MACES
of
The University of Texas at Austin
Third Congress, Regular Session 1838-1839................................. page 1
The Background........................................................................ page 3
Progenitor................................................................................ page 5
Deputy Progenitor I................................................................. page 6
Deputy Progenitor II............................................................... page 7
The University of Texas Mace.................................................. page 9
The Commencement Mace....................................................... page 11
The Presidential Mace............................................................. page 13
The Diamond Jubilee Mace..................................................... page 17
The University Colors Mace................................................... page 19
The Mace of Christian Faith.................................................... page 21
The Mace of Jewish Faith....................................................... page 23
The U.T. Mace........................................................................ page 25
The Lone Star Mace.............................................................. page 27
The Five Star Mace................................................................ page 29
The Burning Candle Mace...................................................... page 31
The Mace of Authority............................................................ page 33
The Achievement Mace........................................................ page 35
The Victory Mace.................................................................... page 37
Mace for Ex-Students............................................................. page 39
The Mortarboard Mace.......................................................... page 41
The Oil Lamp Mace................................................................ page 43
The Torch of Truth Mace....................................................... page 45
The Natural Sciences Mace I................................................ page 47
The Liberal Arts Mace I........................................................ page 49
Education is a subject in which every citizen and especially every parent, feels a deep and lively concern. It is one in which no jarring interests are involved, and no acrimonious political feelings excited; for its benefits are so universal that all parties can unite in advancing it. It is admitted by all that the cultivated mind is the guardian genius of democracy and, while guided and controlled by virtue, is the noblest attribute of man. It is the only dictator that freemen acknowledge and the only security that freemen desire. The influence of education in the moral world, as in the physical, renders luminous what was before obscure. It opens a wide field for the exercise and improvement of all the faculties of man, and imparts vigor and clearness to those important truths in the science of government, as well as of morals, which would otherwise be lost in the darkness of ignorance. Without its aid how perilous and insufficient would be the deliberations of a government like ours! How ignoble and useless its legislation for all the purposes of happiness! How fragile and insecure its liberties! War would be conducted without the science necessary to secure success, and its bitterness and calamities would be unrelieved by the ameliorating circumstances which the improved condition of man has imparted to it. Peace would be joyless, because its train would be unattended by that civilization and refinement which alone can give zest to social and domestic enjoyments; and how shall we protect our rights if we do not comprehend them? And can we comprehend them unless we acquire a knowledge of the past and present condition of things, and practice the habit of enlightened reflection? Cultivation is necessary to the supply of rich intellectual and moral fruits, as are the labors of the husbandman to bring forth the valuable productions of the earth.

But it would be superfluous to offer this honorable congress any extended argument to enforce the practical importance of this subject. I feel fully assured that it will, in that liberal spirit of improvement which pervades the social world, lose not the auspicious opportunity to provide for literary instructions, with an influence commensurate with our future destinies. To patronize the general diffusion of knowledge, industry and charity, has been near to the heart of the good and wise of all nations, while the ambitious and the ignorant would fain have threatened a policy so pure and laudable. But the rich domes and spires of edifices consecrated to these objects, which are continually increasing in numbers, throwing their scenic splendor over civilization and attesting
the patriotism of their founders, show that this unhallowed purpose has not been accomplished. Our young republic has been formed by a Spartan spirit. Let it progress and ripen into Roman firmness and Athenian gracefulness and wisdom. Let those names which have been inscribed on the standard of her national glory be found also on the pages of her history, associated with that profound and enlightened policy which is to make our country a bright link in that chain of free states which will some day encircle and unite in harmony the American continent. Thus, and thus only, will true glory be perfected; and our nation, which has sprung from the harsh trump of war, be matured into the refinements and tranquil happiness of peace.

Let me, therefore, urge upon you, gentlemen, not to postpone the matter too long. The present is a propitious moment to lay the foundation of a great moral and intellectual edifice, which will in after ages be hailed as the chief ornament and blessing of Texas. A suitable appropriation of lands to the purpose of general education can be made at this time, without inconvenience to the government or the people; but defer it until the public domain shall have passed from our hands, and the uneducated youths of Texas will constitute the living monuments of our neglect and remissness. To commence a liberal system of education a few years hence may be attended with many difficulties. The imposition of taxes will be necessary. Sectional jealousies will spring up; and the whole plan may be defeated in the conflict of selfishness; or be suffered to languish under a feeble and insufficient support; a liberal endowment which will adequate to the general diffusion of a good rudimental education in every district of the Republic, and to the establishment of a university where the highest branches of science may be taught, can now be effected without the expenditure of a single dollar. Postpone it a few years, and millions will be necessary to accomplish the great design....
THE BACKGROUND

The commencement maces at the University of Texas at Austin combine two very old practices—that of communication, which is as old as man, himself, and that of designating and striving to protect authority, which has grown steadfastly more complex.

The need for communication began to be experienced at the very beginning of man’s activities. Primeval man made scratches on the walls of caves or carved symbols in the bark of trees. These pictographs were frequently associated with hunting. This was natural as man at that stage appeared to devote practically all of his time to finding and gathering food in order to sustain life. In the case of the aborigines, these needs were simple. Thus it was possible to get by with the use of a few picture words.

As the millennia passed, the populations increased steadfastly. Families banded together to form groups. Groups combined to form settlements. Settlements, in turn, were amalgamated to form tribes. In due time, the tribes formed nations. With each phase of development, the scope of the information which needed to be communicated widened. Not only did the need for leaders to communicate with their groups become more important, but it became inevitable that the need for conveying information in a multilateral fashion burgeoned out to unprecedented proportions. Hieroglyphic writing systems not only needed to be enlarged, but to be transformed as well.

As civilization advanced, the necessity arose for the use of new words and additional expressions. So, word picture writing became less and less satisfactory. To meet this need, syllable picture writing was invented. Syllable alphabets, in turn, gave way to sound alphabets. These later became our letter alphabets.

The activities in which man currently engages are so vast and so complicated that while printed letter words are used most extensively to convey thoughts, the need still exists to resort to the use of symbols, diagrams, sigils, signs, and emblems. In the case of the maces at The University of Texas at Austin, symbols have been used because they serve at a glance to convey the meaning intended.

The precise date or even era in which the mace first came into use is not known. Its early use had nothing to do with educative processes or even peaceful arts. The best information available indicates that a mace, consisting of a heavy staff or club, wholly or partly of metal and often spiked, was used in the Middle Ages for breaking armor.

Medieval bishops were required to conform to canonical code. It forbade the priests to shed blood. They carried maces, therefore, instead of swords.
Gradually the maces became ceremonial as their use for warlike purposes declined. Early maces of this character were intended to protect the king's person. In history, it is recorded that sergeants at arms constituting a royal bodyguard bore such maces on behalf of Philip II of France and Richard I of England.

