

on the immanence of God at the expense of the transcendence gives rise to a series of severe theological limitations on his anthropology.

But then it turns out that he has critics who think that his irrepressibly optimistic theology of a God who is love leads him to leave out a whole dimension of psychopathology ... In the end, however, without making much attempt to refute any of these criticisms, Dalrymple commends Dominian as a prophet — well, a prophet at least with a question mark. 'Armed with our modern psychological insight', Dominian says, 'we face a new era of healing over the fifty years of married life'. It is a pretty awesome vision.

FERGUS KERR OP

DANIEL CALLUS: HISTORIAN AND PHILOSOPHER by Mark F. Montebello OP, *Malta University Press*, 1994, xi + 161.

Fr Daniel Callus (1888-1965) was a Maltese Dominican who settled in England in 1931, and, in decades of teaching and research at Oxford, made pioneering and lasting contributions to medieval studies. He was for many years the Regent of Studies at Blackfriars, Oxford.

This excellent, well-produced, illustrated volume by a Maltese Dominican contains a bibliography of Callus's writings, a reprint of two characteristic studies by him (on Aristotelian learning in Oxford, and on the Oxford condemnation of Aquinas), and a study by Montebello of Callus's philosophical contribution. The items in the bibliography make a long and distinguished list; yet much remains unpublished. Montebello hints that Callus should be located within a *Maltese* tradition of neo-Scholastic philosophy that goes back to the fourteenth century, but this is not elaborated. It may be stretching the term just too far to classify as 'neo-Scholastic' Victor White and Gervase Mathew, to mention only the English Dominicans referred to on p. 43.

Probably from 1943, when he transfiliated to the English Province, until 1964 Callus kept a kind of laconic academic chronicle entitled *Mea Popria*. Montebello has edited it for this volume. The biographical sketch interwoven in the study of Callus's philosophy is more revealing, and it includes a candid acknowledgement of the divisions among Maltese Dominicans that led to Callus's 'not exactly voluntary' break with his Province.

Modern English historical studies have benefited significantly from foreigners who settled here more or less voluntarily. Scholarship travels well even in hard times. Daniel Callus rooted himself in Oxford but worked internationally, and he has given us access to obscure masters, forgotten texts and remote times. We can sense both his intellectual satisfaction and his identification with the English Province when he reflected that Aquinas's condemnation was soon overcome, and since then the Province had been won over to the Thomist side. He revered Aquinas, respected philosophy and was meticulous with historical detail —he came to look like a wise owl.

ROBERT OMBRES OP