

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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LONDON, CANADA, SATURDAY, JULY 18, 1914

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THE CATECHISM LESSON

We know that the home that is safeguarded and hallowed by religion is a perennial source of happiness for those who dwell therein. The memory of the fireside around which are grouped parents and children in family prayer is enduring; and in after years has its own guiding and protecting power. Hence the most important study for the child is his religion. Parents teach it by their example that makes a home a nursery of character and not merely a place wherein to talk of the world and its ostentation and pride. They can make the children understand its importance by insisting upon the preparation of the catechism lesson. The welfare of the Sunday school depends almost entirely on the cooperation of the parents, for with its short sessions it can never be made the source of influence that it should be unless we give it every care and support. To many parents this has no meaning. True they send their children to Sunday school, but they never see to it that the lesson is studied during the week, never interest themselves enough to hear the lesson or to consult the teachers as to the progress of the child. The excuse frequently given when boys and girls are ignorant of the Catechism lesson is that the ordinary school tasks left them no time for it. Parents are very zealous regarding the latter. We blame them not, but any parent conscious of his duty should know that upon him rests the responsibility of having children made ready not only for the world but for eternity. Unceasing vigilance in this matter will save the children many sorrows and bring down blessings on the parents. The children who are not educated in their religion never know enough about it to care for it. Hence indifference is the bane of so many lives.

OUR COLLEGES

Our readers should not be allured by the opportunities which the non-sectarian college claims to be able to give its students. It has, in many instances, professors of repute and equipment due to generous benefaction, but its atmosphere is saturated with indifference to religion which cannot but have an influence upon the student. Sometimes, indeed, doctrines dear to Christians are regarded with a pitying condescension, or the whole scheme of revelation is scored with scrid criticism. Fanciful theories are taught as if they were truths beyond question. Their horizon is bounded by the world. Their eyes are upon the earth and the things thereof. Their philosophy is a patchwork of opinions devoid of light and nourishment. They preach righteousness without giving the means to attain it. Far better to sit under a professor of uncultured and prejudiced tongue than under one who lulls the soul to somnolency and lays it open to every insidious attack. Some may breathe the atmosphere of indifference and suffer no ill effects. That is possible, but it is, as experience shows, a very dangerous experiment. The wise Catholic will send his son to those who can teach him the science of right living, how to stand in stress and storm and to die well. Every now and then McGill University or some other hall of learning receives large gifts and legacies. While these may be indicative of the generosity of the donors they do not prove the superiority of McGill over other institutions. Princely benefactions lessen the strain, stand for up-to-date equipment, but the strength of a college is in its teaching staff. One teacher who is enthusiastic, scholarly, and with the gifts of personal magnetism and ability to mould hearts and minds, can make the veriest log-hut a source of learning. And in some of our struggling colleges we have such professors. Many of them receive a pittance in lieu of a salary. They toil for years and wish no greater reward than to see their charges developing into intelligent Catholics. And be it remembered that they, while holding to old and proved methods, are ready

to adopt any new idea that can make for greater efficiency.

THE WHITE LIST

In preparing its "White List" of plays the Catholic Theatre Movement is guided by rules as sensible as they are simple. In order that it be included in the list "there should be a general agreement that a play is clean and wholesome" and "the play should be fit for theatre goers of all ages and suited to varied tastes." For the purposes of a black list these rules, or rather their converse, might be too exigent; but there is good work to be done by a white list, and the number of people interested in it is far greater than is usually recognized. There are plays which fall outside the description cited and which, nevertheless, have good reason for being; but they who go to the theatre for recreation or edification would most gladly miss a play they might have cared for for the great gain and comfort of being protected against the drama that offends either their tastes or their sense of morality and decency. In providing the average man and woman with a list of plays to which they may go and take their young people, without being confronted either with outrageous offensiveness or with performances that skirt the border of it, the Catholic Theatre Movement is doing noble service and should have the support of all.

FEW NEEDS

We are all prone to forget that the essential needs of life are few and simple. There is much chatter about art in these progressive days; and many people assume that it springs from tastes which can be indulged only by wealthy patrons and those who minister to their costly and varied requirements. This is a great mistake, one which a very slight acquaintance with early efforts to adorn household and associations would dispel. Ruskin, whose devotion to art-study was complete and life-long, did not scruple to refer to rich men's choice of "stone dolls" and "paintings of price" with scorn, seeing that they were usually evidences of means rather than of worth guided by knowledge. Amid all the welter of political and industrial activity one idea is ever claiming a hearing; it is a plea for sane simplicity as the only harmoniser of our wayward preferences and inconsistent ambitions. Too many of us confound simplicity with immaturity, whereas it is really the goal at which the arts and sciences are aiming, the ultimate result of all life and labor. Is it not surprising that while churchmen and statesmen are striving to find a common term which will unite sects and nations in vital matters, men should struggle to outclass one another by heaping up material possessions which throw them as far apart as possible. How is it that they fail to see that this feverish eagerness for adding to but marks a childish greed which should give place to a habit of judicious rejection. Good art, fine manners, great lives are simple in a way which is beyond imitation, for they are the product of an instinct which selects the best and passes by the inferior. Mere custom sweeps the mess along, stifling the originality of mind and heart. Simplicity is the key to true independence because it recognizes not the tyranny of having but the glory of being.

