

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

developed by the author will not please all parties to the moral debate, H. succeed in presenting an extremely helpful framework for sorting out the considerations that any objective observer will deem relevant.

This volume accomplishes so much for at least two reasons. First, H. demonstrates a comprehensive mastery of traditional sources (in Christian theology, secular legal thought, etc.) that shed abundant light on novel contemporary options. One example is the author's clear summary of the development of US policy on the use of assassination and targeted killing in the contexts of war and peacetime (including the asymmetric conflict that our era of widespread international terrorism presents). Some traditional legal norms governing armed conflict surely continue to apply in dealing with Al-Qaida, while others require modification in light of novel factors relating to new technologies and unprecedented challenges to state sovereignty. A chapter recounting how Israel has struggled with the notion of allowable targeted killing in its response to the Intifada adds richness to the treatments of classical sources and the evolution of US policy offered throughout the work. In meeting the challenge of adapting established principles to new global conditions that may alter our evaluation of the use of force, it is hard to imagine a more insightful guide than H.

Second, the author forthrightly insists that new technologies must undergo rigorous moral scrutiny before widespread adoption and deployment. Of course, ethical concerns accompany every new generation of weapons that alter the nature of combat. With particularly novel and expedient tools like drones, it is especially important to shine light on various potential defects in the motivation (such as retribution, deterrence, interdiction, and preemption) of those who would command this type of warfare. H. insists that we hold civilian policy makers and military personnel to a high standard regarding true intentions. He readily identifies a number of distinct advantages associated with this new technique of counter-terrorism (cost-effectiveness, accuracy, flexibility, and the ability to keep one's own soldiers out of harm's way) without downplaying the other side of the balance scale: the moral hazards that accompany a suddenly attractive method of delivering lethal force. H. warns against the likelihood of over-use (i.e., relying on drone attacks as something other than a last resort when capture is impossible, or against targets that are not indisputably an imminent threat to innocent life or national interests).

H. is especially eager to call the US to principled moral leadership, for it is currently in a unique position to set ethically defensible standards and sturdy precedents for appropriate resort to targeted killing and proportionate drone use. If the US slides into a sloppy policy of indiscriminate extrajudicial executions while other nations and private actors are still catching up technologically, then this nation will have forfeited a unique opportunity to establish rigorous standards of transparency, accountability, and respect for the sovereignty of other nations. H. thus does us the great service of taking the long view in assessing the ethics of drone use today.

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