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**Volume 1, Number 1 - February 1967**

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"Volume 1, Number 1 - February 1967" (1967). *Accent*. 1.  
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HE WHO KNOWS, AND KNOWS NOT THAT HE KNOWS, IS ASLEEP. WAKE HIM.

# ACCENT

VOLUME ONE : NUMBER ONE

FEBRUARY, 1967

On the subway from the dream-world of the World's Fair to the hard core reality of Times Square, one can hear the empty metallic voice hammer out, " Next stop..." College is like a subway transporting us from the dream-like immaturity of youth to the sophisticated reality of adulthood. We are thrown together for the duration of our trip, expected to live in our prefabricated society. Some of us manage to establish lasting relationships to make the trip less burdensome by sharing the thoughts which we have. But some of us, like most New Yorkers, just take out our papers and read or sit out the ride looking out the window. The walls of the car are plastered with signs, telling us to buy this or that product. So too, college informs us of the benefits of this or that subject, telling us to "buy" physics or philosophy, English or history, German or theology. The ordinary rider will read the signs and either approve or disapprove of the product. There are, however, those "delinquents" who will write their opinions on the sign. There are those of us who want to know more about the product and will talk about it to other people. Sometimes we will come back and leave our opinions on the sign too. There are also those of us who are not satisfied with just seeing the highlights from the elevated track and get off to explore the slums three blocks from Bliss Street or the riches of Fifth Avenue. It is to these people that this article is directed.

Everybody has something to say, something which he considers worthwhile. We believe that this person should be given the opportunity to express himself in a decent manner. The conversation down in the Alumni is the usual way of doing this. But why talk only to your friends ? Why not let the rest of us interested people in on your insights ? If you are just going to write, " Johnie loves Joanie", then we are not really too interested. But if you do think that you have something in which the rest of us might be interested, why not say it?

The only purpose of this paper is that we students might have a chance to find out what the rest of us students are thinking without having to sit in the caf all day waiting for someone to come along and tell us what he thinks.

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The Providence College student studies everything except how to live. He professes one set of values, yet he acts as though motivated by one entirely opposed to it. He is a hypocrite of the highest order since he preaches what he does not believe. If religion is more than a one-hour-per-week profession of faith, is it being religious to live the rest of the week as though guided by exactly that which is prohibited? It is assumed that religion is an important consideration to the P.C. student, since it is precisely that which differentiates this school from a secular university. Is there anything else in the Providence College student which separates him, marks him as different from his contemporaries? Or is he merely another mass-produced, middle-classed, stereotyped outer-directed man? Mere cursory examination of the student body clearly indicates little depth, originality or even a trace of action. The day hops are notorious for sitting in their little wombs in the parking lot and for their quick withdrawal back into the never-never land of suburbia. And, the unlimited ability to imbibe, whether at Brad's, MacCormack's or wherever, is the dorm students' forte. Life, here, becomes a pattern of noncommitment to any discipline of the mind, a four year vacation into the realm of abstractions with little attempt to apply principles to life and even less to think.

Clearly, in what is called his education, the distinction between memorizing and knowing, mimicking and thinking has not beentaught and understood. The student at Providence College is well versed in Theology and Thomistic Philosophy. He has three avenues of action opened to him at this point. He can agree with what has been presented to him. If this is true, then he should live as such. He can also disagree. The consequence of this would be to offer an alternative system of values and to live by it. At the very least, he should express disagreement. The third alternative is that of parroting back whatever comes at him, never attempting to understand. Either of the first two courses of action are reasonable human procedures fulfilling the rational nature of man. Unfortunately, far and away the most common occurrence on campus is the last.

This is precisely what is wrong with most of the student body; in all matters, it is afraid to openly express its ideas. It is clear, however, that the entire structure of coming to know reality is based upon intelligent presentation, analysis, and rebuttal of conflicting and juxta-posed ideas. At Providence, the student is volubrious in a closed group where there is no fear of contradiction or he does not voice any opinion whatsoever. Either eventuality has the same value... no real exchange of ideas.

