Lecture 11: Loyalty Ethics

Royce and *The Philosophy of Loyalty – Chapters 1 and 2*

I. Historical
   a. Action Theories
   b. Aristotle (384-322 B.C.) \(\rightarrow\) Kant (1724-1804) \(\rightarrow\) Mill (1806-1873) \(\rightarrow\) Royce (1855-1916)

II. Two Advantages of Virtue Ethics
   a. **Advantage 1 (Motivation):** Takes into account the *motivational* structure (certain valuations) that drives us to be ethical in the first place.
      i. We have ethical theories that give us *reasons* for being ethical (increase happiness)
      ii. But these reasons shouldn’t destroy our motivation to be ethical in the first place.
         1. Example: Utilitarianism: commit an atrocious act
      iii. Moral theory shouldn’t reduce motivation to abstract duty
         1. Virtue Ethics connects the good with that which we are motivated to achieve.
         2. Hospital Example
   b. **Advantage 2 (Partiality):** Doesn’t found itself on an *impartial* system of ethics (impartiality is impossible)
      i. Virtue ethics allows for preference of personal relationships
      ii. Something valuable or fundamental to the partiality we have towards those we love.
      iii. Certain virtues demand that we be impartial (e.g. beneficence) but others allow for personal relationships
      iv. Utilitarianism doesn’t allow for you to form these types of friendships because you have to obey the law.

III. Two Objections to Virtue Ethics We Want to Keep in Mind
   a. **Objection 1 (Virtue and Conduct):**
      i. Moral theories of action fail because they don’t give an adequate moral account of moral character; they only *focus on the action* without reference to the entity that performs the action.
      ii. Virtue theories fail because
         1. They don’t give us an account of how we should act in certain cases; they only give us general and vague prescriptions of for excellent behavior.
         2. They leave how we should act undefined a lot of times.
      iii. Exercise and Examples
         1. Virtue Ethics and the Death Penalty
         2. Virtue Ethics and Absolute Honesty
b. **Objection 2: The Problem of Incompleteness** (No notion of which virtue is best)
   i. Doesn’t necessarily spell out the criterion (standard) used to make a virtue is better than a vice
      1. Example: Honesty “do not lie” – but what about cases where it seems right to lie – e.g. to be kind.
      2. Doesn’t give us a clear outline of what virtues are most primary
         a. Honesty or Kindness

The Philosophy of Loyalty – Chapter 1 – The Nature and the Need of Loyalty

IV. Royce aims to give us both a philosophical and practical principle
   a. Philosophical
      i. Backed by reasons that are tied to our general experience.
      ii. Critical and concerned with fundamental issues
      iii. We have a fundamental doubt about the right or wrong way to behave in the world
      iv. Doubt impedes us from doing the right thing on a regular basis
   b. Practical
      i. Guide our action – directs behavior when we ask “what shall we do with our life?”
      ii. Resolves Conflicts
         1. Deficiency of Deontology – categorical imperative isn’t a sufficient guide for dealing with conflicts
         2. Deficiency of Virtue Ethics – no principled notion of hierarchy among the virtues.

V. Preliminary Definition of Loyalty (9)
   a. Royce’s Response to the Two Objections
      i. Loyalty is the highest virtue (it is the most fundamental) – and it is something we need.
      ii. Loyalty is a practical virtue – one that will direct our behavior (discussed more fully in Chapter 3).

b. What is Loyalty? What is its good? Why is it the highest good/virtue?

c. Definition
   i. “The willing and practical and thoroughgoing devotion of a person to a cause.”

d. Three components of a loyal person
   i. “First, he has some cause to which he is loyal”
      1. Aristotelian in that there is some goal we are trying to see come about that animates our behavior (teleological).
      2. What are some causes people take up?
      3. The cause may or may not be a good one
a. Evil Causes
b. Good Causes