Civic maces began to be used in England as early as the 13th century. Unfortunately none of the maces of this period appear to be in existence at this time. The use of maces as weapons continued well into the 16th century. Many of the maces of this time began to take on decorative forms, having elaborately pierced flanges and damascened shafts. They were then often carried as a symbol of rank.

As the ornamentation of maces advanced, the ornamental practice was regarded as an infringement upon the privileges of the king's sergeants. Evidences have been preserved of a petition filed in England in 1344 contending that such sergeants alone were deemed worthy of carrying maces enriched with costly metals.

Gradually the prohibitions were relaxed. Records indicate that the privileges of using maces

Gradually the confinement of the use of maces to sergeants declined. Then larger maces borne before mayors and bailiffs came into general use. In 1649 the House of Commons in Great Britain decided that it needed a mace. This mace was furnished by Thomas Maundy. He later supplied many additional maces of a similar pattern to provincial towns.

There are two maces in Great Britain's House of Lords. The original one had been acquired before 1685. It is apparent, therefore, that the use of maces had been extensive from the time of Odo of Bayeux to that of Charles II of England—a period approximating 500 years.

It was natural that the use of maces should ultimately be extended to America. By the middle of the 18th Century, two historic maces appear to have been used in this country. One was used in Norfolk, Virginia, as early as 1753, and the other in the State of South Carolina by 1756. Maces are most frequently used in America at this time in the pursuits of ecclesiastical dignitaries and in universities. Their use is by no means confined to these two agencies. Two of the most prominent maces currently in use are—

1. A mace in the House of Commons of Great Britain. It consists of a wooden staff about five feet long, ornamented with gold leaf and surmounted by a gilded crown, placed, as the symbol of royal authority, on the Treasury table in the House of Commons at the opening of a session, to be removed at its close.
2. A mace in the House of Representatives in the National Capitol in Washington, D. C. It consists of a plain staff surmounted by an eagle. It stands during the session in a marble pedestal at the right hand of the Speaker.
PROGENITOR—Mace 1
DEPUTY PROGENITOR II—Mace 3
IN 1932 THE NORTH WING OF OLD MAIN BUILDING was scheduled for removal. The loss of such historic spaces as the Auditorium and the “English Channel” brought anguish to the hearts of many of the early lovers of The University of Texas. Within five years the remainder of this stately and historic structure was to be razed. It was at once apparent that there was no way of preserving many spaces, devices, and decorations which had been instrumental in creating images in the minds of its people. They were now to be lost to the outward eye—but to the inward eye, never!

Despite the general and acknowledged spirit of helplessness, a few objects were saved as mementos. Among the objects saved were a few of the numerous wood carvings. It was felt even then that the stately beauty of Old Main Building might be preserved in token form in a mace or maces to be carried in the Commencement procession. Twenty years would pass before these aspirations were to be accorded their initial fruition.

The first thrust to actually bring maces into being was made in 1956. In the spring of that year a decision was reached to create three maces. They were conceived as ensigns of the authority of administrative officers who confer degrees upon various candidates. It was decided that these initial maces should have a rich sentimental value in order that traditions of the past might not be forgotten. It was now natural to make use of the materials which had been carefully preserved for twenty intervening years.

Through their pursuits in Old Main Building many young men and women had found a rich purpose in life. Many had, in fact, done so even before it became an old building. It was hoped that through the use of historic materials many former students would be thrilled to see evidence that in an institution such as The University of Texas, it was possible to “uncover,” and to accept, the new without relinquishing reverence and respect for the old.

One large and two small maces were designed. The staffs in all cases were to be made of oak. Since no material of the thickness required was available, strips of oak which had originally composed a part of a wooden door were glued together. Thus it was possible to fabricate staffs possessing the configurations desired.

The mace for the senior marshal was surmounted by a figure intended symbolically to represent the fruit of wisdom. Two Old Main Building carvings were placed back to back. They had been carved with such fidelity that they were absolutely interchangeable. When they were placed into the position of the surmounting figure, it was found that the composite figure lacked depth. A piece of red cedar was, therefore, shaped and placed between them.

This wood had been chosen with care. At the time of its selection for use as a part of the senior marshal’s mace it was more than one hundred years old. It had originally been a part of a cedar joist in the old Onion Creek Masonic Lodge and Pleasant Hill School—the oldest school in Travis County in point of continuous use. It was hoped that through its use, evidence could be preserved of the thirst for knowledge possessed by early Texans.

The head of this mace bears on one side a miniature Seal of The University of Texas. On the opposite side of the head it bears a five-pointed star—the Lone Star of Texas. For the use intended this star was gilded. This was done with reluctance because the gilding concealed the painstaking manner in which the wood carver had actually made each of the five tines out of two different woods. This early craftsmanship was superb.

The two maces for deputy marshals were designed of smaller proportions. Each of them was surmounted by a figure considered as an idealized form of the torch of enlightenment. As in the case of the mace for the grand marshal, fillers were used to give the torches a desirable relief.

The heads of the two smaller maces were likewise designed with new objects on one side of the head and an old object on the opposite side. Symbolically this was done in the hope that The University of Texas might continue to combine the search for new knowledge with the wisdom gained from lessons learned by observing the experiences of the past—the new, a metallic seal of the University of Texas—the old, the Lone Star of The State of Texas.

These maces were used for the first time in the Commencement exercises conducted on June 2, 1956.
This mace is a massive member composed in its entirety of brass. It weighs thirty-two pounds and is not intended to be carried in a procession. On the contrary, it is intended for stationary use at important meetings or gatherings in the manner of the mace in the National House of Representatives or that in England in the House of Commons.

This mace is surmounted by an eagle. This bird was chosen because it is noted for its size, its strength, its grace, its power, and the keenness of its vision. A diurnal bird was selected here because the University endeavors to operate in the light of complete information. The outstretched wings of the eagle are symbolic of the fact that this institution is ready to serve and to take to itself those who seek wisdom in an earnest manner.

On one side of the head of the mace, the Seal of The University of Texas appears. It bears the University’s motto: DISCIPLINA——PRAESIDIUM——CIVITATIS. These Latin words constitute a terse signification of Mirabeau B. Lamar’s exalted words——“Cultivated mind is the guardian genius of Democracy, and while controlled by virtue, the noblest attribute of man. It is the only dictator which freemen acknowledge, and the only security which freemen desire.”

On the reverse side of the head of this mace appears a map of the State of Texas—the agency from which the University’s power and authority are derived and whose needs this institution was established to fulfill.
COMMENCEMENT MACE—Mace 5
This mace is borne by the senior marshal of the Commencement. It is generally he who is responsible for the planning of this important exercise.

The figure which appears at the top of the mace is a male figure robed in academic regalia. This flowing and elegant style is intended to mark in a fitting manner those who have completed courses of study deserving of recognition. In essence, this figure symbolizes the successful culmination of an educational program.

Two eagles with upswept wings appear below the dominant figure. They represent the faculty which has dedicated itself to the training of the degree candidates and now urges them to enter their chosen pursuits and to move upward in the profession which they have chosen for a life’s work.

