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Mercy Killing de Luxe

Catholic Physicians' Guild
man, and the practical result of having such an element in considerable numbers in our midst, cannot be denied. Many problems of our social order are due to gullibility, sentimentality, hysteria, and above all the lack of power to discriminate delicately between ideas. If democracy be the will of the people, let us remember that will supposes intellect. For will is blind. And if democracy be a moral union of human beings and not of technicians as such, let us remember to educate the human being first.

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Advocates of Euthanasia have formed an American group with a membership impressive for its respectability and eminence. It calls itself the National Society for the Legalization of Euthanasia. On its advisory board are such prominent Englishmen as Havelock Ellis, Julian Huxley, the Earl of Listowel, and H. G. Wells.

The founder of this outfit says that the group expects bitter opposition from medical men, who "may bring up their Hippocratic oath (dated 400 B.C.)." He also says: "But common men and women, faced with the practical problems of whether or not they will let their loved ones suffer torment for months before death, will cut through all this ancient red tape and somehow make it possible to do the decent and right thing."

"Most of the arguments against euthanasia are founded on emotion rather than reason." We suppose, remarks the Medical World, that no emotion will enter into the contemplation of wealthy aunts and dependent mothers-in-law, nor into any machinations to bump them off. We suppose, indeed, that no emotion enters into the ideas and efforts and utterances of this much irked group.

As to the mere age of our Hippocratic oath serving to discredit and nullify it, isn't this dangerous boomerang logic? The Sermon on the Mount itself is practically as old, with all its "ancient red tape," to wit: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment." By the same token, one could sever oneself from all sorts of religious obligations, faiths, and creeds. Should we do this? If we are really sincere and prepared to take such steps, why not be honest and call our group the National Society for Cultural Murder?—New York State Journal of Medicine, June 1, 1938.