

Johann Funger's Pedagogy in the Context of Northern Humanism

Name Surname / *Nome Cognome*: BEATRIZ COMELLA-GUTIÉRREZ
Department / *Dipartimento*: HISTORIA DE LA EDUCACIÓN Y EDUCACIÓN COMPARADA
University / *Università*: UNIVERSIDAD NACIONAL DE EDUCACIÓN A DISTANCIA (UNED)
City / *City*: MADRID
Country/State / *Stato*: ESPAÑA
Institutional email / *Indirizzo di posta elettronica istituzionale*: bcomella@edu.uned.es

ABSTRACT:

Johannes Fungerius or Johann Funger (1546-1612) was a humanist from Frisia, a region in the north of the Netherlands. He studied at the Collegium Trilingue, Leuven and in Cologne. He was a doctor of both (civil and canon) laws, but especially, a teacher at the Latin Grammar Schools in his native Frisia. He was an admirer of Cicero, Seneca and Quintilian, disciple of Agricola and Erasmus, Melanchthon and Calvin. He is the author of 16 works, most of which were on philology and were published in the Netherlands, France, Germany and Italy. This paper analyzes a pedagogical treatise: *De puerorum disciplina et recta educatione liber (Book on the Discipline and Right Education of Young Boys, 1584)* published by Plantin Press, Antwerp.

Key words: Humanism, Educational literature, History of education, Netherlands, XVI century.

1. Humanism and Humanisms

Every cultural movement in some way asks, who is man, what is his origin, his goal, and the means to achieve it. Changes in civilizations can be more or less profound depending essentially on the anthropological model that supports them.

Historical, social and economic contexts influence these changes, but they do not fully explain the causes, the whys, the correlations. This premise can be applied to the new *ethos*, which, from *Trecento* in Italy itself, spread across the European continent and bore different fruits in the north and south of the continent, linking humanism with the Protestant and Catholic Reformations¹.

Initially, the Renaissance humanist was not so interested in the grand logical, metaphysical and theological worldviews of the medieval scholars, who were not ignored, as in the focus on a more specific, experimental, inner and personal culture. In contrast to the medieval scholars, the humanists moved towards a literary, rhetorical, philosophical and ethical culture. An interpretation of the world with man placed at the

¹ M.A. Galino, «Humanidades, humanismos y humanismo pedagógico», *Educación XXI. Revista de la Facultad de Educación*, 1, 1998, pp. 15-21.

centre and converts him, through a solid philological and moral education, into a new demiurge, protagonist and creator of history².

Italy was the cultural motor, an added value to its commercial and geostrategic power. Its humanists saw themselves as custodians of classical knowledge: from the patrons, the academies, universities and printing presses a new way of thinking, speaking and writing was disseminated. Moreover, books and bibliophilia were vehicles of education for improving the human being. Many classical works were revived, criticism of biblical and secular texts, moral philosophy, pedagogical and political policies were developed³. Intellectuals from half of Europe were educated or worked in this environment⁴.

What are the general characteristics that define the humanist? The humanist wrote with precision and elegance in Latin, the common language of the literary and Christian republic. He knew some Greek and Hebrew, languages in which the most sublime truths had been written, possessed rhetorical and oratorical skills, endeavoured to extend his knowledge in other areas and foster relations with kings, ministers, nobles and the bourgeoisie, was interested in history and was an opinion maker, famous for his work⁵.

During the European Renaissance, great interest in matters concerning oral and written texts guided by ancient Greco-Roman models was aroused. However, the humanistic paradigm also found roots in the Christian tradition; the Muses that taught moral principles, and this was perceived as a complement to Christian piety even though the relevance of anthropocentrism, as opposed to medieval theocentrism, was emphasized.

It was established that elements of the Judeo-Christian culture were aligned with *studia humanitatis*, for two fundamental reasons: not only did it seek linguistic precision to emulate the major classical models, freeing Latin from medieval corruption, but it also meant that Greco-Roman ethics coincided with the Christian message on several fronts⁶. Nevertheless, humanism is geographically heterogeneous: in Italy, the affirmation of man is linked to the dominance of the spoken word and ethics in search of a civic revival. At the same time in Spain, there were two fundamental differences: the Kingdom of Castille linked Greco-Roman elements with the strong heritage of the Semitic cultures for biblical studies and the Kingdom of Aragon was Italianate in nature.

Northern European or transalpine humanism placed special emphasis on themes related to religion and personal piety; it has its own characteristics; an anthropological model based on the *inner man* who seeks a direct relation with God without intermediaries; the assimilation of Greco-Roman culture through Latin influence from a linguistic and ethical viewpoint; scholars' notable interest in Hebrew and Greek for biblical studies; the development of educational policies and reform proposals for *studia humanitatis* and university education; abundance of literature on civic education and pacifism; finally, criticism and the subsequent intellectual and theological controversies.

2. Johann Funger: biographical data and historical-pedagogical context

² F. Rico, *El sueño del Humanismo: de Petrarca a Erasmo*, Barcelona, Crítica, 2014, pp. 25-33 and J. Vergara Ciordia, «Las obras pedagógicas del humanismo erasmista» in *Fuentes Documentales: Revolución en el Humanismo cristiano: La edición de Erasmo del Nuevo Testamento (1516)*, Universidad Pontificia de Salamanca, Salamanca, 2016, p. 254.

³ Th. Haye, *Humanismus im Norden: frühneuzeitliche Rezeption Antiker Kultur und Literatur an Nord-und Ostsee (1465-1650)*, Amsterdam, Chloë, 2000, p. 367.

⁴ F. Rico, *El sueño del Humanismo: de Petrarca a Erasmo*, cit., pp. 25-33 and 72-85.

⁵ A. Alvar Ezquerro, *Juan López de Hoyos y la enseñanza humanista. Un maestro en tiempos de Felipe II* Madrid, La Esfera de los libros, 2014, pp. 29-32.

⁶ E. Garin, *La educación en Europa 1400-1600. Programas y problemas*, Barcelona, Crítica, 1987.

Johann Funger is a relatively unknown writer in the Netherlands and is almost completely ignored in the rest of Europe, perhaps because he belongs to one of the most thriving generations of northern humanism, which brings together the philological, historical, ethical and hermeneutical dimensions of the culture with a new way of understanding life⁷.

Northern humanism is a late phenomenon; it did not reach the university and other intellectual environments until the sixteenth century. Erasmus himself complained that in his native land there were few men of letters: *mediocriter eruditorum nusquam gentium numerus*⁸. However, since the XV century, pupils and teachers north of the Alps, after studying and working in Italy, returned home to teach. In Italy, they preferred to explore the ethics of the classics while in the north of Europe, they felt that studying the classics was not enough, but rather Christian truths rooted in the Bible and the Church Fathers were necessary⁹. On the other hand, northern pedagogical humanism placed particular emphasis on an anthropological and theological model based on the individual, who sought direct access to God, without ecclesiastical or sacramental mediation: man is totally corrupt through original sin and his freedom is the slavery of sin¹⁰. The alternative is a fiducial faith (Lutheranism) or the confidence of being among God's chosen (Calvinism) and, in educational practice, this means teaching effort and duty from strong stoic and epicurean roots¹¹.

