

A New Look . . . What It Took

With this issue the Courier-Journal not only christens a new typographical format, but also a new composing room, already being compared to the finest in New York State.

To accomplish the task of doing our own typesetting, the Courier-Journal has acquired the most modern equipment available for newspaper work, featured by a computer able to do everything but fetch the morning coffee.

This computer reads tapes which are punched on two keyboards and through a photographic process translates them into the type you see on our pages.

In addition, there is another photo-composition machine which works off a keyboard styled after the common typewriter to produce the headlines in the paper.

Machines don't work by themselves so the paper has added Cary Ayers and James Michaelson, two top members of the local International Typographical Union, both experienced in running the new

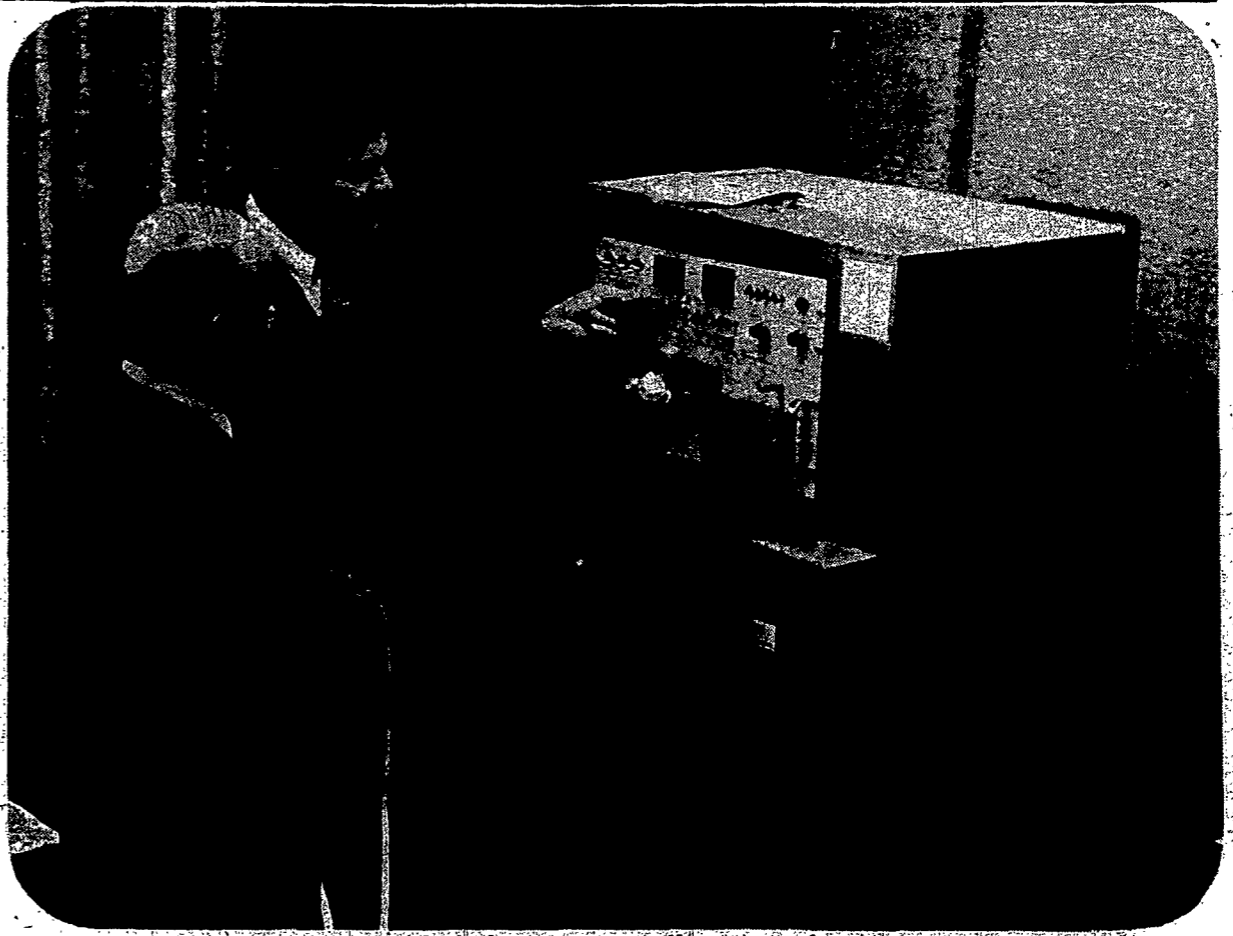
equipment, manufactured by Compugraphics of Wilmington, Mass.

The decision to establish our own composing room was prompted by two factors, said Anthony J. Costello, general manager, "The cost of printing, like everything else, has gone up. But even more important, doing our own work will give us greater control over the paper's quality."

With the new composing room, located at the newspaper's offices at 67 Chestnut St., the Courier-Journal has reached a new milestone in its history. Obviously, taking such a step required time — about two years in the study, including six months of intensive meetings with manufacturers, typographical experts and other newspaper executives.

Costello, Carmen Viglucci, editor, and other staff members traveled throughout the Eastern Seaboard to visit plants already computerized. Other typesetting equipment was studied and appraised.

