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The Academic Dress of the Associates of King's College London

By Philip Goff

In its heyday, King's College London was the largest theological training college in the UK.[1] For much of the twentieth century the black-bound mauve academic hood of its theological Associateship diploma, the AKC, was seen in the choir dress[2] of those in holy orders at church services and clergy gatherings as much as the crimson and white lined hoods, respectively, of Oxford and Cambridge Masters of Arts. The AKC hood was atypical amongst those conferred by the theological colleges, because it was awarded on a diploma. This diploma could be taken by Anglican ordinands either as a three-year, stand-alone course, or else together with the University of London Bachelor of Divinity degree.[3] The latter route required candidates to be matriculated in the University and, also, to be examined in extra papers in liturgy, doctrine and church history by the College.[4] The Associateship also exempted King's theological students, who were ordinands of the Church of England, from the General Ordination Examination.[5] There were other routes to the AKC diploma available to non-theological students of the College, but only the theological route conferred entitlement to wear the hood.

Although the hood is still worn by some members of the clergy today, the theological AKC ceased as a three-year course in 1976 and consequently the hood is gradually becoming a rarity.

The KCL Associateship diploma has existed since 1834, as we shall see, but the existence of different types of Associateship has given rise, over the years, to some confusion about who may wear its academic dress.[6]

1 Previously, until 1896 St Bees, in Cumbria, had the accolade. See David A. Dowland, *Nineteenth-Century Anglican Theological Training: The Redbrick Challenge* (Oxford: Clarendon Press; New York: Oxford University Press, 1997), p. 4.

2 Cassock, surplice, bands, scarf and hood.

3 From 1900.

4 King's ordinands came from a wide variety of backgrounds and churchmanship but with a preponderance of those of central to high churchmanship. Another college which awarded a diploma and catered for those of a low church outlook was the London College of Divinity, in Highbury, which awarded its own Associateship, the ALCD. The hood for this award was of black stuff of full [f3] shape but with a more rounded base, bound on all open edges with 1" crimson silk.

5 To fulfil this exemption, King's ordinands were required to complete a fourth, examination-free, year of training, which took place first at St Boniface's College, Warminster, 1948–1969 then St Augustine's College, Canterbury, 1969–1976.

6 Not to be confused with the academic dress of KCL graduates who previously wore (and several of whom continue to wear) the graduate academic dress of the University of London or, since 2008, the KCL academic dress scheme designed by the late Dame Vivienne Westwood.

A university for London

In 1825, in a letter to the Times, the Scottish poet Thomas Campbell called for a university in London[7] to provide an education for the class of those who fell between 'mechanics and the enormously rich.'[8] He had also been impressed by the absence of an insistence on religious affiliation in the universities of Germany and Scotland.

Together with the politician and lawyer, Lord Brougham, retired barrister and former Times correspondent Henry Crabb Robinson, influenced by the ideas of the social reformer, Jeremy Bentham, and supported by other Liberals and religious dissenters, a commercial company was set up under the name of the 'Proprietors of the University of London', in 1826, as a secular alternative to Oxford and Cambridge.[9] Teaching began in 1828. However, its application for a royal charter to enable it to award degrees was blocked by the Establishment: principally, the universities and senior bishops, in 1830, because the college had no chapel and no religious teaching.

Following a sermon in the University Church, Cambridge, by the Revd Hugh Rose in October 1826, commending sound learning with religious education, rumours began in the press that a rival college, under the control of the Established Church, was being mooted in reaction to 'The London University'.[10] The Rector of Lambeth, Dr George D'Oyly, who had been chaplain to and was a trusted confidant of the Archbishop of Canterbury, Charles Manners-Sutton, wrote an open letter on the subject, to the Home Secretary, Sir Robert Peel arguing that:

> ... with such a seminary in a prosperous position, there will be neither motive nor excuse for any parent to inflict upon his offspring the disgrace of education in the infidel and godless college in Gower Street.[11]

On 21 June 1828, at a public meeting held at the Freemasons' Tavern, Great Queen Street, London, chaired by the Prime Minister, the Duke of Wellington,[12] a campaign for what was to become King's College London, was launched. The minutes of the meeting record unanimous resolutions, the first of which was:

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7 It seems extraordinary that London did not have a university until the nineteenth century. However, there is an argument that it possessed kinds of proto-universities in such institutions as Gresham College and the Inns of Court.

8 Campbell (1777–1844) was elected Lord Rector of Glasgow University (1826–29) in competition with Sir Walter Scott. Mechanics referred to the Institute of Mechanics, which would later become Birkbeck College.

9 Henry Peter Brougham, 1st Baron Brougham and Vaux (1778–1868), Whig politician, reformer, and Lord Chancellor of England. Robinson (1775–1867). Bentham (1747/8–1832), writer and philosopher, believed that education should be open to all regardless of their religion. The University of London later became University College or UCL.

10 Rose (1795–1838) was a Tractarian, Select Preacher at Cambridge, 2nd Principal of King's College, London (1836–38), and Domestic Chaplain to the Archbishop of Canterbury.

11 The Revd Dr George D'Oyly (1778-1846) wrote the letter under the pseudonym 'Christianus'. Peel papers, British Library MSS. 40496.

12 Field Marshal Arthur Wellesley, 1st Duke of Wellington (1769–1852). Because of his support for both the Anglican King's College London and the Roman Catholic Relief Act, Wellington was challenged, publicly, to a duel by the Earl of Winchelsea. The duel took place on 21 March at Battersea Fields. Winchelsea fired first but missed and Wellington (by all accounts a poor shot anyway) fired to the right of the Earl. Neither were injured but honour was maintained. The event is commemorated annually by the College.



Fig. 1. A cartoon caricature of the struggle between the London University and King's College London.

> That it is the opinion of this meeting that a college for general education be founded in the metropolis, in which, while the various branches of literature and science are made the subjects of instruction, it shall be an essential part of the system to imbue the minds of youth with a knowledge of the doctrines and duties of Christianity, as inculcated by the United Church of England and Ireland.[13]

There was much discussion about a site for the College, and suggestions included the use of Buckingham Palace but, eventually, land between the Strand and the Thames, to the east of Somerset House, was given by the Crown and the charter was granted by King George IV, after whom the College is named, on 14 August 1829.

The cartoon at Figure 1, taken from a skit on the proposal for KCL, in 1828, entitled Lectures and Examinations for King's College students, illustrates the struggle involved in the establishment of the rival institutions.[14] The clerical characters are believed to be the Archbishop of Canterbury, Manners-Sutton; Dr George D'Oyly, Rector of Lambeth; the Bishop of London, Dr William Howley; and Bishop Charles Bloomfield of Chester.[15] Among those on the other side of the seesaw are: Brougham (waving

13 John Bull, 23 June, 1828. F. J. C. Hearnshaw, *The Centenary History of King's College London 1828–1928* (London: Harrap, 1929), p. 41.

14 Hearnshaw, p. 42.

15 Wearing what appears to be his Cambridge BD hood, which would have had a rounded cape at the time, although he was awarded the DD (per lit. reg.) in 1820, and incorporated at



Fig. 2. The first headmaster of King's College London school.

the broom); Bentham (in the dressing gown); and, perhaps, Campbell, Joseph Hume and Isaac Goldsmid.

King's College London opened in 1831 and in his inaugural sermon on 8 October the Bishop of London, by then Dr Charles Bloomfield, spoke of the advantages and necessity of combining religious instruction with general education. The College, at first, consisted of two senior departments which catered for those aged 16 and over and a junior department, a school, which occupied the basement of the buildings in the Strand.[16] Weekly lectures in divinity were delivered by the Principal. The first Principal was William Otter[17] and the first headmaster was John Major.[18] A fine engraving of Dr Major, from 1844 shows him in his Lambeth DD undress gown with hood, scarf, bands and cincture, over his cassock. It also shows the portico and arms of KCL and an indication of Major's classicist education in the Greek temple off to his right. (Fig. 2.) The robes are cut full and long, and, although we cannot see the hood, the gown is of the Cambridge style, having been awarded under Archbishop Manners-Sutton, a Cambridge graduate.[19]

The Associateship: AKC

The AKC diploma has existed in three different forms. On 14 February 1834, as a result of a committee report, the first version of the King's College Associateship (AKC) was introduced as a three-year general course based on a core of divinity, mathematics, classics and English, with other options added in the second and third years. It was often gained as a prelude to a career in business or before going on to read for a degree elsewhere. The first awards were made at the annual distribution of prizes in the General Department on 27 June 1835 and the first AKC was awarded to Stapleton Cotton.[20]

At this time KCL had no intention of applying for degree awarding powers but 'London University' was pressing its own case with the government to do so. Despite the rivalry between the two colleges, there were several good relationships between

Oxford in 1841.

16 The senior departments were General Literature and Science and the Medical Department. In 1838 the Engineering Department, or Department of Applied Sciences was established (following the growth of the railway system); and in 1839, the hospital, in Portugal Street was added. In addition, the College broke new ground, in 1856, by offering all of its courses as evening classes.

17 The Revd William Otter, MA (Cantab), (1768–1840). Subsequently, Bishop of Chichester.

18 The Revd Dr John Richardson Major (1797–1876).

19 Dr Paul Coxon points out that the Bishop Andrewes style of cap for the Cambridge DD was not reintroduced until *c.* 1880.

20 Cotton was also the first student admitted to the College.

them, particularly amongst the academics, and although the mood of the government was not to see two degree-awarding bodies in the capital, a way forward was emerging.

