

THE PUBLISHED WORKS OF DANIEL A. CALLUS

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In January of 1964 the University of Oxford judged it wise to honour Daniel A. Callus (1888–1965), a dominican from Żebbuġ, by dedicating to his honour one of its publications. In 1953 the same university had already conferred upon him the degree of *Magister Artium*. Similarly, the then Royal University of Malta, celebrating in 1965 fourth centenary of its establishment, honoured the seventy-four year old scholar and intellectual with the *Honoris Causa* in literature.

The man and his formation

Callus studied with the Dominicans in Malta, Fiesole and Rome, before being ordained priest in 1910. Having spent the following twenty years engaged in study and activity in Malta, already acquiring for himself a name for respect, he left for England. The situation at home, coupled with the promising future offered by an outstanding English dominican priest, Bede Jarrett, then at his best, made Callus change his mind. He never returned to Malta permanently.

Oxford became his home and his most fertile ground. Here Callus superbly grew to his new situation and to the enormous opportunities the university gave him. In his field, the Middle Ages, he quickly stood out as a most brilliant, able and promising candidate for future reliability.

Visiting lecturer at some of the major universities on the continent and also in Canada, fellow-member of various prestigious international historical societies; active participant at many an international congress in Europe, Callus was truly considered one of the major scholars in Mediaeval studies.

Callus was in Malta celebrating the 55th anniversary of his presbyterial ordination when he died in May 1965.

His uncollected published works, of which I shall give an inkling hereunder, can be grouped up into two periods of thought, namely, the Malta and the Oxford Period, each having its particularities. His *corpus* includes a large quantity of unpublished lectures, studies and discourses.

The Malta period

The period is extended from 1912 (Callus having twenty-four) up to 1931, when he left Malta to continue academic work in England where he eventually settled and bloomed until his death. It consists of some thirty five contributions:¹ One article in a collection;² some twenty-eight (or more) articles in various local and foreign periodicals;³ one book;⁴ and four booklets.⁵

The articles are published in periodicals released in Malta,⁶ Spain,⁷ France⁸ and Italy.⁹

The themes dealt with during this initial period are collectively four:

(i) **Varia Popolaria:**¹⁰ Consists of contributions with a devotional content of very little if any academic interest. None of the works herein import some special research or study. All are unscientifically written. Their value is merely for completion's sake.

(ii) **Historica:**¹¹ A class which carries the bulk of the contributions, both quantitatively and qualitatively. It indicates the early trend to historical themes and the historical science. All works herein, starting from 1912 onwards, are scholarly and well-researched, although lacking in free-thinking.

(iii) **Varia Academica:**¹² Deals with contributions of no relevant scholarly interest but with some historical material.

(iv) **Sacra Scriptura:**¹³ Two articles, appearing in 1917 and 1925 respectively, which indicate a parallel interest in the subject but hardly convincing. They are well-written but with bare first-hand professional information.

Review of the period

The Malta Period is marked by a major interest in the historical science, of little value however at this point to philosophy as such. The author seems to be still in a preparatory phase, compiling data (materially) and clearly in a process of intellectual and scientific maturity. The period also proves the constant shift of interest along the early years of study and reflection. We note a lack of thorough concentration of thought around some specific field. The mind still seems to be unsettled and unset, though a favourable inclination is evident.

The *Historica* is the period's most important contribution. It lacks the vigour and the professionalism of the later Oxford Period. However it already attests to the teeming mind of a scholar and the seriousness with which he undertook his work. As witness we have his documentary research¹⁴ probably carried out between 1914 and 1920 at the Archives in Malta of the Dominicans, the Government and of the Sovereign Order of St. John. Eminent work was done at the General Archives of the Order of Preachers in Rome.

Letting aside some material of no special significance (especially that between 1912 and 1917), the historical contribution is salient on a couple of fairly important scores. We have the rediscovery of two eminent personalities, the second being a Maltese philosopher, connected to the history of the Order of Preachers in Malta. One is Dominic of St. Thomas, O.P. (1644–1676), known as Ottoman, son of Ibrahim, Emperor of the Turks.¹⁵ The other is John Matthew Rispoli, O.P. (c. 1582–1639), a Senglean

philosopher of continental fame and pedigree.¹⁶ The studies related to these two personalities are fully documented with first-hand data. These important revelations were brought out at the time when a prospective historical account of the Order of Preachers in Malta was being seriously contemplated by Callus. The history was never comprehensively brought to light.¹⁷ This was due to Callus' permanent departure from the island.

