

Lecture: Thursday evening October 24  
Notre Dame, Indiana.

Distinguished guests, colleagues and dear Dr. Gabriel!

For twenty years, since he left his homeland of Hungary, Prof. A. L. Gabriel has been enriching the intellectual life of the western world <sup>with his publications</sup> and the lives of his students <sup>with his teaching</sup>. Tonight we have gathered here to honor him. ~~in our way with a volume of medieval studies, entitled Studies~~  
Generata.

Dr. Gabriel became director of Notre Dame's Medieval Institute in 1953. He has brought with himself a genuine love for <sup>Christian</sup> the Middle Ages and a desire to share his knowledge with his students. The Institute under his guidance has developed into an intellectual community of its own a small universitas <sup>societas</sup> magistrorum et scholarium. In the noblest and truest sense it is a society of professors and students, together perceiving knowledge.

It is this common pursuit of knowledge which has given rise to what we might call the spirit of the Medieval Institute. The faculty of the institute is made up of distinguished scholars, who are in close contact with the graduate student, whether a candidate for the master's or doctor's degree. This close contact is becoming increasingly more unique in graduate work across the United States since the tendency at many universities is mass education even on the graduate level. A seminar at the Institute really

means what the term was originally meant to describe. The student is an individual, not an IBM number, and receives close personal attention. The training we received under Dr. Gabriel has been tough. He trains his students to understand ~~the~~ and to find those ideas and ideals of the Middle Ages which are eternal, to cherish and to love them. He has taught us that much of the medieval heritage is lasting and valuable at the same time he never advocated that we should espouse the medieval heritage blindly and become medieval ourselves. There is nothing medieval about our Magister himself. A man who has traveled extensively, read widely and has a immense curiosity about the world around him, Dr. Gabriel can not be called medieval. He is, to use an overworked expression, relevant. It was not uncommon to listen to his vivid lectures on the medieval universities, and later in the cafeteria, to hear him discourse on the latest quarrel among French intellectuals, or the ~~merits~~ merits of the latest Broadway play. It is much more accurate to describe Professor Gabriel as a Renaissance, Uomo universale. This universality <sup>among his students</sup> as he tries to encourage ~~and~~ has done much for his students by securing grants and fellowships for study abroad thus broadening our horizons.

In his teaching he has always excelled, ~~and~~ and he expects high quality work in return. He has no patience with mediocrity and shows his displeasure openly. We always knew where we stood before him. Laziness, insubordination and reluctance to become fully engaged in the pursuit of learning was never tolerated and there were several students who could not take the

rigors of his training <sup>and are not here tonight</sup> The rewards of persistence were great. Dr Gabriel took the advice of the medical educational manual Disciplina Scholarum seriously. He not only taught the section dealing with the discipli  
so similar ~~to~~ the <sup>many</sup> alienated students of today, but he followed the advice of this interesting <sup>pedagogical</sup> ~~work~~ <sup>work</sup> on how a Magister should treat his students. The Disciplina Scholarum points out beautifully that a student can not be effective in his pursuit of learning if he is hungry or cold. ~~The modern Magister interpreted this~~ The teacher ~~should~~ should try within his power to make the educational process comfortable. Our modern Magister did this and by his visits to the Dean of the Graduate School was able to provide for scholarships for his students. Physical comforts however are only <sup>peripherally</sup> a part of the students needs. Much more important were the tools of research which were made available to the scholars of the ~~Institute~~ Institute. The library collection of the Institute has been steadily growing due to the generosity of the University administration. The general collection dealing with the entire culture of the Middle Ages is well balanced. In the specialized field of Medieval education the library is <sup>the</sup> most complete anywhere in the world. Both <sup>the most</sup> recent as well as the rarest books are there for the student to use. Added to this recently was the magnificent microfilm collection of the Ambrosiana Library of <sup>Milan</sup> and the Medieval and Renaissance autographs to all through the generosity of the Kress Foundation. ~~But~~ We have here at Notre Dame an invaluable treasure into which students and faculty can dip for scholarship as well as intellectual and artistic stimulation.

The close relationship between faculty and students is again illustrated by the pride which they take in increasing the holdings of the library. The graduate student at the Institute is encouraged to study the various catalogues dealing with recent and well as rare books and microfilm and his suggestions are given full consideration. As the student's interest develops and his plans for his thesis or dissertation take form, he is able to acquire all the sources necessary for the completion of his task.

The Institute's strong collection in the history of Medieval Universities and the fact that many of us, under the guidance of Dr. Gabriel, have worked in the field of medieval university education, gives us <sup>perhaps</sup> a better insight into the crises which have swept over institutions of higher learning throughout the world. The idea of crisis in the university is nothing new to a person who has even a casual acquaintance with medieval academic life. Demands for greater student participation in the life of the university is not new to those who know about Bologna and the southern European universities of the Middle Ages. Student power is nothing new. It is as old as the idea of the university itself. The rebellion against the so-called "Establishment" is not something that was invented at Berkeley, Columbia or Notre Dame. If administration, faculty and students would really understand the historic origins of the university all three groups would be able to understand each other and themselves better. The universitas magistrorum et scholarium is an ideal that we as modern teachers, scholars, administrators and students can work for. Acquaintance with the history of student disorders 6 and 7 hundred years ago

This is how for the past fifteen years Dr Gabriel has directed the destiny of the Medical Institut, supported by a scholarly faculty and by an enlightened administration. During this period he has received many honors among them his election as Doctor honoris causa of the Ambrosiana.

To us his former students, now teaching at various institutions of higher learning throughout the country, Dr Gabriel will always be an inspiration and a guiding light. We know that our performance in the academic world ~~is~~ influences his reputation just as his renown filters down to us his students. He and the faculty of the Institute have tried to give us the type of <sup>education</sup> ~~preparation~~ which would prepare us for an academic career and would give us the confidence and ability to step out into the world and teach at all types of universities, state and private, large or small. In medical terminology, a diploma from Notre Dame's Medical Institute carries with it the jus ubique docendi.

To honor Dr. A. L. Gabriel as <sup>rare and</sup> an ideal combination of ~~that rare~~ a great scholar and inspiring teacher, we, seven of his former students, proudly present him with a volume of medical studies, ~~the~~ appropriately called Studium Generale, as a small token of our esteem and warm devotion.

(they were called discoli in the Middle Ages)

also makes us realize that the deeds of a few so called "radical" students receive much more attention than the thousands who pursue their work in a serious and scholarly fashion. Medieval students were denounced as severely by preachers such as Etienne de Bourbon for their radicalism, impiety and atheism, as <sup>by</sup> any modern defender of "law and order". Criticism of existing ills is and was always legitimate. <sup>at university</sup> We must however never forget that our disagreement with our Alma Mater must be more like a lovers quarrel and not a grudge dictated or dominated by hate. The Alma Mater should always remain a "sweet mother" as the medieval scholars conceived the term, protecting its members and caring for them. It is an idea of love and not of hate. The discoli should learn this!

The Medieval Institute, with its modern director tries to preserve the best scholarly practices of the past. This means wholehearted dedication to work and also the enjoyment of leisure in a convivial atmosphere. Just as the nations of <sup>his beloved</sup> ~~Medieval~~ University of Paris occasionally frequented a respectable academic tavern, in the same way Dr Gabriel, after a hard semester usually invites his students for a little prandium at a local version of an academic taverna. A meeting of this type further enhances the feeling of a societas magistrorum et scholarium ~~however~~ further camaraderie and the exchange of ideas. Even in this informal atmosphere the distinction between master and student remains, as it should be, ~~distinct~~ and authority never yields to familiarity.