The two eagles are surrounded by eaglets. The latter represent the students who are in residence, and others who are to follow. They constitute the basic material which the faculty attempts to mold into ever more responsible and high-principled practitioners within their professions.

The tassels which hang below the head of the mace are replicas of the tassels which appear as a part of the academic regalia, on the caps of the degree candidates. Each color denotes a specific field of study.
PRESIDENTIAL MACE—Mace 6
This mace was prepared especially for use in 1964 when Honorable Lyndon B. Johnson, President of the United States of America, served as the Commencement speaker. It will be carried in the Commencement procession again only in the event that the President of the United States is again the Commencement speaker.

This mace is fashioned in its entirety of brass. Although its proportions are massive, it is intended for processional use.

The eagle is a National Emblem of The United States of America as it was in the case of the ancient Romans. It appears as the dominant figure on The Great Seal of The United States. The gold coins of The United States have been minted in denominations of eagles—a double eagle ($20), an eagle ($10), a half-eagle ($5.00), and a quarter-eagle ($2.50). It is an exalted bird. A figure of an eagle was, therefore, selected to surmount the Presidential mace.

The Office of President of the United States is one of the most exalted positions in the world. The Constitution of the United States reads—“No person except a natural born citizen, or a citizen of the United States at the time of the adoption of this Constitution, shall be eligible to the office of President; neither shall any person be eligible to that office who shall not have attained the age of thirty-five years, and been fourteen years a resident within the United States.”

In an effort to symbolize the exaltation of the position of the President an eagle with upswept wings was selected as the dominant figure of this mace.
The Seventy-Fifth Commencement exercises were held in 1958. A special mace was prepared for this memorable occasion.

This mace is surmounted by an eagle. The latter is not, however, the dominant figure of the mace. Hence the eagle is shown with down swept wings. It is nevertheless a symbol of supernormal mental activity, of refinement, and of dignity.

The Seal of The University of Texas appears on one side of the head of this mace fashioned largely of brass. The symbolism of the Seal has already been related.

The University of Texas is a state institution, ordained by the Constitution, located by popular vote, endowed and maintained by legislative grants. Under authority of the Regents, the academic and law branches were organized, and on September 15, 1883, the University was formally opened in the incomplete west wing of the Old Main Building.

On the reverse side of the head of the mace the figure “75” appears to denote the 75th year of the institution’s founding. It is surrounded by a field of diamond-like stones. They are symbolic of the institution’s Diamond Jubilee.

Remarkable indeed is the fact that the University conferred its 75,000th degree at its 75th Commencement exercises. The degree candidate receiving the 75,000th degree was established. That student was accorded the privilege of addressing briefly the audience at this exercise.
THE UNIVERSITY COLORS MACE is fashioned in a manner comparable to the Diamond Jubilee Mace. It is surmounted by an eagle. The significance of this symbol has already been explained. The Seal of The University of Texas appears on one side of the head of the mace. The words DISCIPLINA—PRAESIDIUM—CIVITATIS which compose the motto of the institution and are intended to convey the sentiments of Mirabeau B. Lamar, the second President of the Republic of Texas, become particularly significant when it is remembered that serious indictments were made against Mexico in Texas’ Declaration of Independence of March 2, 1836. Prominent among these indictments was the following:

“It has failed to establish any public system of education, although possessed of almost boundless resources (the public domain), and although it is an axiom in political science that, unless a people are educated and enlightened, it is idle to expect the continuance of civil liberty or the capacity for self-government.”

The reverse side of the head of the mace bears a UT symbol. The field around the symbol is enameled white. The field between the letters which compose the symbol is enameled orange. Orange and white are the University colors.

White is here regarded as the neutral or achromatic color of highest brilliance. Symbolically it stands for purity, innocence and truth. In its presence images are seen practically free from extraneous colors. Because of its endless efforts to deal with the truth, it is fitting that one of the University’s colors should be white.

The color orange has had significance from the days of William III of England, who was one of the princes of Orange-Nassau. For almost three hundred years the color orange has been regarded as a symbol of warmth, fervor, and zeal.
WHEN THE INVOCATION AND BENEDICTION at a Commencement exercise are given by a person of the Christian faith, a Christian Mace is carried in the Commencement procession. The shaft and head of this mace have been made of oak. All ornamentation consists of figures and emblems of brass.

This mace is surmounted by a cross. It is a symbol of Christ’s death at Golgotha and the finishing of his mission of redemption. It is accepted by the whole of Christendom as a sign of the gospel of redemption through the death of Christ.

On one side of the head of the mace a replica of the two stone tablets bearing Roman numerals I to X, the numerals of the Ten Commandments, a summary of God’s Commands given to Moses on Mount Sinai, appears. Moses had led the Jews out of Egypt. He found himself as the leader of an uncultured, contentious, and disunited tribe which needed a living soul. He delivered from Mount Sinai the code imparted to him by God which had guided humanity down to the present day.

On an adjacent side of the head of the mace the symbol of the Trinity appears. It represents the union of three persons or hypostases (the Father, the Son, and the Holy Ghost) in one Godhead, so that all three are one God as to substance, but three persons of hypostases as to individuality.

A rising sun appears upon another face of the head of the mace. It is a symbol of hope as exemplified by the 24th verse of Psalm XXXI which reads—“Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.”

A heart appears on the fourth side of the head of the mace. It is a symbol of charity. In the sense in which it is used here charity is understood to mean the act of loving God with a love which transcends that for creatures, and loving others for the sake of God.
THIS MACE IS CARRIED in the Commencement procession upon occasions on which the invocation and benediction are given by a person of Jewish faith. The surmounting figure is a replica of the Star of David. It consists of two interlaced triangles forming a star with six points. This figure is symbolic of the union of the body and the soul. David is regarded as one of the greatest figures in Hebrew history and literature, subject of many narratives in the Old Testament, and reputed author of many of the Psalms. The Star of David is sometimes called Solomon’s seal.

The front of the mace bears a replica of the Torah. The Hebrew Bible is divided into three parts: (1) the Torah, (2) the Prophets, and (3) the Hagiographa. In this case the Torah is regarded as a source of divine instruction. The word Torah is usually translated “Law” and includes doctrine, practice, religion, and morals. Its object is to train people in holiness and in conformity with the covenant.

A pair of hand in a supplicatory position are shown on the adjacent side of the mace as a symbol of prayer. A supplication is here regarded as a humble prayer to God for mercy, aid, or some special blessing.

An anchor is shown on the reverse side of the head of the mace. Figuratively an anchor is a device which is regarded as a sure support and reliance in danger. It is used here as a symbol of safety and hope.

One the fourth side of the mace an angel is shown. In Psalm VIII David praises God for his goodness to man by saying, “For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.” In many theologies an angel is a supernatural messenger of God.
U.T. MACE—Mace 11
The Symbol UT has long had significance at the University of Texas. It was placed atop this mace as an evidence of the responsibility and authority of the institution's Board of Regents. Nine individuals serve on this board, each for a period of six years. Each biennium three Regents retire or are reappointed. These Governor's appointees are individuals who love the University and are willing to give unselfishly of themselves for its benefit.