The Oxford Period

The period extends from 1931 up to Callus' death in 1965. It consists of some forty-five scholarly studies:¹⁸ around thirty-four articles;¹⁹ nine studies in collected works;²⁰ one extremely important booklet, *The Condemnation of St. Thomas at Oxford*;²¹ and the editing of two books, *Robert Grosseteste Scholar and Bishop*,²² and (a post-mortem publication) with R.W. Hunt, *Ioanne Blund: Tractatus "De Anima"*.²³

All articles are published abroad in scientific periodicals (save some exception), namely, *Blackfriars* (of Oxford),²⁴ *Memorie Domenicane* (of Florence),²⁵ *Revue Neoscholastique de Philosophie* (of Louvain),²⁶ *New Scholasticism* (of Washington),²⁷ *Medieval and Renaissance Studies*,²⁸ *Irish Rosary* (of Dublin),²⁹ *Proceedings of the British Academy* (of London),³⁰ *Oxoniensia* (of Oxford),³¹ *Recherches de Theologie Ancienne et Medievale* (of Louvain),³² *Rivista de Filosofia*,³³ *Dominican Studies* (of Oxford),³⁴ *Journal of Ecclesiastical History*,³⁵ *Archivum Fratrum Praedicatorum* (of Rome),³⁶ *Revue Philosophique de Louvain* (of Louvain-la-Neuve),³⁷ *Revue des Sciences Philosophiques et Theologiques* (of Le Saulchoir, Paris),³⁸ *Angelicum* (of Rome)³⁹ and *The Thomist* (of Washington).⁴⁰

The themes of the period are mainly three:

(i) **Sacra Scriptura**:⁴¹ Rather than dealing with Holy Scripture as such, the three articles verge on Medieval studies. Only the first, written in 1932 (at the onset of the Oxford Period), still retains the characteristics of the first period of thought. Of the three, it alone cannot be considered to be with the third class of themes.

(ii) **Varia**:⁴² A few contributions, mainly from the period 1933–1941, of which only one, the first, can be disregarded. The rest have a limited importance.

(iii) **Mediaevalia**: A class which is henceforth identified to Callus' name. Subdivided into correlated three fields:

(a) **In Genere**:⁴³ A name otherwise misleading since the studies here included do not deal with general, albeit very narrow and specific, themes from the Middle Ages. Embracing as it does such a wide historical period, not all of the Middle Ages is considered, save only the thirteenth century. Rather than a philosophical reflection, we assist here to a truly monumental

editorial effort to bring to light otherwise forgotten documents of the period, especially those related to the universities and academic circles of England, proving to be valuable technical tools for further studies. Particular review is given to PseudoDionysius, John Blund, Thomas Gallus and Aristotle's thirteenth-century commentators.

(b) **Oxoniensa:**⁴⁴ Studies which have to do particularly with philosophy at the University of Oxford in the thirteenth century of the Middle Ages. The content herein is a predominantly philosophic discussion of the then major trends at the said university. Of a very special interest in this subclass are the important contributions regarding Robert Grosseteste (1168–1253), Bishop of Lincoln and first Chancellor of the University of Oxford. The study culminates in the publication of the volume *Robert Grosseteste, Scholar and Bishop* in 1955.

(c) **Substantialia:**⁴⁵ A title of convenience to designate works relating to a specific theme from the Oxford Mediaeval period, namely, the unity (or plurality) of the substantial form (in the Aristotelico-Thomistic philosophy). A position is taken following the scholarly discussion and evaluation of the problematic.

Review of the period

The Oxford Period is almost entirely dominated by the meticulous study carried out on the thirteenth century Oxford scholars, throwing extremely valuable light on the early beginnings of the seven-hundred year old illustrious university.

The contributions to *Mediaevalia* had started to appear in 1933, the particular interest in Oxford having to wait for a further five years (1938). The first studies on the *Substantialia* are from a year later (1939), witnessing a quick ever-narrowing academic interest. From 1943 to 1948 the only interest was Oxford, answering an urgent need to rediscover the university's beginnings, by then still buried in a dark past. The Grosseteste volume (of 1955) was in itself both a deserved reward and a hard achievement. Thereafter, the main interest is returned to and retained by the *Mediaevalia* up to his death in 1965, sporadically alternating (only up to 1961) with the *Substantialia*.

The period at Oxford is that of a technically equipped academic and intellectual. The writings are sufficient witness to this even if they absolutely do not perfectly reflect the quantitative aspect of Callus' scholarly labour, both on an official as well as on a private basis. By all right, as is attested by various collaborators of his, Callus was a worldwide authority on the thirteenth century.

