know that can be done about it.'<sup>42</sup> What is evident throughout is the concern and trust of both the Dean and the Wippell representative for the integrity of the school's academic dress. The relationship with J. Wippell & Co. continues to the present day.

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rather large original files of correspondence dispatched from Wippell's offices in Exeter to the author. The author would also like to extend thanks to Dr. Michael De Lashmutt and Ms. Caitlinn Stamm of the General Theological Seminary, Christopher Pote, CA, of Virginia Theological seminary, and to Dr. David Sherwood and Mr. Bramwell Richards of the Frances Donaldson Library-Nashotah House, and Mrs. Lisa Swan and Mrs. Mary Johnson of Nashotah House administrative staff for their help.

40 Action of the Board of Trustees conferring degrees upon recommendation of the Faculty, Typewritten Minutes of the Board of Trustees 27 May 1925, Box labelled Board of Trustee Files 1920-23, 1924-26, 1930-50. The Revd J. L. Donaghy was joined by three other members of the class of 1900, three from the class of 1899, and one from the class of 1911. It is presumed that they had used the 'graduate' hood previously.

41 Correspondence between J. L. Donaghy and J. Wippell & Co., dated 16 April, 31 April, 21 Oct., and 1 Nov. 1932; from the files of J. Wippell & Co., digitally copied by the author.

42 Correspondence between J. Wippell & Co., and E. J. M. Nutter, dated 3 and 13 June 1935; from the files of J. Wippell & Co.

## New and appropriately so

No substantive changes were made in Nashotah House academic dress until the 1970s. There was a general movement in the early 1970s to change the nomenclature for what is generally called ‘the first professional degree’ from the Bachelor of Divinity (BD), which was given after a three-year course of post-baccalaureate study, to the Master of Divinity (MDiv). In 1972 the Board of Trustees made that change for Nashotah House. A new two-year degree, the Master of Theological Studies (MTS) was also added. The Board made additional changes to the Statutes, including restricting the granting of the ThD and the STD to ‘in course’. The Statute ‘of Academic Hoods’ was eliminated and reduced to a clause in Statute XII ‘of Degrees’.

XII.6 The shape and color of the various hoods conferred by the House shall follow the traditional Nashotah pattern and color. The detail of these shall be kept on file by the Dean.<sup>43</sup>

The shape then continued per the old Statute. The MDiv hood is the old BD hood.<sup>44</sup> The MTS hood was to be in the American Code master’s shape: black, ‘It is bound  $\frac{1}{2}$ ” outside and  $\frac{3}{4}$ ” inside with red-purple silk and the piping is  $\frac{1}{8}$ ” inch wide scarlet cord separated by  $\frac{1}{8}$ ” from the edge of the binding.’<sup>45</sup>

The Board’s direction that ‘the detail’ of the hoods ‘shall be kept on file by the Dean’ appears to have opened doors for interpretation, and for options. John S. Ruef became the fourteenth Dean-President of Nashotah House in 1974. Correspondence between two Wippell employees, Jon R. Evans and A. P. Downey, dated 31 December 1974 indicated, ‘... the new Dean at Nashotah is changing quite a lot of things and he may wish to change the style of the hoods from the styles we have been supplying to the Cassock Cape style.’<sup>46</sup> Dean Ruef did not, as subsequent correspondence and orders indicate, change entirely, but from that time forward the Cassock Cape—or Warham Guild—style hood has been an option for students (and depending on the class, sometimes rather popular).