There is nothing wrong with the first two forms of "individualism" -the expression of ideas held by an individual. Many concoct this to be the eight capital sin. It is a Pavlovian response to associate any form of individual expression, whether it be rational expression or not, to be of the character of Berkeley. This is not what is sought herein. What is sought is to urge the students of Providence College to be precisely what they are supposed to be and are not - students. In view of the definition of man, a rational animal, this should be

expected and, indeed encouraged.

There are many vehicles of expression open to the students of this institution, this paper being merely one. The array is very great indeed, ranging from politics on the national level to topics on any subject whatever, from oral presentation to written form. Yet almost every organization is dying from lack of student interest. This exemplifies the point very graphically. The Providence College student, on the whole, does not think and does not want to think.

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Most men possess a single track mind. They can see only one thing at a time and they can see it only from a single angle; and if they swallow a system or an idea they swallow it whole. If they profess a certain religion that religion is the only true one and all the others are false. If they belong to a party, the tenets of that party are the only true ones and all the others are false or vicious. If they are engaged in a movement, that movement is the only panacea for all our ills, all other movements being either absurd or superfluous and injurious. This is true not only of the reactionary and obscurantists creeds; it is also true of the progressive and the enlightened movements. It is difficult for the average man to examine things in an analytical manner, without bias. The average man is a slave to his emotions, and all too frequently when he thinks he is thinking, he is not thinking at all; he is only feeling. This would not be so grave an issue, save for the fact that about 87% of the population is in that class; half of the remainder is in the below average class, leaving about 6 $\frac{1}{2}$ % of the population in the above average class.

It is not only that these people have one track minds, but also, they are cowards. When they hear that an idea has been generally accepted or that it supposedly represents a concensus, then they follow the idea sheep-like, as most people follow the fashions. Unfortunately, this sheep-like following, this acceptance without critical, dissecting analysis is not limited to the conservatives or the liberals, to the radicals or the ignorant. The supposedly intelligent are also guilty of this discouraging attitude. Therefore, we find just as many fads and inanities among the so called educated and cultured as we do among the superstitious and ignorant.

If any good is to come from our educational system, it must be from our ability to spread truth. And truth can be found in no other way than by thought, free discussion of ideas, docility, analysis, but above all by the realization that once man ceases his search for truth he ceases to be man.



In today's society, the word Christian is a rather confused and somewhat obscure term. No one is really capable of defining the term but the term must be defined. Perhaps one way to define it is to tell what a Christian does or should do.

" Take up your cross and follow me! " The Christian must carry his cross, but this cross is not necessarily a physical discomfort. The real meaning is involvement. There may be the small discomforts of physical crosses, but the real cross of Christ is involvement. It takes a great deal of effort to become involved in the troubles of another. It usually entails a great deal of pain. The whole message of Christianity is headed toward this involvement. You should go to Mass on Sunday, not because you have to, but because you love God and want to become more involved with Him. You do good to your neighbor, not because a nun told you that you would go to hell if you didn't, but because you love him and want to become more involved in his life because of your love of God.

I came to bring the sword, to pit father against son and mother against daughter,... Christ did not say that life was going to be a bed of roses for those who followed Him. He expected people to give up their families, their wealth and even their lives. All this because a " Mad Jewish rabble rouser hung on a cross for three hours, died and rose again." I am not inclined to believe that the Christian faith is the pious nonsense spoon fed to you by those black figures of super holiness.

Now we find the Church involved in a renewal of the liturgy. Does it really make that much difference how one worships ? The fact that one does worship is the important part of the question. Whether a person reads English while listening to someone else recite Latin, or whether a person sings while listening to another recite English, this is not the heart of the matter. Whether or not a person becomes involved in the act of worship is the important part of the matter. Whether or not he makes an active offering of himself and his activities is the important part. A person might be able to have a better and fuller act of worship in a subway car than in a crowded church. A change in the scenery can accentuate the plot to some degree, but the Church should be more concerned with the plot than with the scenery. There has to be a way to get the people to realize that this is perhaps the most important act in their lives. They are supposed to go to church to worship God and not to show off their singing talents or their new clothes.

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All communications with this paper should be addressed to  
Box 219  
Providence College, Providence , Rhode Island

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This publication is written by and for the students of Providence College.

