
Editorial

Euthanasia, withholding life-prolonging treatment, and moral differences between killing and letting die

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Several papers in this issue relate to the questions of – or as some would have it, the question of – (a) when and why to forego life-prolonging treatment and (b) whether intentional killing of patients who want to die can ever be justified, let alone legalised. Arguments about these questions have also been rehearsed recently in the British Medical Association's (BMA) report on euthanasia (1), in the Hastings Center's Report on foregoing treatment (2), and at a valuable international conference held at Lawrence University in Appleton, Wisconsin, in which doctors and ethicists from ten countries, mostly in Europe and America, sought areas of agreement on these matters (3).

As Gavin Fairbairn points out in this issue of the journal (4), what is morally true of acts causing death is equally true of omissions causing death, 'other things being equal'. The qualification is vital, for 'other things' often are not equal, yet discussion in contemporary medical ethics seems increasingly to ignore this fact and move to the unqualified claim that killings are necessarily morally equivalent to lettings die. Were that true then medical decisions to forego life-prolonging treatment resulting in an earlier death than would have occurred had treatment been given would necessarily be morally equivalent to decisions to kill resulting in the same reduction of life-span.

In analysing these issues it is thus important to distinguish between two quite different claims. The first is that there is a necessary moral equivalence between killing and letting die. The second is that there is a necessary moral *difference* between killing and letting die. Both claims are false but it is only the second to which contemporary philosophers have addressed themselves, demonstrating unequivocally that there is no necessary moral difference between killing and letting die. The famous example offered by James Rachels (5) in which one villain drowns his young cousin in order to inherit while another, intending to do the same is spared the effort because his cousin falls in his bath, hits his head and drowns 'naturally', is one of many that show there can be no necessary moral difference between killing and letting die. This is an important conclusion to hammer home to those who simplistically assume that just because a death results from an omission to do something it is morally preferable to a death that results from doing

something; who assume, for example, that a death that results from not connecting a patient to a respirator is necessarily morally preferable to a death that results from disconnecting a patient from a respirator.

However, from the conclusion that there is no necessary moral difference between killing and letting die it simply does not follow that they are necessarily morally equivalent; all that follows is that there are cases where letting die is morally equivalent to killing (and of course vice versa). Plenty of counterexamples are available to demonstrate that it would be equally absurd to claim that killing is necessarily morally equivalent to letting die – as Philippa Foot pointed out so long ago, sending poisoned food to starving people in the underdeveloped world is clearly worse than allowing them to die of starvation by not sending them food (6). If a doctor kills his patient in order to get away for the weekend or because he wants to free a bed for the next 'take' that is clearly wrong; yet not resuscitating the same patient because he or she is in persistent vegetative state or because he or she has refused resuscitation may well be morally required. It is probably safe to assert that there are no arguments in the philosophical literature that explicitly set out to show that killing is necessarily morally equivalent to letting die, *tout court*, let alone that succeed in doing so. (Papers purporting to falsify this claim will be welcomed – though not without astonishment!). But of course it is true that where there are no morally relevant differences (ie 'other things being equal') then killing and letting die are morally equivalent: that is an analytic truth, true by virtue of the language used, but it is not an enlightening truth and on the contrary tends to be a very misleading one.

Medicine, law and everyday morality distinguish clearly between a strong universal though *prima facie* prohibition on killing and a very much more equivocal attitude to letting die. The assumption underlying this general approach seems to be that all of us owe a strong *prima facie* duty to all others not to kill each other but that we may or may not, depending on the circumstances and the relationships involved, owe a duty to each other to preserve each other's lives. Expressed in rights language the assumption may be put thus: all of us have a strong *prima facie* right against all others that they must not kill us: we may or may not

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