

In conclusion, Kenneth Craycraft has written a lively and thoughtful book. There is, of course, much more which needs to be done, but this is a solid contribution to the debate and can be read with profit by both scholars and ordinary citizens.

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Day, Dorothy. *On Pilgrimage*. Grand Rapids, Michigan: Eerdmans, 1999. 256pp. \$16.95 paperback.

If you are only going to read one book by or about Dorothy Day, read this book. Dorothy Day, the cofounder (along with the Franco-American philosopher Peter Maurin) of the Catholic Worker movement, has been called "a living basilica" by Cardinal John O'Connor. Although she led a disordered life before her conversion to Catholicism, she quickly gained the heart and mind of the Church. Day was recently voted the "most outstanding lay Catholic in the world during the twentieth century" by a panel of Catholic scholars and philosophers.

On Pilgrimage is the seventh volume in the prestigious *Ressourcement: Retrieval & Renewal in Catholic Thought* series organized by David Schindler. Other authors in the series include Cardinal Ratzinger, Angelo Scola, Henri de Lubac and George Bernanos. If you are wondering if Dorothy Day belongs in such rarified company, reading this book will dispel all doubts. After a brief forward, there is a valuable introduction to Day and the Catholic Worker movement by Mark and Louise Zwick. They helpfully dispel various myths about Day and appropriately emphasize her robust orthodoxy. This is necessary as many persons active in the Catholic Worker movement today fail to evidence Day's fidelity to the whole of the Catholic faith.

The main body of the book is a collection of short essays Day penned throughout 1948. The first three months of entries were composed during Day's visit with her daughter's family in West Virginia. They offer poignant descriptions of (and reflections on) the rural homesteading experience and Catholic family life that surrounded Day during this time. The visit provided a context for numerous reflections by Day on the differences between men and women and the nature and value of housework. Day is decidedly traditional when it comes to family life, and some of her statements will surely ruffle a few feathers among feminists. At one point she states, "so many mothers run away from their children or put them in nurseries or go out to work because they can't stand the 'pruning,' the cutting, the suffering that such love entails" (206).

Day repeatedly reminds her readers that she is writing for the benefit of women: "Meditations for woman, these notes should be called, jumping as I do from the profane to the sacred over and over. But then, living in the country, with little children . . . one has the sacramental view of life" (110). And it is a sacramental outlook that pervades Day's reflections throughout these essays. Ordinary events bring to the forefront of her mind passages from St. Catherine of Siena, St. Teresa of Avila, St. Bonaventure, St. John of the Cross, St. Francis de Sales and a host of others. Over twenty-one saints are quoted, some extensively, and that is not counting her many citations to the Scriptures from her daily praying of the Liturgy of the Hours.

Principal themes discussed in these essays include sexuality, lay holiness, hospitality, Distributism, pacifism, and agrarianism. Taking the last first, Day's pro-rural life, pro-family farm arguments may strike some as idiosyncratic. Her position, however, is exactly the same as that expressed by the renowned Thomist, Yves R. Simon, in the last pages of his *Philosophy of Democratic Government*. Simon states that "a society so industrialized as to leave no room for family-sized farming would be devastated by unchecked lust for power." A few pages later he adds, "the exaltation of family ideals is in a peculiar sense the duty of the rural home."¹

Day was no modernist when it comes to sexuality. Speaking of contraception and abortion, she explains, "these sins are a great frustration in the natural and spiritual order" (228). She also spoke out against population control (216), divorce (236), and condemned the Kinsey report as a "sample of hell" (130). Day was quite aware that "sex is the most deeply wounded of our faculties since the fall" (228), but she also never lost sight of the beauty of marital love and the way such love could help people answer the universal call to holiness.

"The moral theology we [lay people] are taught is to get us into heaven with scorched behinds" (112). This is one of Day's favorite quotes. It reflects her emphasis on lay holiness and her impatience with those among the clergy who hold the laity to a lesser spiritual standard. She thought that the greatest crisis facing the world was not economic or political but spiritual, a critical lack of saints: "We need saints. God, give us saints!" (249). The path to holiness promoted by the Catholic Worker movement includes daily mass, the Liturgy of the Hours, non-cooperation with evil, and concrete, personal concern for the poor, which is to say, hospitality.

Although usually considered on the left of the political spectrum, Day opposed the New Deal and most forms of bureaucratic governmental assistance to the poor. She advocated that Christians personally meet the needs of the poor at personal sacrifice. "It is no use saying we are born two thousand years too late to give room to Christ. . . Christ is always with us asking for room . . . But now it is with the voice of our contemporaries that he speaks" (35).

According to the twenty-fifth chapter of St. Matthew, the standard of the Final Judgment is "whatever you did for the least of my brothers, you did for me." Successfully fulfilling this all-important dictum requires the practice of hospitality.

Constraints of space permit only a cursory treatment of the remaining two themes, Distributism and pacifism. Distributism can most helpfully be seen not as a competing economic system (a third way), but as a set of propositions which ensure that any given economic system respects and serves the human person. Distilled, it is nothing more than the traditional requirements of the Church for economic justice (40). As for Day's pacifism (46-51), it raises important questions and difficulties that I believe are best resolved by Germain Grisez in his various treatments of killing.

Nicholas C. Lund-Molfese

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Notes

1. Yves R. Simon, *Philosophy of Democratic Government* (Chicago: University of Chicago Press, 1951), pp. 296 & 319.

Kuic, Vucan. *Yves R. Simon: Real Democracy*. Lanham, Maryland: Rowman and Littlefield, 1999. 184 pp. \$22.95 paperback.

A few years ago, with the Berlin wall down, democratic states cropping up in Eastern Europe and Russia holding democratic elections, it seemed that democracy was destined to rule the world. Perhaps we took it for granted that since we believe that democracy is the best form of political association, it would naturally win out over other forms of government. Today the victories of democracy appear a bit tarnished. In Russia democracy may be foundering, while in many Eastern European countries it seems to be an increasingly distant dream. Even as we continue to believe that democracy is the best form of government, what we mean by the term "democracy," why it is best, and what is necessary to establish and maintain it, seem far from clear.

In this book, Vukan Kuic gives a brief review of most of Yves R. Simon's significant essays on democracy and freedom. In doing so Kuic questions whether our contemporary society--in which philosophy is "inspired by natural sciences that end with reservations about external reality, and by a social science of the same inspiration that denies human freedom"--can adequately sustain the theory and practice of democracy (24). Might democracy in the developed world be almost as fragile as that in Russia and in parts of Eastern Europe? Kuic examines this problem by means of a study of Simon's various