Very little is known about Johann Funger. He was born in 1546, the same year as the death of Luther in Leeuwarden, the capital of Frisia (the Netherlands) and he died in 1612 in Franeker, a town nearby. His parents were Calvinists of moderate disposition. He got his Christian name from his father, who was the director of the Grammar School in his hometown¹².

His education at home certainly made a mark on his love for the classics. On completion of preparatory school, in 1562 he married Lucrecia, daughter of Wybrand van Hallum, a Latin philologist and director of the Leeuwarden Grammar School¹³.

After preparatory school, possibly at his father's school, Johann Funger studied philology, philosophy, medicine; civil and cannon law, obtaining the title of doctor. It is known that he was a student at two Catholic universities, Leuven (Collegium Trilingue) and Cologne¹⁴. However, the oldest and most reliable information on the life of Johann

⁷ For an overview of humanism in the Netherlands, see, A.J. Akkerman, A.J. Vanderjagt, A.H. Van der Laan, *Northern Humanism in European Context, 1469-1625*, Leiden, Brill, 1999.

⁸ E. Roterodami, *Adagia Opera Omnia Desiderii Erasmi, Recognita et Adnotatione Critica Instructa Notisque Illustrata*, Basel, Froben, 1538-1540, Vol. 2. Col. 3535 and P.G. Bientenholz, (ed.), *Contemporaries of Erasmus*, Toronto, Toronto University Press, 1986.

⁹ G. E. Gutek, *A history of Western Educational Experience*, Illinois, Waveland Press, 1994, p. 126.

¹⁰ L. F. Mateo Seco, *Martín Lutero: sobre la libertad esclava*, Madrid, EMESA, 1978, pp.15-17.

¹¹ J. Vergara Ciordia, «Las obras pedagógicas del humanismo erasmista», cit., pp. 5-16.

¹² For grammar schools during humanism, see J. L. Paradinas Fuentes, *Humanismo y educación en el Dictatum Christianum de Benito Arias Montano*, Facultad de Educación, Madrid, Universidad Nacional de Educación a Distancia, 2001, pp. 154-156.

¹³ P. C. Molhuysen y P.J. Blok, *Nieuw Nederlands biografisch woordenboek*, Leiden, A.W. Sijthoff, 1918, Vol. 4, p. 625.

¹⁴ According to information from *Digital Wetenschaphistorisch Centrum* (Digital Web Centre for the History of Science in the Low Countries). Another more complete and reliable source currently is *Digitale Bibliotheek voor de Neerderlanse Letteren* (The Digital Library of Dutch Literature) that gathers his published biographical data by A. J. van der Aa *Biographisch Woordenboek der Nederlanden*, Haarlem, van Harderwijk-Scholte, 1852-1878 Vol. 6, p. 272 and Ph. Ch. Molhuysen- P. J. Blok *Nieuw Nederlandschbiografisch woordenboek* Leiden, A.W. Sijthoff 1918 Vol. 4, p. 624, respectively.

Funger is found in a work by Walter Driessens, his contemporary and rector at the Catholic University of Leuven¹⁵. In his work, *Bibliotheca Belgica*, he states:

Johann Funger. Frisian of Leeuwarden. As a young boy he profited from his learning in Leuven. After studying at the Universities of Germany and France and receiving the highest title in law, returned to his homeland, and became rector of the Leuven School¹⁶.

Funger also travelled to other cities such as Antwerp and Leiden (Low Countries), Frankfurt (Germany) and Lyon (France), where his major works were published. However, taking into account the information provided, his extensive Latin work and its theme, he is recorded in history as a humanist, although he occasionally practised law because we know that he registered in the corporation of lawyers in Frisia on 11 March 1579¹⁷.

In 1584, he returned to Frisia and was appointed director of the Bolsward Grammar School. Four years later, Funger became director of Leeuwarden Grammar School in his hometown, and between 1607 and 1612, director of Franeker Grammar School, where a university had existed since 1574. He was an avid bibliophile and throughout his life accumulated a personal library of 1200 books¹⁸. He died at his last professional destination at the age of 66.

Johann Funger lived in a period of burgeoning northern European humanism. He spent practically all of his life studying, teaching and writing. He is the author of 16 books, most of which are on philological inquiry, but he also wrote a trilingual etymological compendium, books on ethics, patriotic odes and poems¹⁹.

On the whole, they are humanistic in nature in the sense that they bridge classical culture and that of the times he was living in, using especially Latin as an instrument. The work that is of interest in this paper is a pedagogical treatise on his first book: *De puerorum disciplina et recta educatione liber* (*Book on the Discipline and Right Education of Young Boys*, 1584). It was published by Plantin Press in Antwerp and was re-edited in Leiden by his son-in-law Francisco van Ravelingen in 1586, to form part of his humanistic work and pedagogical professional activity. Like the rest of his writings,

¹⁵ Valerius Andreas Desselius (Walter Driessens), a humanist, was born in Desschel (Brabant, now Belgium) in 1588 and died in Leuven. He studied in Antwerp under the Jesuit Andreas Schottus (André Schott) (1552-1629). In 1611, he began to teach Hebrew at the Collegium Trilingue, Leuven University where Funger had studied. In 1636, Driessens was appointed director of the library, and rector of the university between 1644 and 1649. F. Pijper, «Het Humanisme. Drietaligecollege te Leuven, datdooreenlegaat van Bussleidenvoor de Romeinscherijknogstond. De schrgvershebben schoolgegaan op de beste», *Dutch Review of Church History*, 1920, Vol. 13, pp. 113-137.

¹⁶ V.A. Desselius, *Fasti Academici Studii Generalis Lovainensis*, Lovainii, Ioannem Oliverium & Cornelius Coenesteyn, 1635, p. 503. The original Latin text is: «Iohannes Funguerius. Leovardensis Frisius, puer Lovanii ingenii fructum cepit: post obitas deinde Germaniae Galliaequae Academies, sumptamque supremam Juris lauream, in patriam redux, Leovardensis Schola Rector fuit».

Unless stated otherwise, the translation of the Latin texts belongs to the author.

¹⁷ *Advocaten bij het provinciaal gerechts. Hof van Friesland: chronologische en alfabetische naamlijst 1577-1849*, Leeuwarden, Provinciale Bibliotheek van Friesland, 1995.

¹⁸ *Veilingcatalogus bibliotheek Johannes Fungeri*, 1613 (Library auction catalogue on Johann Funger) The year after Johann Funger's death, his extensive library was auctioned in Leiden. The National Library of Denmark has a copy of the original catalogue. The scholar M.H. Engels has published a database based on this catalogue. It can be accessed online at <http://mpaginae.atwebpages.com/>

¹⁹ It was no easy task to obtain a complete list of Funger's works given that there are discrepancies among the sources consulted. By cross-referencing data from the Koninklijke Bibliotheek (The Royal Library, The Hague), Digitale Bibliotheek voor de Nederlandse Letteren (DBNL) (Digital Library for Dutch Literature), and WorldCat and Googlebooks browsers, 16 works were found.

De puerorum is part of a whole, whose author is a man of letters, dedicated to teaching, a book lover and a teacher of Latin studies.

Johann Funger lived and worked as consummate intellectual in the second half of the XVI century, but other Frisians before him had sown his homeland with humanistic seeds. As is customary, valuable works grow in fertile soil, including the remote Frisia, unfairly considered a place with few educated people²⁰.