4. **Value of the Cause:** Loyalty to a cause has an *internal* (subjective) and *external* (objective) value to it. – What Motivates you to serve this cause?

   a. **Internal / Subjective value of the cause**
      i. Part of the value of the cause is because we feel a certain connection to it.
      
      ii. Example 1: Raising a child
          1. We are loyal to our child because it is our child, we have an intimate connection with it.
          2. Part of the reason we serve it is because it has a certain “closeness” to us.
      
      iii. Example 2: Service of Country
          1. We are loyal to our country because it gives us so much (security, rights, protection)
          2. We feel the need to serve it because we bear a special relationship to it.

   b. **External / Objective value of the cause**
      i. value isn’t self-created, but something *independent* and external to you
      
      ii. value isn’t merely created because you love it or are close to it.
      
      iii. Example 1: Raising a child
          1. Value of being loyal to your child is not merely contingent upon the fact that you feel your child is valuable
          2. Part of the value, you take to be objective; external to your personal feelings – raising your child has qualities that are deserving of being loyal to
      
      iv. Example 2: Service of country
          1. Value of serving this cause is not merely contingent upon the fact that you *feel* it is valuable
          2. Part of the value, you take to be objective; external to your personal dictates – serving your country is meritorious because the country is worthy of being served.

5. **Composition of the Cause:** Loyalty to a cause is *personal* and *super-personal* (communal).

   a. Personal
      i. Personal in that it is we who values it
      ii. It is not someone else’s cause; it is ours.
      iii. Involves you as a member.
b. Superpersonal
   i. Not totally personal though; involves the devotion to something outside of you that other people are capable of serving in.
   ii. In serving your cause, you are tied to other individuals – we serve many of the same causes. This shared loyalty unites us together in a community
      1. Serving our country (Community: United States Citizens)
      2. Serving a business (Companies)
      3. Serving the preservation of the human race (Human beings)

c. Combination of the Personal and Superpersonal
   i. You are not loyal to the object in question, but are loyal to the relation you have to that object
   ii. The relation is one of sharing in a cause.
   iii. **Example:** Football players
      1. Loyal to their fellow members of the team only because they are united, tied to each other, by this shared commitment (shared cause)
      2. The coming together allows you to achieve more than you could on your own
   iv. **Example:** Husband and wife: They love each other, but they are loyal to their shared devotion to a cause
      1. Their Cause
         a. Raise a certain child
         b. Develop as people
         c. Be happy
      2. Allows them to both experiences something they could not on their own
      3. Destroy the cause: and you have destroyed the loyalty
         a. Infidelity: abandoning the cause of security of giving one’s word.
         b. Indifference: abandoning the cause of concern for one’s happiness and development.
   v. Super-persons (Communities)
      1. Football teams
      2. Government
      3. Flocks of birds
      4. Family

ii. “Secondly, he **willingly** and **thoroughly** devotes himself to this cause”
   1. **Willingly:** Aristotelian in that the devotion is freely chosen
      a. Aristotle’s commander – not compelled through fear or trickery
      b. It is a cause that we **choose** to value – it involves a certain type of devotion from us.
   2. **Thoroughly:** Involves a concentrated commitment
a. Involves an increased commitment that consumes a large majority of your behavior.
   i. Example: Going to on a date once isn’t loyalty to a person
   ii. Example: Loyal to your friends.
      1. A heightened level of attention
      2. Devotion of more energy, more of our concern.
      3. Something about the level of commitment causes us to regard a person as a friend as opposed to an acquaintance.

b. Loyalty doesn’t necessarily have anything to do with how good you are at something though.
   i. Royce isn’t talking about capacity – it is the level of devotion.
   ii. Professional singer and amateur singer (one could be more loyal than the other because one is more thoroughly committed).

c. Loyalty isn’t a virtue only for the Aristocratic
   i. Mailman
   ii. Cashier
   iii. Garbage man

iii. “Thirdly, he expresses his devotion in some sustained and practical way, by acting steadily in the service of his cause”

