

JOHN BEECHER REPORTS FROM NEW ORLEANS:

magnolia ghetto

IN NEW ORLEANS TODAY there are thirteen all-Negro parishes. This is one less than in 1956 when Archbishop Rummel called for the eradication of segregation. The boundaries of these black parishes overlap those of the regular white parishes. While the white churches will not turn a Negro away from pew, confessional or altar rail, it is another matter when it comes to baptisms, marriages and funerals. Then the Negro supplicant is tactfully directed to one of "his own" churches for the administration of the rite.

In 1890 about 80% of New Orleans' Negroes were Catholic. The first segregated church was established against their bitter opposition in 1895, Archbishop Janssen finding excellent Scriptural authority for overruling their objections to being Jim-Crowed.

Today, only 25% of the New Orleans Negro population is Catholic, commentary enough on the baleful consequences to the Church of going along on the segregationist tide of the 1890's. In the thirteen Jim Crow parishes of New Orleans there is not one Negro pastor, nor even a single Negro priest assigned to pastoral duties. In fact there are only two Negro priests among the approximately 1,100 in an archdiocese which has the largest number of Negro Catholics of any diocese in the country. And these two Negro priests are assigned to exclusively educational duties. This situation is blamed on a lack of Negro vocations. It is

hardly surprising that few Negroes hear – or heed – the call to the priesthood under the prevailing segregated conditions.

Last year approximately 250 Negro children attended integrated archdiocesan schools. This was double the number attending the previous year when the schools first accepted Negroes. Against the 250 who have been integrated – less than 3% of the total Negroes involved – better than 8,000 attend fourteen all-Negro elementary schools and three all-Negro high schools in the Catholic system. Not only are school accommodations separate; they are far from equal. A typical white elementary parochial school, St. James Major, has 26 teachers for 783 students, a ratio of 1 to 30. An equally typical Negro parochial school, Holy Ghost, has 15 teachers for a student body of 746, a ratio of 1 to 50.

The qualifications of teachers in the Negro schools are often inferior to those in the white schools of the archdiocese, and until recent years, many Negro teaching nuns of the all-black Holy Family Sisters had no credentials beyond high school diplomas. Physical facilities of the Negro Catholic schools are usually deplorably second-rate. St. Augustine High School,

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which has been called the finest Negro high school in the South because of its outstanding academic and athletic achievements, limps along with a ludicrously inadequate physical plant.

Lacking a gymnasium, St. Augustine produces state Negro champions in basketball year after year and its team takes brilliant part in national tournaments. The Tulane basketball coach has been quoted as saying that the white boys from the lavishly equipped Jesuit high school couldn't even stay on the court with St. Augustine's team. Perhaps this is the main reason interracial athletic contests are still prohibited in the archdiocese, lest the Negroes run circles around the whites.

Lacking a school playing field — a park some distance away having to serve the purpose — St. Augustine won the state Negro football championship last year. Lacking an auditorium or even a stage, St. Augustine's company wins the annual state dramatic competitions for Negro schools with monotonous regularity. Lacking adequate laboratories, St. Augustine turns out young students of science who are making an almost incredible record of scholarly achievement.

But this is not to condone inequality of opportunity. In most instances, poor facilities coupled with overloaded teachers in a segregated situation produce the accustomed results, boys and girls ill prepared for the duties and responsibilities of citizenship. Actual citizenship in New Orleans is enjoyed by less than a third of the potentially eligible Negroes. Chicanery and fraud on the part of the voting registrars, conjoined to cynical apathy and frustration among the Negroes, have led to a stalemate.

During a voter registration drive last year, a number of students from Negro Catholic high schools took part in a protest march on City Hall. Fearing police violence, several priest-teachers stood by in the background to protect them, driving up and down the street in their car. Their license number was taken by the police and reported to the Archbishop's office. An April 15th communiqué from the Chancery Office restated the policy of clerical non-involvement. "In conformity with a previous Chancery directive regarding demonstrations by some of our fellow citizens, it is again respectfully suggested that since these efforts primarily concern legal rights, and are only indirectly related to the Church, priests and religious should not take part in public demonstrations without the explicit permission of the Most Reverend Ordinary." In this instance the offending priests, even though they had been merely observers rather than participants in the demonstration, were sharply admonished by the Archbishop who directed them neither to encourage nor to discourage voter registration by Negroes under their spiritual charge, but to "adopt a negative attitude (sic)."

