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	“Virtue ethics” says that acting well is not a matter of finding the most general ethical rule but of finding stories for a good character. Can a bourgeois person be virtuous?	
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	“Bourgeois” need not be a term of contempt.	

Part 1 THE CHRISTIAN AND FEMININE VIRTUES: LOVE

- 4 The First Virtue: Love Profane and Sacred 91
Ethics comes from stories. Love stories, for example.
- 5 Love and the Transcendent 100
Love is for people; but it is love for Art, Science, Nature, God, too.
- 6 Sweet Love vs. Interest 108
Loving is not the same thing as “maximizing utility.”
- 7 Bourgeois Economists against Love 117
Some economists mistake this. Adam Smith did not.
- 8 Love and the Bourgeoisie 126
Capitalism requires love.
- 9 Solidarity Regained 139
The market has not eroded love.

Part 2 THE CHRISTIAN AND FEMININE VIRTUES: FAITH AND HOPE

- 10 Faith as Identity 151
The other “theological virtues,” besides love, also figure in any human society, even a commercial one. For instance, Faith—who you are.
- 11 Hope and Its Banishment 160
Hope in a commercial society is mobility. Its transcendent version makes the clerisy uneasy.
- 12 Against the Sacred 167
Religious Hope and faith were disdained by some, 1700 to the present. But other faiths and hopes expanded.
- 13 Van Gogh and the Transcendent Profane 176
Thus, for example, Vincent van Gogh, who was hopeful, not crazy.
- 14 Humility and Truth 184
Such “theological” virtues—faith, hope, and love—show themselves even in some economists, and in any good scientist.
- 15 Economic Theology 195
Economics needs a theology. In fact, it already is a theology.

Part 3 THE PAGAN AND MASCULINE VIRTUES: COURAGE,
WITH TEMPERANCE

- 16 The Good of Courage 201
Courage is modeled by Achilles or Odysseus. The stories are myths, in the double sense: culturally important tales; and false in detail and sometimes in spirit. A bourgeois army is a contradiction, as at Srebrenica.
- 17 Anachronistic Courage in the Bourgeoisie 212
Yet bourgeois men have adopted the mythical histories of knights and cowboys as their definition of masculinity.
- 18 Taciturn Courage against the “Feminine” 223
For example, they have taken taciturnity as a marker of masculinity, against the talk-talk of the marketplace. Male bourgeois writers in America came to need a way of distinguishing themselves from women. Therefore they adopted a nostalgia for the silent, violent hero.
- 19 Bourgeois vs. Queer 231
And they needed to distinguished themselves from homosexuals, a big project in American literature and in English, German, and American law.
- 20 Balancing Courage 241
The outcome was some generations of courage-loving men, especially those of the Greatest Generation, modeling their behavior in business on myths of aristocracy. But Temperance is a virtue, too.

Part 4 THE ANDROGYNOUS VIRTUES: PRUDENCE AND JUSTICE

- 21 Prudence *Is* a Virtue 253
Prudence makes other virtues work, and is proper benevolence toward the self.
- 22 The Monomania of Immanuel Kant 263
The other, Kantian system that has replaced virtue ethics in the thinking of philosophers in the past two centuries was built on an excess of Justice: The Maxim.
- 23 The Storied Character of Virtue 270
We do good mainly by story and example, not by maxim.

- 24 Evil as Imbalance, Inner and Outer: Temperance and Justice 279
Virtue ethics emphasizes balances in the soul and in the society: temperance and justice.
- 25 The Pagan-Ethical Bourgeois 290
The four pagan virtues, like the three Christian, can fit a commercial society, as in Amsterdam's City Hall.

Part 5 SYSTEMATIZING THE SEVEN VIRTUES

- 26 The System of the Virtues 303
The virtues fit together, sacred to profane, feminine to masculine.
- 27 A Philosophical Psychology? 314
Modern positive psychology comes to the same conclusion, near enough.
- 28 Ethical Striving 320
The approach to the good is like the approach to the truth. The two depend on each other and on the characters we shape in our stories.
- 29 Ethical Realism 332
The ethical is "real," all right.
- 30 Against Reduction 337
Kantianism assumes that identity is already formed, and utilitarianism ignores identity entirely. We need ethical identities, partly given, partly taken.
- 31 Character(s) 346
The identities, for example, can be aristocratic, peasant, priestly, or bourgeois.
- 32 Antimonism Again 352
Virtue ethics is better than Kantianism.
- 33 Why Not One Virtue? 361
Because Aristotelianism is better than Platonism.
- 34 Dropping the Virtues, 1532–1958 369
The West used the seven virtues until Machiavelli made an art of the state. Latterly even moralists like Jane Austen and George Orwell have disdained systems of the virtues.

- 35 Other Lists 379
Many other lists lack discipline.
- 36 Eastern and Other Ways 386
The Confucian discipline is similar to Western virtue ethics, though not identical.
- 37 Needing Virtues 394
The amorality of the cynics Nietzsche, Holmes, Mencken, Posner is a pose.

Part 6 THE BOURGEOIS USES OF THE VIRTUES

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The Profane and the Sacred both work in capitalism.
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The sacred motivates the market for Art, of course; but it figures in most markets.
- 40 Not by *P* Alone 424
The sacred is bigger than economists think.
- 41 The Myth of Modern Rationality 433
The novelty and extent of rationality in capitalism is usually exaggerated.
- 42 God's Deal 442
But the sacred need not drive out Prudence.
- 43 Necessary Excess? 451
Greed is not necessary for a capitalist economy to prosper.
- 44 Good Work 461
Capitalistic work is consistent with religious values.
- 45 Wage Slavery 469
And capitalistic production is not dehumanization.
- 46 The Rich 478
Even successful capitalists can be virtuous.
- 47 Good Barons 488
Profit is good, not bad, for our persons and our souls.

48 The Anxieties of Bourgeois Virtues 497

So the bourgeoisie can be good. Usually it *is* good. And yet it worries.

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