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The Problem of Abortion and the Doctrine of the Double Effect

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orders for graves. They strictly (directly) intend the deaths they cause, while the merchants, indirectly, do not. In morality, as in law, the merchants must be held to be morally guilty, for they are part of the chain of events which caused the deaths. The merchants are morally responsible, while the engineers are not. The engineers are only indirectly responsible for the deaths, because they did not intend them, and therefore they are not morally guilty. The merchants are directly responsible for the deaths, because they did intend them, and therefore they are morally guilty. The merchants are morally guilty, while the engineers are not. The engineers are only indirectly responsible for the deaths, because they did not intend them, and therefore they are not morally guilty. The merchants are directly responsible for the deaths, because they did intend them, and therefore they are morally guilty. The merchants are morally guilty, while the engineers are not. The engineers are only indirectly responsible for the deaths, because they did not intend them, and therefore they are not morally guilty. The merchants are directly responsible for the deaths, because they did intend them, and therefore they are morally guilty. The merchants are morally guilty, while the engineers are not. The engineers are only indirectly responsible for the deaths, because they did not intend them, and therefore they are not morally guilty. The merchants are directly responsible for the deaths, because they did intend them, and therefore they are morally guilty. The merchants are morally guilty, while the engineers are not. The engineers are only indirectly responsible for the deaths, because they did not intend them, and therefore they are not morally guilty. The merchants are directly responsible for the deaths, because they did intend them, and therefore they are morally guilty. The merchants are morally guilty, while the engineers are not. The engineers are only indirectly responsible for the deaths, because they did not intend them, and therefore they are not morally guilty. The merchants are directly responsible for the deaths, because they did intend them, and therefore they are morally guilty. The merchants are morally guilty, while the engineers are not. The engineers are only indirectly responsible for the deaths, because they did not intend them, and therefore they are not morally guilt
tion. However, it is not the purpose of this paper to present a detailed analysis of the philosophical implications of the proposed approach. Instead, I believe it is more important to focus on the broader implications of the findings for our understanding of the nature of consciousness and the role of the observer in the process of experience.

In conclusion, the results of this study provide new insights into the processes of attention and consciousness, and suggest that the observer plays a crucial role in shaping the experience of the physical world. Further research is needed to fully understand the implications of these findings, but I hope that this work will stimulate further exploration of the interplay between the observer and the observed.

References


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To oppose abortion is to accept the idea that in certain circumstances the life of the human embryo is not protected by the law of nature, and that therefore it may be destroyed without any moral objection. This idea is based on the assumption that the embryo is not a human being, but only a mere collection of cells, and that its life is therefore not entitled to any protection. It is also based on the idea that the law of nature is not binding on human beings, and that therefore they are free to do what they please with their bodies.

The objection to abortion is based on the idea that it is morally wrong to destroy a human being without his consent. This objection is based on the assumption that the law of nature is binding on human beings, and that therefore they are not free to do what they please with their bodies. The objection is also based on the idea that the embryo is a human being, and that therefore it is entitled to the protection of the law of nature.

The question of abortion is a complex one, and there are many different views on the matter. Some people believe that abortion is morally acceptable in certain circumstances, while others believe that it is never morally acceptable. The question of abortion is a matter of great importance, and it is one that should be considered carefully.