The front side of the mace bears a metallic seal of The University of Texas. It is used here as a symbol of authority.

A candle with a shielding hand has been placed upon the reverse side of the mace. The latter represents the protection which this large institution receives from those who respect and love it most.

The Regents are individuals who subscribe to the pronouncement of Sam Houston who said—“The benefits of education and of useful knowledge, generally diffused through a community, are essential to the preservation of free government.” The efforts of the Regents constitute an evidence of their desire as public-spirited citizens to implement that conviction.
LONE STAR MACE—Mace 12
The surmounting figure on this mace is the Lone Star. It is carried in the Commencement procession to honor distinguished guests. These include:

1. Members of the Board of Regents
2. Former members of that Board
3. The Commencement speaker
4. Participants in degree conferrals
5. Visitors of renown

The term Lone Star arises from the single star on Texas’ coat of arms. Such a single star was the device used on its flag and its seal when it existed as a republic. It was and is, moreover, unique because it entered statehood after having won its own independence. It maintained all of its eminent domain. It reserved, furthermore, the right to subdivide itself into five states, if it chose to do so.

This mace bears a metallic Seal of the University of Texas on its face. Only terse words appear upon this seal. Yet the meaning of those words is very deep and significant—DISCIPLINA—PRAESIDIUM—CIVITATIS.

A likeness of an owl appears upon the reverse side of the mace. Unlike the eagle, which possesses diurnal habits, the owl is a nocturnal creature. It has been used here as a symbol because even where the darkness is great the efforts to dispel the darkness are heroic and proliferous. The likeness of the owl on this mace stands as a symbol of sagacity, solemnity, and wisdom.
FIVE STAR MACE—Mace 13
As its name implies, the principal figure on this mace consists of an arrangement of five stars. A star is frequently defined as a self-luminous celestial body, exclusive of comets, meteors, and nebulae. Two of its qualities are of significance here—it produces light and with reference to the earth, its location involves great distances. The University of Texas tries to make its influence for good felt over as wide an area as possible.

The symbol composed of five stars in educational pursuits represents the ultimate in quality. It represents the excellence toward which every educational institution directs its efforts.

The front of the mace bears a beehive. The beehive is a symbol of industriousness. It commonly implies devotion to lawful and useful labor. It is used here in the sense that an industrious person is one who seeks out the truth in all things.

A reclining lion has been placed upon the reverse side of the mace. Its use was selected here because of its large size, its imposing appearance, and its courage. In educational pursuits little can be accomplished in the absence of courage. In order to be courageous a person must be filled with spirit and vigor. Heroism is to be found in other places than the battlefield and the Senate chamber. As used here it signifies that quality which enables a person to overcome timidity, to pursue lofty courses of action, and to meet difficulty with resolution.
BURNING CANDLE MACE—Mace 14
This mace is surmounted by a burning candle. It has been used as a symbol of purification.

In a measure at least, the educational process is one which is intended to make students free of qualities which debase—to free men and women of objectionable elements. It is hoped that through their experiences at The University of Texas students are enabled to behold the influence of making virtuous choices.

The burning candle is a symbol of the faculty’s obligation to serve as lighters of flames—to ignite the intellectual tinder which repose within practically all students. Education in its broad sense consists of the exemplification of the fact that it is better to dispel ignorance than to curse the intellectual darkness.

A Phrygian cap appears on one side of the mace. Its presence symbolizes freedom. Through learning the truth, intellectual freedom is given a better opportunity to prevail.

The figure which appears on the reverse side of the mace is a replica of a triskellion—a symbol of progress. It is not possible to maintain a stationary position in the pursuit of learning. Since knowledge proliferates rapidly, a student either makes progress or he falls behind.
MACE of AUTHORITY—Mace 15
This mace is surmounted by a gavel. It is a symbol of authority. It is symbolic here of the authority vested in The University of Texas’ Administrative Officers by its Board of Regents, which in turn receives its authority from The State of Texas. Any general vesting of such authority requires the unequivocal assumption of responsibility. One who presides must command the respect of those being directed. In an important sense the institution’s administrators preside over the activities of many young people at a very important period of their lives. It is hoped that the fruit of their labor under this direction will make brighter and more meaningful the longer periods of their lives which follow collegiate experiences.

A Fleur-de-Lis appears on one side of the head of the mace. It is an heraldic device resembling somewhat three petals or floral segments of an iris tied by an encircling band. It is used here as a symbol of life and power. It is the flower of light.

On the opposite face of the mace a cornucopia has been placed. The cornucopia in mythology consisted of the fabulous horn of the goat of Amalthaea which is reputed to have suckled Zeus, represented as overflowing with flowers, fruit, etc. It is used here as a symbol of abundance. It is the horn of plenty. The abundance which students seek to find at The University of Texas is never reduced by their efforts. Knowledge proliferates as these pursuits continue.
THE ACHIEVEMENT MACE is carried in the Commencement procession on behalf of the Faculty. It is through the efforts of this staff that students are aided in their quest for knowledge and in their struggle to complete successfully prescribed courses of study. Hence the victor’s cup surmounts this mace as a symbol of achievement.

A key has been placed on one side of the mace. It is a symbol of security. The key is a device by the use of which one is admitted to new realms. It serves to reveal, discover, or solve something unknown or difficult. It is hoped that members of the Faculty may pass on to students the keys to a more abundant life.

A flaming urn appears upon the reverse side of the mace. It is a symbol of refinement. It is used as a reminder of the burning passion and zeal with which the acquiring of knowledge and wisdom must be approached.

It has been said that achievement has come to be the only real patent of nobility in the modern world. Intellectual achievements surpass in gloriousness all other types of accomplishment.

The calling of the teacher, when his services are rendered in the proper spirit, is truly magnificent because the fruit of his labor is of benefit to all of humankind.
VICTORY MACE—Mace 17
This mace is surmounted by a laurel wreath. The foliage of the true laurel is recognized as an emblem of victory or distinction. The closed wreath stands as an emblem of the culmination of the effort expended. The origin is apparent, but the joining of the fronds denotes that the quest has become endless. The victory cannot, however, be ordinary. If it is to be meaningful, it must be decisive.

A likeness of a swan appears on one side of the head of the mace. The swan is a symbol of beauty, excellence, purity, and grace. It is used here to signify the hope that the educational process started with an original victory won will be pursued in the search of perfection.

On the reverse side of the head of the mace a beaver is shown. This animal is regarded as a symbol of resourcefulness, industrious application, and ingenuity. If a man or a woman is to be truly educated, he or she may never relax the zeal and industry which made the initial success possible.