John B. Pahls, Jr., a 1973 MDiv graduate of Nashotah House, had great interest in academic dress. He addressed a letter to the Board of Trustees on 1 November 1982 offering designs for the honorary degrees of DD and DMus, writing:

It has been my feeling for a number of years that the House has been lacking in its academic regalia in one particular regard—that is, in a proper and distinctive gown for doctoral degree recipients. This is especially true in the case of lay honorees at the Commencement Mass. Clerical honorees are customarily in choir habit, but there has been very little uniformity in the dress of lay recipients who have been known to be presented in any from a plain suit to something looking vaguely like a choir gown to the customary American code doctoral gown. It seems to me that this detracts from the dignity of such a solemn event, and I would like to see some solution worked out. I think the enclosed may provide such a solution, and I ask for your consideration.<sup>47</sup>

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43 Minutes of the Board of Trustees, May 1972, box labelled Board of Trustee Files 1966–1975.

44 Correspondence from Professor Louis Weil of Nashotah House—acting on behalf of the Dean—to J. Wippell & Co., dated 9 Nov. 1972; from the files of J. Wippell & Co. See App. B, Fig. 6 (MDiv) and Fig. 5 (MTS).

45 *Ibid.* It is interesting to note that somewhere along the way the ‘scarlet cord’ became red-purple.

46 31 Dec. 1974; from the files of J. Wippell & Co.

47 1 Nov. 1982, in the Dean-President’s office file.

Pahls was inspired by a portrait of a ‘son of the House’ and honorary doctorate recipient of 1907, Stuart Crockett. Pahls submitted a design based on the gown in the portrait to the Trustees. A thorough search of the Trustees files for the period produced no evidence of any action on the letter, save that it was placed in a file in the Dean’s office, along with the illustrations.<sup>48</sup> However, the Rt Revd Keith Ackerman, a long-serving member of the Board, recalls that the letter was received, and was thought to be within the purview of the Dean.<sup>49</sup>

Pahl’s letter and sketches languished for over a decade before the seventeenth Dean, Gary W. Kriss, took action. Pahl’s letter and sketches were sent along to Bryan Marshall at Wippell in May 1993. In May, July, and August of 1994 several letters were exchanged among Kriss, his student assistant Michael Mills, and Wippell. The gowns were inaugurated in October 1994 as part of a new observance instituted by the Dean: Fall Academic Convocation.<sup>50</sup> The honorary degree gowns copied the Oxford full dress gown, with a body of scarlet cloth with facings and sleeves of red-purple silk. The hoods remained according to statute.

Pahls produced a ‘Complete Specifications for All Academic Dress of All Degrees’ in May 1996. Nashotah House finally had the list mandated by the Board, which to that point had been copies of the old Statute XII and a marked-up copy of Kevin Sheard’s *Academic Heraldry in America*.<sup>51</sup> Pahls made several suggestions for changes in the design of the hoods, but none were acted upon.

The eighteenth Dean-President, Robert Munday, initiated several changes in academic dress at Nashotah House. He continued the annual Fall Academic Convocation and two new degrees were begun in his term of service. Prior to these, however, he addressed the shape of the doctoral hoods. Recipients of honorary degrees had complained that ‘the special Nashotah shape’ were ‘not large enough for the dignity of a Doctor.’<sup>52</sup> Acting upon a suggestion from R. Richardson of Wippell, an Oxford DPhil hood was examined.<sup>53</sup> The

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48 See Appendix B, Figs 2 and 3.

49 Telephone interview, 29 July 2018. Ackerman also noted that the use of academic dress at Nashotah House increased beginning with the Deanship of Gary Kriss. Bishops had normally attended commencement in alb, stole, cope, and mitre, but this changed to the convocation habit (rochet and red chimere). Many of the higher Anglo-Catholics began using a chimere cut in the style of the Roman mantelletta (see Appendix B, Fig. 11). There is a fascinating article by the Revd N. F. Robinson, SSJE, ‘The Black Chimere of Anglican Prelates: A Plea for Its Retention and Proper Use’, *The Transactions of the St Paul’s Ecclesiological Society*, 4 (1900), pp. 181–220, in which he argues against the mantelletta.