New Orleans' complacency was rudely shattered earlier this year with the publication of a study entitled *Police Handling of Arrestees*. The author was Rev. Joseph H. Fichter, S.J., chairman of the Sociology Department at Loyola University of the South, an

eminent authority known for many works including the monumental *Southern Parish*. Field work for the study had been carried out under Fichter's direction by graduate students from Loyola, Tulane, Xavier (Negro), and Dillard (Negro) universities. The study revealed an appalling pattern of brutality, arbitrary arrests and the rank abuse of power by the New Orleans police.

For a full week the Mayor and Superintendent of Police vied with one another in denouncing Fichter's study in the press. Then the uproar subsided. Fichter went on leave to teach at the University of Chicago, his fourth exile since coming to Loyola. Previous cooling-off periods had been spent in Germany, Peru, and at the University of Notre Dame. The Chancery office issued another instruction further curtailing the rights of the New Orleans clergy. "In the interests of administrative consistency, good public relations and clerical tact, the clergy of the Archdiocese are directed not to make literary contributions — including letters to editors, surveys, reports, essays, etc. — to secular publications, without an expressed opinion from the Most Reverend Ordinary?"

With this regulation in force, such breaches of "good public relations and clerical tact" as the publication of Fichter's report on New Orleans police methods will certainly never recur. Archbishop Cody has effectively muzzled his clergy after having first immobilized them from any public action in the field of human rights.

"We have a Charity Hospital without any charity, a Mercy Hospital that has no mercy, and a Hotel Dieu where there is no God." The flagrant violation of Catholic principles in these New Orleans institutions provoked this outburst from a local white priest. Among eighteen New Orleans hospitals — Catholic, Protestant, and public — only one small all-Negro hospital permits Negro physicians to enter its doors to attend or operate upon a patient. This situation prevails in a city where Negroes constitute more than 37% of the population.

LIFTING ITS HUGE BLOCKS along Tulane Avenue downtown is Charity, one of the world's greatest hospitals with 3,500 beds. Administered by the Daughters of Charity, it is a public institution. It also serves as the teaching hospital for the adjoining medical schools of Louisiana State University and Tulane, neither of which has ever admitted a Negro medical student. Charity is segregated. Its wings used to be designated "C" for colored and "W" for white. The "C" has been changed to "E" for East but the wing is still all-black. "When I applied to Charity Hospital for a residency," says a Negro Catholic doctor, "the Sister Superintendent ran me out of her office."

Mercy and Hotel Dieu, both Catholic hospitals, exclude Negro patients entirely. A Negro priest applying for admittance was given \$25 by the archdiocese for train fare to Mobile where a Catholic hospital was willing to accept him. Another Negro priest was

secretly admitted to a private room for surgery after a promise that he would receive only white clerical visitors. He was a New Orleans Negro. The good Sisters feared some of his relatives might visit him while he was recuperating, and create a scandal.

Hotel Dieu accepts an annual maximum of 60 nuns from the all-Negro Holy Family congregation. While they are hospitalized these nuns may not be attended by their customary Negro physicians nor may a Negro surgeon operate on them. A white Catholic physician of New Orleans, Dr. James T. Nix, K.S.G., reports in *Social Digest* (June-July 1964) that a Catholic mental hospital in the area refused admittance to a colored nun with the regretful excuse that "We could admit her, if only she were a little lighter . . ."

The Archbishop could rectify the situation in the Catholic hospitals of New Orleans "by a stroke of the pen or a telephone call," says a white Catholic physician, adding, "but he won't." A final footnote to the medical chapter: the Catholic Physicians Guild of New Orleans also excludes Negroes.

In 1955 a Negro priest from the S.V.D. (Divine Word) seminary at Bay St. Louis on the nearby Mississippi Gulf Coast was sent to say Mass in St. Cecilia's chapel at Jesuit Bend on the river 15 miles south of New Orleans. The mixed congregation, numbering both whites and Negroes, were forewarned that a Negro priest was coming to say Mass since no one else happened to be available that Sunday. The priest, Father Gerald Lewis, arrived at St. Cecilia's but was barred from entering the chapel by a police car and a strong-arm squad led by J. B. Perez, brother of the notorious political boss of Plaquemines Parish, Judge Leander Perez, who was later excommunicated for his opposition to integrating Catholic schools.