Usually a victory is regarded as a successful performance achieved over an adversary or opponent. In this case there is no person who is defeated. An intellectual victory leaves no person as the vanquished. One the contrary, it is the type of victory which obviates defeat.
MACE for EX-STUDENTS—Mace 18
This mace is surmounted by a replica of a fasces. As ordinarily defined a fasces consists of a bundle of rods having among them an axe with the blade projecting, borne before Roman magistrates as a badge of authority. Individual rods possess only moderate strength, but when they are bound together they possess great strength.

In this case the fasces is topped with a torch denoting that in this instance the strength in unity is sought for enlightened, peaceful, and praiseworthy purposes.

The symbol UT for The University of Texas appears on one face of the head of the mace. It is an insignia which is widely used and universally understood.

The word EXES appears on the reverse side of the head of the mace. This contraction of the words Ex-Students applies to a great number of former students who are bound together through the auspices of The Ex-Students’ Association in a common loyalty for their alma mater.

The enrollment of The University of Texas at Austin exceeded 51,000 students in the fall semester of 2010. The total number of degrees which this institution has conferred is now greater than 563,900. The number of members of The Ex-Students’ Association approximates 93,478.
MORTARBOARD MACE—Mace 19
The topmost figure on this mace is a mortarboard. It is an academic cap with a close-fitting crown surmounted by a stiff, flat, cloth-covered square piece. In the case of this mace it is used as a symbol of the culmination of formal educative pursuits—the reaching of the highest point.

The mace is intended for the use of the Graduate School. It is carried by or on behalf of the senior marshal of the school conducting courses of study on behalf of students who have previously had a baccalaureate degree conferred upon them.

On one face of the mace the symbol Ph.D. appears. It symbolizes the Doctor of Philosophy degree.

On the reverse side of the mace the symbol Ed.D. appears. It symbolizes the Doctor of Education degree.

These degrees, the Ph.D. and Ed.D., together with the D.M.A. (Doctor of Musical Arts), Au.D. (Doctor of Audiology), D.Sc. (Doctor of Science) and D.Th. (Doctor of Theology), the latter two degrees not now conferred by The University of Texas at Austin, constitute the acme of degree granting practices by educational institutions.
OIL LAMP MACE—Mace 20
At the top of this mace an oil lamp of antiquity appears. It is a symbol of philosophy—the study or science of the truths or principles underlying all knowledge and being.

It is carried in the Commencement procession on behalf of the candidates for Masters degrees conferred under the auspices of the Graduate School.

The emblem M. appears on one face of the head of the mace as a symbol of Masters degrees conferred in the following fields of study:

- Architecture
- Business
- Communication
- Education
- Engineering
- Fine Arts
- Geosciences
- Information
- Liberal Arts
- Natural Sciences
- Nursing
- Pharmacy
- Public Affairs
- Social Work
TORCH OF TRUTH MACE—Mace 21
The uppermost figure on this mace consists of a torch. It is a symbol of truth. Knowledge proliferates rapidly. It rolls back the darkness, but it does not dispel it. It was this truism which caused a President of The University of Texas to stand before his class with arm upraised and say—“Gentlemen, the acquisition of knowledge is like holding a torch aloft in the dark. The bigger the torch is, the more darkness can you see.”

This mace is intended for the use of a Marshal for the Graduate School section of the procession. On one face of the mace the symbol M.S. appears. It stands for the Master of Science degree. At The University of Texas at Austin currently this degree is offered in:

- Aerospace Engineering
- Architectural Engineering
- Architectural Studies
- Biomedical Engineering
- Chemical Engineering
- Civil Engineering
- Communications, Networks, and Systems
- Community and Regional Planning
- Computational Science, Engineering, and Mathematics
- Computer Engineering
- Computer Science
- Economics
- Electrical and Computer Engineering
- Electromagnetics and Acoustics
- Energy Systems
- Engineering Management
- Engineering Mechanics
- Environmental and Water Resources Engineering
- Finance
- Geological Sciences
- Historic Preservation
- Information Studies
- Integrated Circuits and Systems
- Manufacturing Systems Engineering
- Materials Science and Engineering
- Mechanical Engineering
- Nursing
- Operations Research and Industrial Engineering
- Petroleum Engineering
- Pharmacy
- Physics
- Plasma, Quantum Electronics, and Optics
- Social Work
- Software Engineering
- Solid-State Electronics
- Statistics
- Sustainable Design
- Technology Commercialization
- Textile and Apparel Technology
- Urban Design
A CHEMICAL TEST TUBE RACK with tubes constitutes the uppermost figure of this mace. It is used here as a symbol of Chemistry as a field of study—a science which treats with the composition of substances, and of the transformation which they undergo.

On the front face of the mace the letters NS appear. They designate the College of Natural Sciences. It is a college with twelve or more departments at The University of Texas at Austin, which conduct work based chiefly on objective quantitative hypotheses.

Another face of the mace bears a model of a gravity meter. It is used here as a symbol of Physics, which is usually held to comprise the closely related sciences of mechanics, heat, electricity, sound, radiation, and of atomic structure.

The fourth face of the mace bears a replica of a floor lamp and a chair. In this case these objects are used to symbolize Home Economics—the science and art of dealing with homemaking and the relation of the home to the community.
LIBERAL ARTS MACE I—Mace 23
The uppermost figure on this mace consists of a terrestrial globe—a round model or spherical representation of the earth. It is used here as a symbol of Geography—the study of the earth and its features and of the distribution of the earth of life, including human life and the effects of human activity.

On one face of the mace the letters L A appear. They designate the College of Liberal Arts. It is composed of more than twenty-six departments which function to develop general intellectual ability and judgment and provide information of general cultural concern, as distinguished from more narrowly practical training.

On an adjacent face of the mace the letter sigma of the Greek alphabet is shown. It is used here as a symbol of Classics—the studies of Greek, Latin, and the classical civilization.

A crown is shown on another face of this mace. It serves here as a symbol of History—a branch of knowledge that records and explains events as steps in human progress; the study of the character and significance of events.

A diminutive proclamation appears on the fourth face of the mace. It symbolizes the study of Government—a study of the established form of political rule and administration.
NATURAL SCIENCES MACE II—Mace 24
A REPLICA OF A BOOK surmounts this mace. The book is a very powerful instrument in the hands of those who seek to preserve and to transmit knowledge. Many years ago it was written: “A good book is the precious lifeblood of a master spirit, embalmed and treasured up on purpose to a life beyond life.”

The book is surrounded by several molecules in orbit. They have been used here to symbolize the 
constitution of matter— the smallest portion of a substance that moves about as a whole.

The letters N S appear on one face of the mace as a symbol of the College of Natural Sciences. The departments represented here were formerly a part of a College which no longer exists—the College of Arts and Sciences.

A replica of a planet appears on an adjacent face of this mace. The planet Saturn with its engirdling system of concentric rings has been used to symbolize Astronomy.