Funger was a witness to the birth of the Republic of the Seven United Provinces of the Netherlands (1579-1581), which meant political and religious division of Flanders between the catholic south, origin of current Belgium under Spanish influence, and the north, embryo of the current Netherlands, which was officially Calvinist, with Lutheran, Anabaptist and Catholic minorities. Political and economic interests were linked to religious divisions, alternating stages of war, open repression on both sides and tolerance²¹.

3. *Johann Funger's pedagogical models*

Four key important humanists greatly influenced the work of Johann Funger: Rudolph Agricola, Erasmus, Melancthon and Calvin. Nevertheless, none of these were absolute innovators since they all drank from the same source: the Holy Scriptures and the classics such as Cicero, Seneca and Quintilian.

Rudolph Agricola (1444-1485) is considered the father of northern humanism, precursor of Erasmus. Around 1460 he travelled to Italy, where he met scholars and statesmen.²² In his work *De formando studio* (1484) he highlights two pedagogical perspectives: first, philological teaching based on the classical models and intellectual epicureanism (aesthetic experience accompanied by inner peace) and second, morality, as expressed in stoicism (self-control). In this sense, he wrote:

The so-called moral philosophy refers to actions and customs, which must follow right reason. It is necessary to read to Aristotle, Cicero, Seneca and other historians, poets and orators, because in praising good and condemning evil, they teach us²³.

These tenets are reflected in *De puerorum*. Moreover, Funger emulated Agricola in his admiration for Cicero and Quintilian and his interest in the biblical languages. Agricola's legacy was recognised by Erasmus himself, which he cites in his *Adagia* as «the first to bring a breeze of better literature from Italy».²⁴

Erasmus (1466-1536) is the contemporary author that Funger cites most in his *De puerorum disciplina et recta educatione liber*. Scholars should, in his opinion, not only educate the mind and will, but also attend to the education of emotions and virtue through mythology, fables and the study of rhetoric. For Erasmus, the goal of education was *virtus et bonae literae*, moral development was the root of pedagogy together with

²⁰ German Johannes Schilling (1497-1574) wrote: *Frisia non habet libros*. In fact, the region did not have a university until the *Academia Franekeræ* was founded in 1585 and the University of Groningen in 1615. However, in Frisia there were notable humanists, for instance Johan Wessel Gansfort, Rudolph Agricola, Peter Tiara and Peter Suffridus. In the following generation, Cornelius Gemma, Franciscus Haemus, Foppius Aezema and Alma Eilardus also stood out.

²¹ G. Parker, *España y la rebelión de Flandes*, Madrid, Nerea, 1989 and M. Ebben, *El final de la Guerra de Flandes*, Madrid, Fundación Carlos de Amberes, 1998, pp. 42-44.

²² P. Mack, *Renaissance Argument: Valla and Agricola in the Traditions of Rhetoric and Dialectic*, Leiden, Brill, 1993, pp. 117-120.

²³ R. Agricola, *De formando studio*, Henricus Petrus, Basileae, 1533, p. 5

²⁴ F. Akkerman (ed.), *Rudolph Agricola: Six Lives and Erasmus's Testimonies*, Assen, van Gorcum, 2012.

piety, to prevent scholarship from serving evil. Scholarship and morality were inseparable: through practical wisdom, reason controls emotions and achieves virtue.²⁵ With respect to teaching methods, parents should favour early learning from the cradle; the pedagogue should bear in mind the personal characteristics of each pupil, creating an affective bond with his pupils. He praised physical and civic development, the use of memory as a pillar of ingeniousness, judgment and study and was against corporal punishment since emulation could be more effective²⁶. Erasmus referred to the teaching of Grammar with these words:

I do not have patience with teachers of grammar who waste precious years hammering with rules the heads of the children. Because it is not by the rules by which we acquire to be able to speak a language and learning, but by the habitual conversations of every day with which they are accustomed to express you with precision and refinement²⁷.

Johann Funger followed enthusiastically Erasmus' pedagogical and didactic ideas and especially education of the mind, memory, will and emotions, teaching from infancy, knowledge of the character of pupils and rejection of corporal punishment.

Melanchthon (1497-1560) became professor of Greek at the University of Wittemberg at a very young age. There he met Luther, with whom he shared a lifelong friendship. He is considered the father of German education: he taught with passion and dedicated 50 works to pedagogical ideas. Due to his humanistic training, he defended certain anthropological optimism rooted in the belief that man, if educated and trained properly is capable of improving by himself. However, the new creed of the Protestant Reformation conflicted with this humanistic confidence because of its religious and theological base²⁸. Melancthon was capable of establishing a balance between the Lutheran pedagogical trends and those of Erasmus of Rotterdam, who was more concerned with elegance and literary harmony.

Luther was supported by Melancthon in pedagogical matters, since they both understood the crucial role of education in the reformation²⁹. Both thought that the purpose of education was *pietas literata*, religious worship and that it should be taught from an early age; that children should find in its study the same as or greater pleasure than in games. They also opposed violent methods; that is, corporal punishment³⁰.

Funger identified with most of his pedagogical tenets: education from an early age, oppose the use of violence in the classroom, games as a didactic tool, *pietas literata* as an educational aim, through emulate the greatest models of classicism:

²⁵ G. Soriano Sancha, «Erasmus y Quintiliano: algunas continuidades de la cultura romana en la Edad Moderna», *Erasmus. Revista de historia Bajomedieval y Moderna*, 2, 2015, pp. 133-141.

²⁶ J. Varela, «Aproximación genealógica a la moderna percepción social de los niños», *Revista de Educación*, Madrid, Ministerio de Educación, 281, 1986, pp. 155-156.

²⁷ E. Roterodami, *De ratione studii*, Sebastian Gryhe, Lyon, 1541, p. 57.

²⁸ D. Töhler, *Los lenguajes de la educación. Los legados protestantes en la pedagogización del mundo, las identidades nacionales y las aspiraciones globales*, Barcelona, Octaedro, 2013.

²⁹ P. Peña Búa, «La reforma educativa como tarea pastoral en Felipe Melancthon» in *Homenaje a J.A. Ramos Guerreira*, Salamanca, Publicaciones de la Universidad de Salamanca, 2006, pp. 829-844 and P. F. Grendler, *Rennaissance: Education between Religion and Politics*, Aldershot, Ashgate, 2006 and H. Van Til, *The Calvinistic Concept of Culture*, Lansing, Baker Publishing Group, 2001.

³⁰ H. F. Rupp, «Philipp Melancthon (1457-1560)», *Perspectivas: revista trimestral de educación comparada*, París, UNESCO. Oficina Internacional de Educación, XXVI, 3, 1996, pp. 659-669. He outlines a curriculum in his work *Regulations for schools*, dividing previous university curriculum into three levels: the first corresponds to reading-writing, calculus and elements of Latin, the second, Latin grammar and readings on Aesop, Plautus and Terence; the last level was the more skilful and better prepared. At this level, pupils read Virgil, Ovid, Cicero and studied rhetoric, arts and dialectic.

The copy in Ghent's Library has been scanned and can be consulted online.