1. Sustained: The cause has to be one that has lasting power
   a. Not Rhapsodic or Temporal: Not something that we are devoted to one moment and then forget the next.
   b. Not merely something you do on the weekend or rhapsodically in your free-time. Holds your attention.
      i. Example: Loyalty to a football team
         1. Loyalty involves a particular commitment – willingness to sustain attention even when things are difficult.
         2. Fair weather fan: not loyalty to any specific team, only loyal to whoever is winning.
      ii. Example: Beginning to Exercise (cause is personal health)
   c. If the cause has personal value for us, it keeps our attention in such a way that we don’t move on to something else easily.
      i. Example: Loyalty to a friend or loved one (not here today and gone tomorrow).

2. Practical: Involves action on our part.
   a. Devoted to politics then this devotion demands that we act (boycotts, voting, protests, support, convincing others)
   b. Not merely stand by and complain – “not mere emotion”
   c. Practical component: We may admire certain causes, but we loyalty requires that we act with a sense of devotion to them.
i. Example: We may admire Jesus, but we are not loyal to Christianity if we aren’t willing to live as Christ says.

ii. Example: We may admire a soldier’s devotion to his country, but if we aren’t willing to serve ourselves, then we fail to be loyal to the country.

VI. **What do we gain from being loyal?** – What is our motivation to be loyal?

a. Consider this question independently of the cause of loyalty.

i. Many bad causes – decide later which causes are good

ii. Example: If Nazi’s are loyal, what good do they get from being loyal – even if their cause is evil.

b. Not a moral rule that demands we obey it.

i. What is our motivation to be loyal?

c. Ethical Individualism and Ethical Abnegationism

i. **Ethical Individualism: External is Evil, Internal is Good**

1. Born good but corrupted.
2. The true moral self is the internal self who determines all values
3. We are essentially good, but are corrupted by certain evils from without.
4. We are doomed if we become a slave to the pitfalls of pleasure, wealth, temptation, and fame; instead we should seek to acknowledge who we are as something good, and deny everything external that attempts to corrupt us.
5. Follow our own sense of right and wrong and what to do with our life, don’t be led astray by the world.

ii. **Ethical Abnegationism: Internal is the origin of evil**

1. The true moral self is the external self; we are intrinsically evil.
2. We were once good in the Garden of Eden, but as soon as we trusted our own devices, as soon as we sought our own aim, we became with the stain of original sin, with the plague of individualism.
3. We must deny ourselves and give ourselves over to a higher external power, whose aim we will be saved in.

d. Royce’s First Truth (Rejection of Extreme Ethical Abnegationism)

i. **All knowledge of what we ought to do begins from without.** “We all of us first learned about we ought to do, about what our ideal should be, and in general about the moral law, through some authority external to our own wills” (13).
1. Family, Culture, Religion, Friends, Books, Authorities
2. Something authority other than our will gives us a platform for deciding right and wrong

