Edgar Frederick Carritt (1867-1964)

James E Crimmins
George Hamzo
CARRITT

Past and Present, he used the example of
twelfth-century monastic life as a contrast
to which modern England appeared
purposelss. Carlyle's reactionist writing
reveals an emerging and increasingly sig-
nificant conflict between modernity and its
discontents.

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CARRITT, EDGAR FREDERICK
(1876–1964)

Edgar Frederick Carritt was born on 27 Feb-
uary 1876 and educated at the University of
Oxford, where he became a lecturer in phi-
losophy. Later, he served as Vice President of
the British Society of Aesthetics and became
a fellow of the British Academy. Carritt spe-
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and political philosophy. His commitment to
innovation in opposition to utilitarianism
can be seen in the books Ethical and Political
Thinking (1947), The Theory of Morals: An
Introduction to Ethical Philosophy (1938),
and Morals and Politics (1935). Carritt crit-
ized all forms of utilitarianism. In Ethical
and Political Thinking, he dismissed "ag-
thetic utilitarianism" as the crudest moral theory
of all on the grounds that it failed to offer
a compelling case for duty and implies that
we have "no real obligations but only com-
pelling impulses" (Carritt, 1947, p. x). Norn, he
attacked "skeptic utilitarianism" for its charac-
terisation of pleasure and its for-
misal of the greatest happiness principle,
and the implications these have for punish-
ment. Under the greatest happiness prin-
ciples, it becomes possible to justify harm-
ing the innocent (p. 65). Finally, he criticized
"agathic" or ideal utilitarianism, which he
regarded as a superior form of the theory but
in which "morality, though essentially good,
is not a result but a character of conscien-
tious men" (p. xii).

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See also HEDONISM; IDEAL UTILITARI-
ANISM; INTUITIONISM.