Suddenly, theologians, lawyers and doctors are brought forth, without dialectics, without knowledge of speaking, without the cradle-bands of natural and moral philosophy. The perception of these was once taught to all alike, before they were admitted to the higher disciplines, not only because this makes for a very good education, but also because it sharpens the judgement and prepares one for the acquisition of greater things³¹.

Calvinist pedagogy had also a notable impact on the life and works of Johann Funger. It is well known that his family belonged to this Christian confession. In addition, at that time, in order to hold the post of rector or director of the Grammar School in the recent Republic of the Northern Provinces of the Netherlands, one had to be a member of the Calvinist congregation.

Calvin (1509-1564) studied the humanities and law in Paris, Orleans and Bruges. In 1532, he put his sound knowledge of Latin and history to work with his publication of Seneca's treatise *De clementia*, which surely influenced the stoic root within Calvinism³². Shortly after publishing this work, the group of humanists and theologians of the reformation, to which he belonged, were declared illegal in France and he went to Basilea where his fundamental work, *Christianae religionis institutio* (Institution of the Christian Religion) appeared the following year. Calvin made the education of young boys one of his main concerns when he settled in Geneva from 1536 and he expressed the need to create an educational institution in keeping with the principles of the *Institution of the Christian Religion*³³.

He believed that the goal of education was the reformation of the church and the rebirth of culture, to obtain knowledge of God in order to serve Him³⁴.

Knowledge, according to Calvin, could be obtained through study of the classics, history and nature. However, due to original sin, man could not obtain true knowledge of God or the world without regeneration, which made it possible to capture the significance of the revelation of God through the Scriptures and place man in the appropriate perspective. The study of philosophy, science and eloquence, therefore, aimed at providing man with the deep-seated understanding of God's message through the Scriptures and in relation with the own conscience³⁵. In Calvin's writings one can read:

Even the pagans say that true glory consists in an upright conscience. Now, this is true, but it is not the whole truth. Since all men are blinded by too much self-love, we are not to be satisfied with our own judgment of our deeds. We must keep in mind what Paul says elsewhere: that even though he is not aware of anything wrong in him, he is not therefore justified. What then? Let us remember that judgment is reserved to God, who alone declares it concerning us; therefore, we are in no position to plead our own cause. This is confirmed by what follows. For, it is not the man who commends himself that is approved. It is easy for men to be deceived by a false conviction; and it happens every day. Therefore, putting all else aside, let us aspire to be

³¹ Ph. Melancthon, *Orations on Philosophy and Education*, edited by S. Kusukawa and translated by C. F. Salazar, Cambridge, Cambridge University Press, 1999, p. 6.

³² He cites many works of Cicero, Homer, Horace, Virgil, Terence, Plutarch, Plato and Aristotle.

³³ J. Calvinus, *Christianae religionis institutio*, Basileae, Th. Platter & B. Lasius, 1536. It is a peculiar summary of Protestant doctrine, where, among other things, he postulates the predestination of the chosen, rejects the sacraments as understood in Catholicism, and outlines a civil organization for the new form of Christianity.

³⁴ P. F. Grendler, *Renaissance: Education between Religion and Politics*, Aldershot, Ashgate, 2006.

³⁵ H. Van Til, *The Calvinistic Concept of Culture*, Lansing, Baker Publishing Group, 2001.

approved by God: let us be satisfied by his approval alone, which should mean more to us than the plaudits of the whole world³⁶.

Formal education was organised according to age and divided education into two parts: obligatory and continuous lessons for young children in the *schola privata* or schools, and free public lessons for adults or *schola publica* based on the model that Johann Sturm had developed in Strasburg and Melanchthon in Wittenberg³⁷. The curriculum that Johann Funger proposed bore a certain likeness to the Calvinist *schola privata*. It was also similar in its somewhat negative anthropology and its stoic pedagogy of effort.

4. *De puerorum disciplina et recta educatione liber: publications and historiographic imprint*

This work of Johann Funger, on which this study is based as previously mentioned, was the first that the humanist sent to the Plantin press in 1584. The author was 38 years old and had just been appointed director of the Bolsward Grammar School in his native Frisia. In that same year, the famous printer, who was about 65 years old, published a list of works that had been sent to his press since he had set up his Kammerstraat house-cum-press in Antwerp in 1567, one of the most important publishers in Europe.

According to the data consulted, Funger's book was published on two occasions. The main edition, dated 1584, came off the Plantin press in Antwerp. Written on the cover is: *De puerorum disciplina et recta educatione liber. Per Ioannem Fvngeri Leovardiensem, MDLXXXIV, Antverpiae, Christophe Plantin.*

The second edition was published in Leiden two years later. Written on the first page is: *De puerorum disciplina et recta educatione liber. Per Ioannem Fvngeri Leovardiensem, MDLXXXVI, Lvgdvni Batavorvm, F. Raphelengium.*

Both editions have 136 pages. According to the Consortium of European Research Libraries (CERL) the following libraries have copies of *De puerorum disciplina et recta educatione liber* (1584): the Netherlands National, German National, the Vatican, Mazarine (France) and the Catholic Universities of the Old Leuven and Ghent (Belgium)³⁸.

Copies of the 1586 edition have been conserved at: the Interprovincial Library of Leuven and the University Library of Leiden (the Netherlands), University of Greifswald (Germany), The British Library (UK) and the National and Provincial Libraries of Verdun (France).

From the historiographic point of view, there was great interest in this and other works of Funger from the end of the XVI century, the reprinting of *De puerorum* in the XIX century to the present³⁹. A reprint gathers the pedagogical work of Johann Funger and

³⁶ J. Calvin, *Commentaries. Ethics and Common Life*, Christian Classics Library, Vol. XIII, edited and translated by J. Haroutunian, The Westminster Press, Philadelphia, 1958, p. 321.

³⁷ The first school was the *schola privata*, comprising seven classes of ten pupils under the supervision of a regent. It was established on the model of teaching inspired by the criteria of the reformed humanistic pedagogy. The seventh and sixth graders studied reading and writing in Latin and French, and the following year, Grammar in the fifth grade. The fourth and third graders, learned Latin syntax and the rudiments of dialectic simultaneously with initiation to Greek. In the second grade they studied philosophy and History following Titus Livius and Xenophon, and rhetoric in the first.

³⁸ The copy in German National's Library has been scanned and can be accessed online.

³⁹ Humanists from the Dutch golden age such as Franciscus Sweertius (1567-1629), or Thomas Crenius 1648-1728) mention Funger. Later, the Church historian Jean François Foppens (1689-1761), philologists such as Petrus Hofman Peerlkamp (1786-1865) or Christopher Saxius (1714-1806), historians

other humanists, a volume printed in 1854 by the priest H.J. Feron, with the *nihil obstat* of the vicar general of his diocese (Tournai, Belgium). It consists of three sections and can be consulted at the Central Library of the Catholic University of Old Leuven⁴⁰. Fungér's work is still alive. A testimony to this are the three reprints of the Latin texts with current typography, between 2009 and 2012, by two companies dedicated to the recuperation and sale, online, of antique or rare works. This is the case of the publishers Kessinger in the United States and Blackwell's Rarebooks in Britain. Group of Medieval and Renaissance Studies (GEMYR) of the Faculty of Education (University Nacional de Educación a Distancia, Madrid) is also preparing a bilingual edition in Latin and Spanish with an introductory study on *De puerorum*⁴¹.