A model of a microscope appears on the third face of this mace. It is used here to symbolize Zoology, Botany, and Microbiology. These fields study include physiology, genetics, embryology, and the allied sciences. They deal with the origin, development, structure, functions, and distribution of animals and plants and the more generally occurring phenomena accompanying their life, growth, and reproduction.

A diagram of the Pythagorean Proposition appears upon the remaining face of the mace. It is the theorem by which it is proved that, in right-angled triangles, the square on the hypotenuse equals the sum of the squares on the other sides. This theorem is attributed to Pythagoras. The diagram is used here as a symbol of Mathematics.
LIBERAL ARTS MACE II—Mace 25
This mace is surmounted by an inkwell and four quills. The inkwell has been used as a symbol of the writing skills. The quills are symbolic of literary pursuits.

On one face of the mace the letters L A appear. They are used to designate the College of Liberal Arts. This college constitutes one of the large subdivisions of The University of Texas at Austin.

A replica of Pegasus appears on an adjoining face of the mace. It is the steed of the muses, and it is thought of as carrying its riders, poets, in periods of poetic inspiration. So, it is used here to symbolize poetic inspiration and ability.

The key of Phi Beta Kappa appears on the next face of the mace. It is the oldest Greek-letter society of the American colleges. Membership is conferred only on scholars of high academic standing.

The PBK stand for Greek words which mean—philosophy, the guide of life.

An oil lamp of ancient form appears on the other face of the mace. This lamp symbolizes the study of Philosophy—inquiring into the nature of things based upon logical reasoning rather than empirical methods.
This mace features money, which is used to conduct the nation’s commerce. It is surmounted by replicas of the six most commonly minted American coins:

The Dollar featuring the likeness of Liberty.
The Half-Dollar featuring the likeness of Benjamin Franklin.
The Quarter featuring the likeness of George Washington.
The Dime featuring the likeness of Franklin D. Roosevelt.
The Nickel featuring the likeness of Thomas Jefferson.
The Penny featuring the likeness of Abraham Lincoln.

On one face of the head of the mace a dollar sign ($) appears as a symbol of Finance. It is a field of study involving great complexity and importance.

A replica of a ledger has been placed upon the second face of the head of the mace. It is used here as a symbol of Accounting. It is an essential phase of business practice.

A replica of a letter appears on a third face of the head of the mace. It is a symbol of General Business.

A credit card appears on the fourth face of the head of the mace. It appears there as a symbol of Marketing.
The College of Business Administration is composed of five departments:

- Accounting
- General Business
- Finance
- Management
- Marketing Administration

So, five symbols or sets of symbols have been selected for use on this mace without any effort to establish the relative importance of such departments.

This mace is surmounted by a token coin. It has been used here to represent the Department of Finance. This is not a replica of the U.S. silver dollar. Instead, this member has identical faces, each showing a likeness of Liberty. Such Liberty head or Morgan dollars were minted from 1878 to 1921. For that period they were a very common medium of exchange in the United States.

On one face of the head of the mace a window-type envelope with a letter removed from it are shown to represent General Business. Correspondence conducted with the use of letters and envelopes is vital to the advancement of business transactions.

On another face of the head of the mace a ledger, a printing-type calculator, and a part of a printout sheet are shown. They have been used here as symbols of Accounting. The field of endeavor is very large.

A symbol for Management has been placed on another face of the head of the mace. This symbol consists of a Board of Directors seated around a conference table. A large organization chart appears on the wall in back of the officer conducting the meeting.

The fourth face of the head of the mace has been arranged to represent Marketing Administration. Simple symbols have been selected to represent this field of endeavor—a cash register and a reproduction of a Universal Products Code. Both are in very common use in the retail trade.
EDUCATION MACE I—Mace 28
THE TOPMOST FIGURE ON THIS MACE consists of a cluster of three Teachers’ Certificates. It is in the College of Education that the art of teaching is advanced.

Under the auspices of the College of Education, courses of study leading to the following degrees are offered:

- Bachelor of Science in Education
- Bachelor of Science in Elementary Education
- Bachelor of Science in Physical Education

An open book appears upon the front of the mace. It is used here as a symbol of the educational process by which information is preserved and conveyed.

One face of the mace bears the emblem of Phi Delta Kappa, the National honorary fraternity for men in the field of Education.

The reverse face bears the emblem of Phi Lambda Theta, the National honorary organization for women in the field of Education.
EDUCATION MACE II—Mace 29
The top of this mace features a one-room schoolhouse cast in bronze. It is trimmed with a brass fence and flagpole to suggest an historic site. The one-room log schoolhouse is typical of the schoolhouses that sprang up on the Texas frontier and provided primary education to so many of our forefathers. It symbolizes the humble beginnings—and also the solid foundation—of the modern-day educational system in Texas.

On the most prominent face of the mace beneath the front of the schoolhouse is an engraving of a teacher teaching a young child to read. This one-to-one development is at the heart of the teaching process. Humanity is the most basic element in education.

The current Education Building at The University of Texas at Austin is represented on the mace’s left face. A direct descendant of the one-room schoolhouse, the Education Building is one of the most impressive structures of its kind in the United States, and the School of Education which it houses has made a significant contribution toward training the Texas educators of today.

On the right face of the mace is depicted a computerized lecture hall at The University which, although in use today, is of 21st Century design and flexibility. This engraving reminds us of The University’s commitment to stay on the cutting edge of technology in educating our educators of the future.
ALEXANDER FREDERICK CLAIRE MACE—Mace 30
THIS MACE IS SURMOUNTED by a replica of the statue of Alexander Frederick Claire, Patron Saint of the College of Engineering. It is doubtful that any legendary figure has ever had a more enthusiastic and devoted following than ALEC, as he has been known to engineering students. The establishment of this carved wooden figure, having its origin in the Black Forest of Europe, as a personage of preeminent importance led to inter-school and inter-college rivalries involving some of The University's richest non-academic activities.

A ramshorn symbol appears on one face of the mace directly under the replica of Alexander Frederick Claire. This symbol was used by the original Dean of the College of Engineering as a mark of excellence. It consisted essentially of a “check mark.” The extremity of the mark was, however, curved. Engineering students receiving such a mark on their papers referred to the mark as a ramshorn. An inspection will reveal that the mark does resemble one of the two horns of a ram.

The second face bears a triangle and a plumb with line. They are shown here as a symbol of Engineering Drawing.

The third face of the mace bears a replica of the rig of Santa Rita No. 1, the rig used to discover oil in 1923 on the property of The University of Texas. In this instance it serves as a symbol of Petroleum Engineering.

The structural steel shapes which appear on the fourth face of the mace are universally recognized as symbols of materials with which Civil Engineers work.
The uppermost figure on this mace consists of a gear wheel. It has been placed there to symbolize Mechanical Engineering. Within the gear wheel is mounted an electric lamp. This lamp is actually a replica of Thomas Alva Edison’s original incandescent lamp as developed in 1879. In the case of this mace the incandescent is used as a symbol of Electrical Engineering.