50 Correspondence between Bryan Marshall and Michael Mallone, 6 May 1993; intra-company communication, May 1993, Michael Mills to Bryan Marshall, 12 July 1994; intra-company communication to Bryan Marshall (signature unclear), 14 July 1994; Bryan Marshall to Gary Kriss, 27 July 1994; Gary Kriss to Bryan Marshall, 19 Aug. 1994; from the files of J. Wippell & Co.

51 Marquette: Northern Michigan College Press, 1962. Nashotah House is listed on p. 66, in the section under ‘Non-Code Hoods’. The magisterial three-volume work of Hugh Smith and Kevin Sheard, *Academic Dress and Insignia of the World* (Cape Town: A. A. Balkema, 1970), was apparently unknown to Pahls and others, though ‘Nashota House’ [*sic*] is listed, pp. 1605–08, including line drawings of the BD and STD hoods (Pl. 432, pp. 1606–07).

52 Email correspondence between Robert Munday and Mark Hoyer of J. Wippell & Co., 7 Dec. 2004; from the files of J. Wippell & Co. The ‘special Nashotah shape’ was the Oxford full shape of the Graduate’s hood made one-third larger.

53 Intra-company email correspondence between Robin Richardson and Mark Hoyer, 10 Dec.

Trustees then decided upon the ‘full Oxford doctoral shape ... from this point forward’. All other degrees were to remain unchanged.<sup>54</sup> With what Munday described as ‘hood envy’ addressed, he moved on to other matters.

In 2007 the school initiated two new degree programs. This first was a hybrid-distance degree, the Master of Arts in Ministry (MAM, later the nomenclature changed to Master of Ministry, MM). The degree was designed for distance students, took two years to complete, and covered the eight core areas for ministerial preparation addressed in the Canons of the Episcopal Church. The hood was essentially that of the MTS with a white lining to cover the arts aspect of the degree. There was considerable correspondence concerning whether or not the hood should have the cording—which was originally to have been scarlet, but in practice was red-purple—or eliminate it to save money. While the Dean elected to eliminate the cord, it nevertheless continues to be on the hoods.<sup>55</sup>

The Doctor of Ministry was also launched in 2007 as a degree done ‘in course’ as a professional, as opposed to academic, doctorate.<sup>56</sup> The hood for the DMin was also based on the MTS. The difference was in the doctoral shape of the hood: black in the Oxford doctoral shape [f5]. The lining is scarlet, edged with red-purple, bordered with a red-purple cord. Correspondence between Wippell and Nashotah House was polite, but strained, since, as one Wippell executive said it ‘was out of keeping with the other Doctor’s hoods’ supplied.<sup>57</sup> Dean Munday, however, was insistent that the hood be somewhat different, so that appropriate distinction would be made between the DMin, an earned degree, and the honorary degrees.<sup>58</sup>

The nineteenth Dean-President was a retired bishop and the former Chair of the Board, Edward L. Salmon. He appointed Steven A. Peay to serve as Academic Dean. Peay discovered the sketches and submissions of John B. Pahls, noting that the institution had not followed through on the DMus gowns. It also became evident that students in the Doctor of Ministry programme were interested in having more than a hood as a result of their doctoral programme. Peay presented a proposal to the Board of Trustees on 25 October 2012, to fully institute Pahls’ original plan for the Doctor of Music gown, and submitted his design for a Doctor of Ministry gown. The proposal was passed without objection.<sup>59</sup>

2004; from the files of J. Wippell & Co. Mr Richardson’s hope was that a comparison of the two hoods would lead the Trustees, and Dean Munday, to see that the differences would be too small to change.

54 Email correspondence between Robert Munday and Mark Hoyer, 27 June 2005. Dean Munday also wrote, ‘It would probably be good if you were to keep the “special Nashotah shape” on file in the event that the Trustees ever decide to use it again.’

55 Facsimile correspondence between Mark Hoyer and Robin Richardson, 11, 14, 27 Aug. and 2 Sept. 2008, from the files of J. Wippell & Co. See App. B, Fig. 4.

