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acceptance of situations that justify termination through the use of double-effect reasoning, and effective protection and support for the mother before and after childbirth.

In addition to the impact of the book for public policy, it is especially important for the Catholic community in the United States, for a variety of reasons. First, the author is a Catholic theologian who provides extraordinary leadership on this hotly contested and widespread dilemma by bridging superb scholarship with practical implications for the general public. Second, his stance highlights a pervasive scandal insofar as Catholic communities typically do not provide sufficient support for women in difficult circumstances before and after childbirth, especially when protection and shelter are needed. Finally, a sound hermeneutic is adopted to explain that the interpretations are consistent with current Catholic doctrine—the book reveals a great theologian at work, shifting dense arguments (that are mapped very effectively in the notes) into language that lay people can grasp.

This is an extraordinary study that should be used extensively by students and scholars in the academy, by clinicians and professionals in health care, by the laity and religious in religious communities, and perhaps most especially by politicians and policy makers who seek to move beyond the abortion wars of past generations.

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Catholic Labor Movements in Europe: Social Thought and Action, 1914–1965. By Paul Misner. Washington: Catholic University of America, 2015. Pp. ix + 341. $65.

Misner is the author of the magisterial earlier 1991 volume, *Social Catholicism in Europe: From the Onset of Industrialization to the First World War*, undoubtedly the best single book in English covering that material. Many have waited for this second volume, bringing the material up through World War I to the Vatican Council. Like its predecessor, this latest study is also likely to be the best single book in English covering its material. It covers Catholic worker movements in Germany, Austria, Italy, France, Belgium, and the Netherlands.

A brief summary of the argument runs as follows. If, in the period before World War I, Catholic workers' movements put a major stress on re-Christianizing society, in the period between World War I and World War II, the stress lay on vindicating the rights of workers but not alienating them from their Christian faith. Throughout most of this period, Catholics generally saw themselves as a third way between liberalism and socialism and there was very little strong connection between liberals and socialists and Catholic parties or unions. Collaboration in resistance movements during World War II led to a cooperative breakthrough between Catholics, socialists, and liberals. In the post-World War II period, Catholic parties and workers' or social movements gained new traction. Now they embraced a kind of societal pluralism instead of a total re-Christianization of society. Unlike Leo XIII, Pius XI, and the church in the

period of the rise of Fascism, Catholics now firmly supported democracy in government and a socially balanced capitalism.

In a capsule argument of the movement, M. embraces the argument of Charles Taylor in his book, *A Secular Age*: Church authority required mobilizing Catholics, and this mobilization ultimately fostered Christian democracy. Vatican II was the moment when the long rejection of liberal society was ultimately abandoned. Catholic labor organizations and mobilizations made use of and tested the limits of contemporary possibilities of 19th-century liberalism by forming voluntary workingmen's associations (that were Catholic, but not agents of the church as were Pius XI's Catholic Action movements). Still, the aim was to make society "Christian again," neither liberal nor socialist. What emerged in the postwar period was a tamed and pluralist liberalism, one that respected religious and social freedom and justice. At the Second Vatican Council, the church accepted this development in its "Pastoral Constitution on the Church and the Modern World," *Gaudium et Spes*, a document worlds apart from the corporatism ingredient in Pius XI's encyclical, *Quadregesimo Anno*.

M. outlines for us the rise of Catholic parties in Belgium, Germany, the Netherlands, and Italy in the post-World War I period and the struggle to set up an International Confederation of Christian Trade Unions (including some attempt to form inter-confessional unions in Germany). He outlines themes held in the famous *Semaines Sociales* in France and the *Semaines Catholique Internationales* held from 1929 through 1932. He lifts up the argument of the Dutch Labor organizer, Henry Poels, for unions as "Catholic but not church organizations as such."

M. takes us step by step through movements in Italy, Germany, Austria, Belgium, and the Netherlands and helps also see controversies and advances in France. In Italy, Pius XI, eager for a concordat with Mussolini, took Catholics out of politics and stressed the hierarchically controlled Catholic Action. The Fascists around Mussolini were anti-socialist and also corporatist like the Catholics. Mussolini's corporatism, however, was a state rather than a societal corporatism. The corporatism of *Quadragesimo anno* was a societal corporatism (i.e. non-class-based cooperation between capitalists and workers), clearly demarked by its insistence on subsidiarity (i.e. the state or governments must not absorb or remove civil society). Yet in Italy and Austria, many Catholics either supported or championed authoritarian centralism. In Austria, as well, Catholic movements bore a strong anti-Semitic message. Similarly, the Vatican remained rather timid in its response to Mussolini's anti-Jewish legislation in 1938.

France did not have an explicit Catholic Party in the period between the two wars, unlike Germany, Austria, Italy, Belgium, and the Netherlands where such parties were also closely aligned with Catholic labor movements. Maritain's integral humanism, however, had the impact of representing a break with an earlier Catholic monarchist or rightist politics in France. Maritain and Emmanuel Mounier stood for a new humanism under Christian inspiration, but pluralistic, anti-totalitarian, and recognizing the lay and autonomous character of the state.

M. has good treatments of Joseph Cardijn's Young Christian Workers programs in France and Belgium. Cardijn allowed his Young Christian Workers to retain membership

in a socialist union. Except in Belgium, the socialist unions far outnumbered in membership and influence the Catholic unions. In Belgium in 1936 the socialist unions broke with Marxism and allowed collaboration with the strong Christian unions. There are good treatments of Catholic reactions to the rise of Fascism in Germany, Austria, and Italy and under Marshall Petain in France, and of resistance movements by Catholics in Belgium, France, and the Netherlands and their growing clandestine cooperation with socialists.

M.'s is an important contribution to our knowledge and grasp of Catholic social and labor movements in Europe from 1914 through 1965. It is a scholar's book, not a useful general text for university undergraduate courses. But ending, as it does, 50 years ago, someone needs to take up M.'s task and detail for us what has happened to Catholic social and labor movements since 1965.

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Drones and the Ethics of Targeted Killing. By Kenneth R. Himes, OFM. Lanham, MD: Rowman and Littlefield, 2015. Pp. xv+ 196. $75; $24.95.

Works of theological ethics that display a "ripped from the headlines" quality often provoke a mix of enthusiasm and skepticism. The promise of bringing theological insight to a burning moral debate may be offset by concerns that the judgments reached and the prescriptions proposed for contemporary ethical dilemmas may turn out to be facile and short-sighted. But in this well-researched work on the ethics of targeted killing by drone aircraft, Himes demonstrates such a judicious approach that he will surely and rightly persuade his (potentially wide) readership of his central claims. In grappling so prudently with the ethics of new technologies that intersect with very old moral quandaries regarding the justification of targeted killing, H. produces a veritable masterpiece of ethical analysis.

Evaluating the use of lethal force against suspected terrorists raises many questions. What level of certainty must we have that weapons carried by unmanned aerial vehicles will strike their intended targets without harming innocent civilians? How do we apply such labels as combatant, civilian criminal, and accomplice to terrorism in consistent ways? When can we reliably claim that alternatives to extrajudicial killings have been exhausted? The very act of articulating these questions and employing these terms invites reference to the framework of the just war theory, with its key categories of *jus ad bellum* and *jus in bello*. At the risk of alienating readers committed to absolute nonviolence, H. does so unapologetically, almost instinctively. In asking the basic question of when the lethal force of armed drones may allowably be employed, H. rejects the two extreme options of "under no circumstances" and "under any circumstance favored by a great power in control of such lethal weapons." While the moderate and highly nuanced position