The head of the mace bears upon its front side a winged propeller. Throughout the entire early stage of heavier-than-air planes, propulsion has been made possible by the use of propellers in various forms. As used here the propeller serves as a symbol of Aero Space Engineering.

An adjacent face of the mace bears a diagrammatic sketch of the systems by which the environment within a building is controlled. It is used here to symbolize Architectural Engineering.

On the reverse side of the mace a chemical tank is shown. It is used to symbolize the tremendous activity through which vast amounts of chemical materials are made available. Hence, the symbol is used here to call attention to Chemical Engineering.

The Bent of Tau Beta Pi appears upon the remaining face of the mace. Tau Beta Pi is the top-ranking honorary fraternity within the College of Engineering. It is an organization which requires high scholastic attainments and selects its members on a basis of good character, unselfish activity, and a determination to foster excellence in engineering pursuits.
FINE ARTS MACE—Mace 32
A LYRE SURMOUNTS the Fine Arts Mace. It is a musical instrument which dates back to ancient Greece. It consisted then of a sound box (usually made of a turtle shell) with two curving arms carrying a crossbar (yoke) from which strings were stretched to the body, used to accompany the voice in singing and recitation. It is used here as a symbol of music.

A false face—a mask—was definitely a part of Greek and Roman drama. The practice of wearing masks has continued to the present day drama. Replicas of Greek masks symbolic of comedy and tragedy appear on one face of the mace.

An artist’s palette with brushes appears upon the opposite face of the mace. It has been used here as a symbol of art.

A mallet, chisel and caliper are shown on an adjacent face of the mace. They are the tools of a sculptor. Hence they stand here for sculpture.

The term Fine Arts as used here denotes art which is primarily concerned with the creation of beautiful objects, beautiful music, or beautiful atmospheres. In addition to music, drama, painting, sculpture, it includes drawing and ceramics. It may include architecture and landscape architecture. These are all occupations in which the aesthetic purposes are given primary consideration.
PHARMACY MACE—Mace 33
FROM EARLY TIMES the mortar and pestle have been symbols of the profession of Pharmacy. For that reason such devices have been used to surmount the mace fashioned for the College of Pharmacy.

The mortar is a strong vessel in which substances may be pounded or rubbed with a pestle. The need for doing so arises out of the compounding of drugs.

The surmounting figure in this case is an authentic reproduction of a sixteenth century Dutch mortar and pestle cast in the foundry at Deventer, The Netherlands, Circa. 1590.

The front face of the mace bears a replica of the symbol Rx. It is an abbreviation for *recipe*. This symbol is widely used on pads upon which doctors write their prescriptions.

The mace is intended to honor those who dedicate themselves to the practice and art of preparing and preserving drugs, and of compounding and dispensing medicines according to the prescriptions of the physicians.

On an adjacent face of the mace two decorative jars known as show globes are shown. They have been widely used as the symbol of the apothecary. When used as symbols such containers are often filled with liquids of different colors indicative of the tinctures and similar products which were once manufactured in the store windows.
A BUILDING OF AN IDEALIZED CHARACTER has been placed upon the Architecture Mace. It is appropriate that a building should be used as a symbol of Architecture, for it is the art or science of buildings; especially, the art of building houses, churches, bridges, and other structures, for the purpose of civil life. It is the architect who combines functional requirements with aesthetic considerations to produce structures which accomplish the purpose intended in the optimum manner.

The building selected in this case is a particular one—the Main Building of The University of Texas at Austin. The word idealized was used above because the structure shown is one possessing four façades all alike and all patterned after the south façade of the actual Main Building.

In architecture the term column mean a supporting pillar having a shaft, a base, and a capital. The column is used on the front of the mace as a symbol of stability.

Upon occasion columns have a significance of their own such as the Column Vendome which bears Napoleon’s statue, Nelson’s Column in London, the Column of July in Paris, and the Columns of Trojan, Marcus Aurelius and Phocas in Rome.
COMMUNICATION MACE I—Mace 35
THE PRINCIPAL FIGURE on the head of the Communication Mace is a replica of a microphone. This device is common to the needs of the agencies which compose the School of Communication—Speech, Radio, Television, and Journalism.

From antiquity, orations, pleadings, and incantations were made from rostrums. The public orators in Rome used such devices to deliver their addresses. This practice has continued to the present time. The replica of the rostrum in this case symbolizes speech.

A replica of a radio tube has been placed upon an adjacent face of the mace. Such tubes are used for the detection of radio waves, for the amplification of currents, the generation of alternating currents of a very great frequency range, and, since they transmit current in one direction only, as rectifiers of alternating currents. The use here symbolizes the vast enterprise described by the term radio.

A likeness of a television set appears on the third face of the mace. Through television light rays are converted to electrical waves and later converted to visible light rays. A vast and magnificent industry has been developed around this modern marvel—television.

A replica of THE DAILY TEXAN has been placed on the fourth face of this mace as a symbol of journalism. Superposed upon the replica of THE DAILY TEXAN is a linotype matrix. Theta Sigma Phi, honorary and professional journalistic fraternity for women, uses such a matrix as its emblem.
THE MACE IS SURMOUNTED with a parabolic reflector antenna. This is a model of a “dish” antenna which also surmounts the Jesse H. Jones Communication Center. It symbolizes the School of Communication’s state-of-the-art response to the world’s communication needs. In the field of communications, dish antennae are used to transmit and receive signals to and from satellites or terrestrial stations. The School of Communication performs a similar function through its four academic departments, each of which is represented on one of the mace’s four sides.

The side representing the Department of Journalism is cylindrical in shape. It depicts a press conference. The media coverage at a press conference brings together all four disciplines emphasized within the Department of Journalism: newspaper journalism, TV/radio journalism, photo journalism, and public relations.

The side representing the Department of Speech Communication is rectangular in shape. It portrays a student learning sign language through computer-assisted instruction.

The side representing the Department of Advertising is trapezoidal in shape. It suggests a light bulb dynamically charged with ideas. The “light bulb turns on” in that instant when a new advertising idea is conceived. The lightning bolt symbolizes new and innovative ideas that one receives in a flash. The laser beam suggests that the Department of Advertising stays on the cutting edge of modern technology.

The Department of Radio-Television-Film is represented by a golden medallion portraying television signals being transmitted and received. This connotes the dominant role of television in portraying all other types of electronic media.
A replica of a judge’s bench with witness stand surmounts this mace. In the courtroom the jurist is the principal figure. The replica serves as a reminder of the atmosphere in which the jurist attempts to mete out justice.

It is there that an effort is made to uphold the justice of all causes—the attempt to make righteousness, equitableness, and moral rightness prevail. It is in this atmosphere that a jurist strives to relieve man of injustices on one hand and to atone for his vagaries on the other.

The law consists of the principles and regulations emanating from a government and applicable to a people, whether in the form of legislation or of custom and policies recognized and enforced by judicial decision.

