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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 cler-
gyman 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 redenkbunde (1770). In her introd-
cution 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),
titled Vervolg der daadelyke godgeleerdheid
van Adriaan Buurt (1783–6).

Her book on logic consists of two parts: a the-
eoretical (beschouwende logical) and a practical
part (beoefenende logica). The first part is
dedicated to elementary subjects like ideas, the
classification and use of words (metaphors,
synonyms, etc.), definitions, propositions, judg-
ments and syllogisms. The second part deals
with methods for gaining true knowledge
(through meditating, reading books, and argu-
mentation) and for communicating this knowl-
dge (by writing and teaching). One striking
feature is Van Lynden's rejection of the Locke-
ian 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 proposi-
tion: 'The idea that a human being is nothing
but a material machine, which has been
defended by J.O. de la Mettrie, does not befit
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 tradi-
tion of logical works, which in The Netherlands
also includes the work of, for instance, W.L.'s
Gravestande. 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 dif-
fferences: 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 redenkbunde
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
LETERBOOFLIJN feared that she would
inspire other women to enter this very 'un-
feminine' 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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658

LYNDEN

659
MACCOVIIUS, 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 Danzig 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 Sieniensci 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. In the 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 Hiereboord, 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