ii. **Justification of what we ought to do comes from within.**1

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1 But, “we find that no external authority viewed merely as external, can give one any reason why an act is truly right or wrong” (13)
1. The external cannot simply compel us to be moral
2. Part of what these external authorities are seeking to do is convince us,
   a. Scare or Bribe Us: Heaven and Hell
   b. Make us empathize: Feelings of fellow human beings
   c. Extol upon us a certain logical requirement: Consistency
3. Ultimately only we are able to settle how we ought to act.
4. The external command must be internally valued by us.
   a. Socrates point: no man is willingly base
   b. Aristotelian: knowledge of what the good is will allow us to behave better in accordance with it.
   c. Royce emphasizes: Our duty is to serve a will that knows what it is doing.
      i. Involves a clearer idea of who we are
     ii. Involves a clearer idea of what our place is in the world
5. Summary of the First Truth
   a. We learn about morality first from something external to us, but ultimately what is the right thing for us to do can’t be totally external.
   b. It is we who have to be convinced of what is right and wrong. Our duty is really to the full realization of our will.
   e. Royce’s Second Truth (Rejection of Extreme Ethical Individualism)
     i. *Never find what we ought to do by searching ourselves, need the external.*
        1. Thought Experiment
           a. Strip away your current profession: no lawyers, doctors, students, garbage men, farmers, drug-dealers,
           b. Strip away social causes: world peace, end to abortion, advocating equal rights, politicking.
           c. Strip away certain appreciations you share: the truth, art, music, exercising, etc.
           d. What is Left?
        2. We are a collection of historical and cultural influences – Stripping these influences away reduces us to a chaos of desires.
           a. No way to come up with a plan if we don’t have the social realm to draw form.
           b. Cannot come upon all by ourselves, we need something to value in the external world.
     ii. Objection and Royce’s critique of Hedonism (Individualist Reply)
        1. Objection: One desire we always have is the desire to escape from pain and to get pleasure (hedonism)
        2. Reply: A lot of what we desire has been trained to us from the past – historical and instinctive.
           a. We desire water or food not because it gives us pleasure, but because we are thirsty.
              i. Pain is only a sign telling us that we need to get water or get food.

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2 “I can never find out what my will is by merely brooding over my natural desires, or by following my momentary capacities…. Left to myself alone, I can never find out what my will is” (14).
VII. The Paradox of Self-Realization
   a. First Claim: Knowledge of Duty involves the consultation of our own rational will
      i. “If I am to know my duty, I must consult my own reasonable will. I alone can show myself why I view this or this as my duty” (16).
      ii. We need something internal to us. External is not justified / worth pursuing without the internal. No motivation to pursue the internal since there is no value in it.

   b. Second Claim: Knowledge of duty involves the consultation of a will external to us (social will).
      i. “if I merely look within myself to find what it is that I will, my own private individual nature, apart from due training, never gives me any answer to the question: What do I will? …. By nature, then, apart from a specific training, I have no personal will of my own” (16).
      ii. If we want to know our duty, it can’t be totally from within because apart from our collection of habits and instinctive trainings, we are a collection of impulses, not being compelled by any one desire.
      iii. We need something external to us. Internal is empty/chaotic without the external. No guide or fodder to direct a plan for life.

   c. We need both the internal and the external, but how do we go about rectifying striking up a harmony between the two.

   d. Condensed formulation of the paradox
      i. “I, and only I, whenever I come to my own, can morally justify to myself my own plan of life. No outer authority can ever give me the true reason for my duty. Yet I, left to myself, can never find a plan of life” (16).

   e. How We Do We Learn our Plan for Life?
      i. First, through imitation of others
         1. Example: Language-acquisition
         2. Plurality of plans which we can choose from (doctor, lawyer, god-believer, KKK member)
         3. The external gives us a guide for the expression of ourselves;
         4. Without it we are blind, useless, and chaotic.

      ii. But, never mere imitation of others – We begin to rebel
         1. Through this learning we begin to see a certain contrast
         2. We learn language, but then we start talking in our own rebellious way.
            a. We begin saying things that, quite possibly, no one has said before. No longer mere parrots, finding our own intention.
         3. We learn the customs/rules of society, but put our own personal spin on the custom, we find improvements.
a. **Example:** Train conductor, but not merely imitating the train conductors before; following the general mold, but we have our own style.

b. **Example:** Facsimiles of your parents – they give you a platform for which to assert yourself.

iii. The customs (the external) *allows for* the expression of our own personality; they also provide a *source for* guidance.