A shelf of law books appears on one side of the mace as a symbol of the source of information which the lawyer consults, to combine experience of the past with the need for solutions to problems of the present.

On the reverse side of the mace a replica of the Liberty Bell is shown. It has been used here as a symbol of liberty which is preserved through the laws of the land. The inscription which appears on the Liberty Bell reads as follows: “Proclaim liberty throughout all the land, to all the inhabitants thereof.”
MACE of JUSTICE—Mace 38
HERE IS BUT ONE LAW—the law of our Creator. It is the law of humanity, justice, and equity. Even the laws of the Creator are, however, difficult to administer because of the vagaries of human nature.

In judicial pursuits it has always been necessary to weigh the burden of the evidence presented against the provisions set out for man's behavior in written laws, in common law, and in public opinion. Justice when personified is usually represented as a goddess holding a sword or scales, often both. Her eyes are blindfolded or closed in token of impartiality. In this case the human figure has been omitted. The figure which surmounts the head of this mace constitutes the scales of justice alone. Justices have always needed such a device in a figurative sense as a standard for reference in estimating or judging; as a scale to measure the degrees of crime.

A gavel has been placed on the face of the mace. It is a mallet used by the presiding officer in a legislative body, public assembly, court, Masonic body, etc. In this instance it is a symbol of judicial authority.
This mace is carried in the Commencement procession to exemplify the activities conducted in the field of Nursing. The term nursing is used here in the sense that those who engage in this profession give curative care to an ailing person—take care of or tend a sick person or an invalid.

This mace is surmounted by a burning lamp. When Florence Nightingale helped during the Crimean War to bring scientific nursing into being, she was called “The Lady with the Lamp.” The lamp serves here as a reminder of the enlightened vigilance exercised by nurses in the care of those who are infirm.

Nursing has a wide variety of forms—Medical, Surgical, Psychiatric, etc. It offers tremendous challenges to those who seek to alleviate the suffering of humankind.

The nurse cares sedulously and diligently for infants; promotes the growth, development, and progress of the young; gives curative care and treatment to the mature; and conserves the strength and virility of the aged. The Greek letters Alpha and Omega appear on one face of the mace. They symbolize the life’s span throughout which nurses maintain a serious interest in the welfare of the human family.

On the reverse side of the mace a unique symbol consisting of three circles and an arrow appears. These figures assembled denote high level wellness.
LONGHORN MACE—Mace 40
THE MASCOT OF ALL UNIVERSITY OF TEXAS AT AUSTIN athletic teams is the Longhorn. It is asserted by some that, “The Texas Longhorn made more history than any other breed of cattle the civilized world has ever known.”

This animal was noted for its virility and its stamina, for its ability to adjust to a wide variety of conditions, and for its alertness.

An author justly famous for his writing the lore of the Southwest wrote about the Longhorn in the following manner:

“Tall, bony… flat sided… their long legs, their stag-like muscles… their powerful horns, they walk the roughest ground… endure hunger, cold, thirst and punishment… they could run like antelopes; in the thickets of thorn and tangle they could break their way with the agility of panthers. They could rustle in drouth or snow, smell out pasturage leagues away, live… like true captains of their own souls and bodies.”

On the four faces of the mace the sports in which The University of Texas at Austin engages on an Intercollegiate basis are symbolized—Football, Baseball, Tennis, Basketball, Track, and Golf.
CENTENNIAL MACE—Mace 41
As its name implies, this mace was designed and wrought for initial use at the 100th Anniversary Commencement conducted on May 21, 1983. It is an all-brass member. Brass was selected because of its durability and long life. Polished brass has been used for decorative and ornamental purposes from the days of antiquity.

The shaft of the mace was dimensioned to approximate the proportions of an earlier mace prepared and used at the 75th Commencement of The University of Texas in 1958. The head of the mace was designed to accommodate two five-inch medallions, one on each of its two sides.

It was felt that the mace should be simple in form. It was believed that the two medallions were so significant that they should not be surmounted by any other figure. This design features alone makes the Centennial Mace unique. All University maces theretofore designed possess surmounting figures!

One medallion was arranged to bear the Centennial Logo brought into being especially for the 100th Anniversary Celebration. This logo was used very widely to proclaim the reaching of the University’s one hundredth milestone. Its design features the numeral 100 and silhouettes of the original and present Main Building.

The second medallion bears the seal of The University of Texas at Austin. This was the first mace upon which that seal has been mounted. This initial use of such a seal on a University mace adds to its uniqueness. In the case of earlier maces, use was made of the Seal of The University of Texas, which is now the emblem of The University of Texas System.
This mace is surmounted by a female figure in academic regalia. It was designed with the hope that it might be carried in the Commencement procession by a female member of the faculty serving as a marshal. The shaft and head of the mace are fashioned of oak. The entablature consists of engraved brass plates.

One plate bears likenesses of a mortar board and a diploma. They are both well-known symbols of the Commencement. Members of the faculty appear at such exercises wearing caps and gowns. Most of the degree candidates who appear at this function are likewise so attired.

All individuals who appear and/or participate in the graduation exercises recognize the importance of acquiring knowledge. So, one engraved plate bears a likeness of an open book illuminated by a burning candle—a symbol of knowledge.

The acquisition of knowledge is regarded as a protection against the ravages of ignorance. Degree candidates attired in academic regalia are shown within an imaginary protecting hand on the third face of the head of the mace—a symbol of protection.

Graduation, upon having completed a required course of studies, is regarded as a victory. The engraved plate on the fourth face of the head of the mace bears a likeness of Nike, the winged victory of Samothrace.
SOCIAL WORK MACE—Mace 43
THE MACE DESIGNED AND WROUGHT for the School of Social Work conforms in general arrangement to designs incorporated in the preparation of maces for other schools and colleges within The University of Texas at Austin. This means that the shaft and head of the mace are made of oak. The surmounting figure and symbols are made of polished brass.

The surmounting figure consists of two standards of circular cross section, which support a rectangular vertical plate. The words School of Social Work have been engraved on each side of the vertical plate. In essence, this arrangement constitutes a billboard designed to arouse the viewers interest in an important school within The University of Texas at Austin.

Two of four faces of the head of the mace bear significant emblems. One of the symbols is of early origin. The other is of comparatively recent origin.

The UT symbol is used to designate The University of Texas. It came into being soon after this educational institution was created. It has been used on a widespread basis, frequently as a contraction on The University of Texas at Austin.

The SW symbol is used to designate the School of Social Work. At The University of Texas this agency was created in 1950 as the Graduate School of Social Work. Later it became the School of Social Work as undergraduate as well as graduate studies were conducted.
SUNFLOWER MACE—Mace 44
COMMISSION OF 125 MACE—Mace 47
The Seal of The University of Texas has been mentioned frequently. A likeness of The Seal appears on the opposite page.
THE UNIVERSITY OF TEXAS
AT AUSTIN

PRAESIDIUM

DISCIPLINA

CIVITATIS

STAR

LAUREL WREATH