56 Nashotah House became an accredited member school of the Association of Theological Schools in the United States and Canada and The Commission on Accrediting in 1954. Only degrees approved by The Commission on Accrediting may be offered in course. The Doctor of Ministry is the only accredited doctorate awarded by Nashotah House. See <[www.ats.edu/member-schools/nashotah-house](http://www.ats.edu/member-schools/nashotah-house)>.

57 Facsimile correspondence between Robin Richardson and Mark Hoyer, 22 Feb. 2009; from the files of J. Wippell & Co.

58 Handwritten note on facsimile, 22 Feb. 2009, from Mark Hoyer to Robin Richardson; from the files of J. Wippell & Co.

59 Minutes of the Board of Trustees, 24–25 Oct. 2012, p. 3, Box labelled Board of Trustee Files 2011–.

The DMus gown, per Pahls, was to be ivory brocade (after consultation with Wippell, 'Florence' was chosen) faced with red-purple silk, the hood to remain the same. The Doctor of Ministry gown was to be of black stuff, faced with red-purple silk, and with red-purple overlay on the sleeves (as in the other doctoral gowns). The hood remained the same. The other honorary gowns remained the same for all recipients, save the DMus.<sup>60</sup>

Peay succeeded Salmon as the twentieth Dean-President. Because of his interest in the study of academic dress, and the move to having the Dean preside over Commencement, as well as Convocation, in academic dress, he decided to design a Dean-President's gown and hood.<sup>61</sup> The Dean-President's gown and hood was designed to be representative of the degrees granted by Nashotah House. The body of the gown was to be of the same scarlet material as the honorary degree gown, with black sleeves after the DMin gown, and with red-purple facing. The hood was to be in the Oxford doctoral shape with a body of red-purple, lined in scarlet, and then banded in black with black Russa braid.<sup>62</sup> Since the wearer was ordained, a four-bladed Doctoral biretta was used, rather than a bonnet. The Dean-President was installed with the Dean-President's gown and hood at Evensong on 19 May 2015 and presided over Commencement on the following day.

During Peay's tenure another hybrid-distance degree was introduced. The Master of Pastoral Ministry (MPM) was designed to be equivalent to the Master of Divinity. To emphasize the equivalence, the MDiv hood is used with the addition of a black chevron, which is in keeping with the House tradition of using the chevron to distinguish among degrees. With the MPM Nashotah House offered three degrees via hybrid-distance programming.<sup>63</sup>

The Board of Trustees also made a revision of the Statutes in the process of making a major shift in governance structures. The designation of academic hoods had been the same in every revision from 1972 forward to 2010.<sup>64</sup> The revised Statutes of 2015, which completely realigned the governance structure of the House (e.g. Trustees become the Corporation, which is made up of Visitors and Directors; the redesign based on the Policy Gov-

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60 Email correspondence among Steven A. Peay, Mark Hoyer, and Robin Richardson dated 8 and 26 Feb. 2013; from the files of J. Wippell & Co. See Appendix B, Fig. 8 (the student in the American Collegiate Code gown opted for it rather than the official gown of the DMin), Fig. 12 (DMus), and Fig. 9 (DD).

61 In keeping with Nashotah House's Anglo-Catholic orientation, the previous practice was to have the Dean-President preside at Commencement in alb and cope, and then change to a chasuble for the Eucharist, over which he presided. It was agreed that the Chair of the Board, traditionally a Bishop (until Michaelmas term 2017) should celebrate the Eucharist.

62 The development of the Dean-President's gown and hood took up a number of emails among the Dean-President, Mark Hoyer, Bryan Marshall and Robin Richardson. It was another example of the cordial and candid relationship between Nashotah House and Wippell, as there was a dispute between the Dean-President and Mr Richardson concerning the use of the Russa braid; the original design prevailed. Email correspondence, 30 Oct. and 20 Nov. 2014, and 2 on 4–6 Feb. 2016; from the files of J. Wippell & Co. See App. B, Figs 10 and 13.

