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Despite all this, the school was in fact still latent. Between 1676 and 1678 it revived for a short time. Again, it was a religious issue that made the Middelburg magistrate decide to wake up the theological school. Johannes de Mey had already lectured on philosophy and theology for some years. Next to him the city council appointed Wilhelmus Momma as professor of theology, Greek and Hebrew in 1676. By appointing Momma as a professor, the Coccerian-minded city council meant to exert pressure on the Voetian classis to appoint Momma as a minister in Middelburg. In this way, Momma became the central figure in a serious conflict between the Church and the city council in Middelburg before he had even started his lectures. The Voetian-oriented stadholder William III travelled to Middelburg to set things right. Momma was dismissed and left Zeeland. The remaining professor De Mey had a difficult time as a professor until he died in 1678.

The last revival of the Illustrious School was based on the humanities education at the Latin school and the education in the Anatomy College, both less whimsical institutes. After the magistrate had appointed one of the preceptors of the Middelburg Latin school as a reader in arts and history in 1706, another re-foundation of the Illustrious School followed in 1709. For more than one century, the school functioned continuously. The classical humanist disciplines, philosophy, history, arts and medicine were of great importance from the start, while anatomy and surgery were represented because of the lecturership connected to the Anatomy College. During the eighteenth century, the scientific spectrum was broadened by appointing professors and lecturers of new disciplines: law (1736), medicine and obstetrics (1750), mathematics, physics and astronomy (1784), and experimental physics (1788). These new chairs at the Illustrious School, which had been an almost exclusively theological and philosophical institute until then, were meant to promote new developments in science, for which the physical paradigm had come into vogue.

Despite the great number of professors during this period, revolutionary intellectual ideas and insights failed to occur. More than intellectual achievement or educational merits, good contacts with Middelburg regents could help someone to obtain a chair. Some professors were Middelburg ministers, who got their appointment as a thank-you for not accepting a placement elsewhere. Such a professorship greatly increased the individual’s social status, but it did not in fact serve higher education. In 1808 King Louis Napoleon forbade the further appointment of professors, which meant a sure death for the Illustrious School. After the annexation by France and again in 1815 under King William I, Middelburg was given permission to establish an Atheneum, which the city would have to pay for, but such an institute was never realised.

SOURCES
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MOENS

Molinæus, Petrus (1568–1658)

Petrus Molinaeus (Pierre du Moulin) was a Huguenot theologian and the most famous preacher of his time in France. His many works (about one hundred books and pamphlets) are for the greater part discussions with Roman Catholics and Arminians, but he also wrote on purely philosophical matters.

Molinaeus was born in 1568 in Baby en Vesin, near Montes. He narrowly escaped the massacre of St Bartholomew’s Day. He studied theology in Sedan. At the age of eighteen he

wished to continue his studies in Paris. However, the civil wars prevented him from doing so, and Peter went to England. There he obtained the degree of doctor of theology. Though he was invited in 1592 to become a preacher in a church in Paris, he chose to continue his academic career, and accepted a post at the University of Leiden. At first he was a lecturer in languages. In 1593 he was appointed Professor extraordinarius of logic; somewhat later he also taught physics. Hugo Grotius was among his students.

In 1596 he returned to France, where he became a preacher in Paris. In 1617 he was appointed by the council of Vitre as representative of the French church at the Synod of Dordrecht. However, the King of France prevented him from taking up this appointment, because of his contacts with the King of England. During the Dordrecht Synod, Molinaeus proposed a plan to compose a confession that could serve as a common basis for the Reformed, Lutheran, and Remonstrant churches. The proposal was not successful.

In 1622 Molinaeus left Paris again, to become professor of theology in Sedan and preacher of the Reformed Church. He continued to perform these functions with short interruptions until his death.

The Elements Logicae was published for the first time in 1598. It appeared in thirteen editions. The book was translated into Dutch, French and English. Molinaeus follows Aristotle’s Organon closely. With respect to ‘invention’, i.e. the finding of arguments, for example, he follows Aristotle’s theory and is more interested in the structure of the arguments itself than in the discovery of arguments. According to Molinaeus philosophy is the knowledge of human and divine things, obtainable by the human mind. These things he calls in accordance with tradition the first notions. The instrumental art of logic, however, deals with second intentions, taken to be the ‘affects’ of first intentions. The use of logic is to create new general knowledge, for our senses have only individuals as their objects. Once we have become conscious of their universality and the mind perceives these things as universal, it forms first intentions (man, horse). Next, the mind forms second intentions (genus, ‘species’, etc.). With their help we are able to know infinitely many other things belonging to the universals. In his theory on the categories, Molinaeus goes beyond Aristotle, calling second substances (for instance ‘man’ as species) formal parts of the essence of the first substance. First substances he considers to be the material parts of the second substances.

The subject matter of logic is the syllogism. In line with Zabarella (1533–89), Molinaeus discusses order and method in an appendix to demonstration. It should be remembered that Zabarella’s Opera omnia had been published in Leiden in 1594. Order is defined as the disposition by the intellect of parts of a discipline, either to decorate speech, or to avoid confusion. Here, with Zabarella’s help, Molinaeus uses the Thomistic view of Francesco Piccolomini (1523–1607) who took order to be a representation of the structure of being. Moreover, order generates distinct knowledge. Method, however, is the instrument allowing the intellect to arrive at what was previously unknown.

There is a twofold order in science, namely the order of composition, starting with the simplest things, and the order of resolution, beginning with the complex things in nature, and ending with simple things. Theoretical sciences proceed by composition, the arts in general and in the practical sciences the procedure is reversed. Here we start with the end, and end with the simplest elements. For example, in mathematics one starts from the unity point, etc., to end at composite figures. In the arts in general and in the practical sciences the procedure is reversed. Here we start with the end, and end with the simplest elements. For example, in ethics one starts from an investigation with some individual good, and an architect starts his art by studying a particular house. Molinaeus outlines the following contradiction: in general, the arts start from the end, but in the instrumental arts, namely logic and grammar, the elements are taught first,