



In the medieval period, the bulk of teaching in the university was done by recent MA s ('regents'), for one of the conditions of their degree was that they provide the *lectiones ordinariae*



philosophy, and, intermittently at first but stabilizing by the second decade, one in theology, the 'Catechist'.<sup>5</sup> This is a fairly impressive team of specialists for one college, but then New College had a lot of students to teach.

The next major modification of this system came in 1617, when Warden Lake, who had been consecrated as Bishop of Bath and Wells in late 1616, finally left the college. Lake was a serious scholar, and had been one of the translators of the King James Bible. He was a patron of Hebrew and Arabic studies in Oxford, and when he took leave of his college, he gave to it a major part of his own library—around 500 volumes—with a luxurious Benefactors' Register into which these gifts were to be entered, in the hope that such a register would inspire future benefactors to imitation. Lake also settled an income on the college of £10 a year to pay for three lectureships, in logic, Hebrew, and mathematics.<sup>6</sup> Certainly the mathematical lecture took place in the college library, as that was where the globes and maps (and other instruments?) necessary for such instruction were kept, and there is a bill that shows that the Hebrew lecturer used the library too.<sup>7</sup>

As we have seen, there had long been a lectureship, indeed two, in logic, and so Lake was here underwriting an institution that already existed. But his lectureships in Hebrew and mathematics were new to the college, and raised the total number of lectureships active throughout the academic year to nine (not ten, because the Lake money seems to have been used as an excuse to cut the logic lectureships to one). So



But then in 1629 Pasor accepted a chair in moral philosophy in Groningen, and that was the last of him in Oxford.<sup>13</sup>

What happened to the Lake lectureships in the long term is beyond the scope of this Note. But a few spot-checks in the accounts do suggest some surprising trends. First, the college lectureships survived the Civil Wars: the accounts for 1658/59, 1659/60, and 1660/61 show payments for two catechists, lecturers in law and Greek, as well as Lake's trio of maths, Hebrew, and logic. At the turn of the century, and then again in 1750, we find the same. But by 1800 these have all disappeared, leaving behind only two: the 'Classical Lecture' and the 'Hebrew Lecture', the lecturer for the former on £2 10s a term and the latter on £1 5s, perhaps an indication of their relative perceived importance. But by 1830 something very new is happening: starting in the second term 'Young' and 'Hill' are being paid for a 'Chymical Lecture', and 'Cox' and 'Sewell' for Moral Philosophy. Astoundingly, in the third term, the lectures are on geology, and in the fourth term, anatomy. This deserves further research.

The Lake lectureships, I have shown, were in some senses not new. They augmented what the college already did; and in one case, logic, Lake's money merely underwrote a lectureship already in existence. But they also mark the culmination of a process that had been going on for roughly a century, whereby colleges had started to take responsibility for specialist undergraduate instruction, often opening—or being forced to open—their doors to students from other colleges without such lectureships. Intramural lectureships also offered dons with particular talents an opportunity to exercise and develop them. There is evidence, for instance, that the college's mathematical lecturer Thomas Miller assisted scholars by providing transcripts of manuscripts in the library.<sup>14</sup> We also often encounter in the publications of dons of the period a level of facility with, say, Hebrew or mathematics that seems difficult to explain if we consider merely the old tutorial system on the one hand, and the remains of the regency system on the other. Once we introduce, however, the ever-