In 1836 the University of London was founded by royal charter as an examining and degree awarding institution for students enrolled at either of the colleges, but it did not provide any teaching of its own. The original 'London University' took the new name of University College London. A supplemental charter in 1849 made it possible for students at any institution of higher learning in the Empire to be examined for a London University degree and from 1858 even candidates not enrolled at any such institution could sit for a London degree, although women candidates would have to wait until 1878.[21]

A bold plan in 1894, during Lord Salisbury's prime ministership, to reconstitute the University as Gresham University,[22] taking into its fold the medical colleges and such institutions as The Royal Institute of British Architects and the Inns of Court, came to nothing, as did various other proposals such as Albert University and Westminster University. The University of London was reconstituted as a federal university in 1900.

The seminary within the College

The Theological Department of King's College London was founded in 1846, specifically to train students seeking ordination in the Church of England. The need for such seminaries was occasioned by the decline in the number of traditional candidates from among the upper classes, which followed the reduction of the value of several benefices, and the swelling population. These factors led the bishops to seek more ordination candidates from a wider social spectrum.[23] At first it was envisaged that the entrants would have completed the AKC diploma via the general course, be graduates of Oxford or Cambridge, or others who had been recommended by a bishop with the principal's approval.

In 1848 the College Council made it possible for the Associateship of the College to be awarded on the results of the final examination in the Theological Department. This was the birth of the theological AKC. However, of the thirty-three students who joined the Department in its first session, only five emerged successful from the examination.

In 1900, the University of London introduced the Bachelor of Divinity degree and ordinands of the Church of England, in the Theological Department, could either read for the combined BD/AKC qualifications over three years, after matriculating with the University, or the AKC alone, over two years (one year, if a graduate), after registering with the College.

Under the King's College London (Transfer) Act of 1908, the Theological Department became a School of the University of London in the Faculty of Theology. It was separated from the rest of the College, to be governed by the Council under the headship of a new official—the dean. The other non-theological departments of the College

21 In 1878 lectures for women, by KCL staff members, began in Kensington old town hall. An Act of Parliament in 1882 established a 'Ladies' Department' of KCL. In 1898 women were admitted to the AKC course and, from 1902, the Ladies' Department became the Women's Department. In 1910 it was incorporated in the University of London and operated as King's College for Women. KCL finally became co-ed in 1915.

22 Taking its name from the College founded by Sir Thomas Gresham in 1597.

23 Dowland, p. 48.

were placed under the authority of the University of London Senate, which appointed a Delegacy to function on its behalf.

By 1925 the theological AKC course had been extended to three years to meet the training requirements of the bishops. The non-theological version was made available to all King's College students who were reading for University of London degrees in subjects other than theology, and also to members of King's College academic staff, on condition that they attended extra lectures and passed an examination. This latter form of the AKC continues today, although the lectures have broadened to include, along with the religious content, 'mental health, leadership, migration, London's culture and history, and ethics in a cultural context'.[24]

The theological AKC was equivalent to a BA pass degree in theology.[25] It was awarded in three classes with an undivided second class.

The KCL robes

The wearing of gowns by students at KCL was ordered by a Council resolution of 31 October 1831, as recorded in the minutes book: 'That the Students in the Senior Department wear Academical Gowns, whilst attending the Lectures.'[26]

A subsequent entry, on 18 January 1839, records that 'On the report of the Revd J. Lonsdale it was ordered that the regular Students in the Senior Department shall in future wear Caps as well as Gowns'.[27]

A handsomely bound workbook of the robemaker, William Northam, beginning in 1859, records an entry for the academic robes of the College. (See Fig. 3.) The entry itself is not dated and the handwriting is somewhat of a challenge to read.[28] The College Calendars of the time mention that an academical cap and gown were to be worn at all times by students within the College, except in the medical and other laboratories and workshops, and that lockers were provided for them. The Calendars reveal that the student cap and gowns could be obtained from the College at the price of £1 10s., and Northam's workbook gives details of how the student gowns varied somewhat among the medical, divinity and other students.[29]

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24 From King's College London website at <www.kcl.ac.uk>.

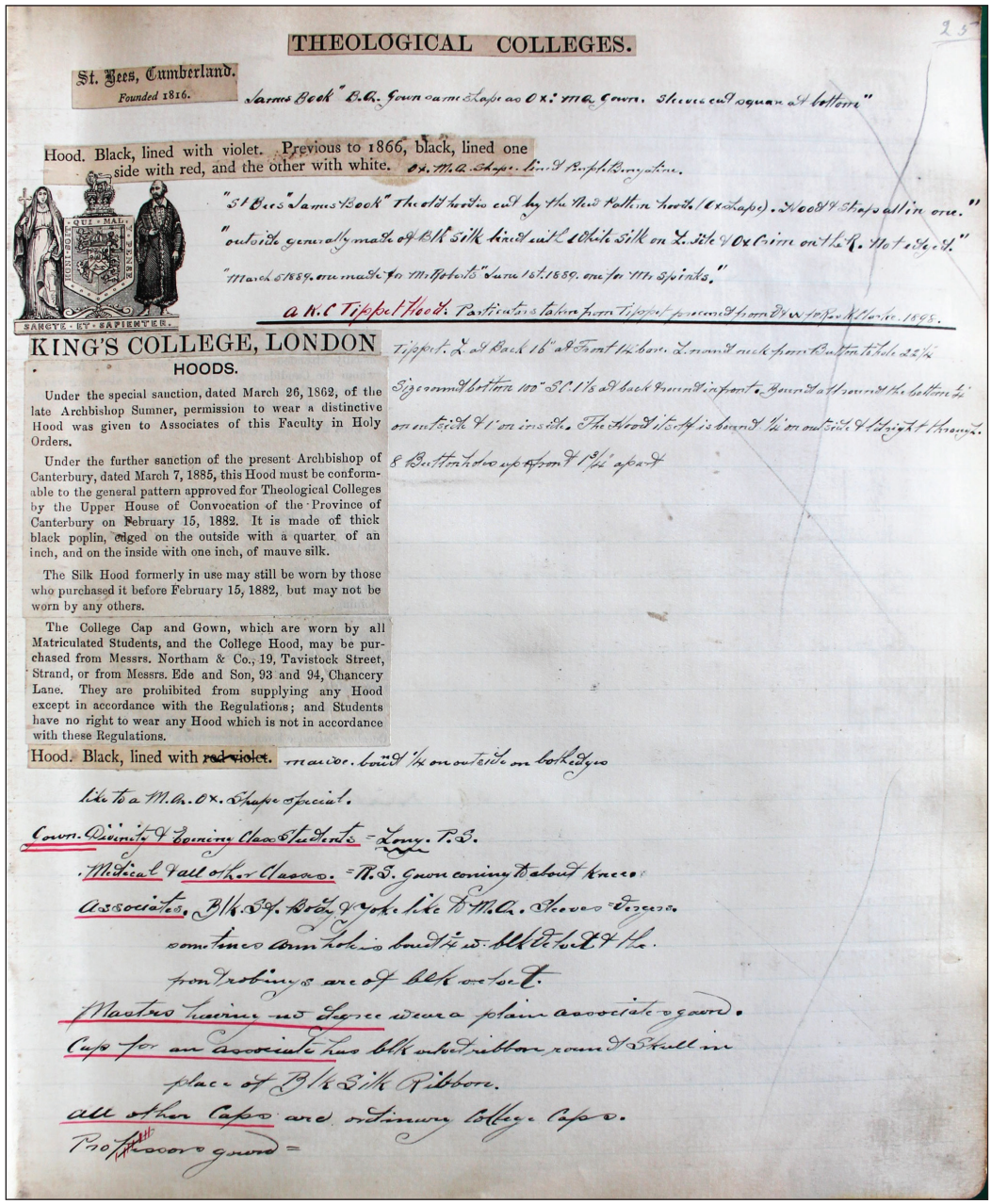
25 According to both the Revd Dr Richard William Jelf (1798–1871), the Principal, in the College Annual Report of 1846, and Dr William Telfer, Master of Selwyn College, Cambridge, in his 1951–52, report as the external examiner for the AKC on behalf of The Central Advisory Council of Training for the Ministry of the Church of England.

26 KA/C/M2. References beginning KA/ are to documents in the King's College London Archives.

27 KA/C/M3.

28 The book was given to me in the early 1970s and is now in the possession of The Revd Kenneth Crawford, robemaker of Robes of Distinction.

29 Discrete gowns, for students of various subjects, pre-dates the wearing, by KCL students of the London University undergraduate gown, which was not introduced until 1862. This former practice is mentioned, along with the college cap, in several editions of the KCL Calendar. I went up to KCL in 1970 and by then the College gowns had been forgotten but the University of London undergraduate gown (black stuff with pointed sleeves, the sleeve points not reaching beyond the knees) was widely worn, mostly, it must be said, by theological students, but also by those in some other faculties including, curiously, engineers.



THEOLOGICAL COLLEGES.

St. Bees, Cumberland.
Founded 1816.

"James Beck" B.A. Gown same Shape as Ox. M.A. Gown. Sleeves cut square at bottom"

Hood. Black, lined with violet. Previous to 1866, black, lined one side with red, and the other with white. Ox. M.A. Shape. Lined Red & Grey stripe.

"St Bees "James Beck" The old hoods cut by the Head Master (Extract). Hood & Shape all in one."

"outside generally made of Blk Silk lined with White Silk on L. Silk & Ox Cairn on the R. Not Shaped."

"March 6/1889. one made for Mr Peters" "June 1st. 1889. one for Mr Spinks."

a K.C Tippet Hood. Particulars taken from Tippet presented from Dr W. to Rev. H. Clarke. 1895.

KING'S COLLEGE, LONDON

HOODS.