5. Sources cited in *De puerorum*

Fungér used many references not only to support his pedagogical ideas but also to demonstrate the extent of his humanistic educational background. The sources in *De puerorum* are taken from the Bible, ancient Greek and Latin authors, Church Fathers, medieval scholars, humanists and others: a total of 238 different authors. It should be noted that Fungér did not literally quote the authors that appeared in his work nor are some verses from the Holy Scriptures accurate. Given that he cites the same author with relative frequency, there are a total of 711 direct or indirect citations percentually distributed as follows:

Old Testament citations: 34	4.78%
New Testament citations: 12	1.68%
Ancient Greek citations: 296	41.63%
Ancient Latin authors: 273	38.39%
Citations of the Church Fathers: 30	4.21%
Citations from medieval scholars: 17	2.39%
Citations from humanists: 48.....	6.75%
Citations from other scholars: 2.....	0.28%

Some conclusions can be drawn in the light of the data obtained. First of all, evidence of very few biblical citations (46) throughout the book: 34 are taken from the Old Testament and 12 from the New Testament (most from the *corpus paulinum*, which is to be expected from a reformed Christian). Fungér does not give any reason for this

such as Abraham van der Aa (1792-1857), Philipp Christiaan Molhuysen (1870-1944) and Petrus Johannes Blok (1855-1929) cite Fungér.

⁴⁰ The first part of the volume was written by Maffeo Vegio, an Italian humanist, canon of the San Juan de Letrán basilica, Rome and one of the secretaries to Pope Eugene IV, Nicholas V and Calixto III. Vegio died in 1458 and his work on education, *De educatione liberorum et eorum clarismoribus libri sex*, which is 306 pages long, was published posthumously. The second part, pages 307-344, the reprinted work, *De puerorum disciplina et correcta educatione liber* (1584) is written by Johann Fungér. The third part, pages 445- 496 and titled *Methodus de liberalibus pueritiae et adolescentiae studiis* (1583), is by Johann Engerd, professor of Latin and poetry at the University of Ingolstadt (Baviera), a bastion of a Catholic university in the XVI.

⁴¹ Some partial studies were published previously by the author of this article in: *De puerorum disciplina et correcta educatione liber*, «Historia de la Educación. Revista Interuniversitaria», 31, 2012, pp. 301-307 and *Education of the young according to the humanist, Johann Fungér, World Congress Education Sciences*, Istambul 2-6 february 2011, Elsevier-Procedia. Social and Behavioral Sciences, 67 pp. 304-314.

interpretation. However, it is clear that the contents of *De puerorum* refer especially to intellectual and moral teachings that are supported more by the classical models rather than the Bible. Nevertheless, the author also reveals his humanistic and pedagogical position: terms from the Judeo-Christian culture, of which 94 refer directly to God, are mentioned 206 times.

It is evident, however, that almost 80% of the authors mentioned belong to the Greco-Roman culture. From the data we can extrapolate concordance between *De puerorum* and the rest of Funger's works. It is characteristic of an ex-student of the Leuven Collegium Trilingue to publish in Latin and to a lesser extent in Greek and Hebrew, to be very knowledgeable in classical literature and to own a well-stocked library.

As stated earlier, northern pedagogical humanism has a very marked preference for three scholars of Latin culture who were not forgotten in the Middle Ages: Cicero, as a linguistic model for his clarity and elegance; Seneca, as a moral paradigm of stoicism and ethics of effort and Quintilian, both for his rhetoric and his theory of education, the basis of humanists⁴². The author that Funger has cited most in absolute terms (72 times) is his much admired Cicero, one of the greatest models to emulate as a writer, as an orator and as a rhetorician⁴³. He is followed by Seneca (28), Quintilian and Ovid (17 citations each), Horace (12) and Terence (9).

References to the Patristic are related in two respects: first, almost everyone studied in secular schools and knew the classics thoroughly, and second, their mastery of the biblical languages, accuracy and clarity in writing, free from the later medieval distortions.

The humanists thought of the Middle Ages, perhaps a little unfairly, as a period of cultural chaos and barbarism. It is true that there was a partial loss of ancient heritage, including outstanding works, and linguistic evolution brought with it the corruption of the classical languages and the birth of the vernacular. Additionally, the humanists despised Scholastic instruction for two reasons: one, perhaps because they studied it in its late and decadent stage, replete with logicism and two, because the essential philosophy of the Renaissance had changed the Middle Ages mentality because of the growing interest in temporal and mundane issues such as civic life, trade and discoveries.

Funger makes reference to the authors of the XV and XVI centuries, including some of his contemporaries, something that was unthinkable for a medieval author. The reason was the evolution of the sense of *auctoritas* (authority). Even with Humanism, a period of at least one century was necessary to consider that someone's contribution was valid intellectually. Funger allowed himself to express his opinion on what other humanists said and to state whether or not he agreed with them.

6. Curriculum, style and pedagogical content of *De puerorum*

The original Latin text of *De puerorum* is 136 pages long; it consists of two parts: a brief introduction and the body of the book (30 chapters). In the introduction, there is a dedication with the names of the author and his patrons, a group of noble humanistic

⁴² F. Calero, *Filosofía en latín*, Madrid, Publicaciones de la Universidad Nacional de Educación a Distancia, 2015, pp. 15-20.

⁴³ Like Erasmus, Funger is an advocate of eclectic imitation, that is, imitation with a personal imprint, of the best authors of those works that are outstanding, in the quest for linguistic excellence. J. Funger, *De puerorum disciplina et recta educatione liber*. Per Ioannem Fvngerí Leovardiensem, MDLXXXIV, Antverpiae, Christophe Plantin, chapter 10.

Frisians. This is followed by Funger's address to his mentors and some words to the reader, requesting their benevolence.

The style of *De puerorum* combines erudition and clarity. Its outline is clear: he dedicates a third of the book to each of the three parts in which it is divided. He writes in neo-Latin, is a staunch defender of teaching the classical languages and also has deep knowledge of Hebrew. Funger drinks from many fountains and collates these with frequent citations and allusions to historical or mythological personalities and events so that it is somewhat tedious, especially in the first few chapters. At first glance, it seems that the author is a simple compiler who follows the classical and humanist models to the letter. However, this lack of originality is only superficial since the author has his own ideas; implying that he has assimilated the secular culture of antiquity without betraying the Christian tradition, something that was frequent with the authors in his time even though the former had more weight than the latter.

The index of the book is organized into the following chapters, which can be grouped into sections that take into account the contents:

Chapters 1-6, 14-15 and 27: concepts, agents, means and purpose of discipline and education.