1. First, we imitate others
2. Second, we rebel from this imitation
3. Royce’s Circle – What ought we to do in this difficult situation?
   a. **Imitate**
      i. When we don’t know what to do, we consult our friends
      ii. Losing your mind, you search for help from without
      iii. Priests, Parents, Friends, Books, Ethics Class

b. **Rebellion:** We take their advice, and then use it how we will.
   i. Break the rules of our religion, family, friends,
   ii. Not a mere puppet of our community.

c. **Conclusion:** *The source of morality, of what we should do, is neither wholly within us nor wholly without.*

d. Happy Union: If we could form some sort of happy union between the two, this would be a good thing. We appeal to both sides to make our decision as what our duty is in life.

VIII. Loyalty: The Happy Union between *social conformity* and *personal will*

a. Loyalty and the Happy Unity
   i. When we strike up this type of harmony, we are engaging in what Royce calls loyalty.
   ii. No more circular conflict between self-will and conformity.

b. This Happy union is a great good.

c. **Example:** *Patriotism*
   i. Description: Serving our country in a time of war.
      1. Practical, Thoroughgoing, Sustained, Willing.
      2. Allows for the happy union between the external (social will) and the internal (personal will)
         a. Involves the *submission* to the external will of the country (self-sacrifice). We do what the country wants of us. Externally asked.
         b. Involves the *affirmation* of the self’s own will (self-expression). We serve this cause because we think it is a worthy one. Internally driven.
      3. Harmony between society’s will and our own.

   ii. What do we do with our life?
      1. We look outward for a plan: “The country needs me.”
a. An external cause that calls us to serve
2. We look inwards for justification: “I find purpose, validation, in serving my country.”
   a. An internal will wants to do this service.

   iii. The harmony we strike up is that in obeying we are having our own will (“Power and service are at one.”)
   iv. Loyalty involves the “The willing and practical and thoroughgoing devotion of a person to a cause.” Our cause is both personal, superpersonal, practical in that we are acting, involves thoroughgoing devotion.

IX. The Good of Loyalty
   a. Caveat: We still haven’t defined what makes a cause good, but there seems to be a certain good in having a loyal life.
   b. Advantages
      i. **Gives us a unity of purpose**
         1. Collects the totality of our behavior and directs it towards a cause
      ii. **Overcomes the paradox of self-realization** (Where do we find a plan for life?)

Chapter 2 - Individualism

X. Summary of Lecture 1
   a. Definition of Loyalty
   b. The Cause
      i. Subjective (Internal) and Objective (External)
      ii. Personal and Superpersonal
         1. Something we are a part of – not a mere member of
         2. Not a mere collection – not loyal to a principle, but involves people linking their wills together by devoting themselves to a shared cause.

XI. The **Extensive Prevalence** of Loyalty in Society
   a. Loyalty is not a scarce virtue
   b. Some Examples of Loyalty
      i. Loyal Captain – going down with his ship
      ii. Loyal Patriot – eager to devote his energy to his endangered country
      iii. Loyal Religious Martyr – faithful to his beliefs until death
      iv. Loyal Leader – taking care of a group of children
         1. In charge of children (a life)
         2. Friendship – loyal to the growth and happiness of your friends.
         3. Giving one’s word – loyal to doing what you promise to do.
      v. Anything that can link people by fixing social ties
         1. Familial: Brother, Mother, Cousin
         2. Shared Cultural Lineage: Irish, German, Scottish, Black, White
3. Religion: Protestant, Islam, etc.
4. Shared Interest: Cooperation for the truth, pursuit of science
5. Practical man to Lonely Student

XII. Loyalty as a Good that we Need
a. Loyalty as the top virtue
b. Loyalty furnishes us with a solution to the most primary problems
   i. For What do I need? Why am I here? What should I do?
   ii. Why am I needed? What is my value?
c. Solves the need to find a plan for our life that we take on voluntarily and that we find worthy.
d. All the other virtues are subservient to this need to find a life plan.
   i. Courage: Be courageous, but for what? Only courageous if you have a cause that you are loyal to. Not courage for the sake of courage.
      1. Loyalty makes your courage possible – gives your courage meaning.
      2. Example: The soldier is only courageous because he has something that harmonizes his actions: his cause (slay dragons, fight wars, etc.)
   ii. Kindness: Be kind, but why? Only kind if you are loyal to a certain cause.
      1. Example: The philanthropist is kind because his loyalty to the cause of world peace demands that he be kind.