Under the special sanction, dated March 26, 1862, of the late Archbishop Sumner, permission to wear a distinctive Hood was given to Associates of this Faculty in Holy Orders.

Under the further sanction of the present Archbishop of Canterbury, dated March 7, 1885, this Hood must be conformable to the general pattern approved for Theological Colleges by the Upper House of Convocation of the Province of Canterbury on February 15, 1882. It is made of thick black poplin, edged on the outside with a quarter of an inch, and on the inside with one inch, of mauve silk.

The Silk Hood formerly in use may still be worn by those who purchased it before February 15, 1882, but may not be worn by any others.

The College Cap and Gown, which are worn by all Matriculated Students, and the College Hood, may be purchased from Messrs. Northam & Co., 19, Tavistock Street, Strand, or from Messrs. Ede and Son, 93 and 94, Chancery Lane. They are prohibited from supplying any Hood except in accordance with the Regulations; and Students have no right to wear any Hood which is not in accordance with these Regulations.

Tippet. 2 ½ Back 18" Front 12" bor. Gown neck from Button to Hol. 22½ Sleeve round bottom 100" S.C. 1½ Back round in front. Gown Tab round the bottom ½ on outside ¼ on inside. The Hood 1½ Tab is bound ½ on outside ¼ straight through & Button holes up from ¾ apart

Hood. Black, lined with ~~red~~ violet. major. bind ½ on outside on both sides

like to a M.A. Ox. Shape special.

Gown. Divinity & Evening Class Students = Long. P.S.

Medical & all other Classes. = R.S. Gown coming about knees

Associates. Blk Stuff Body & yoke like B.A. Sleeves = Degree sometimes Cambridge bound ½ in. Blk Velvet ½ in. from Robing are of Blk velvet.

Masters Training no Degree wear a plain associate's gown.

Cap for an Associate has Blk velvet ribbon round Skull in place of Blk Silk Ribbon.

all other Caps are ordinary College Caps.

Professors gown =

Fig. 3. Extract from Northam's workbook relating to KCL robes.

Divinity & Evening Class Students = Long P.S.[30]
Medical & all other Classes. = R.S. gown coming to about knees.[31]
Masters having no degree[32] wear a plain associates' gown.[33]

The AKC robes

Northam also gives a description of the gown, hood and cap for the AKC, along with the inclusion of an extract from the College calendar, which has been pasted into the book, at the earliest, in 1885, when the second hood was introduced. Whoever compiled the volume had also cut and pasted titles and descriptions from the Revd Thomas Wood's 1882/3 work, *The Degrees, Gowns and Hoods of the British, Colonial, Indian and American Universities and Colleges*.[34]

The gown

Northam's workbook lists a distinctive gown for holders of the Associateship. There has been some uncertainty as to whether the gown was intended for the theological AKC diplomates only, but this theory would seem to be dispelled by the existence of various references to its use by other AKCs.

Further confirmation (along with an insight as to who may wear the hood) comes from an entry in *Notes & Queries* of 31 December 1864, from 'Josephus': 'Superfluous information would only encumber your valuable pages, but accuracy even in little things is most important. Associates of King's College, London, wear no hood, but simply a gown with velvet border. The black and mauve hood is worn only by Associates in Divinity.'[35]

Moreover, a medical AKC wrote, in similar letters written on 8 July and published in both the *British Medical Journal* and the *Lancet* of 15 July 1899, in support of a gown for members of the Royal College of Surgeons:

> Sir, —A correspondent asks when Members can wear gowns. If he were a medical officer of health he would find frequent use for such an article. At municipal functions I wear an A.K.C. gown but I would much prefer a gown more distinctive of my calling. A M.R.C.S. Gown with a distinctive hood for the D.P.H.[36] would be very suitable. M.R.C.S., D.P.H., L.S.A.

The workbook entry for the gown reads: 'Associates. Blk Sf. Body & Yoke like to MA. Sleeves Vergers, sometimes armholes bound ¼ w. blk Velvet and the front robings[37] are of blk velvet.' A clearer description of this is: black stuff, usually Russell cord or Persian cord (weaves of wool and cotton), with the traditional masters' style Tudor

30 A long gown with pointed sleeves.
31 Rounded sleeves.
32 'Masters' here presumably refers to teachers in the junior department of KCL.
33 Presumably this means without the velvet facings.
34 (London: Thomas Pratt & Co. [1882 or 1883]), p. 14; reissued with four pages of corrections and additions [*c*. 1889]).
35 3rd ser., 6 (1864), p. 542. I'm grateful to the Revd David Wilding, BD, AKC, for drawing my attention to this in 2021.
36 Diploma in Public Health.
37 Facings.



Fig. 4 (left). AKC gown, 1877.



Fig. 5. A University of London gown (*c.* 1844–61).

bag sleeves, except that these are square cut at the sleeve ends as in a verger's gown.[38] The facings are of black velvet and the armholes have an inverted-T cut opening, the edges of which may be bound with ¼" black velvet.[39]

That the gown was prescribed for all AKCs is confirmed by a Victorian cabinet card photograph, taken by the firm of W. F. Maltby, of Islington, helpfully dated 1877, in which the subject is clearly a well-dressed layman (and, moreover, is not wearing the hood). The photograph (Fig. 4) shows the velvet on the facings and sleeve cuts as well around the skull of his cap.

Velvet facings were also a feature of the first scheme of academic dress in the University of London, introduced on 28 February 1844. The photograph at Figure 5 showing divided black velvet facings, seems, at first glance, to be the London MA gown made in the Cambridge MA shape [m2], but the tassel on the cap doesn't appear to be black so the gown might, in fact, be that of the Doctor of Laws (LLD).

In the later University of London scheme of academic dress, of May 1861, velvet was suggested for use in its hoods but then the idea was dropped.[40] The only surviving

38 The [m10] sleeve style.

39 Examples of the gown I have seen also have a cord and button on the yoke, which is common on clerical gowns, but they are not mentioned in Northam's workbook entry. Unfortunately, at the time of writing, in the autumn of 2024, the workbooks and records of Ede & Ravenscroft Ltd were not available to researchers.

40 See Bruce Christianson, 'Coloured Velvet is Too Gaudy: The 1861 Reforms to the

remnant of the use of velvet in London gowns was on that of the Clerk to Convocation.[41] This was a silk London MA gown with black velvet facings and the design was proposed by a kingsman, James B. Heath, who taught Classics at Bedford College. Heath was a member of the University of London Convocation Committee on University Costume.[42]

The cap

Northam's workbook also describes the mortar board or square cap for holders of the AKC, made distinctive by a binding of black velvet around the bottom of the skull, in place of the usual black grosgrain ribbon. The cap for students was the ordinary 'College Cap' or mortarboard.

The AKC hoods

Those awarded the theological AKC, or the BD/AKC, were entitled after ordination to wear the Associateship hood, although, in later years, it was common for the hood to be obtained as soon as the award had been made.[43] Despite some arguments to the contrary, the AKC hood was prescribed for the AKC awarded in the Theological Department.[44] It was only ever listed in the index to King's College Calendars under the entry for the Theological Department and was intended for those AKCs who were in holy orders to wear with their choir dress. Wood describes the College and the certificate granted to ordinands to present to bishops prior to ordination and concludes: 'Permission to wear a distinctive hood was given by the Archbishop of Canterbury in 1862 to the theological students of this College actually in Holy Orders.'[45]

The first AKC hood, 1862

The AKC hood itself has existed in three versions and the story of its origin and evolution is worth recording.

On 24 March 1862, the Principal of King's, Dr Jelf, having failed in his efforts since 1853 to secure the power for the College to award its own divinity degrees turned his attention to obtaining permission from the Archbishop of Canterbury[46] for AKCs, in holy orders, to be granted a hood.[47] One of the factors that may have precipitated his request was the recent similar grant of permission, to the principal of St Augustine's Missionary

Academical Costume of the University of London'. *TBS*, 21 (2021). <doi.org/10.4148/2475-7799.1198>

41 Convocation was abolished in 2003.

42 Interestingly, Heath's great grandfather was a velvet manufacturer in Birmingham.

43 This I know because I made some AKC hoods for various colleagues, whilst working at William Northam during college vacations. Some of the hoods are still being worn today, some fifty years later (see Fig. 17).

44 The point being that a hood (or tippet) was required, by canon law, as part of the vesture of the clergy.

45 Published by Bemrose & Sons, Paternoster Buildings; and Derby p. 39.

46 Dr John Bird Sumner (1780–1862).

47 Dr Jelf wanted KCL to be able to award both a Licentiate in Theology and a Bachelor of Divinity degree and also for the College to be able to award its own degree in engineering. He noted to the Council that St Aidan's College, Birkenhead was also seeking degree awarding powers.

College, Canterbury, for a hood for members of that College,[48] but a growing number of other theological colleges had also either been granted or had adopted a hood.