Archbishop Rummel closed the chapel as a punitive measure against those who had kept out the Negro priest, and warned the people of Jesuit Bend that St. Cecilia's would not be reopened until they were willing to accept any priest he chose to send them. The news flashed round the world, provoking approving editorials in *Osservatore Romano* and elsewhere. However, the Archbishop's subsequent capitulation passed unnoticed. Three years later St. Cecilia's was reopened with a white priest as the celebrant. A veteran parishioner boasted, "I would walk out again if they sent another Negro here to say Mass." A newspaper photograph of the interior showed the Negroes all seated on one side of the aisle and the whites on the other, just as formerly. The whole fiasco was seen as a humiliating setback for the Archbishop and his policy of opposition to racism and segregation. One Negro Catholic caustically commented, "When they reopened the chapel in Jesuit Bend, they put the Negroes on one side, the whites on the other, and God on the outside."

The vacillation of Archbishop Rummel and the excessive timidity of his successor, Archbishop Cody, have to be seen in the context of the lay revolt which the Church's integration policy has provoked. It is

highly doubtful that anything has been gained by the procrastination and pussy-footing on the racial issue which characterize recent archdiocesan strategy. Rather it seems likely that racist extremists have been emboldened by the soft and equivocal nature of the Church's approach to the issue. Where boldness was promised, a squeamish temporizing and toying with the evil have become the order of the day. It is no wonder that the recalcitrants multiply openly despite the excommunication of three of their leaders in 1961.

A newspaper, *The Catholic Warrior*, has been started by the so-called "Parents and Friends of Catholic Children." This shadowy organization operates out of a New Orleans post office box. It also maintains a battery of telephone lines over which fascist-type hate recordings are played when the numbers are dialed. Archbishop Cody, for all his soft-pedaling of the race issue and muzzling of his clergy, is a prime target. He is presented as a type of anti-Christ and servant of Satan while Judge Leander Perez is equated with St. Joan of Arc who was burned at the stake by another "Satanic" Archbishop.

Handbills distributed by Catholic extremists show Jesuit priests conferring with Jewish leaders at an interfaith conference and pose the question: "S.J.—Society of Jesus or Society of Jews?" Other handbills declare that "Jesus Was Not a Jew!" *The Citizens' Report*, monthly report of the South Louisiana Citizens' Council whose executive director is the excommunicated Jackson Ricau, Jr., carries racist propaganda under such headlines as FRANCISCANS LAUD NEGRO RED TOOL and NEW YORK TIMES PUBLISHES LETTER DECLARING NEGRO RACE TO BE INFERIOR. Widely circulated is *The Councilor*, official publication of the Citizens' Council of Louisiana, Inc., a violently segregationist anti-Semitic and anti-Communist monthly newspaper, whose circulation has risen from 40,000 to 100,000 in a year's time. Other inflammatory publications which are circulating in the archdiocese are *The Thunderbolt*, organ of the National States Rights Party, an unashamedly fascist grouping; *Common Sense*, subtitled "America's Newspaper Against Communism," founded by the late Coughlinite Catholic, Conde McGinley; and *The Independent American*, an intemperate racist publication emanating from a New Orleans post office box.

On a slightly more respectable plane one finds such a recalcitrant Catholic layman as Emile A. Wagner, Jr. Following Archbishop Rummel's pastoral letter condemning segregation in 1956, Wagner formed an association called "Roman Catholics of the Caucasian Race." According to Charles Harbutt in *Jubilee* (March, 1959), the Archbishop blasted this outfit as "unnecessary, ill-advised, and capable of causing much scandal, disillusionment and confusion among Catholic people." Wagner's contumacious reply ran, "As we see it, there is no requirement in justice and charity that [the Negro] enjoy the same rights as white persons." He appealed over the Archbishop's head to Rome for



Most Rev. John P. Cody

vindication of his white supremacist views, but was summarily rebuked. "It is utterly disquieting," a Vatican source replied, "that there should be Catholics so ignorant of Christian doctrines and fundamentals."

Wagner next launched an undertaking which has met with no small success, organizing the New Orleans Educational Foundation to establish private segregated schools. These were designed to supplant the soon-to-be-integrated public and parochial school systems. He was aided in this enterprise by the Louisiana legislature which authorized tuition grants of up to \$360 a year in state funds to persons seeking to place their children in segregated private schools.