63 The hybrid-distance approach is what it says, a hybrid of residential and distance (i.e. on-line) learning. Nashotah House offers the Master of Ministry (MM), the Master of Theological Studies (MTS) and the Master of Pastoral Ministry (MPM) using the hybrid learning platform. Email correspondence among Richard Hartley, Mark Hoyer, and Robin Richardson, 30 June, 1 and 3 July 2017; from the files of J. Wippell & Co. See Appendix B, Fig. 7 (MPM).

64 *Statutes of Nashotah House revised 2010*, XIV.I. The shape and color of the various hoods conferred by the House shall follow the traditional Nashotah House pattern and color. The detail of these shall be listed and kept on file by the Dean.' Box labelled Board of Trustee Files 1996–2010.

ernance model), makes no mention of academic hoods. Statute Five B gives the authority to award 'academic degrees, diplomas, and certificates' to the Dean-President in collaboration with the Faculty.<sup>65</sup> It is thus to be assumed that with that delegation also comes the oversight of all things pertaining to those degrees, including appropriate academic dress. The Directors retain authority to award honorary degrees—Statute Seven—now confined to the DD, the STD, DMus, and DHL (the restoration of the STD as an honorary is a resumption of a practice that had been in abeyance for several decades and the DHL hood is now that of the previous Doctor of Canon Law).

## Conclusion

Nashotah House began life in a bit of confusion; was it a mission, a school, or a monastery? Those who had a vision and engaged the place and its work have seen one, two, or all three. Yet, it is as a 'college of learning and piety' that Nashotah House has distinguished itself.<sup>66</sup> Born in the midst of the vestment controversy in the Episcopal Church it took it a while to embrace academic dress, but once it did, it sought to do so with integrity. Part of what is demonstrated in the foregoing is an institution seeking what is appropriate to signify what it produces. Additionally, we have the record of a relationship spanning nine decades between a vendor and a customer. In it we see the kind of honest and constructive relationship, though not without some contention, that continues to make a real difference going forward.<sup>67</sup> 176 years in existence, 132 of those years with distinctive academic dress, the House continues appropriately.

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<sup>65</sup> *Statutes of Nashotah House revised 2015*, p. 12 in Box labelled Board of Trustee Files 2011–.

<sup>66</sup> The Nashotah House campus was given Historical Landmark Status by the Wisconsin State Historical Society Commission on Landmarks on 19 Aug. 2016. During the proceeding a member of the commission commented that the campus 'rivaled the nascent University of Wisconsin in 1874' and in four-storey Bishop White Hall (now demolished) boasted the tallest building between Milwaukee and Madison, the state capital. The House was placed on the Register of National Historical Landmarks by the United States National Park Service on 12 Jan. 2017, during the 175th anniversary year of the school's founding.

<sup>67</sup> In one exchange of internal memoranda, a Wippell executive speaks of coming almost to 'despair' because of the growing list of degree offerings of Nashotah House, and that they 'know nothing of academic robes.' His colleague responds in the affirmative, but reminds him that the institution is seeking to reach out, and is demonstrating some growth in enrolment, where others have not. Candour, and still the work gets done—appropriately. Facsimile correspondence between Robin Richardson and Mark Hoyer, 5 Feb. 2016, from the files of J. Wippell & Co.