Chapter 1: Education

Chapter 2: Teachers

Chapter 3: Pupils

Chapter 4: Punishment

Chapter 5: School

Chapter 6: Effort

Chapter 14: Health and distractions

Chapter 15: The Bedroom and dream

Chapter 27: Respect for the elderly

Chapter 28: Conversation and social events

Chapter 29: Meals

Chapters 7-13: The curriculum and teaching methods

Chapter 7: Order of lessons

Chapter 8: Repetition of lessons

Chapter 9: Study

Chapter 10: Emulation

Chapter 11: Style and language

Chapter 12: Debates

Chapter 13: Memory

Chapter 16-26 and 30: Moral education

Chapter 16: Emotions

Chapter 17: Envy

Chapter 18: Slander

Chapter 19: Wine and drinking

Chapter 20: Gluttony, pleasure and sex

Chapter 21: Avarice and generosity

Chapter 22: Ambition and vanity

Chapter 23: Pride

Chapter 24: Truth and lying

Chapter 25: Swearing

Chapter 26: Flattery

Chapter 30: A general and brief exhortation to virtue

Funger addresses, therefore, three main pedagogical issues: first, definitions, agents, goals and teaching methods; second, intellectual training and third, moral education. However, it should be noted that Funger's work is not completely systematic because he deals with some issues in various chapters. Therefore, it was decided to give an approximation to his work taking into account the noetic structure of education.

The author dedicates, as mentioned above, chapters 1-6, 14-15 and 29-28 to the concept of agents and discipline and teaching methods. However, in humanism, *discipline* refers to both the subjects or the curriculum, the demands of the study and physical or corporal strength. *Recta educatione* has to do with training the mind, the will and emotions.

Through *discipline*, from a very early age the student acquires study habits and physical strength, which could be achieved gradually through games, competitions and puzzles. Another aspect of this *discipline* is what could be termed *knowing how to behave*, associated with health standards, moderation, hygiene and politeness at mealtimes, time devoted to sleeping, conversations and social events. The necessary discipline or demand is also acquired through the *pedagogy of effort*, an indispensable requirement for the proper development of the student.

The goal of Funger's right education is twofold: the practice of virtue drawing from the classical Greek and Roman models at the human level, and at a higher level, piety or religion that has two objectives; love of God and charity to others. The key to Funger's pedagogical goals could be summarized as «school is a workshop of piety and virtues»⁴⁴.

Parents are agents of discipline and education from the time their children are born and are responsible for stimulating from the cradle their initial knowledge and habits, repeating phrases and songs to the baby every day in order to reinforce his senses and memory. They must also choose the tutor for their offsprings, children of 6 or 7 years old, who will be well mannered and sufficiently knowledgeable in science, capable of recognising character and exacting punishment in moderation, if necessary⁴⁵. It is striking that the author does not refer to Jesus Christ as a teacher par excellence. He however refers to the Messiah at the same level as other teachers and their corresponding disciples: Jesus Christ and Nicodemus; the prophet Daniel and Darius, David and Solomon, Gamaliel and Paul, Paul and Timothy⁴⁶.

The school is another educational environment that is understood as a place for socializing, learning and emulation for young children. The civil society is another, and adults especially have the responsibility towards the education of their young children, who will learn from their parent's experience and treat them with deference.

The author considers that attention to their physical health and appropriate social behaviour is a means of education. Funger's doctrine on health is moderation linked to certain determinism or the influence of the environment on character. He indicates healthy places to build homes and schools; places that are suitably ventilated and close to a river, avoiding swamps or enclosed valleys; recommends that evening meals should be more frugal, avoiding wine and late nights entirely. He considers that seven hours' sleep is sufficient, even a bit longer in winter.

⁴⁴ J. Funger, *De puerorum disciplina*, cit., chapter 5.

⁴⁵ Funger does not mention formal education for girls and this is surprising because the reformers thought both boys and girls should know how to read and write so that they could read the Bible.

⁴⁶ In the secular field, he also mentions Alexander with Aristotles, Parmenion, Callisthenes, Agammenon with Nestor, Scipio with Panaetius, Antonius Pius with Marcus Aurelius and Zabolino, the emperor Alexander Severo with Ulpian, Trajan with Plutarch, Augustus with Artimidorus, Critias and Alcibiades with Socrates, Achilles with Pheonix and Quiron.

Defining manners was given great importance during the Renaissance. Politeness and courtesy was extended to new layers of society⁴⁷. Although there were written norms and customary rules on behaviour in public and private, at the beginning of the Modern Age the middle class, made up of merchants, ship owners, bankers, artists, civil servants, grew. They needed to learn or improve codes of conduct. For many of the inhabitants of the new Republic of the United Provinces of the Netherlands, this type of learning was opportune. Funger, like other humanists, dedicated part of his pedagogical treatise to the norms of civility for pupils, spread over two chapters: one on conversation and social events and the other on meals, following in the footsteps of Erasmus for the latter.

7. *Curriculum and teaching materials*

The author devotes chapters 7 to 13 to present his intellectual training curriculum and teaching methods. For Funger, as well as other humanists, philological education and classicism are not mere instruments, but rather they possess a hermeneutic and ethical dimension. The study of the classical languages began with Latin grammar, followed by rhetoric and dialectic. The science of words was the means to develop ideas, structure them and communicate them appropriately. Study not only developed the mind, but also the will and emotions: it should improve the individual, in this case, young boys. Consequently, the author discriminates clearly between teaching the classics that are suitable for his pupils and those that are harmful.

He outlines the order of the lessons in the curriculum that he would implement in a grammar school. The contents and timetable for classes that Funger presents is for a Latin school with only one teacher, who has to accommodate pupils of different ages. His curriculum is given in chapter 7 of *De puerorum* and is as follows:

Young pupils (from age 7) or without any prior knowledge of Latin:

Early in the morning: recite declinations and verbs

From 9 am: write declinations and conjugations; listen to Letters from Cicero and work on Erasmus' Dialogues.

From 12 noon: written syntactic rules and practical letter-writing exercises.

From 3 pm: present the works of Terence or repeat the morning lessons at a less intense pace⁴⁸.

Pupils who have passed the first stage or have previous knowledge of the classical languages:

From 6 am: Rhetoric and Dialectic classes.

From 9 am: Recitation of Virgil, Horace and Ovid.

From 12 noon: the teacher will present Xenophon's *Ciropedia* or Isocrates' *Discourse to Demonicus*, without forgetting to revise the morphology. Reading of the poets, Homer and Hesiod and the historians, Livy and Sallust.

From 3pm: reading of Aristotles on *Morality*; Galen on *The Art of Healing* and Theophilus' *The study of Civil Law*.

As can be seen, this timetable was fixed taking into account the natural daylight hours in a region in Europe where it was reduced during the first half of the year: school began at dawn; there may have been a break for a light lunch before the class at three,

⁴⁷ Some of the outstanding manuals for adults of that time were *Il Cortegiano* (1528) by Baltasar Castiglione, translated to Spanish in 1534 as *El Cortesano* by Boscán, and *Il Galateo* (1558) by Giovanni della Casa.

⁴⁸ Publius Terentius Afer (Terence) (ca.194-159 a.C.) wrote six comedies with burlesque and crude passages, which have all survived today. It is understood that they are versions of Terence, adapted for young children. However, it as a model of Latin dialogue and relatively easy to understand.

and finished before the family mid-afternoon meal. This allowed the same teacher to work with the two levels of pupils: those who were gifted and, in general, older, had to go to school three hours before the younger ones and the teacher taught that group rhetoric and dialectic. When the younger pupils arrived at 9 am, he taught them to recite declensions and verbs, while the older ones went on to recite works in Latin and the younger ones, after personal studies for a while, listened to the *Letters* from Cicero and worked, under the teacher's supervision, on the *Dialogues* of Erasmus. Likewise, after 12 noon, the less experienced pupils did practical exercises while the teacher taught the works of the Greek authors to the older ones. In the afternoon, the teacher focused on the younger pupils, explaining abridged texts from Terence, while those from the second level read selected texts.