Notes

1. Excluding one short review: Wk. 2.14b. The published works of D.A. Callus are referred to in the following manner indicated hitherto, **that is, 2.14b**. The initial digit refers to the format: 1 being the designation of a book or booklet; 2 of an article or review, as in the above case; and 3 of an article published in a book. The following couple of digits refer to the year in which the book/let or article/review was published, say (as in the case), 1914. The final figure refers to the sequence of the publication in that year: *a* being the first; *b* the second; *c* the third, and so on. The work-reference is **mine**.
2. Wk.3.12d
3. Wks.2.13a and d, 2.13e and f, 2.14a, **2.19b**, **2.12b**, **2.12a and c**, **2.14c**, **2.16c**, **2.18b**, 2.19a, 2.21a, 2.25a, 2.26a, 2.29a, 2.12d and g, 2.13b and c, 2.15b, 2.17b and c, 2.21e, 2.17a and 2.25b.
4. Wk.1.18a: pp. xxiii+187.
5. Wks.1.12a: pp. 48; 1.21a: pp. 30; 1.21b: pp. 32 and 1.30a: pp. 22.
6. *Ir Ruzariu Imkaddes*: Wks. 2.12b-g, 2.13a-f, 2.14a and b, 2.15a, 2.17c and 2.19b; *La Diocesi*: Wk. 2.17a; and *Archivum Melitense*: Wks. 2.17b, 2.18b, 2.19c, 2.21c and 2.29a.
7. Salamanca—*Scienca Tomista*: Wks. **2.14c**, **2.15b** and **2.21e**; Madrid—*El Santissimo Rosario*: Wk. 2.27a.
8. Toulouse—*Revue Thomiste*: Wk.2.25a
9. Florence—*Memorie Domenicane*: Wk.2.26a.
10. Wks.1.12a, 2.13a, 2.13d, 2.13e and f, 2.14a, 2.19b and 3.21d.
11. Wks.2.12b, c and e, 2.14c, 2.16c, 1.18a, 2.18b, 2.19a, 1.21a and b, 2.21c, 2.26a and 2.29a.
12. Wks.2.21d and g, 2.13b and c, 2.15a and b, 2.17b and c, 2.21e and 1.30a.
13. Wks.2.17a and 2.25b.
14. Dominican Archives, Rabat, Ms. 186—*Notamenta D.A. Callus, O.P.*
15. See Wks.1.18a and 2.19a.
16. See Wks.2.21c and 2.29a.
17. See Wks.1.21a, b and c.
18. Apart from a considerable number of book reviews, namely, Wks.2.32b, 2.35a and b, 2.36b-d, 2.37a-d, 2.38b-d, 2.39c-e, 2.40b-d, 2.41e-i, 2.42a, 2.53b-d, 2.56b-d, 2.58b and c, 2.59d and 2.61b and c. These book reviews, sometimes extended to the length of a full article, were published in esteemed periodicals abroad, namely, *Blackfriars* (Oxford), *Medium Aevum*, *New Scholasticism* (Washington), *Irish Rosary* (Dublin), *Journal of Theological Studies* (N.E.; London), *Journal of Ecclesiastical History* and *Bulletin Thomiste* (Toulouse).
19. The given quantity also excludes a number of **inserts in international encyclopedias**, namely, Wks.3.50a-g in the *Chamber's* (N.E.); 3.57b and 3.58a in the *Theologisch Woordenboek*; 3.37c (unsigned contributions) in the *Oxford Dictionary of the Christian Church*; 3.62a in the *Catholic Dictionary of Theology*; and 3.62b and c, 3.63b-f, 3.64a and 3.65a-e in the *Lexikon für Theologie und Kirche*.
20. Almost all of them are possible booklets and some even possible books, exceeding fifty or sixty full pages. The articles are the following: Wks. 2.32a, 2.41c, 2.33a, 2.34a, 2.41b and d, 2.56a, 2.33b, 2.36a, 2.40a, 2.41a, **2.48b** and c, 2.49c, 2.51a, 2.52a and b, 2.54a, 2.55b, 2.59b and c, 2.60b and c, 2.38a, 2.43a, 2.45a, 2.46b, 2.47a, 2.39a and b, 2.59a, 2.60a and 2.61a.
21. Wks.3.61d, 3.57a, 3.63a, 3.64b, 3.48a, 3.53a and 3.55a.
22. Aquinas Papers, 5, Oxford, 1946, pp. 38. Reprinted in 1955.
23. Including the following subtitle: *Essays in commemoration of his death*, Oxford, 1955.
24. The British Academy, Oxford University Press, London, 1970, pp. xxiv+128.

24. Wks.2.33a and b, 2.40a--c.
25. Wk.2.34a.
26. Wk.2.39a.
27. Wk.2.39b.
28. Wk.2.41a.
29. Wk.2.41d.
30. Wk.2.43a.
31. ~~Wk.2.45a.~~
32. Wks.2.46b, 2.47a and 2.52a.
33. ~~Wk.2.47b.~~
34. Wks.2.48b, 2.49a, 2.51a and 2.52b.
35. Wk.2.54a.
36. Wk.2.56a.
37. Wks.2.59b and c.
38. Wk.2.60b.
39. Wk.2.60c.
40. Wk.2.61a.
41. Wks.2.32a, 2.41c and 3.61d.
42. Wks.2.33a, 2.34a, 2.41b and d, 2.56a.
43. Wks.2.33b, 2.36a, 2.40a, 2.41a, 2.48b and c, 2.49a, 2.51a, 2.52a and b, 2.54a, 2.55b, 2.57a, 2.59b and c, 2.60b and c, 3.63a and 3.64b.
44. Wks.2.38a, 2.43a, 2.45a, 1.46a and b, 2.47a, 2.48a, 3.53a and 3.55a.
45. Wks.2.39a and b, 2.59a, 2.60a and 2.61a.