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IS THERE BIGOTRY IN THE BANKS?

The Editor CATHOLIC RECORD:

Dear Sir: I beg to solicit the space in your esteemed paper as well as the attention of your readers to certain long-standing conditions which exist in the majority of the Canadian Banking institutions, conditions which the great majority of the Catholic public are evidently unaware.

There is at present, and no doubt from the beginning of banking in Canada, a discrimination and bigoted prejudice exercised by all or almost all of the foremost Canadian banks against the comparatively absurdly small number of Catholics who have entered the service of these financial institutions with the mistaken idea that they would be accorded the same treatment as their fellow-employees of a different religious creed.

Why is it an undisputable fact that all the positions of more or less importance and emolument in our Canadian banks are invariably held and have always been held by Protestants, when taking into consideration the fact that practically all of the banks now conducting business in Canada have been doing so for many years; and in all this time no Catholic has succeeded in gaining a position of more importance than the management of some small and inferior branch in some obscure village?

This appears to be the highest pinnacle that a Catholic can climb in the banking profession as it is in Canada, while in all other walks of life, commercial or industrial, the Catholic is, compared to the banking profession, immeasurably better represented in proportion to numbers, but in the banking institutions alone are they few and those few hold invariably the smaller paid and inferior positions.

The following is one reason: When a young man approaches a bank with the intention of obtaining a position therein, he is obliged to fill in an application form supplied by the bank for that purpose, with one exception the questions asked for are perfectly correct and justified, the exception being that the applicant must specify as to what particular religious denomination he belongs to. Now what is the reason for this if it is not for that of separating what is in the eyes of the "powers that be," etc., wheat from the chaff?

If not it certainly gives the executive an exceptionally fine opportunity (should they be so disposed) to discriminate against the Catholic when a question of promotion or increase of salary arises. Especially so when the executive is wholly composed of Protestant and the majority of them no doubt members of a secret society which is to say the least not favorably disposed toward the Catholic people.

One of the foremost banks in Canada, with an executive as usual composed altogether of Protestants, has had at least a short time ago forty branches in the Maritime Provinces. The great majority of these agencies were in localities where the Catholic population was greatest—comprising on the average a good 40 per cent. of the population in some places considerably over 50 per cent. yet only three managers of the 40 odd were of the Catholic faith and were stationed in three of the most unimportant and obscure and isolated towns to be found on the list of this bank's branches in the Maritime Provinces. This in spite of the fact that Catholics were as willing to enter the service of this bank as Protestants and also giving it their support as customers.

In what way can the foregoing be explained, but by bigotry, not for lack of the necessary ability on the part of the Catholic people surely, for the Catholic population of the Maritime Provinces have contributed their share at least of clever men to all the various professions in Canada, the

United States or any other country where they chanced to locate.

It appears quite evident that when a Catholic is given an opportunity to enter the service of a Canadian banking institution it is not with the intention of giving him the same chances for promotion (as his abilities call for) as his fellow Protestant employee but purely from a motive of business policy, for it would show very poor business tact indeed to discriminate completely against those of the Catholic faith who were desirous of entering the banking profession, for many influential and profitable customers as well as a good number of the shareholders are of that religious persuasion.

So a very limited number (here is where the aforementioned religious test does its fine work) are employed for the sake of appearances, but the management relies on the unfair treatment accorded these few Catholic employees to compel them to resign in disgust after serving more or less time in underpaid drudgery in some unimportant branches.

It is quite reasonable to believe that taking the foregoing instances into consideration that this mean bigotry does not end with these unfortunate behind the lines, but should the opportunity present might as easily be applied to any Catholic customer who might stand in need of some financial accommodation to tide over a temporary depression in business. Might he not be politely and smoothly "turned down?" while his Protestant competitor, also suffering from the same depression, find no difficulty in obtaining the necessary financial assistance to tide him over, while the other, should he not be able to procure the required accommodation from some other source—goes under.

This may partly explain why some Catholics for no apparent reason fail to make a success in business while the other under no apparent better circumstances comes through all right.