## Appendix A

Specifications for academic dress for all degrees, Nashotah House Theological Seminary

<b>Degrees in course</b>			
<b>Degree</b>	<b>Hood</b>	<b>Gown</b>	<b>Headwear</b>
<b>ThL</b>	Black Russell Cord, self-lined, edged purple, bordered red-purple cord [Nashotah Full Shape 3']	Black, American Bachelor's Gown	Black cloth mortarboard; black stuff biretta (if ordained)
<b>MDiv</b>	Red-purple Russell cord, lined scarlet [American simple shape — 3 ft. in length]	Black, American Masters' Gown	As above
<b>MPM</b>	Red-purple Russell cord, lined scarlet, 2.5' black chevron [American simple shape — 3.5 ft. in length]	As above	As above
<b>MM</b>	Black cotton viscose, lined white satin, edged red-purple, bordered scarlet cord [American simple shape — 3.5 ft. in length]	As above	As above
<b>MTS</b>	Black cotton viscose, lined scarlet, edged red-purple, bordered scarlet cord [American simple shape — 3.5 ft. in length]	As above	As above
<b>STM</b>	Red-purple raycot, lined scarlet [American simple shape — 3.5 ft. in length]	As above	As above
<b>DMin</b>	Black Cotton Viscose, lined scarlet, edged red-purple border and scarlet cord [Oxford Doctoral Shape]	Black, faced/sleeves with red-purple silk.	Black velvet Oxford bonnet (red cord/tassels); OR Black Doctor's biretta (red piping, tuft)
<b>Degrees honoris causa</b>			
<b>DD</b>	Red-purple raycot, lined scarlet [Oxford Doctoral Shape]	Scarlet, faced/sleeves red-purple silk	Black velvet Oxford bonnet (red cord/tassels); OR Black Doctor's biretta (red piping, tuft)
<b>STD</b>	Red-purple raycot, lined scarlet, 2.5' dark blue chevron {Oxford Doctoral Shape}	As for DD	As for DD
<b>DMus</b>	Red-purple silk, lined with pink [Oxford Doctoral Shape]	Deep cream Florence brocade, faced/sleeves red-purple silk	As for DD
<b>DHL</b>	Red-purple raycot, lined purple with one 2.5' scarlet chevron (Oxford Doctoral Shape)	As for DD	As for DD

## Appendix B

### Images of academic dress at Nashotah House Theological Seminary



Fig. 1. Azel Dow Cole, AB, AM, STD, DD, second President, 1850–85 (c. 1883).

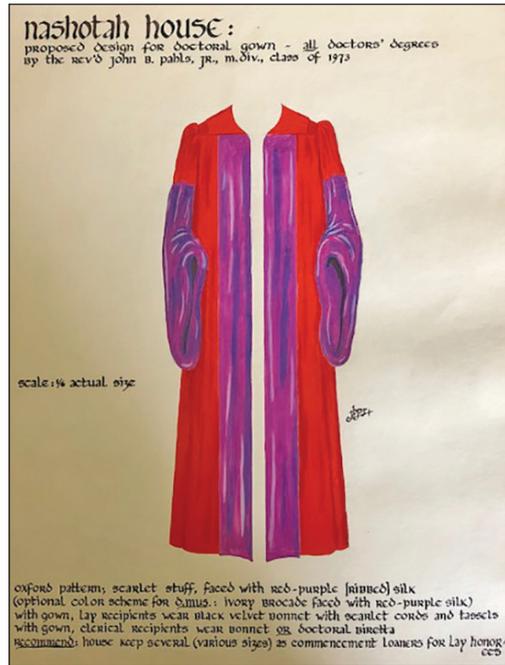


Fig. 2 (top right). Proposed honorary doctoral gown, by John B. Pahls, Jr., November 1983.