e. Looking inside ourselves only leads us to wanting pleasure, happiness, self-interest, a chaos of desires, conflicting instincts

XIII. Four Objections to Loyalty from the Ethical Individualist
a. **First Objection (Slavishness):** We ought to trust our individual judgment; loyalty is slavishness. Tool for Tyrants. Be independent and enlightened, don’t merely succumb to what the world tells us to do; this is to reduce the person to a slave.
   i. Self refuting: When we hold this position; what are we doing? We are expressing our passion that we shouldn’t be merely slaves. This is an act of loyalty. Loyalty against slavery.
   ii. Poor Characterization: Loyalty is a willing choice. Objector equates loyalty with slavish submission and not spirited self-devotion and sacrifice.

b. **Second Objection (Mischief-Making):** Loyalty is an excuse for mischief making and/or a “cloak to cover a multitude of sin” (30). A “virtue” to excuse personal responsibility and duty.
   i. Examples: Fraternity pranks, gang-violence, Nazism, etc.
   ii. Reply: This is an analysis of the cause of loyalty and not loyalty itself as a good.
iii. Loyalty is still a good since it serves the purpose of harmonizing the internal and external, but we just view the loyalty inappropriate to the cause.

c. **Third Objection:**
   i. Description: We will only be content with our own personal self-development; the fullest expression of our self.
      1. All of these social duties are irksome, we ought to abandon them and be a free and independent self.
      2. *Fully expressed.* Let no social hindrance get in our way
   ii. Royce’s Reply
      1. Do trust yourself, do look for your own self-expression
      2. If you have social ties that are holding you back from finding what you should do, then break them, but *you will have to form new ones.*
      3. By all means find out your purpose in life, but you will need the external to guide your way.

d. **Fourth Objection:** Spirituality over Loyalty as the Principal Need/Good
   i. Discussed Later

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XIV. **Bushido (Loyal Samurai)**
   a. Historical Description:
   b. Never meant to be mere slavishness: proud to serve one’s chief.
   c. Japanese samurai as a loyal individual: loyalty consisted in a mix of personal and social virtues
      i. Personal
      ii. Social
   d. Loyalty is not merely a tool for the oppressors, we see that Bushido has involved the solidarity of a national spirit; not merely a tool to control people
   e. Loyalty doesn’t involve the rejection of self-assertion, dependent upon personal interpretation and ingenuity.
   f. Loyalty of the Bushido involves an inner serenity of self-control; not merely rhapsodic spirituality, but one that involves a freely chosen and rational commitment to a cause that gives us a sense of peace.

XV. **Royce’s partial affirmation of Ethical Individualism**
   a. We cannot adopt a purely rational ethics; one that doesn’t allow us to formulate our own life plan
   b. It eliminates the role of the individual in the formulation of ethics.
   c. Faceless agents of action: We lose our role as a person, and become merely faceless agents of actions that obey the moral law.
      i. *Choose your destiny but you still have to draw from without in order to find your highest good.*
      ii. Conclusion: Royce’s contends “Be an individual; seek your own individual good; seek that good thoroughly, unwaveringly, unsparingly, with all your heart and soul. But I persist in asking: Where, in heaven above and in earth beneath, have you to look for this your highest good? Where can you find it?” (38-39).