For the board of his racist educational foundation, Wagner found a co-worker in Msgr. Carl Schutten, pastor of St. James Major Catholic Church. Msgr. Schutten was also at the time editor-in-chief of the archdiocesan weekly, *Catholic Action of the South*. The monsignor was well known for his traditionally Southern views on race.

The anomaly of Msgr. Schutten's serving on Wagner's foundation board to wreck the parochial school system and set integration at naught was too great for Archbishop Rummel to tolerate. Msgr. Schutten "reluctantly" resigned from Wagner's board. With the advent of Archbishop Cody, he was retired from the newspaper as well which, renamed *The Clarion Herald*, has tripled the former circulation and is one of the best diocesan papers in the nation.

The segregationist schools started by Emile Wagner's New Orleans Educational Foundation flourish at the expense of both the public and parochial school systems, thanks to the \$360 annual tuition grants by the State to participating parents. Mid City Baptist employs

a huge fleet of buses to fill its large church with white students in the facsimile of a school. At Christmas Santa Claus descends in a helicopter to reward all the good little white supremacists. Out in the Ninth Ward a plumber presides over another racist school. Most academically acceptable in all the mushroom growth of private institutions spawned by Wagner and the Legislature is the Ecole Classique, a largely Catholic segregationist school. Its principal is a former seminarian.

Ample precedent exists for the revolt of the white Louisiana laity against Church policy. Laicism and anti-clericalism have been endemic along the lower Mississippi since colonial times, according to Roger Baudier, historian of the Catholic Church in Louisiana. The French Revolution strengthened a laicist trend dating from the foundation of New Orleans. The transfer of the area to a largely Protestant sovereignty at the time of the Louisiana Purchase in 1803 gave further impetus to the anti-clerical movement.

MANY INSTANCES could be cited of lay defiance of ecclesiastical policy and Catholic doctrine in Louisiana. When Negro slavery was at its zenith, the Church attempted to curb the rampant concubinage which accompanied it. Priests from the pulpit denounced the disgraceful practice of masters abusing the bodies of their female chattels, a standard indulgence of the period. One priest was threatened with the horsewhip. Another observed his male parishioners lying down in the pews and feigning sleep when he took up the distasteful theme. Yet another priest had his rectory burned in reprisal for his condemnation of the practice and, when he still persisted, his church went up in flames.



Rev. L. J. Twomey, S. J.

The crowning ignominy chargeable to Louisiana anti-clerical rebels occurred in 1859. Father Savelli of Plaquemines Parish, citadel of today's chief laicist recalcitrant, Judge Leander Perez, was in that year assassinated by his parishioners, on the suspicion that he had been too intimate with Negroes. Lured on a false sick call, Father Savelli was ambushed by a knife-wielding gang. He was stabbed 36 times, which would appear to exceed the number of wounds inflicted by the assassins of Julius Caesar. He was then emasculated and his sexual organs thrown into the Mississippi. According to what Baudier calls a well-authenticated report, the mutilated priest's body was placed in the church in an old bathtub, a keg of whisky emptied in, and the horrible blend of whisky and blood drunk by the carousing assassins. Afterwards these forerunners of the present-day Plaquemines fanatics hung Father Savelli's knife-rent, bloodsoaked cassock in the confessional as a warning to his successor.

Over against the dark scene which has been depicted of a Church racked with heresy and afraid to implement its own policies or to affirm doctrines previously enunciated, one must recognize contrary signs of life and hope. Rev. L. J. Twomey, S.J., director of the Institute of Human Relations at Loyola University in New Orleans, is a strong voice on the side of racial sanity and a champion of integration despite incessant segregationist attacks which seek to label him "the Red priest." His Institute has a program under way for the retraining of Negro sugar cane workers who are being displaced from the fields by machinery. Four other planned programs for Negro economic betterment await only the funds to finance them.

Caritas, a secular institute form of apostolate for

dedicated women, carries on what seems an almost hopeless task among the 13,000 Negro residents of the Desire Housing Project, one of the nation's largest, out in the dreaded Ninth Ward. Even the police dare not enter this project. Half of its families are broken and 9,000 children swarm over the desolate courts without so much as a playground, swing, or teeter-totter to divert them from mischief. This year Caritas sponsored an integrated summer project for college students called "Operation Desire." The participants sought to teach games to these deprived children, took them on picnics and transported a pitiful few to the ample athletic fields of Southern University, a state institution for Negroes, several miles away.