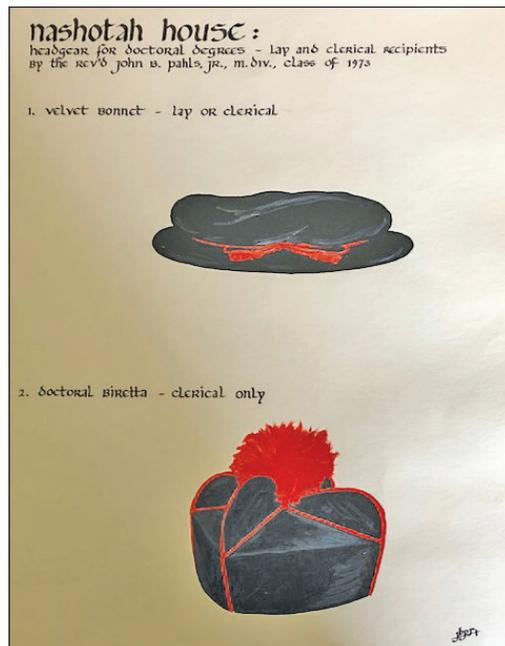


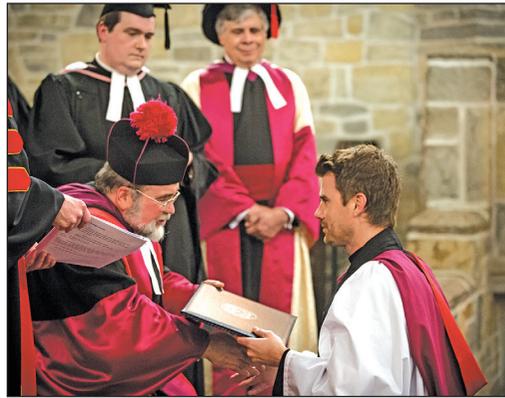
Fig. 3 (right). Proposed headgear for honorary degree recipients, by John B. Pahls, Jr., November 1983.



**Fig. 4. Master of Ministry (Warham Guild Style Hood). Commencement, May 2017.**



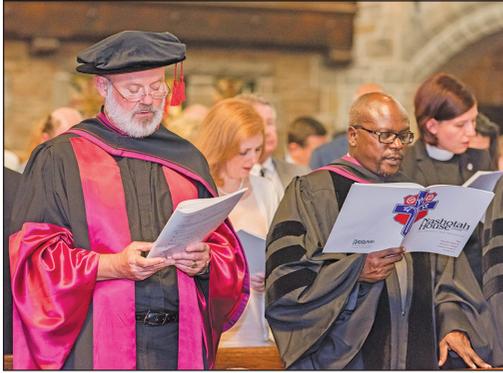
**Fig. 5. Master of Theological Studies. Commencement, May 2016.**



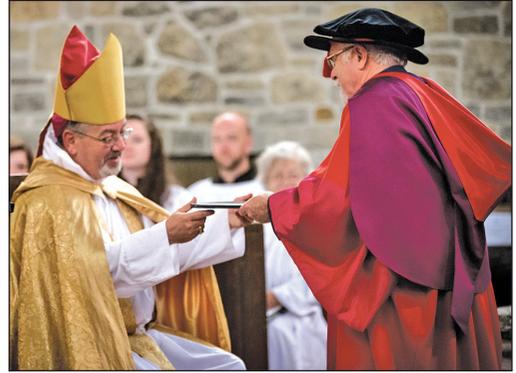
**Fig. 6. Master of Divinity. Commencement, May 2016.**



**Fig. 7. Master of Pastoral Ministry. Commencement, May 2018.**



**Fig. 8.** Doctor of Ministry, Nashotah House (left), and Intercollegiate Code. May 2018.



**Fig. 9.** Doctor of Divinity, Bishop of Down & Dromore, recipient. May 2016.



**Fig. 10.** Commencement, May 2018. Bishop Chartres, DD, is the recipient of the Doctor of Divinity. To the right of Chartres (next to the Deacon) is the first layman to lead Nashotah House (Dr Garwood Anderson,

President & Provost). At the centre, in Eucharistic vestments, is the first non-bishop chair of the Board of Directors (Canon Edward Monk).



Fig. 11. Episcopal Corporation Members; note 'manellettas' to the right. Commencement, May 2018.



Fig. 12. Dean-President Emeritus (PhD, St Louis), and Prof. Emeritus of Music (DMus, Nashotah House). Commencement, May 2018.

