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RV

LYNDEN, Josina Carolina van (1715–91)

Josina Carolina van Lynden was born in the province of Gelderland in 1715. Very few facts about her life are known, except that she was married to Adriaan Buurt (1711–85), a clergyman who came from the same area. In 1748 he was called to Amsterdam, where the couple, who never had children, remained for the rest of their lives. Van Lynden died a few years after her husband, on 6 October 1791.

Van Lynden occupies a unique position in the history of Dutch philosophy. She was probably the first woman to publish a work on logic, *Logica of redenkunde* (1770). In her introduction to this work she modestly claimed that the book appeared at the request of her husband, who was largely responsible for her intellec-

tual education. Her other writings were also closely connected to her husband's activities: she published several theological works containing elaborations and explanatory notes on his writings. After his death she added two volumes to his *Daadelyke godgeleerdheid* (1780–81), entitled *Vervolg der daadelyke godgeleerdheid van Adriaan Buurt* (1783–6).

Her book on logic consists of two parts: a theoretical (*beschouwende logica*) and a practical part (*beoefenende logica*). The first part is devoted to elementary subjects like ideas, the classification and use of words (metaphors, synonyms, etc.), definitions, propositions, judgments and syllogisms. The second part deals with methods for gaining true knowledge (through meditating, reading books, and argumentation) and for communicating this knowledge (by writing and teaching). One striking feature is Van Lynden's rejection of the Lockean idea of the mind as a *tabula rasa*. Ideas in the mind such as infinity cannot be extracted from the senses, and therefore human beings must have innate knowledge. The way she integrates her philosophical and religious standpoints into her examples is also remarkable. Thus she gives the following example of a complex proposition: 'The idea that a human being is nothing but a material machine, which has been defended by J.O. de la Mettrie, does not benefit any philosopher.' She does not elaborate on the content of this proposition, but her views are obvious.

Van Lynden's book belongs in a long tradition of logical works, which in The Netherlands also includes the work of, for instance, W.J. 's GRAVESANDE. However, its main influences were two works by Isaac Watts (1674–1748), *Logick or the Right Use of Reason in the Enquiry after Truth* (1725) and *The Strength and Weakness of Human Reason* (1731). Both books were reprinted many times, and also appeared in Dutch translation. Watts offered a compromise between Locke's new bipartite logic of ideas, and the traditional tripartite Aristotelian logic. The sequence of subjects which are dealt with in Van Lynden's logic is

exactly the same, and some fragments are similar to Watts's. However, there are also differences: Van Lynden is selective in her choice of subjects, and uses other, mostly biblical, examples. From these examples it becomes clear that in the end she regards logic as an instrument for interpreting the Bible correctly and for gaining true knowledge about God.

The fact that the *Logica of redenkunde* was written by a woman naturally attracted much attention. Although Van Lynden was praised for her outstanding achievement, a critic writing in the monthly *DE VADERLANDSCHE LETTEROEFENINGEN* feared that she would inspire other women to enter this very 'unfeminine' territory. His fear may have been well-founded: according to some sources Van Lynden taught logic and theology to young ladies.

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LJ

M

MACCOVIUS, Johannes (1588–1644)

Johannes Maccovius, or Makowsky – the orthography of both the Latinized and the vernacular form is variable – was born at Lobzenica (Poland) in 1588. He was of noble descent, and the family adhered to the Calvinist religion. Maccovius visited the Dantzig Gymnasium Illustre, where he attended the lessons of Bartholomaeus Keckermann (1571–1609). After his studies he became personal tutor, at first to three children of the noble Sieniensi family. During their academic tour Maccovius began to study theology and ‘with the help of his philosophical learning’ he ‘successfully’ disputed with the Jesuits and Socinians. On a following tour with two sons of Baron Gorai Goriasski he matriculated in 1613 at the UNIVERSITY OF FRANEKER. After five months he graduated in theology under the presidency of Sibrandus Lubbertus (1556–1625). Apparently, due to the deteriorating political situation of the Protestants in Poland during the reign of Sigismund III (1586–1632) Maccovius did not return to Poland but, supported by the students, received permission to give private lectures. In 1615 he became Professor *Extraordinarius*, and in June of the same year he was appointed Ordinary Professor of both theology and physics, but in fact mainly taught metaphysics, although the ‘*reliquiae philosophiae*’ (the parts of philosophy taught besides logic and rhetoric) mentioned in the regulations of Franeker University were physics

and moral philosophy, excluding ‘first philosophy’. Apparently Maccovius was the first in Franeker to lift the humanist ban on metaphysics. In the first 1616 edition of his *Metaphysics*, he calls himself *professor philosophiae theoreticae*. He attempted to usurp the teaching of logic from his colleague Johannes Hachting (1622–30). The latter alleged that Maccovius’s teaching was verbose and useless, but even after Hachting’s death Maccovius was officially kept off logic.

In 1616 Maccovius’s *Collegium metaphysicae* was published. With JACCHAEUS’s *Institutiones primae philosophiae* of the same year, they are the earliest metaphysical manuals to be written in the Republic. In the eighteen theses collected in this work the principles and *affectiones* of real being are dealt with in synthetical order. More references to Aristotle occur in this edition than in the second version of the *Metaphysics* edited posthumously by HEEREBOORD, but dictated shortly before 1630, and the third version included by his compatriot and successor in the Chair of Theology Nicolaas Arnoldus (1618–80) in the *Opuscula philosophica*. The few contemporary authors mentioned are Suarez, Zabarella, Pereira and SCALIGER. Scholasticism in the *Collegium* is not an issue either. On account of his supralapsarianism his elder colleague Sibrandus Lubbertus, however, in 1617 accused Maccovius of making God the author of sin, and of introducing a scholastic way of teaching at the Dutch universities. The case ended at the Synod of Dordrecht, where