Dr. James W. Sweeney, director of the Bio-Medical Computing Systems Center of Tulane University, is a Catholic actionist who has defied the local patterns and integrated Negroes into responsible positions in his highly technical enterprise. One of these, George Johnson, who was first employed as a janitor at the Center two years ago, is now Programmer and Supervisor of the Computer Room in charge of \$4,000,000 worth of complex electronic machinery.

John P. Nelson, a local attorney who was raised on a plantation along the Bayou Lafourche, has challenged segregation on many fronts. A much decorated veteran of the Pacific campaign during World War II — he was a company commander on Guadalcanal — Nelson could travel far in Louisiana politics if it weren't for his integrationist views for which he has been severely penalized both socially and economically. Not long ago he wrote the local Catholic attorneys in the St. Thomas More Guild, calling on them to implement in their action the official stand of the Church on integration.

Their reply was to expel him from the organization for non-payment of dues although a check in payment of them had accompanied his letter to the Guild.

Nelson successfully handled the suit to desegregate Tulane, the last major university in the country to maintain the color bar. He carried to a triumphant conclusion in the U. S. Supreme Court the cases of the New Orleans sit-in demonstrators who had been sentenced in State court to ten-year jail terms for "criminal anarchy." For these and other legal achievements Nelson last year received the annual award of the National Catholic Council for Civil Liberties. He is currently national vice-chairman of the Catholic Conference for Interracial Justice as well as a member of the State advisory board to the U. S. Civil Rights Commission.

One of Nelson's most recent victories involves the so-called Houma "Indians" who trap, fish, and shrimp along the bayous in Terrebonne Parish southwest of New Orleans. Numbering less than 5,000 these putative "Indians" are quite as white as the swarthy "Cajuns" who surround and oppress them. They have been the victims of an absurd three-way segregation which has relegated them to schools inferior even to the Negroes. Prior to 1957 they did not even have a high school they were permitted to attend. In that year "their own" high school was started. In 1963 this school had two teachers and 14 pupils. Graduates could not be admitted to any college in Louisiana or elsewhere. So wretched was the school that it was accredited not by the State but only by the parish. Nelson took the plea of these "Indians" to federal court and won a decree admitting them to the white schools from the 7th through the 12th grades this fall. Next fall the remaining barriers will be removed. So far as the "Indians" are concerned, that is. The Negroes of Terrebonne stay in their segregated schools.

Perhaps the most hopeful spot in the city of New Orleans today is St. Augustine's, an all-Negro high school of 750 boys, conducted by the Josephite Fathers. Here a weapon is being forged to renew the battle against racism on a higher ground. The superlative athletic and dramatic record of St. Augustine's, despite a poverty of physical facilities, has already been described. A magnificent chorus and marching band have been developed. Most impressive of all is the school's academic record.

Graduates of St. Augustine in 1963 included one National Merit Scholar, who entered Yale. (The local newspaper refused to print this boy's picture on the same page with the pictures of other National Merit Scholars from New Orleans who were of course white.) Two boys won scholarships to Harvard that year, and one to Amherst. Others won scholarships to Tulane, Loyola, Lake Forest (Illinois), Arizona State and elsewhere.

The 1964 graduating class at St. Augustine's surpassed this record, winning more scholarships and academic distinctions than any other high school graduating class in New Orleans, white or Negro. The top man academically, Michael Saulny, was chosen a Presidential Scholar as well as a National Merit Scholar and entered Cal Tech. Two boys won scholarships to Harvard, one to Carleton College in Minnesota, one to Iowa State, three to Tulane, two to the University of Arizona, and one to the University of Southern Illinois. The aggregate value of four-year scholarships won by St. Augustine graduates in 1964 totaled \$100,000.

This last summer a substantial number of St. Augustine students received intensive courses at Princeton, as well as at Phillips Andover and Phillips Exeter Academies. A special program at St. Augustine, inaugurated several years ago, admits a selected group of eighth-graders who will remain in the institution for five years and be given an accelerated course. This year's entering group numbers 27 and has an average I.Q. of 121.