In an extraordinarily long letter—nearly seven hundred words in sum—to Dr Sumner arguing the case for the hood, Dr Jelf very courteously pointed out that at least 330 Principal's Certificates had been granted to theological Associates in fourteen years, of whom 130 had placed First Class in their exams. That distinction, he suggested, made their knowledge of Divinity comparable to 'some of the best representatives of Oxford and Cambridge'. The Associates were successful in parish work and were likely to advance in the church, yet their affiliation with KCL offered 'no inducement' to seek a degree because the University of London 'had deliberately excluded Theology from its regular curriculum'—and therefore, they would not be entitled to a hood but restricted to the use of the tippet.[49] 'The consequence of this academical contrast between them and their brethren in the ministry is a certain degree of depreciation in their social status. They are undeservedly looked upon as an inferior class', Dr Jelf continued, working up to his request that the Archbishop 'take the premises into your favourable consideration and grant to our Theological Associates the privilege of wearing a distinctive hood'.[50]

On 26 March 1862, the Archbishop granted permission to wear a distinctive hood to Associates of the Faculty of Theology, in holy orders. In his comparatively brief and cordial reply to Dr Jelf, he wrote, 'I think that the proposal in your letter embodying the feelings of the students of King's College is very natural and legitimate, and, happily, one which can be complied with without hesitation or scruple.'[51]

The Council of KCL welcomed this development and on 9 May 1862 resolved that the hood's pattern should be determined by the Principal.[52]

In his book celebrating the centenary of King's College London, Hearnshaw writes of the grant of the hood with tongue firmly in cheek.[53]

> Thus it came to pass, when Dr Jelf had completed his survey of silks and satins, and decided upon the shape and hue of the new vestment, that, freed from the degrading tippet and arrayed in the resplendent hood, the AKC no longer felt himself inferior to the BA of Oxford or Cambridge, but moved with a confident sense of equality among the rabbit–skins; and that, with his more than ordinary zeal still further stimulated, he threw off the discouragement which the tippet had engen-

48 The St Augustine's College hood: simple shape (s1), black stuff with 2½" of scarlet cloth around the inside of the cowl, rebated 1" from the edge.

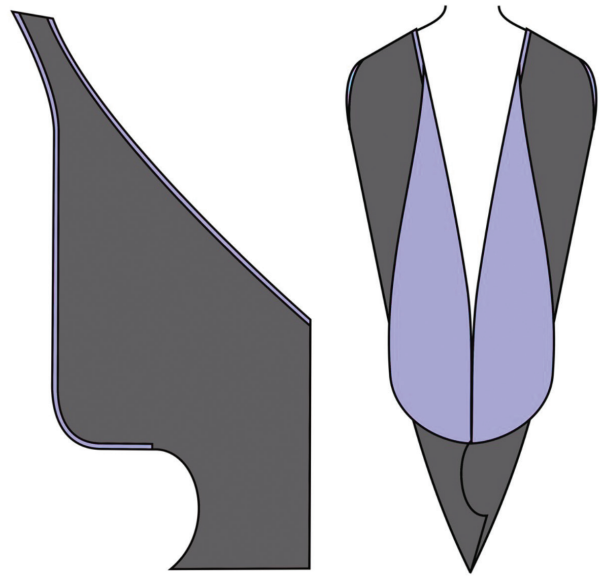
49 Canon 58 of the Church of England (1603) allowed a 'decent tippet of black, so it be not silk' to be worn during public worship by non-graduate clergy (referred to as Literates) 'upon their surplices'. The jury is out on the question of whether the Literate's tippet was made in the shape of a hood or was simply a shoulder cape, or indeed a scarf. By the mid-nineteenth century this garment had become a plain black hood made in either a simple or full shape. In the latter shapes it could easily be mistaken for BD hoods of Oxford, Cambridge, Durham and Dublin or, indeed, the unlined hood of the Cambridge non-regent MA. See Nicholas Groves, 'Who may wear the 'Literate's Hood'?', *Burgon Society Annual*, 2002, pp. 15–16. doi.org/10.4148/2475-7799.1008

50 KA/C/M8.

51 KA/C/M9.

52 KA/C/M9

53 pp. 224–25.



Figs 6, 7. The first AKC hood [s5], 1862.

> dered, and entered upon his career with nothing to depress his energies beyond the normal wickedness of mankind, and the deplorable indifference of the masses both to the clothes that curates wore and the sermons that they preached.

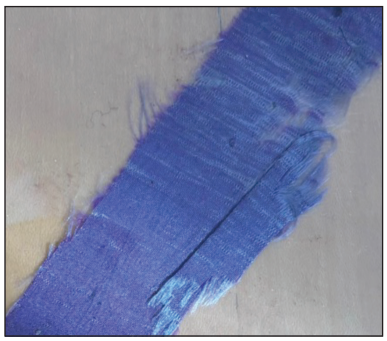
Notices concerning the new hood and who might wear it began to appear in the KCL Calendars from 1862. An 'H' against some of the Associates' names indicated that they had received permission from the Principal to wear it.

Dr Jelf, an Oxford graduate, having been authorized by the Council to see to the particulars of the first AKC hood, prescribed a variation of the Oxford simple shape [s5] , the difference being that the point of the cowl was rounded off which allowed it to fall open, thus revealing the lining.[54] It was black lined and bound with mauve silk. (Figs 6, 7.)

Although various shades of purple were popular at the time, as we shall see, it is worth noting that shortly before the AKC hood was introduced the University of London MA hood had been black lined lavender; and that in the new scheme of 1861 mauve was proposed for the faculty of arts before russet brown was decided upon.

The entry in Northam's workbook describing this hood reads: 'Black lined with mauve, bound ¼" on outside on both edges, like to a M.A. Ox. Shape special.' Later versions of the hood were forbidden to be made of silk, and in 1885 a sanction of the

54 The style was one of several shapes used for the Oxford MA shape in the nineteenth century. W.D.F. Vincent in *The Pocket Edition of the Cutters' Practical Guide to the Cutting and Making of all Kinds of Clerical Dress* (London: John Williamson, 1922), p. 112H, says that he knew of four shapes then in use for the Oxford MA hood and refers to this one as the split-herring or St Barnabas shape, in which a portion of the cowl is folded back to reveal some of the lining. He also says that it was favoured by some of the 'high church Clergy'. A similar shape was used for the first fellows' hood of the College of Organists, and the Licentiate of the London College of Music, and the shape continues in the bachelors' hoods of the University of Wales.



KA/IC/M/83

Fig. 8. Silk lining from first batch of AKC hoods.

Archbishop of Canterbury refers to this 1862 AKC hood design as 'the former silk hood', so we can infer that this was a black silk hood, lined and bound with mauve silk.

Following the introduction of the hood, which had to be ordered from John Cunningham, Secretary of the College, there was a tide of letters from clergymen impatient for its delivery, as well as from some non-theological AKCs whose requests were refused. Several entries in the Secretary's daybook reveal that the hood was intended for clerical diplomates of the Theological Department only and that students had to wait until after ordination to order one. This regulation was relaxed a little on 13 November 1868 when, at the behest of the Principal, the Council resolved that it had 'no objection to the Hood being worn by Theological Students at the time of their Ordination whenever the Bishop should think fit to allow it.'

A little more information on the garment is provided from a series of letters to the Secretary, written by the Reverend Benjamin Mayou,[55] who wrote on 17 April 1867 to say that his AKC hood had worn out and that he would like to order another one.[56] Having received it, Mayou wrote again to complain that the hood was 'so many shades darker than the old one which you sent me when the hood was first granted'.[57] In a further letter of 14 May, Mayou sent a sample of silk from his original hood to the Secretary asking the Secretary to compare the samples.

> I do not feel as if I could wear the new one; it looks more like a Durham than a King's College Hood. The black silk too is of an inferior quality, and will not wear so well as the old one has done. Mrs Mayou is my authority both as regards colour and quality. It has not faded in the least — only worn out, having been in such continual use for 4 or 5 years. It is important that the proper colour should be used & the maker of the Hoods ought to be more particular.[58]

The view of Mayou (and his wife) about the darker shade would seem to agree with the heading for the entry on the AKC hood, taken from Wood (1882/3) and pasted into the Northam workbook, which has the words 'red violet' (i.e., purple) struck through (see Fig. 3) and suggests that the original AKC hood was lined with a shade of mauve that was lighter than in later hoods. Wood's earlier work, of 1875, describes the hood lining colour as 'puce'.[59] Figure 8 illustrates the 'bit of silk' sent, in 1867, to the Secretary by Mr Mayou. Although it is difficult to capture the exact shade, the silk appears to have purple threads on a light blue warp which gives an overall mauve effect.

55 Vicar of Baddesley Ensor, Warwickshire (1867–76). His handwriting is difficult to read but Dr Paul Coxon correctly identified his name as Mayou, not Mayon (as it appeared in the KCL archives). He was also a graduate of Lincoln College, Oxford.

56 KA/IC/M/83.

57 Ibid.

58 Ibid.

59 *Ecclesiastical and Academical Colours* (London and Derby: Bemrose & Sons [1875]), p. 54.

In 1869 the regulation concerning the AKC hood was altered and the words 'as are actually in holy orders', at the end of the first paragraph, were dropped from the note in the Calendar, thus, perhaps, extending the right to wear the hood to all successful AKCs of the Theological Department.

Whether this was an intentional change or an error, it did not go unnoticed and appears to have prompted the non-theological Associates to seek a similar privilege. In November 1875, one of the Evening Class students, Robert William Craighead, submitted a petition to the Council, signed by fifty members of the College, asking that all Associates be given the right to wear the hood, suggesting that it should not be limited to those in holy orders. The writers continue: '... we feel that the Hood would be a much coveted badge of distinction, and we think would be a great incentive to the efforts of the Students especially as the Gown can be but rarely used, whilst by many Associates the Hood could be almost habitually worn.'[60]

The petition was refused by the Council and in the following edition of the Calendar, to the regulation about the hood, in the Theological Department section, the words were altered to read, 'Permission to wear a distinctive hood is given, subject to the Principal's written approval, to Associates of this department only.' In later years the section in the calendar about the hood having been granted to Associates of the Theological Department in holy orders was restored.