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Haste makes waste even in newspapers : We are sorry if there was any misunderstanding or inconvenience caused by our first copy.

# ACCENT EXTRA

We have witnessed a first at Providence College. The expected violence of unruly mobs was replaced by rational, organized dialogue. The students of Providence College were able to surmount the assumed prejudices of the day hop against the dorms. Their inhibitions of apathy were overcome. They showed themselves to be responsible and maturing students. We acted in accordance with Father Haas' position and think that his willingness to talk to us should be sufficient evidence of promised future progress. It would appear to be a sign of things which we have heard of in the past. Let us hope that this is not true.

But before we speak with Father Haas, it is necessary to present a philosophy in which framework we will be able to work. The college is a money making corporation for the education of students. The college is to serve as a center for learning. It should be quick to encounter the passions of controversy, yet dedicated to those useful studies that might be considered esoteric. The college is a sanctuary for opinion which holds the values of a free complete man rather than that of a stereotyped reproduction. It is the responsibility of the college to hire a staff which will serve as a norm for intellectual discipline and enthusiasm. The adage that men who know a subject can teach it should be recognized by all to be a fallacy. The college is responsible for the seeking for and the acquiring of students. It must see to their welfare while they are at the college. It is the duty of the college to control the entire college society. This presupposes the establishment of "estates". These are: Administration, Faculty, Students. Though these are individual entities, the dialogue of interdependence must exist. The duties of the first two estates are well known, but those of the third are often forgotten not only by the first two but also by the students themselves. The student is more than a necessary consumer and should not remain in a static state of complete dependence. The responsibilities of all these estates must be discussed openly and honestly. It shall be one of the major tasks of this paper to participate in this discussion.

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A sense of proportion, a pinch of humor and a draft of common sense are wonderful lubricants against friction. However, when either the students or the Faculty or the Administration are confronted by ultimatums or delaying tactics, these vanish and agitation arises.

the sixth chaplain

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prayer composed by Fr. Wade for the Ecumenical Service sponsored by the Beneficent- Providence College Dialogue Group delivered at the Beneficent Congregational Church Feb. 27, 1967.

Our Father in heaven, who has said " Let us make man to our image and likeness," look with compassion upon us and give us the light of your wisdom so that we may understand the true dimension of the problem before us. We are gathered here because we see so clearly the scandal of our division, we who call ourselves the followers of Christ. But help us to see clearly also the greater scandal we and our forefathers have caused. Remind us of those who saw the announcement of this service and who shrugged their shoulders and passed on to more important things. Remind us of those who did not even see to word about this service because they never look at the religion pages of the newspaper. Help us to understand that those for whom God is dead or of no importance are that way because of what we have done to that image and likeness of you. For, like our fathers of old, we have turned from the unmeasurable length and breadth and height and depth of you; we have made of ourselves an image and likeness which is distorted by our hatred and shrunken by our selfishness and made lifeless and faded by our lack of concern. We have presented to the world this tiny god made by man and have not understood why people turned from us in despair. For they truly need you and they truly seek you, but they do not find anything in your image except in the pages of an old story about the Man-God who walked the hills of Galilee. But that was long ago. GIVE US TO UNDERSTAND, our Father in heaven, that that image must live and breathe and shine in our hearts and our faces and in our actions most of all, if you are to mean anything to them that is worth while their turning aside from the pain and dullness of this daily struggle for mere existence. This we humbly and contritely ask of you in the name of Jesus Christ our Lord who lives, and reigns, with you in union with the Holy Spirit, God forever and ever. AMEN.

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There are some students now engaged in political campaigning on this campus who could benefit from reading this prayer with an open heart. Some apparently have a twisted immoral outlook which goes something like this:

Politics is basically an evil thing. But it is a necessary evil. Therefore to be a good politician you must put aside your sense of right and wrong. Because in politics anything goes. Hence in politics it is right to to commit murder, steal, lie, defame and detract someone else's character. The poison pen and the whispering campaign are proper procedures. This is among other things a slur on the memory of John Fitzgerald Kennedy. Not only his death is now worthless, but all that he stood for in political life is also worthless. Persons of the type now acting on such amoral code are parasites on the social community.

edrian m wade op acting chaplain