

Dearest friends and Peucinians,

Last week we were roused by an issue near to all of our hearts when we discussed the merits and demerits of living in the city over the country. Debate around the table was sincere and spirited, and all undoubtedly departed with a deeper appreciation for both the tranquil and rugged purity of the countryside as well as the rich and chaotic diversity of the metropolis. Voting at the end of the evening was split nearly down the middle by both declaimed members and all those around the table, with each group claiming victory on a different side of the line. Meanwhile, back in The Motley Cow, Poe and Smith contrived a clandestine plan of rebellion to relocate Peucinian meetings to the suburbs of Tampa, FL.

This week we return our scrutinizing gaze to a contemplation of virtue, this time through the consideration of one alleged virtue in particular. The object of our inquiry this week is:

RESOLVED: HUMILITY IS A VIRTUE.

AFFIRMATIVE: MARCUS AURELIUS '15

NEGATIVE: ADAM SMITH '14

Humility is often considered closely linked with temperance, a cardinal virtue of classical antiquity and the Christian moral tradition, insofar as it is required to moderate the excesses of pride and vanity. To be humble is to recognize the limits of one's talents, abilities and authority and in doing so prevent reaching for aspirations that are beyond one's grasp. To be humble is also to recognize the talents and authority that surpass one's own, and to give honor and obedience accordingly. Humility allows the holy man to have the proper relationship with God and his fellow human beings by instilling in him an ethos of respect. The humble man does not seek to assess his self-worth by a comparison of others but strives instead to

obtain an understanding of the commonalities that unite mankind.

But is there a darker side to humility as well? Does humility imply a debilitating self-debasement that hinders self-improvement? Is to lower one's self to others by being humble also to artificially lower the threshold of one's aspirations? And is pride perhaps a necessary element of the formula for the highest moral achievements? Furthermore, is humility framed as a virtue merely for the sake of excusing the impotency and ineptitude of lesser souls? Is it virtuous to be content to reach out for the low-hanging apples on the tree of life, or ought one strive to climb it in the quest for rarer fruit?

Join us at **7:29pm** this **Thursday, October 17th** on the **third floor of Massachusetts Hall** to aid in the answering of these questions and the proposition of more.

Proudly yours,

Adam Smith & Allan Bloom