Hoods for non-graduates and the Durham affair

These theological college hoods, along with those of other non-university institutions, were the subject of discussion in the press;[61] the meetings of the Durham University Association, and in the pages of the *Durham University Journal*. The general belief held that hoods were the preserve of graduates alone and that the canons of the Church of England expressly forbade non-graduate clergy to wear hoods and, specifically hoods made of silk, on pain of suspension. An 1863 letter to the *Church Times* reflected that view and noted that the previous Archbishop had granted theological Associates permission to wear a hood he approved. Nonetheless, the writer continues:

> I am one of those who have not adopted that hood, feeling that, as non-graduates, there was a difficulty in wearing a silk hood in face of Canon 58. At the same time, I think it only fair to those who do to say that it is not assumed by the College, but granted by the highest authority in the Church of England.[62]

In 1876 the KCL Theological Department became affiliated with Durham University and holders of the theological AKC were allowed to take the Durham BA degree with only a year of residence in Durham. It is reasonable to suppose that during this time, the black lined mauve hood of the AKC was seen in the palatinate but what is certain is that an issue arose because of the perceived similarity of Dr Jelf's hood to the Durham MA hood, which was of black silk lined with purple silk, and with some similarities in the shape.

Perhaps because of the proliferation of theological hoods, which were often mistaken for university degree hoods, and after criticism in the press, the bishops settled on a change. On 15 March 1882, an Act of the Upper House of Convocation of the Prov-

60 Perhaps because many of them would be teachers, choristers or Lay Readers.

61 For examples see the *Guardian*, 12 September 1866 and 5 January 1870.

62 The letter, dated 2 May, is signed K.C.L. My thanks to Dr Coxon for sharing the text.

ince of Canterbury[63] declared that the hoods of theological colleges should henceforth be made from black stuff, not silk, and that they should have a coloured silk border.

Following the ruling by Convocation, handwritten minutes of the Theological Board of KCL, on 30 June 1882 record its compliance with the bishops' act, and records the hood's design: '"black and not of silk, with some slighter variation such as a narrow border of some other colour, by which the students of each College might be distinguished"'.[64]

In response, the minutes go on to record that the Principal had said he would address the question of the hood before the Council. A note from one of the College robemakers, Cox, Sons & Co., is added, noting the similarity in colour and shape of the hood and that of the Durham MA, which was lighter than the new hood. '[B]ut if the latter fades, then the colour of the two is very similar.' The Cox notation continues with a report that 'one firm sends out the two Hoods so alike in colour, that frequent complaints have reached them upon the matter, from the University of Durham …'[65]

Insensible gradations

At Durham on 31 January 1883, at a meeting of the University Association, the members engaged in a lengthy debate about their MA hood and the instances of confusion with that for the AKC—unaware, perhaps, that KCL had already taken steps to alter the AKC hood.[66] Nevertheless, it was admitted in the discussion (as Messrs Cox previously stated) that much of the problem was caused by certain robemakers using the incorrect shade of silk for the lining. However, underneath the argument about the shades used to line the hoods was the real issue of Archbishop Sumner's grant of a silk hood to ordained, theological AKCs, which was deemed to be in contravention of Canon 58. This despite its provision of a tippet 'so be it not silk' for non-graduates was from a time before theological colleges, and their hoods, came into existence.[67] Space does not allow for the full discussion but item II, which acknowledges that the hoods' colours are distinguishable if they are purchased from the right robemakers, is worth recording. The notation points out that confusion increases because 'both Durham and K.C.L. men getting hoods at wrong places, as the two tints shade into one another by insensible gradations. Fading and soiling also help to efface the little difference there is at most.'

63 The bishops.

64 *The Chronicles of Convocation*, 1 (1882), p. 36, and Appendix 140.

65 Interestingly, it would seem that the AKC hood had begun with a lighter shade which subsequently became darker, whilst the reverse happened to the Durham MA hood. This would appear to be confirmed by a letter from an AKC to the editor of *Public Opinion* magazine, 26 March 1864: 'Sir, In the list of "Hoods" mentioned in your recent publication, that of King's College, London, had been omitted. May I, therefore, ask permission to state, that this "Hood" is made of black silk, lined with violet, a shade lighter than that of Durham …'.

66 Thanks to Dr Coxon for drawing my attention to full text of the debate in the file XL 942.81 DUR/COU/DUN(5/12), within the folder 'Durham University Records' online at <iiif .durham.ac.uk/jalava/#index> [retrieved 16 December 2024].

67 The sense of outrage expressed in this and similar debates over the use of a silk hood by AKCs does make me wonder about lingering effects of sumptuary laws and whether there existed some sense of resentment against clergy, who were not from the aristocracy or landed classes, wearing silk.

By 1884, the Durham University Association was continuing objections to the AKC hood. On 5 July a draft of a petition to the Archbishop of Canterbury, by then, Edward White Benson,[68] on the subject was read to the meeting. The writers summarized their objections to the hood Sumner had approved—the colour was too close to Durham's MA and that a coloured silk hood infringed on Canon 58—and asked Benson to approve a hood different from Durham's and in alignment with the Canon.[69]

A member of the Durham University Association, Henry Barry Hyde, who was also an AKC (1877) wrote, on 5 November 1884, to the Revd R. J. Knowling, vice-principal and dean of King's, addressing the interest in changing the Durham colour. He argued instead for robemakers using the correct colour.

> For the truth is, — Durham University has adopted as its badge what it calls 'Palatinate Purple,' that is — the regal hue of the state robes of the ancient prince Bishops of Durham — Counts palatine — the last of whom founded the University (presuming they really used the royal colour).
>
> Now, I cannot persuade myself that the lavender or puce which the Durham robe-makers supply is 'Palatinate purple' at all — & if they were directed by Authority to discover & use the real thing — I fancy there would be no longer any confusion possible between the two hoods.

Following news of the petition and the letter from Hyde, it would appear that the Principal of KCL, by this time Dr Henry Wace, very sensibly turned to the College robemaker, Cox & Sons, for some more information on the hood and, on 11 December 1884, received a reply acknowledging that the current lining was mauve silk.

> This lining it may be well to mention, was submitted to the King's College Committee now several years ago, and was officially recognised, and is different to the 'palatinate purple' which has been used to line these hoods worn by some of the Associates, and which approaches very near to the Durham M.A. colour.

The letter from Cox would seem to corroborate what Mr Mayou had said in his letter of 1867, namely that the original mauve silk approved for the AKC hood had become darker in subsequent batches and thus closer to the Durham MA shade in use at the time.[70] Whether it was the 1882 ruling of Convocation on theological college hoods or the 1884 Durham petition or both which galvanized the Archbishop into action is not known but, clearly, he wanted the issue to be resolved.

The second AKC hood, 1885

The Council minutes reveal that KCL had been working to assuage the objections of Durham graduates, and reacting, no doubt, to the debate being aired in the national press. This is confirmed by a letter from The Precincts, Canterbury, of 21 February 1885, written by Edward Parry, the Bishop of Dover, on behalf of the Archbishop, thanking Dr Wace for his efforts to resolve the issue.

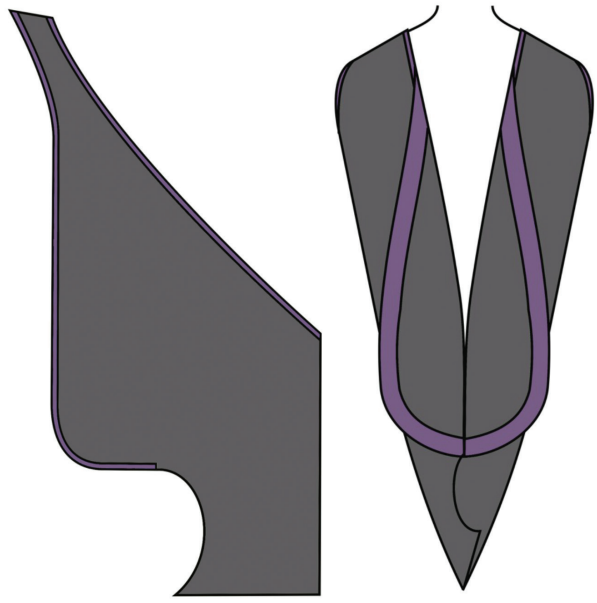
Meanwhile, the Secretary, John Cunningham, received a more detailed description of the new hood from Cox, on 5 March 1885, which confirms that the original shape had been retained.

---

68 Edward White Benson, MA, DD (Cantab), (1829–96).

69 I am grateful to Dr Giles Brightwell, FBS, for the text of the petition.

70 Palatinate purple has varied widely, over time, from pale lavender almost to deep blue.



Figs 9, 10. The second AKC hood [s5], 1885.

The theological Associates hood, at King's College, London, is in shape somewhat similar to an Oxford Master of Arts, with the exception of the bottom of the hood which, unlike any other university or theological college,[71] has its point rounded off and made to open 4½ inches. It is made of a thick poplin[72] and edged—on the outside of the hood with quarter of an inch, and inside one inch mauve silk.[73]

The hood, of the [s5] shape, with the point at the bottom of the cowl rounded off and made to fall back revealing what, originally, was a lining now showed a mere binding of mauve silk (Figs 9, 10).

Cunningham has written on the page that the new hood was approved on 7 March and, indeed, the Archbishop's regulation, under his seal, is preserved in the KCL archives.

Whoever wrote the text describing the hood to be approved by the Archbishop has altered the description provided by Cox, in that an 's' has crept into the word 'point' so that, if interpreted strictly, not only the point of the cowl but the point of the liripipe should be rounded. However, this seems to have been an error.