Homework is detailed in the chapter on repeating lessons. The author then mentions the disciplines for the older pupils (law, metrics, rhetoric and dialectic, history, ethics, natural science, metaphysics and mathematics), reminding them that the objective of all science is truth.

The teaching resources that Funger recommends are: learning the letters, syllables and words, progressive reading aloud, use of Latin at school by teacher and pupils, correct pronunciation of words, especially the endings, memorizing grammar, recitation, written prose and verse, selected readings, emulation of the classical models, debates and didactic games. Other intangible resources that he highly recommended for the teacher was to make pupils improve through healthy emulation and praise rather than punishment.

8. *Moral Education*

Chapters 16-26 and 30 deal with moral education in detail. As can be appreciated in the title of the chapters, it seems that Funger had a somewhat negative view of the teaching of ethics. He increased the workload on how to avoid vices and only towards the end makes a general exhortation to a virtuous life (with reference to prudence, justice, strength and temperance, but at the merely human level. There is very little reference to divine assistance, which stands out with a humanist and Calvinist teacher like Funger.

Nevertheless, the classical and Christian roots can be perceived in the Code of Conduct model that he proposes in *De puerorum*. He follows specifically the stoicism of Cicero and Seneca, taken up by Erasmus and radicalized by Calvin. Funger states that «Knowledge is not the only thing that is necessary for virtue, nor is nature itself if deprived of effort: in fact, virtue, nature and effort complete and round off knowledge in certain respects since they are interwoven and related to each other»⁴⁹. He illustrates this assertion with a metaphor of Platonic and Augustinian flavour: God has planted the seeds of all the sciences in every man, but he needs to make a big effort to get to the fruit.

However, in *De puerorum* a greater number of references to vices (196) over virtues (124), understood as human ascesis, was counted. References to theological virtues were very few: a total of only five⁵⁰.

The moral doctrine of Johann Funger is constrained by the fact that this is a treatise to educate boys between 7 and 14 years old; that is, minors who needed appropriate role

⁴⁹ J. FUNGER, *De puerorum disciplina*, cit., chapter 8.

⁵⁰ It is surprising that the author does not refer to Jesus Christ as a teacher par excellence. However, he does place the Messiah at the same level as other masters and biblical scholars: Jesus Christ and Nichodemus, the prophet Daniel and Darius, Solomon, Gamaliel and Paul, Paul and Timothy.

models. As on other occasions, the author reminds us of the link between secular ethics and Christian morality:

The stoics differ very little or not at all from the Scriptures. And we should aspire to perfection as much as our nature permits us due to its weakness, although it is impossible to eliminate our innate tendency to evil. God, however, takes pleasure in our desire to avoid evil and our Christian obedience that pursues, if not perfection, then at least moderation⁵¹.

He warns his pupils about the weakness of the flesh and evil emotions that «without its charioteer, have to be endured the same as a chariot when it travels cross country at high speeds», and he recommends them to live with «sobriety, moderation and frugality, rather than debauchery, which will sharpen the wit and inject vigour into the body», in addition to the observance of God's law⁵².

The author refers to the pupils as horses that can be tamed through education or are unbridled animals without it. The comparison can allude to the Plato's myth of the chariot-driver based on the Socratic maxim «know thyself»⁵³.

He affirms that the goal of a righteous life is virtue, achieved through constant effort to establish consonance between reason and lifestyle. This should be presided over through moderation of the emotions and material pleasures that would result in *vir bonus dicendi peritus*, adorned by the moral virtues and eloquence, a clear reference to Ciceronian *humanitas*.

In *De puerorum*, educational value is placed on both relaxation and physical activity, always in moderation. Rest is necessary for the student just as the earth is left to lie fallow for some time so that the pupil does not become fed up and returns to his studies with greater zeal. The teaching of the classics that Funger endorses is unanimous in this respect: Ovid affirms that he who does not relax, is unable to endure and Horace wrote: «the Muses enjoy variety»⁵⁴.

Regarding psychobiology, Plato recommends that the body should not be trained while the mind is neglected and viceversa. Funger points out that «Just as everyone prefers to engage in doing something of their own free will rather than doing so by force, one has to allow some rest from studies from time to time so that it is not hated rather than understood and loved»⁵⁵.

In the European educational tradition prior to Humanism, *diversio* (diversion) is distinguished from *recreatio* (recreation). *Diversio* is the result of triumph of the emotions over will. It lacks dignity and temperance in action and the spirit is evaded. *Recreatio* is the game or change in activity moderated by temperance. Funger uses the term *game*, understanding it as *recreatio* with two meanings: entertainment or distraction with certain physical activity outside school and a pedagogical tool in class (riddles, competitions, fables, etc.)

He recommends exercising before eating, especially in the case of the boys, whose age requires growing and strengthening vigour. Among the noble games, following the criteria of the experts, are walks and field trips, jumping, races, fights, fencing, gymnasium, hoops, ball games, swimming and music, chess and draughts. Funger praises moderate physical exercises because he thinks that sedentary life is not good for

⁵¹ J. Funger, *De puerorum disciplina*, cit., chapter 16.

⁵² J. Funger, *Ibidem*, chapter 19.

⁵³ J. Funger, *Ibidem*, chapter 14.

⁵⁴ J. Funger, *Idem*.

⁵⁵ J. Funger, *Idem*.

the student: «So then, exercise should be moderate to whet the appetite, which in most cases lies at the bottom of the pupils' stomach because of the sedentary life they lead»⁵⁶. On the other hand, he feels that young children should be strictly forbidden from any game of chance or gambling, dancing and bad theatre:

Who can feel comforted knowing that the young children are given to such vice when the laws have prohibited it so long ago? Who can tolerate such waste of money, loss of piety and virtue, cesspool of vices and even bait for the devil among those aspiring to the liberal arts?⁵⁷.

9. Conclusions

Humanism was a complex phenomenon and a wide cultural project with variables and nuances. In order to understand the scope of humanistic pedagogy, it is necessary to think about the anthropological and theological bases and respond to questions on what was considered the human being, his origin, his goal and means to achieve it. In Western Europe during the XVI century, the answers could be grouped into two categories: the Protestants in the north and the Catholics in the south.

Johann Funger was a humanist prototype: an intellectual who mastered Latin, Greek and Hebrew, a pacifist who put aside the professional opportunities that his doctorate degree in both laws offered him and did not intervene in the convulsive political situation of the nascent Republic of the Netherlands to dedicate himself to managing Latin schools in his native Frisia. There, he relied on the support of generous patrons, which allowed him to publish his first work at the prestigious Plantin press. He was a writer of elegant prose and verse, an avid reader, a book lover, a passion for which he accumulated a large personal library.

Funger's work falls within northern humanism, rooted in Cicero, Seneca and Quintilian; paying tribute to Agricola and Erasmus, Melancthon and Calvin. His pedagogical proposal is based on philology and rhetoric as a basis for his curriculum for young boys, emulating the greatest Greco-Roman models. His stoic, ethical, strict and voluntarist imprint is manifested in a pedagogy of effort, in which greater emphasis is placed on avoiding vice instead of pursuing virtue.