"Most of the equipment is excellent," said Costello, "but



Carmen Viglucci, editor, and Anthony J. Costello, general manager, check workings of computer, the key to Courier-Journal's new typesetting system.

Compugraphics seemed most suited to our particular needs."

For the interest of newspaper buffs our main headline type will be Univers, one of the most

modern families. It will be supplemented by California Bold, Bodoni, Futura, Souvenir and Avant Gard.

The body type, also new, is

Oracle, and our computer will allow us to mix regular face type with boldface and italic. Column width will continue to be 11 picas wide with one pica between.

Berrigan's Back . . . Still Got 'Em

By CHARLES RANDISI

A young woman walked up to the podium of Hubbell Auditorium in the University of Rochester's Math-Science building. She informed the audience that if they wanted to hear Father Daniel Berrigan, SJ, they would have to move to the Palestra, which would better hold the overflow crowd.

Despite several cries of "No! No!" from those who had managed to secure the first few rows of seats, the many students and non-students who came to listen to the anti-war priest did what they were asked.

Past dormitories, fraternity houses, class buildings, student unions, past people collecting money for the Indians of Wounded Knee, and through the March mud they walked, ran, and made their way to the home of the UR Yellowjackets — to hear the boyish-looking man in the turtle-neck sweater, a man who served a year and a half in Federal prison for destroying draft records.

As soon as the set-up man said into the mike, "Can you hear us in the back?" Father Berrigan came out.

He began by recounting his recent attendance at a rally in Plainfield, N.J., for a black man whose conviction of the murder of a policeman was reversed, after he had served four years of a life sentence.

Father Berrigan said that the rally was picketed and disrupted by New Jersey policemen, "out of uniform and armed."

The word that seemed to best describe to him the situation in Plainfield was "ironies . . . like a great reversal of roles."

He and other former prisoners who attended the rally "were talking about the law . . . while 'the forces of law were breaking the law.'"

Also ironic to Father Berrigan is the situation in Vietnam. After their history of war, "the Vietnamese people have done something quietly, momentous. They have confronted the machine with a human vision, and humanity has still prevailed."

Yet he looks on the world negatively. Since World War II, he said, "it has become in-

creasingly possible to erase whole races from the face of the earth." He said that Vietnamese have told him, "After all, even Hitler didn't have flying incinerators."

The world, at this stage in history, he said, has become "unmanageable." Though some may call this "a statement of despair," he said, "I call it a statement of reason . . ."

In areas of reform, he said, "only very modest things are possible." He spoke of the necessity of preserving life, "by practical judgment of what we can do with those with whom we live."

Father Berrigan looks to the example of the Vietnamese people for "a clue . . . a sign . . . a hope . . ." of a people's ability to survive.

"The Vietnamese did not go collectively insane," he said, "or collectively surrender, or collectively disappear, or collectively leave their country, or collectively go on drugs. (There is) evidence of their survival with their style, gentleness, courtesy, their decent treatment of war criminals."

Father Berrigan compared two means by which things change — "spirituality" and "political method."

He said that the Vietnamese, through their spirituality, have "a fountain of resources not yet uncovered here." When reform comes through "quick social change," he said, it will merely "keep the machine going."

Father Berrigan learned from the Vietnamese new meanings of the word "modesty." The Buddhist Church, he said, has sent letters out to its people, 200,000 of whom are in prison. "The letter says, 'This is the year for our Church to bind the wounds of the nation.' . . . The call goes out for works of mercy."

He urged the people there, "Whatever modest pro-human work you can do against the machine, I say this is valuable."

The floor was then opened to questions. Someone asked him how he felt about the Indian occupation of Wounded Knee.

He said he was concerned about the situation, and was unsure about some of the methods used by the Indians. "I just don't feel that it's profitable

to die these days."

He also said that it would have been interesting to see what would happen if the Indians were all to "crawl away during the night, and leave the marshals standing there."

Recent developments in the abortion issue make him feel "very disturbed and depressed."

"If you're going to stand for life at any point, then you must stand for life at all points," he said.

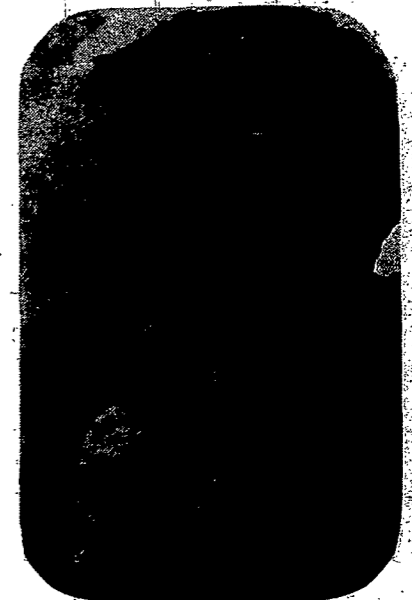
He said he was also puzzled by some elements of the women's liberation movement, "who speak

so mechanically about their bodies."

He also objected to many elements of leadership in the Church who are fighting abortion, and yet "said nothing about the last ten years of death (by war)."

One woman protested, charging that it was easy for Father Berrigan to oppose abortion, "because you're a man."

He answered her by saying, "I'm very glad that I didn't get aborted, but that may be a minority opinion."



FATHER BERRIGAN

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