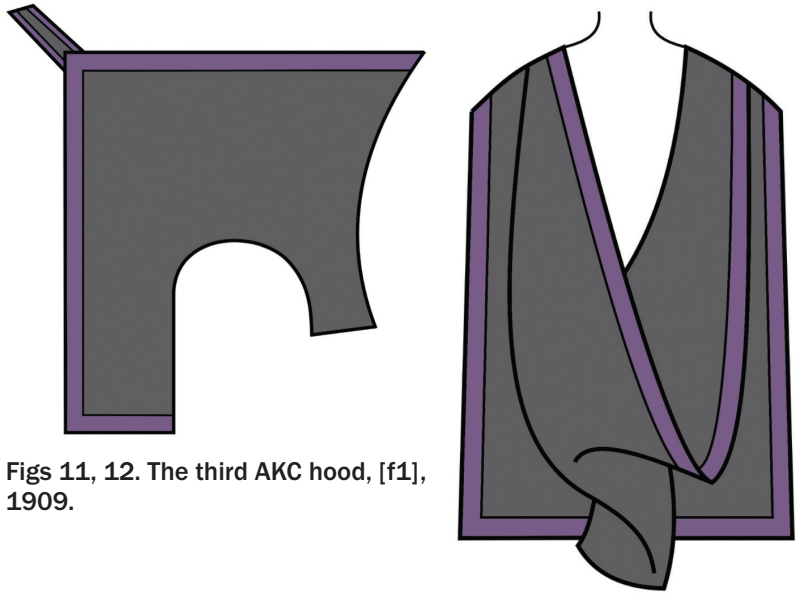
A note accompanying the sanction of the Archbishop reads, 'The Silk Hood formerly in use may still be worn by those who purchased it before February 15, 1882, but may not be worn by any others.'

The regulation for the new hood duly appeared in the College Calendar. The text includes, again, the mention that the hood was intended for Associates of the Theological Department who were in holy orders.

71 Perhaps Cox & Sons, in London, were not aware of this shape being used by some Oxford tailors at the time. See Vincent, p. 112H.

72 A plain woven cotton with fine horizontal 'ribs'.

73 KA/IC/H/78.



Figs 11, 12. The third AKC hood, [f1], 1909.

The third AKC hood, 1909

In 1909, when Arthur Headlam was the Principal, the Archbishop of Canterbury approved another version of the AKC hood. [74] The Council minutes of 5 May 1909 record that:

> … in consequence of representations made to His Grace by some old members of the Theological Faculty on the subject of the pattern of the Theological Associates' Hood, the Archbishop of Canterbury has authorised a modification in the pattern of the hood. The Principal further stated that he had made a statement to the Church papers, and that authorised patterns of the Hood had been supplied to the Robemakers usually employed by students and a copy was kept in the college office for reference.[75]

A copy of the Principal's statement, which appeared in the church newspaper, the *Record*, on 8 April 1909, was preserved in Ede & Ravenscroft's archive at Chancery Lane, together with a sample of the AKC mauve silk, as it was at the time.[76] (See Fig 13.)

The brief article in the newspaper cutting mentions the 'considerable dissatisfaction and a good deal of difference of usage with regard to the hood worn by Associates of King's College, London' and describes the pattern of the new hood as the one 'conventionally called "the Cambridge shape"', It goes on to list the robemakers with the new pattern as Northam and Ede, Son & Ravenscroft. 'It must be clearly understood', the notice continues, 'that no hood may be purchased in future except one in accordance with the authorised pattern, and that no student has the right to wear any hood which differs from the authorised hood either in shape or in colour' unless it was purchased before 18 February 1882.

74 He was MA, DD (Oxon), Professor of Dogmatic Theology at KCL, 1903 to 1916, where he served as Principal from 1903 to 1912 and as the first Dean from 1908 until 1913; subsequently, Regius Professor of Divinity, Oxford. The Archbishop was Randall Davidson, GCVO, PC, MA, DD (Oxon), (1848–1930).

75 KA/C/M17.

76 Later, the publication became the *Church of England Newspaper*.

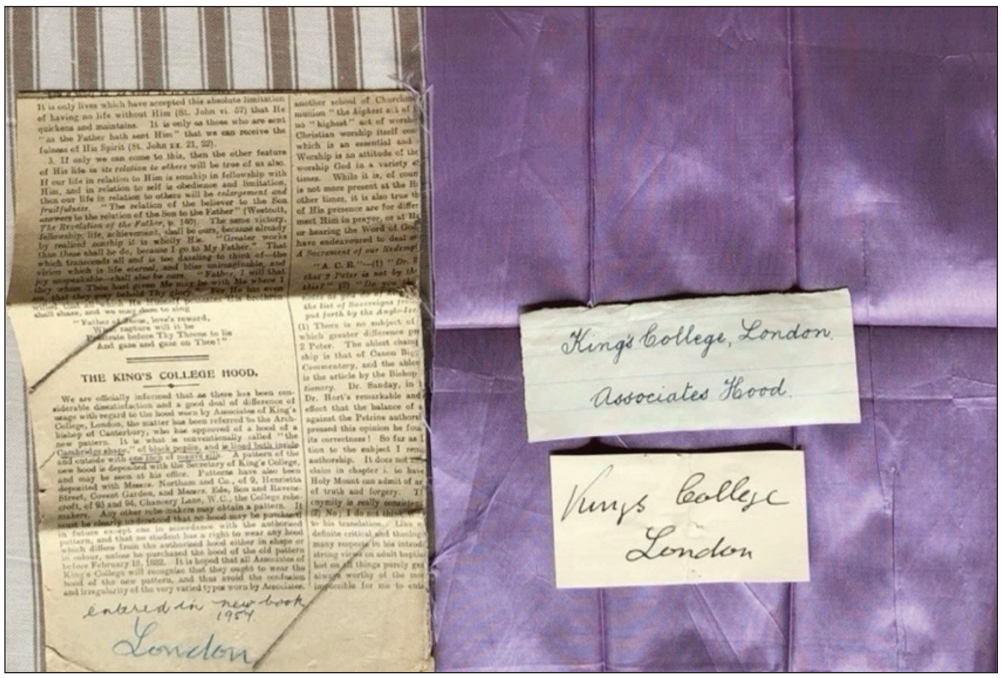


Fig. 13. Ede & Ravenscroft silk sample and newspaper cutting, concerning the third AKC hood.

Written by hand, on the page from the newspaper, is the sentence: 'entered in new book 1957 London'. This means that the details were placed then into the Ede & Ravenscroft bible of academic dress regulations.

The sample of purple silk, which accompanies the newspaper cutting, is of a rather different shade from the two main versions of 'mauve' seen in existing AKC hoods. It is richer and, indeed, not unlike one of the shades used as Palatinate purple in Durham University hoods. The sample also has two labels attached. The first is in the same hand as several other silks in the archive, which date from the first decade of the twentieth century, but the second label, below it, is in an older style and may indicate that the sample is from an earlier date.

The third AKC hood authorized by the Archbishop was not, in fact, just a 'modification' of the shape but a change to the Cambridge full shape [f1].[77] The description reads: 'Black poplin, lined both inside and outside with one inch of mauve silk'.[78]

The customary note concerning the theological AKC hood appears in the KCL Calendar from 1909, and as well as referring to the fact that the hood was granted to

77 Dr Davidson was an Oxford graduate, but in 1908, had introduced the Lambeth Diploma in Theology (STh) award, the hood for which was also the [f1] Cambridge full shape. The hood was of black stuff with a horizontally divided lining of white over blue silk. It was awarded only to women until 1944.

78 A better description would read: Bound around cape and cowl with 1", and the neckband lined and bound ¼", with mauve silk. Bishop's College, Cheshunt, another theological college, which operated 1909–68, adopted a hood similar to the AKC third version. Made in the [f3] London full shape, it was similarly bound but with purple silk.



Fig. 14. AKC hood belonging to the Ven. Dr Giles Legood and made in 1965 by Thomas Pratt for the Ven. Robin Turner, CB.



Figs 15 (above), 16 (right). AKC hood belonging to the Ven. Dr Giles Legood, made by Ede & Ravenscroft and bought second-hand, showing the purple Givrene.



Fig. 16.



Fig. 17. AKC hood made by the author for the Revd Richard Lee at Wm Northam & Co., in 1973.



Fig. 18. Haycraft's AKC hood, right (described as A.K.C.L.).

Associates in holy orders, reveals that, by then, the Theological Department had become the faculty of theology. Moreover, in the light of the row with the University of Durham the note makes clear that the robemakers are 'prohibited from supplying any Hood except in accordance with the Regulations' and that 'Students have no right to wear any Hood which is not in accordance with these Regulations.'

There are still several clergymen who regularly wear the 1909, third version, of the AKC hood. Most of these were manufactured by Northam, Ede & Ravenscroft, J. Wippell & Co. and Thomas Pratt & Sons. The shades of mauve vary a little from robemaker to robemaker. [79] (See Figs-14–17.)

A black and white illustration of the hood appears in Haycraft's third edition (Fig. 18), while Hugh Smith gives a drawing of the pattern of the hood. (Fig. 19).[80]

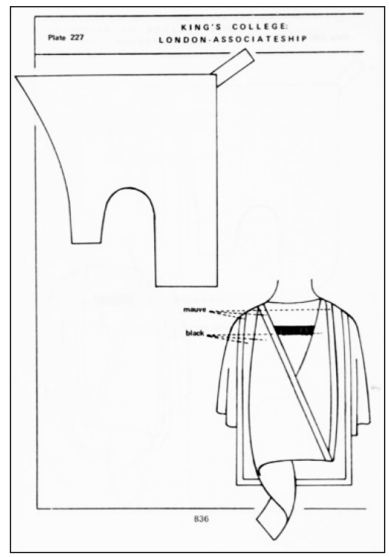


Fig. 19. Smith's AKC hood pattern.