The idea of this letter is not merely for the benefit of the Catholics who are brought in contact with these bigoted financial institutions from a customer's standpoint, but more to give any Catholic parents (for the employees usually enter at a high-school age) who might have the opportunity of placing a boy in a bank, an idea of conditions therein and what his chances are in the majority of the Canadian Banks as they exist at present.

One explanation of this contemptible prejudice is that the staffs of these institutions are recruited largely from the most bigoted class of Protestants and when all the positions of authority are invariably filled by those drawn from this class, it is easily seen what chance a Catholic has of improving his position, when completely at the mercy of a bigoted and prejudiced executive.

The Canadian Banking institutions as they are at present are more in keeping with Orange and Belfast ideas than those of an enlightened country, and it is up to the Catholic public to demand that they have representation on the Executive staff of the banks they help support and also to insist that this religious test as required by these institutions be abolished. A VICTIM

CATHOLIC TRUTH SOCIETY OF CANADA

A new departure in the work of this society has been inaugurated which consists of lectures given by the members to those desirous of knowing of its work. The first of these lectures was given last week in the parish hall of the Gore of Toronto. The hall was filled to its utmost capacity. The chairman, Rev. R. Walsh, P. P., introduced the lecturer, Mr. J. J. O'Sullivan, who chose for his subject "The Future of Catholicity in Canada." Mr. O'Sullivan dwelt particularly upon the advantages, spiritual and otherwise, which would be gained by Catholics by the adherence to Catholic principles. The lecturer was listened to with the greatest attention and he was followed by Mr. W. E. Blake, of Toronto, who explained the aims and objects and work that the Catholic Truth Society is now engaged in. Mr. Blake drew special attention to the re-mailing work and the results that have ensued.

This re-mailing work consists of the forwarding of Catholic newspapers each week to Catholic families who may be too poor to be able to subscribe or, perhaps, may be careless in this matter. The co-operation of the pastors throughout Canada is earnestly requested. Any pastor that may know of any such families, would confer a favor upon the society by sending to Box 383, Toronto, the names and addresses of any families to whom he would like papers mailed. Envelopes should be marked, "Re-mailing Committee."

In connection with the work of this society, it is advisable to report that the series of Sunday evening lectures to non-Catholics held in one of the Yonge Street Theatres every Sunday night since the commencement of the winter months will be discontinued at the end of March. These lectures have been listened to with a great amount of attention and the audience have been composed almost exclusively of men. The lecturers have been chosen from the ranks of the lay members of the Catholic Truth Society, and the innovation, if such it may be termed, is one that has met with very great success. It is intended that next year similar lectures will be conducted by the Cath-

olic laymen but in a much larger hall.

The general meeting of the society will be held in the Knights of Columbus hall on Tuesday, March 24th! Invitations have been extended to the different Catholic Societies and the society will welcome anyone who would like to become a member.

GAEILIC NAMES

To the Editor of the RECORD:

Dear Sir:—In a recent number of the CATHOLIC RECORD, I noticed an interesting extract from the Cornhill Magazine regarding the Gaelic name of the Feast of the Exaltation of the Holy Cross, Sept. 14. The word as it appeared is hard to recognize, but it is intended to represent *Feill-an-Roid*, often written and pronounced *An Fheil-Roid*.

John MacKey, "Am Pibhair Dall, the Blind Piper," who lived in the latter half of the seventeenth century, refers to it in his beautiful pastoral poem, "Cumha Choir-an-Easain."

"S mi aig braighe 'n alltain riab- haich, "Ag Iarraidh gu bealach na featha, "Far am bi damh dearg na croice, "Mu Fheil-an-Roid a dol 'sam dam- hair."

This may be literally rendered, By the braes of the dappled brook— Seeking the moorland pass, Where the antlered red deer, Round Feill-an-Roid awaits his mate.

One of the very first things that must impress a student of the Gaelic language is the manner in which it has been permeated with Catholic thought and with Catholic practices. Take, for example, the well-known Gaelic word *pac*, a kiss. It comes to us from the Liturgical custom of "giving the pax," and is simply the Latin *pacem*, the termination being dropped.

Take again the Gaelic names of the days of the week. *Di hainne*, Friday, means "the day of the fast." *Di daoin*, Wednesday, means "the day of the first fast," and *Diardoin*, Thursday, means "the day between two fasts." Examples might be multiplied indefinitely, but I have already taken too much of your space.