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3 “No ethical doctrine can be right which neglects individuals, and which disregards, I will not say their right, but their duty to centralize their lives, and so their moral universe, about their own purposes” (38).
XVI. Potential Ethical Individualist Answers to Where We can Get the Highest Good other than Loyalty

a. Royce’s dispute with the ethical individualist is that the greatest good is something other than loyalty.

b. First: Happiness: Happiness is the highest good.
   i. Happiness involves the satisfaction of your desires
   ii. Impossibility if we are a chaos of internal desires
   iii. The plan to merely be happy is not a plan, it doesn’t allow for the harmony we need between the internal and the external.
   iv. Without a plan, any happiness we get is left up to luck or chance. Hoping we wake up one day and harmony will fall into our lap.

c. Second: By Serving the Social Order
   i. Rejection: No determinate way of expressing your own individuality.
      1. We have no individuality if we blindly submit.
         a. We aren’t capable of expressing ourselves as distinct from others, not even a person, just a tool for others to command.
      2. Caught between the horns of two extremes
         a. Blind submission: no individuality to express
         b. Incoherent Rebellion: no way of achieving our desires.

d. Third: Ideal of Power: Mastery of One’s Fate
   i. Description: Not mere brute force we are after, but a power idealized through social efficacy.
      1. We aren’t after loyalty
      2. We just want to be able to control the external world.
   ii. Three objections to defining the good in terms of power
      1. Objection: Attainment of Power is a matter of fortune
         a. So much of it is contingent upon having a good birth.
         b. Contingent upon circumstances, persuasion, luck.
         c. So many people seek this, but so few ever achieve it in any real degree.
         d. Conquerors and Politicians and Prophets are a scarce few.
         e. So much left to chance.
      2. Objection: Lust for power is insatiable
         a. If this is what we are after, we will be after it forever
         b. We get more power, and then we realize what we want more of, that is more power.
            i. We conquer Western Europe, and we want the power of the Far East; we conquer this, and then it is off to Russia.
         c. We keep feeling that we are missing something. We need more power.
      3. Objection: Power of man is limited
         a. The more power we have, the more we are open to being destroyed.
         b. The most powerful country is continually open to criticism and perpetual hatred.
         c. Everyone is looking for your destruction, they want to see you fall.
         d. Seekers of power actively pursue their own destruction by increasing the conflict in their lives.
iii. Same three objections posed against Loyalty
   1. The loyal are subject to fortune
   2. Loyalty is subject to this insatiable lust to serve its cause
   3. The accomplishment of a loyal cause is often too great for the one individual
iv. Difference between the **Spirit** in which the loyal deals with these conflicts.\(^4\)
   1. Able to overcome our fear of death and bad fate – willingness to serve the cause even if it means the sacrifice of one’s life for it.
   2. Content with the endless quest – willingness to devote ourselves as long as we have to in order to attain our end.
   3. We have a positive/optimistic spirit towards these inevitabilities of human life.
      a. Example: Soldier that wants more power vs. one that is simply loyal to his country. The former sees death as a misfortune as failure, the latter sees death as honorable, part of serving the cause.
      b. Example: Endless quest vs. Scientist after the truth; both seem like endless quests, but the scientist’s action is vindicated in his service to his cause: realizes that he is contributing to something eternal.

XVII. The Fourth Objection:
   a. I seek spiritual serenity – an inward peace.
      i. Highest goal is interior perfection, not loyalty.
   ii. Not after
      1. a suspended state of calmness
      2. a state of happy idleness
   iii. We are after
      1. a life where we are serene in our state of action
      2. sense that our practical behavior in the world is worthy and justified.
   iv. Conclusion: seek serenity – seek spirituality, but let it be of the devoted (loyal) and socially active kind.

XVIII. Conclusion about Ethical Individualism
   a. Affirmative: Be an individual, be autonomous, be in control of your own life.
   b. Supplement: But be social, set about a task and serve it in your unique way.
   c. Only one way to be an ethical individual – “That is to choose your cause, and then to serve it” (47).
   d. Loyalty is the key to true individuality.

\(^4\) “Only their very loyalty, since it is a willing surrender of the self to the cause, is no hopeless warfare with this fate, but is a joyous acceptance in advance of the inevitable destiny of every individual human being” (43).