It is a sad fact that the AKC hood which, in its various forms, has been a distinguishing feature of the choir dress of many Anglican clergy for the last 150 years or so, will have disappeared completely before the end of the present century.[81]

Acknowledgments

I should like to thank the archivists of King's College London for their cheerful assistance and for permission to reproduce material from the College Archives; Dr Giles Brightwell and Dr Paul Coxon for several useful conversations and suggestions relating to this article; The Revd Kenneth Crawford for the drawings of the AKC hoods; and Professor Bruce Christianson for his careful readings and comments but, chiefly, for his generous company and help in the Archives of King's College London in October 2024.

79 I recall that from 1968 both William Northam and Ede & Ravenscroft began to use a synthetic corded purple material known as Givrene to bind AKC hoods. This was because a large stock of the fabric was held for binding the edges of circuit judges' hoods.

80 Frank W. Haycraft, *The Degrees and Hoods of the World's Universities and Colleges*, 3rd edn (London and Cheshunt: privately printed by Cheshunt Press, 1927), facing p. 8; Hugh Smith, assisted by Kevin Sheard, *Academic Dress and Insignia of the World*, 3 vols (Cape Town: A. A. Balkema, 1970), Vol. I, p. 227.

81 Ironically, given its origin, a version of the final AKC hood lives on in the current Durham MTh hood, albeit with a rounded cape and black silk lining.

Appendix A: 'Tippet hood'

Notwithstanding the directive about the shape of the 1909 AKC hood, enjoined in the newspaper article, and published in the Calendar, the hood was (and sometimes still is) seen in the medieval or Warham Guild shape.[82] (See Figs 22 and 23.)

An extract from Northam's 1859 workbook gives details for the construction of such a hood as 'A.K.C. tippet hood' (based on the widths of the bindings in the 1885, second AKC hood). The details of the hood read:

> A.K.C. Tippet Hood: Particulars taken from Tippet presented from V&W to Rev. K. Clarke, 1898.
>
> Tippet. L(ength) at Back 16" at Front 14" base. L[ength] round neck from Button to hole 22¼". Size round bottom 100". SC. 1⅛" at back and round in front. Bound around the bottom ¼" on outside and 1" on inside. The hood itself is bound ¼" on outside and ld [lined] right through. 8 Buttonholes up front 1¾" apart.

The buttons at the front of the cape in this version of the AKC hood make it seem more like the clerical garment of dignity known as the mozzetta than an academic hood.[83]

The 'V & W' who presented the tippet hood to 'Rev K[enneth] Clarke', in 1898, is the clerical outfitter, Vanheems and Wheeler. An advertisement for the firm, which appeared in the *Clergy Directory and Parish Guide* of 1874, reads:

> Messrs' V & W were the artificers, under the superintendence of the Rev. H. A. Walker, of the ancient Tippet-Hood as first worn at S. Alban's, Holborn, the design of which was copied with the most scrupulous exactitude from the ancient brasses, thus rescuing from oblivion one of the most beautiful garments of the medieval period.[84]

The reference to 'S. Alban's, Holborn' concerns the incumbent, the Revd Alexander Mackonochie, whose Oxford MA hood, in the Warham shape was immortalized by a *Spy* cartoon of 31 December 1870. (Fig. 20.)

The shape appears again in an illustrated advertisement by the robemaker, Thomas Pratt & Sons, in Wood's 1882/3 work, which was published by Pratt.[85] One of the illustrations shows a hood made in the medieval shape, and the accompanying price list refers to 'Correct Priests' Hoods' (Fig. 21). Unfortunately, we cannot see whether the front of the hood is buttoned or not.

In his article about hoods worn in choir, published in 1900, Atchley comments on this style of hood, although disparaging the buttoned front of the cape.

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82 This kind of hood refers to a medieval shape as recreated by the Warham Guild, an organization named after William Warham, who was Archbishop of Canterbury prior to the split with Rome. Founded in 1912 and led by Dr Percy Dearmer, a Canon of Westminster Abbey, the Guild produced church ornaments in line with his Parson's Handbook and the work of the Alcuin Club. After Dearmer's death in 1936 the work of the Guild was carried out by church furnisher, A. R. Mowbray, and following its closure, in 1969, by J. Wippell. In 2024 the Warham Guild name and patterns were acquired by Watts & Co, of Tufton Street, London. However, as we can see from above, the Warham Guild was not the first company to make up hoods in a supposed medieval shape.

83 That may have been the intention of some of the Ritualists who were keen on this form of the hood.

84 I am grateful to Dr Coxon for this information.

85 Thomas Pratt and Sons, Covent Garden. Advertisements, p. 1.



Fig. 20. Fr Alexander Mackonochie, *Spy* cartoon, 1870.



Fig. 21. T. Pratt's 'Correct Priests' Hood'.



Fig. 22. The Reverend Sydney Steven's 'Warham Guild' AKC hood.



Fig. 23. Warham style AKC hood made by the author in 1973 using the purple Givrene also used in the robes of circuit judges.

> But the hoods that are worn should conform to the earlier shape, and be worn on the shoulders, and not dangling by a ribbon at the back of the knees. The medieval hood had a cape, which was put on over the head, and not buttoned up the front as modern imitations thereof are wont.

He also recommends that theological college hoods be made in this shape. 'These theological hoods might with advantage conform to mediaeval shape, and not merely consist of half of the hood as at present.' [86]

Given the ongoing and, as yet, unresolved question as to what the tippet enjoined by Canon for non-graduate clergy actually was, we might note that, in this instance, Northam's workbook has not helped much by describing the AKC hood made in the medieval shape as a 'tippet hood'!

Adding to the confusion is an entry in an advertisement by J. Wippell & Co. in the *Irish Ecclesiastical Gazette* of 22 September, 1873. Tantalizingly, the section on hoods includes: 'Literates' Badges of Black all wool stuff' at 7s 6d.; 9s. and 12s. 6d. The absence of an illustration leaves us guessing as to what this was, but at least we know that it was made of stuff as enjoined by Canon 58. The advertisement also reveals that scarves were for 'chaplains and canons'. The date of the advertisement allows us to see that, at the time, the price of the first 'Theological Associate of King's College London' hood was 28 shillings!

86 E. G. Cuthbert F. Atchley, 'The Hood as an Ornament of the Minister at the Time of His Ministrations in Quire and Elsewhere', *Transactions of the St Paul's Ecclesiological Society*, 4.5 (1900), pp. 313–28 (p. 327).

Appendix B: Malaria to Mauveine

In 1856, William Perkin, an eighteen-year-old student at the Royal College of Chemistry (later part of Imperial College, London), was studying, under the direction of his distinguished teacher, August von Hoffmann, the possibility of synthesizing quinine for the treatment of malaria.[87] During the Easter holiday, whilst experimenting at home, in London's East End, he discovered that the extraction of analine from coal tar, using alcohol, produced a vivid purple colour which remained fast when used to dye silk and did not degrade when exposed to light. Assisted by friends and family members, but kept hidden from his professor, Perkin secured a patent for his discovery in August of that same summer. (Fig. 24.) He named the dye mauveine, although it was popularly known as 'Perkin's purple', and was used to make a variety of purple shades.[88]



Fig. 24. Perkin Mauve.

Although the colour purple, used in the academic dress of Durham University from the 1840s, and in the hoods of several theological colleges, predates Perkin's discovery, it is reasonable to suppose that its explosion in the world of fashion in the second half of the nineteenth century was due, in no small part, to both its availability and its royal adoption. Both Queen Victoria and the Empress Eugénie, wife of Napoleon III, wore dresses dyed with mauveine at the Royal Exhibition of 1862 (Fig. 25). It is unsurprising then that purple was increasingly seen in university and college hoods as well. The University of London from 1845 had prescribed lavender silk in its MA hood and when it overhauled its system of dress in 1861 had toyed with the idea of mauve,[89] both in silk and velvet for the BA and MA hoods, until it ditched the idea of velvet altogether along with the mauve colour.[90] However, it is interesting to note that the University of London still awards 'a purple' for sporting prowess, in imitation of the Oxbridge blues.

87 Later, Sir William Henry Perkin, FRS (1838–1907).

88 In 2003, Imperial College which had withdrawn from the University of London federation, received its own charter as a university, and I was able to make a tribute to Perkin in my designs, for new academic dress for the College, on behalf of Ede & Ravenscroft, by liberal use of Imperial purple throughout the scheme.

89 It might be worth noting, given the adoption of mauve silk in the first AKC hood of 1862, that the proposal to use the colour mauve in the London BA and MA hoods, in 1861, came from James B. Heath, a Kingsman. Perhaps this was mere coincidence given that the colour mauve was very popular at the time.

90 Christianson, p. 115.



Fig. 25. Silk dyed with mauveine, from a sample presented to Queen Victoria, 1860s.

Purple was a popular choice for the lining of theological hoods in the second half of the nineteenth century, the more so after Perkin discovered his purple dye.

St Bees, which had introduced the first non-university hood in 1847,[91] changed the design in 1866 to black lined purple;[92] Queen's College, Birmingham, founded 1851, had a hood lined with violet; St David's College, Lampeter, used purple for the lining of its BD hood from 1852;[93] Gloucester, theological college, established 1868, and affiliated with Durham University, had a hood edged with purple satin;[94] Chichester's first hood was black lined violet bound white fur.[95]

It would seem that, unofficially, at least, purple was a colour associated with theology,[96] although it was in use in the Durham University scheme from the 1840s, and later in the LMus hoods of Trinity College of Music.

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91 Black [f1] with a lining, divided vertically, of red and white.