D. M. A.

THE CHURCH INVADING I. W. W.

One hundred and one of the 190 men who were led (or misled) by a young member of the I. W. W. to invade St. Alphonsus Church, last week, in New York, demanding food and shelter and conducting themselves in a disorderly and disrespectful manner in the church, pleaded guilty, and were set at liberty under suspension of sentence. Twelve pleaded not guilty. They were quickly convicted and remanded for sentence. Only one who pleaded not guilty obtained his discharge. The charge in all the cases was disorderly conduct. The only man found guiltless and discharged was Ernest Rutherford, a young machinist, who said he was in a jam in the vestibule of the church and held there by the crowd until the police swooped down and made the arrests. —Sacred Heart Review.

SEEKING UNITY

From time to time we receive literature concerning a proposed world conference on faith and order—the beginning of a movement towards Church unity first broached at the convention of the Protestant Episcopal Church of America in 1910. That such a movement has begun shows that many outside the Church realize the folly and the harm of division among Christians. We sympathize heartily with their desire for unity but we fear that their well-meant efforts will end only in disappointment for the promoters.

Catholics regret, as sincerely as anyone can, the disunion that human pride has brought among Christians. But they cannot hold out any hope of compromise as an incentive to those outside the Church to return to it. If the Catholic Church were a merely human institution she might trim her teachings to suit the tastes of all those who object to this or that doctrine. But she is not merely human. Founded by Christ Himself and given a definite commission to teach His doctrine, she cannot compromise or deny His truth. Members of various sects may feel free to accommodate or change the doctrines of their so-called churches at any time. But Catholic doctrine is unchangeable. It is useless to hope for concessions. The Catholic Church cannot make them.

But we are glad to see that a study of the problem of Church unity is being taken up seriously by at least one organization of non-Catholics. If they will only pursue their study far enough they may arrive at unity by a road they now scarcely think of. An impartial study of the origins of modern divisions among Christians is one of the means by which the destructive folly of the "reformers" can be brought home to the seeker after truth. Once this is realized, many will seek to be united again with that Church which is the pillar and ground of truth, the source and center of unity in religion. We wish those seekers after unity well and we would give them every possible encouragement in quest for it.—True Voice.

ADDRESS AND PRESENTATION

On Tuesday the 16th inst. the parishioners of St. Francis Xavier church, Thessalon, Ont., presented the Rev. Thomas H. Trainor their parish priest with an address and a magnificent upholstered chair. The occasion was the birthday anniversary of the Rev. Father. The rev. gentleman was taken by surprise, but expressed his sincere thanks to his parishioners for their generosity and thoughtful kindness. The address was signed on behalf of the congregation by W. E. Pryor, T. J. Leclair, F. H. Cavanagh, M. Lortie, F. Massel and M. McGuire.

Don't break a pane of glass, and then whine because the rain comes in. Don't burn the candle at both ends, and then complain because there is no more candle.—F. W. Tupper.

DIED

MCCAFFREY.—At Komoka, Ont., on March 11, 1914, Mr. James McCaffrey. May his soul rest in peace!

O'KEEFE.—At his late residence, 202 William St., Chatham, Ont., Mr. D. J. O'Keefe, aged sixty three years. May his soul rest in peace!

PAYETTE.—At Haileybury, Ont., on Thursday, March 12, 1914, Mary Rita, infant daughter of Mr. and Mrs. Geo. Payette, aged six months and twelve days.

LYNCH.—At Orillia, Ont., on Sunday, March 15, 1914, Mr. Thomas Joseph Lynch, son of Mr. and Mrs. R. A. Lynch, aged seventeen years. May his soul rest in peace!

COTE.—At Parry Sound, February 22nd 1914, Helen Foley Cote, beloved wife of Joseph E. Cote, aged twenty seven years and eight months. May her soul rest in peace!

Mr. Vincent O'Brien who is touring Canada with Mr. John McCormack was the man who first discovered the famous Irish tenor. Mr. O'Brien is organist and choirmaster of the Pro-Cathedral, Dublin, conductor of the Dublin Philharmonic Society, and has also won recognition as a composer.

NEW BOOK

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