An extra dividend from this truly extraordinary school has been a flowering of vocations to the priesthood. Ten former students from St. Augustine are now in the seminaries. The irony is that eight years after Archbishop Rummel's condemnation of segregation as a moral and social evil, such spectacular results are being achieved in a segregated Negro school. The achievement, however, is not because of segregation but in spite of it. In the words of Father Joseph Verrett, 34-year-old Negro vice-principal of St. Augustine, "This place is the living refutation of the Negro inferiority label."

Father Twomey's Institute of Human Relations at Loyola gave a party this last summer for the Mississippi Civil Rights workers. Quite a number of them came down from the battleline for a weekend of relaxation in New Orleans. By accident or design, the party fell on July 31, the feast of St. Ignatius of Loyola, patron of the university.

Right in the middle of the party the President of Loyola, Father Andrew Smith, walked in accompanied by Archbishop Cody, who had been in the Jesuit residence helping the community celebrate the feast of their founder. The Archbishop was called upon to say a few words at the Civil Rights party. He did so before departing to sign checks, the next day being August 1 when the New Orleans clergy expect their salaries like everybody else. The Archbishop's few words were masterfully vague but he did wind up by praising the young Civil Rights workers as pioneers, adding "You all know — at least those of you who know me — where I stand."

"Yes, we know," a New Orleans lay integrationist leader standing next to me whispered, "he stands squarely in the middle, right on dead center."

BOOKS

The Christian Critic in France

by Wallace Fowlie

BY ITS PERSISTENCE and its vitality, the religious problem has shown an ascendancy over all other problems throughout the history of the French letters. The greatest writers either reflect some aspect of the problem or appear tormented by it. It is manifested in *Polyeucte*, the tragedy on sainthood, as well as in *Tartuffe*, the comedy on religious hypocrisy. If French literature appears essentially one of psychological analysis, of painstaking investigation on the human heart and sentiments, a tradition extending from the 12th century romances of Chrétien de Troyes to Marcel Proust in the 20th, this preoccupation seems rarely to exist without some reference — and it is often a dominant reference — to religious turmoil and inquiry. Most French writers can be defined by their adherence to religion or by their attack on it. Calvin, at the time of the Renaissance, protested against Rabelais for his “Pagan” naturalism. Pascal, in the 17th century, attacked the *Essays* of Montaigne as the writings of a dangerous sceptic. Later in the century, and within the Church itself, Bossuet rose up against Fénelon and his doctrine of quietism. In the 18th century Voltaire sought the ruin of both Bossuet and Pascal, and in the 19th century Chateaubriand, in his *Génie du Christianisme*, attempted to rehabilitate Bossuet and Pascal and undermine Voltaire. It is quite possible to interpret the history of French literature as an almost interrupted controversy carried on between those who believe and those who do not believe.

The critical spirit, and even its more limited expression of literary criticism, has never been absent from French thought and literature. In fact, it is impossible to think of one without the other. Criticism in its specific technical sense, seeks to explain and evaluate a literary achievement. In the case of Pascal, for example, it would try to explain how he was led to write the *Pensées*. It

would study the external circumstances of Pascal's life and period, as well as the inner more secretive spiritual struggles and resources of the man, that led to the writing of the *Pensées*. It would analyze his philosophical arguments, his imagination, his sensibility in order to invest the *Pensées* with some contemporary meaning. And yet it would state, if it were criticism in the best sense, that there is no such thing as the final word or the final judgment about a literary work. The mystery of a literary work that criticism seeks to explain is impenetrable. Literature is concerned with the oldest and deepest dreams and experiences of man. Literary forms, in trying to retain some aspects of these experiences, and literary criticism, in trying to explain literary forms, are fated by their very nature to be fragmentary.

Contemporary French literature is largely orientated toward criticism. It tends to be, even in its creative aspects, an elaborate accusation of the social order, of institutions and ideas. Both Catholic and non-Catholic critics are less concerned today with the study of the beautiful than with their efforts to make out of criticism a form of meditation. In their distrust of a method, of a discursive system, they have appropriated the freer more independent form of the essay.

In a fundamental sense, literary criticism is an explanation of the experience of reading. The analysis of this experience, in the words of the outstanding new critics in France: Poulet, Blanchot, Richard, Barthes, Picon, — has become so subtle and profound that criticism today is a record of man's knowledge about man. Literary criticism is, more and more, the application of all the sciences: anthropology, psychology, political science. The new French criticism prefers the work to the author. Sainte Beuve's method, with its emphasis on biography, belongs to another age. Charles Du Bos was the