92 Black [s1] lined purple. *Shaw's Academical Dress of Great Britain and Ireland*, 3rd edn, ed. Nicholas Groves, 2 vols (London: Burgon Society, 2011–14), s.v. 'St Bees College, Cumberland, 1816–1895', Vol. II: *Non-Degree-Awarding Bodies*, p. 116.

93 Black [f1] or, more rarely, [s1] lined dark violet (Lampeter called it 'puce') and bound 1" white silk.

94 Black [f1] the cape of which was edged with puce-coloured satin.

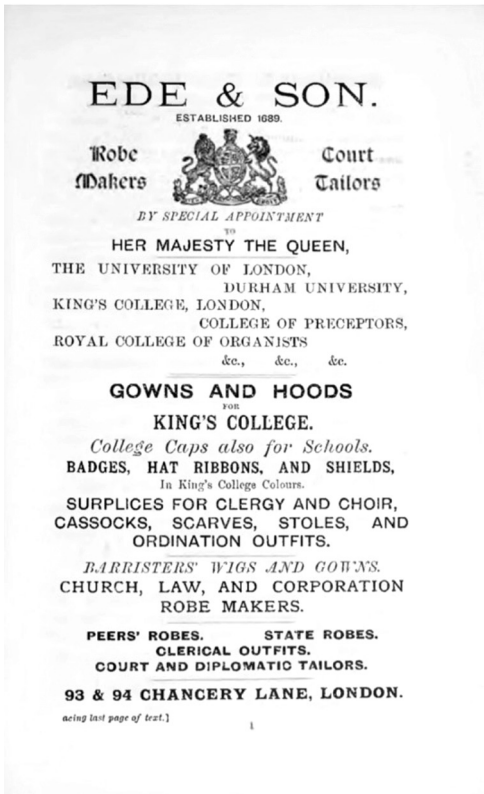
95 Date uncertain but listed in Wood 1882/3 (p. 14) as: 'Black, edged with crimson. Formerly black, lined with violet, edged with white fur.'

96 Aberdeen and Edinburgh both also chose the colour for their divinity hoods in the 1870s, and Wood, 1882/3 (p. 3), advocated a single hood for all the theological colleges, suggesting violet as a suitable lining colour.

Appendix C: Robemakers

In the earliest days of KCL, the student gowns and squares were supplied by Cox & Sons, of Southampton Street, Covent Garden, who are referred to, in the text, as being the College robemaker. When Cox & Sons went out of business, their stock was bought by William Northam, who had been their chief cutter. Northam, of Tavistock Street (and later, Henrietta Street), Covent Garden, was appointed, along with Ede & Son, as robemaker to the College. (See Figs 26–31.) Interestingly, both companies (Northam by being the successor to Cox) claimed to be the older appointment.

The earliest robemakers' advertisements appear in the 1896 edition of King's College Calendar.



EDE & SON.

ESTABLISHED 1689.

Robe Makers — Court Tailors

BY SPECIAL APPOINTMENT

TO

HER MAJESTY THE QUEEN,

THE UNIVERSITY OF LONDON,
DURHAM UNIVERSITY,
KING'S COLLEGE, LONDON,
COLLEGE OF PRECEPTORS,
ROYAL COLLEGE OF ORGANISTS
&c., &c., &c.

GOWNS AND HOODS

FOR

KING'S COLLEGE.

College Caps also for Schools.

BADGES, HAT RIBBONS, AND SHIELDS,

In King's College Colours.

SURPLICES FOR CLERGY AND CHOIR, CASSOCKS, SCARVES, STOLES, AND ORDINATION OUTFITS.

BARRISTERS' WIGS AND GOWNS.

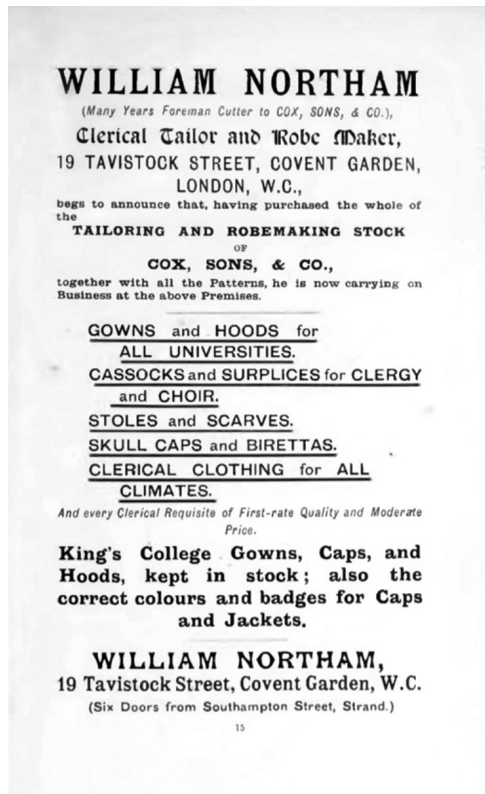
CHURCH, LAW, AND CORPORATION ROBE MAKERS.

PEERS' ROBES. STATE ROBES.
CLERICAL OUTFITS.
COURT AND DIPLOMATIC TAILORS.

93 & 94 CHANCERY LANE, LONDON.

acing last page of text.]

1



WILLIAM NORTHAM

(Many Years Foreman Cutter to COX, SONS, & CO.),

Clerical Tailor and Robe Maker,

19 TAVISTOCK STREET, COVENT GARDEN,
LONDON, W.C.,

begs to announce that, having purchased the whole of the

TAILORING AND ROBEMAKING STOCK

OF

COX, SONS, & CO.,

together with all the Patterns, he is now carrying on Business at the above Premises.

GOWNS and HOODS for ALL UNIVERSITIES.
CASSOCKS and SURPLICES for CLERGY and CHOIR.
STOLES and SCARVES.
SKULL CAPS and BIRETTAS.
CLERICAL CLOTHING for ALL CLIMATES.

And every Clerical Requisite of First-rate Quality and Moderate Price.

King's College Gowns, Caps, and Hoods, kept in stock; also the correct colours and badges for Caps and Jackets.

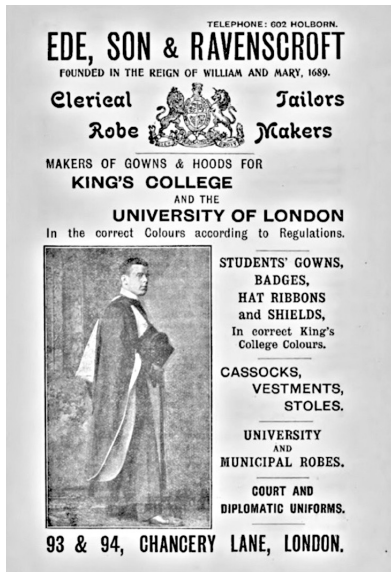
WILLIAM NORTHAM,
19 Tavistock Street, Covent Garden, W.C.
(Six Doors from Southampton Street, Strand.)

15

Figs 26, 27. Robemakers' advertisements from 1896.

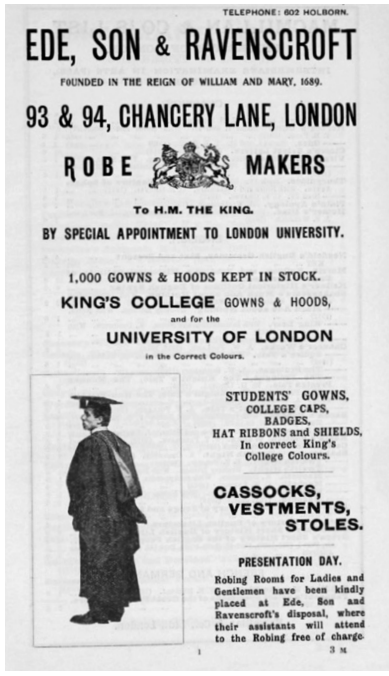
In the early years of the new century Ede & Ravenscroft and Northam were making robes for new degrees introduced in the University of London and the advertisements began to reflect their growing businesses, with a new Ede, Son & Ravenscroft advertisement in the Calendar from 1904 and Northam following suit in 1905, as seen in Figures 28 and 29.

The advertisements changed again, in 1911 and Northam began to include the prices of gowns, as in Figures 30 and 31.





Figs 28, 29. Robemakers' advertisements in 1904/5.





Figs 30, 31. Robemakers' advertisements in 1911.

The advertisements, with breaks during the war years, disappear from the Calendar around 1925 with Northam reappearing until the early 30s, and Ede & Ravenscroft remaining on into the 1960s.

Postscript

From 1970, the author was a student at King's College London, and undergraduate of the University of London, graduating Bachelor of Divinity and Associate of the College in 1973.

In later life, from 1996–2010, whilst academic consultant for the robemaking firm Ede & Ravenscroft, he was also the account manager for the University of London and its many colleges and schools, including KCL. As well as preparing for the huge King's presentation ceremonies at the Festival Hall and designing robes for senior officers, he worked with Dame Vivienne Westwood on her new designs for the College, after it received its own degree awarding powers in 2006. In addition to choosing the fabrics and colours for the new designs, he recommended and designed a small epitoge-like shoulder ribbon for all those awarded the AKC, to be worn at ceremonies together with the Westwood robes. (Fig. 32.) The KCL epitoge is of black silk (or silk substitute) upon which is woven a gold lion statant gardant—the beloved 'Reggie the lion'—the College mascot, which appears as the crest on the College arms. Thus, for the first time, apart from the prescription of the AKC gown, and cap, non-theological AKCs were provided with an item of dress to mark their award.



Fig. 32. The KCL epitoge, 2006.

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