The work possesses a clear pedagogical philosophy: its anthropological and theological parameters are reformist: a prominent role is given to the individual, who believes in his salvation through faith in Christ because he is totally corrupted by sin and feels lonely, worthless; he lacks confidence in the help of grace and in the sacraments or in prayer, means which Funger consequently does not take into account⁵⁸.

The work draws on many sources, on the Greco-Roman classics to a greater extent and is a paradigmatic example of northern humanism because all the features that define it can be applied. However, what is noteworthy is the little weight that is specifically given to the Bible in his pedagogy, something that was essential for a member of the Calvinist congregation. Furthermore, although Funger felt that school was like a workshop of piety and virtue and the goal of education was religious worship, the moral perspective that he presents is merely natural, of stoic origin.

⁵⁶ J. FUNGER, *De puerorum disciplina*, cit., chapter 14.

⁵⁷ J. FUNGER, *De puerorum disciplina*, Idem.

⁵⁸ J. Vergara Ciordia, «El humanismo pedagógico en los colegios jesuíticos del siglo XVI», *Studia philologica valentina*, Vol. 10, 2007, pp. 171-200.

Sources

- A. J. van der Aa *Biographisch Woordenboek der Nederlanden*, Haarlem, van Harderwijk-Schotel, 1852-1878 Vol.6
- R. Agricola, *De formando studio*, Henricus Petrus, Basileae,
- J. Calvinus, *Christianae religionis institutio*, Basileae, Th. Platter&B. Lasius, 1536
- V.A. Desselius, *Fasti Academici Studii Generalis Lovainensis*, Lovainii, Ioannem Oliverium & Cornelius Coenesteyn, 1635
- J. Funguerius, *De puerorum disciplina et recta educatione liber*. Per Ioannem Fvngeri Leovardiensem, MDLLXXXIV, Antverpiae, Christophe Plantin
- Ph. Melanchthon, *Orations on Philosophy and Education*, edited by S. Kusukawa and translated by C. F. Salazar, Cambridge, Cambridge University Press, 1999
- P. C. Molhuysen y P.J. Blok, *Nieuw Nederlands biografisch woordenboek*, Leiden, A.W. Sijthoff, 1918, Vol. 4
- E. Roterodami, *Adagia Opera Omnia Desiderii Erasmi, Recognita et Adnotatione Critica Instructa Notisque Illustrata*, Basel, Froben, 1538-1540, Vol. 2
- Veilingcatalogus bibliotheek Johannes Fungeri*, 1613 (Library auction catalogue on Johann Funger) by M.H. Engels:
<http://mpaginae.atwebpages.com/>

Bibliography

- Advocaten bij het (provinciaal gerechts) Hof van Friesland: chronologische en alfabetische naamlijst 1577-1849*, Leeuwarden, Provinciale Bibliotheek van Friesland, 1995
- A.J. Akkerman, A.J. Vanderjagt, A.H. Van der Laan, *Northern Humanism in European Context, 1469-1625* Leiden, Brill, 1999
- F. Akkerman (ed.), *Rudolph Agricola: Six Lives and Erasmus's Testimonies*, Assen, van Gorcum, 2012
- A. Alvar Ezquerra, *Juan López de Hoyos y la enseñanza humanista. Un maestro en tiempos de Felipe II*, Madrid, La Esfera de los libros, 2014
- P.G. Bientenholz (ed.), *Contemporaries of Erasmus*, Toronto, Toronto University Press, 1986
- F. Calero, *Filosofía en latín*, Universidad Nacional de Educación a Distancia, Madrid, 2015
- B. Comella-Gutiérrez, *De puerorum disciplina et correcta educatione liber*, «Historia de la Educación. Revista Interuniversitaria», 31, 2012, pp. 301-307 and *Education of the young according to the humanist, Johann Funger, World Congress Education Sciences*, Istanbul 2-6 february 2011, Elsevier-Procedia. Social and Behavioral Sciences, 67, pp. 304-314
- M. Ebben, *El final de la Guerra de Flandes*, Madrid, Fundación Carlos de Amberes 1998
- M.A. Galino, «Humanidades, humanismos y humanismo pedagógico», *Educación XXI. Revista de la Facultad de Educación*, 1, 1998, pp.15 y ss.
- E. Garin, *La educación en Europa 1400-1600. Programas y problemas*, Barcelona, Crítica, 1987
- P. F. Grendler, *Renaissance: Education between Religion and Politics*, Aldershot, Ashgate, 2006
- G.E. Gutek, *A history of Western Educational Experience*, Illinois, Waveland Press, 1994
- Th. Haye, *Humanismus im Norden: frühneuzeitliche Rezeption Antiker Kultur und Literatur an Nord-und Ostsee (1465-1650)*, Amsterdam, Chloe, 2000
- P. Mack, *Renaissance Argument: Valla and Agricola in the Traditions of Rhetoric and Dialectic*, Leiden, Brill, 1993
- L.F. Mateo Seco, *Martín Lutero: sobre la libertad esclava*, Madrid, EMESA, 1978
- J.L. Paradinas Fuentes, *Humanismo y educación en el Dictatum Christianum de Benito Arias Montano*, Facultad de Educación, Madrid, Universidad Nacional de Educación a Distancia, 2001
- G. Parker, *España y la rebelión de Flandes*, Madrid, Nerea, 1989

- P. Peña Búa, «La reforma educativa como tarea pastoral en Felipe Melanchthon», en *Homenaje a J.A. Ramos Guerreira*, Salamanca, Publicaciones de la Universidad de Salamanca, 2006, pp. 829-844
- F. Pijper, «Het Humanisme. Drietaligecollege te Leuven, datdooreenlefaat van Bussleidenvoor de Romeinscherijknogstond. De schrgvershebben schoolgegaan op de beste», *Dutch Review of Church History*, 1920, Vol. 13, pp. 113-137
- F. Rico, *El sueño del Humanismo: de Petrarca a Erasmo*, Barcelona, Crítica, 2014
- H. F. Rupp, «Philipp Melanchthon (1457-1560)», *Perspectivas: revista trimestral de educación comparada*, París, UNESCO. Oficina Internacional de Educación, XXVI, 3,1996, pp. 659-669
- G. Soriano Sancha, «Erasmo y Quintiliano: algunas continuidades de la cultura romana en la Edad Moderna», *Erasmo. Revista de historia Bajomedieval y Moderna*, 2, 2015, pp. 133-141
- D. Töhler, *Los lenguajes de la educación. Los legados protestantes en la pedagogización del mundo, las identidades nacionales y las aspiraciones globales*, Barcelona, Octaedro, 2013
- H. Van Til, *The Calvinistic Concept of Culture*, Lansing, Baker Publishing Group, 2001
- J. Varela, «Aproximación genealógica a la moderna percepción social de los niños», *Revista de Educación*, Ministerio de Educación, 281, 1986, pp. 155-156
- J. Vergara Ciordia, «Las obras pedagógicas del humanismo erasmista» en *Fuentes Documentales: Revolución en el Humanismo cristiano: La edición de Erasmo del Nuevo Testamento (1516)*, Universidad Pontificia de Salamanca, 254, 2016, pp.240-265 and «El humanismo pedagógico en los colegios jesuíticos del siglo XVI», *Studia philologica valentina* 2007, vol. 10, pp. 171-200.