Fig. 13 (below). Commencement, May 2016.



## Appendix C

### A timeline of academical dress at Nashotah House

- 1842** Nashotah House founded by the Rt Revd Jackson Kemper as 'The Nashotah Mission.' Part of the mission is to prepare students for the priesthood of the Protestant Episcopal Church.
- 1845** Nashotah House graduates its first student, a native of Sweden, Gustavus Unonius.
- 1847** Nashotah House is chartered by the Territorial Legislature of Wisconsin (statehood came the following year) as a 'college of learning and piety.'
- 1884** Trustees' Chair, the Rt Revd Edmund R. Welles, appoints a 'committee on hoods' to develop 'appropriate hoods' for Nashotah House.
- 1885** Committee on Hoods is continued by the Trustees.  
Second, and longest-serving, President, Azel Dow Cole, dies in October.
- 1886** Committee on Hoods recommends adoption of hoods 'as of those of similar degrees at the University of Oxford'. Provides for hoods for Graduates (i.e. the Licentiate), Bachelor of Divinity, and Doctor of Divinity. First DD awarded.
- 1899** Nashotah Trustees review and endorse the report of the Council of Faculties (of Episcopal Seminaries) concerning honorary degrees.
- 1910** Trustees modify the hoods, retaining the Oxford shape. Only authorized hoods are 'those secured from the Dean'.
- 1920s** Master of Sacred Theology (STM) introduced, hood red purple silk lined with dark blue silk. BD hood is modified with interior changed from white to pale blue silk.
- 1925** E.J.M. Nutter becomes Dean and begins exclusive relationship with J. Wippell & Co. of Exeter, England; the relationship continues to the present.
- 1930** Trustees modify statutes on 'academic dress'
- Graduate and Doctoral hoods retain traditional 'Nashotah Shape' (i.e. Oxford full)
  - BD and all other Masters' hoods shift to the American Collegiate Code
- 1954** Nashotah House joins the Association of Theological Schools in the United States and Canada and is accredited by the Commission on Accreditation.
- 1972** Trustees change the nomenclature of the Bachelor of Divinity to Master of Divinity (MDiv), thus following the prevailing practice in the US.
- 1982** Alumnus J.B. Pahl's offers designs for honorary degree gowns. Trustees receive them, but do not act.
- 1994** Dean Gary Kriss introduces first Fall Academic Convocation; honorary gowns used for the first time (DD gown used for all honorary degree recipients).
- 2004** Trustees follow the recommendation of Wippell and Dean Robert Munday to adopt the Oxford doctoral hood [f7] as a replacement for the 'Nashotah special shape'.
- 2007** Nashotah House initiates a hybrid distance programme awarding the Master of Arts in Ministry (MAM; nomenclature changed in 2015 to Master of Ministry: MM.) Hood for the degree is the same as the Master of Theological Studies with a white lining.  
The Doctor of Ministry programme is introduced. The hood to be that of the MTS, but in doctoral shape.
- 2012** The Academic Dean, Steven Peay, discovers Pahl's 1982 recommendations and designs for the DMus gown. Submits a recommendation for adoption to the Trustees. DMus gown first used at Convocation in 2013.  
Peay designs a gown for the DMin, which is approved by the Trustees and goes into use at Commencement 2013.
- 2015** Governance of Nashotah House changes from a Board of Trustees of more than thirty to a two-tiered system of Directors and Visitors. New Statutes are produced, which make no mention of academical dress. Honorary degrees are: DD, DMus, DHL, and STD.  
Steven Peay becomes twentieth Dean-President, designs and is installed in the Dean-President's gown and hood in May 2015.

**2016** Hybrid Master of Pastoral Ministry is introduced. Hood, following the Nashotah House custom, employs a chevron to distinguish the degree. The hood is that of the MDiv with a single black chevron.