JUST AN ABERRATION

We cannot find space for a dissertation written by a subscriber on Mr. Kipling's aberrations. The trouble with Kipling is that he is too near to the Bank and too far from Mandalay. Though his East is calling he hears but the voice from the North. We are sorry for him, but we do not forget his tribute to the Blessed Mother in his "Prayer Before Action." Some of these days the spirit of his early years will dis infect his blood, purge his mind of dread of civil law; and then, because he loves brave men, he may tell in his own way the story of Ireland's fight for legislative independence. And that story would, if his hand had not lost its cunning, be better than "Soldiers Three." It is all there on the records—love and hatred, recreancy and loyalty, tears and laughter, devotion to ideals and

fidelity tested by blood to the ancient faith waiting to be fused and placed, living and heart-thrilling before his public.

"IRISH CATHOLICS" IN I. W. W.

THAT IS, SOME OF THEM GIVE IRISH CATHOLIC NAMES, BUT THE RECORDS DISCLOSE AN OLD GAME

Socialists have ever been strong at the game of bluff, says the Catholic Transcript, of Hartford. But the advanced and only logical branch of Socialists is the I. W. W., or to put it in plain English—the Industrial Wreckers of the World. The following from James V. Shields, of Brooklyn, will cast new light on that hideous branch:

"I told you," said a spineless Catholic to us a while ago, "that Catholic Irishmen or their sons would, against the warnings of their priests, go into the I. W. W. Read the names of I. W. W. leaders in this newspaper article, Gibbons, Donnelly, Burke and the like." We read, but doubted the authenticity of these names, for we were slow to believe that any genuine, self-respecting Catholic, in particular an Irish Catholic, could fall so low as to identify himself with these apostles of the three P's—Falsehood, Filth and Fury.

Proceedings held on May 29, before Judge Mulqueen in the Court of General Sessions, New York, proved that our belief in the strength of faith and common sense of Catholics was warranted, and our indignation was aroused at the revelation that the breed who dare to hide their real personalities behind and to bring into disrepute such noble Irish names are aliens from the slums of European cities.

Before the court were one David Shapiro, alias Edward Gibbons, and one Samuel Kaplan, alias Donnelly, both charged with assaulting and robbing one Morris Sender in the headquarters of the I. W. W. They had put a talismen over his head, beaten him severely and divided his money between them. Their attorney, one Sarason, pleaded that all this was part of the I. W. W. initiation, that their creed was that what belonged to one belonged to all. He further pleaded that both were innocent, hard-working men, but as might have been expected of such a plea from such a source, it was a lie, for Shapiro had been convicted of crime twice before. Judge Mulqueen, who denounced both criminals as having no respect for the law, and who told them that since they did not like things here they ought to be run out of the country, sentenced Shapiro to twenty years in Sing Sing Prison and Kaplan to from two and one-half to five years.—Philadelphia Catholic Standard and Times.

THE BUSINESS OF SALVATION

Bishop F. S. Spalding, Protestant Episcopal Bishop of the diocese of Utah, is severe in his criticism of the methods and means employed by the various non-Catholic sects for the propagation of their religious teaching and influence. He does not mince words in his denunciation of the present day system in vogue amongst the many and diverse Protestant religious bodies. He delivers himself of a straightforward and vehement Philippic which can be epitomized in the closing sentence of his discourse before the diocesan convention of the Utah diocese—that Protestantism "was occupying for the most part, with matters which had little connection with the salvation of the world."

If the good Bishop's accusation be even partly substantiated by facts as they exist, it is indeed a sad commentary on Protestantism as a religion. If the "salvation of the world" is not the primary end and aim of any and every religious organization, it is difficult to find the least justification for the use of the nomenclature, "religions." The gospel, which is to be preached to all nations and all men, is a gospel of salvation. To pretend to fulfill the Christ-given injunction for its universal propagation with the slightest gratuitous alteration or modification of its essential intent and purpose is presumptuous, if not gravely blasphemous. A Church or a sect which is forced to plead guilty to the indictment that it is "occupied, for the most part, with matters which have little connection with the salvation of the world," is a sorry travesty upon the true Church of Christ, which He Himself founded and to which He Himself entrusted the colossal task of carrying the evangel of salvation to all men, even to the most distant and most inaccessible corners of the world.

It is just possible that Bishop Spalding has exaggerated this negative evil, which he condemns as the bane of Protestantism. Perhaps we should allow for circumstances, which to-day demand a continual and solicitous attention to the material side of religion. It may be that we are all inclined to take a theoretical view of evangelizing which is ideal in conception but im-

practical and impossible in fact. There is a business aspect of religion which cannot be ignored or neglected. Such prosaic things as collections, receipts and expenditures coal and wood, light and heat, are necessary appurtenances of any human society operating in a human element, howsoever spiritual and even divine its purpose and province may be. Even a church, from a human viewpoint, cannot be perfect in its methods, its members or its management.

But, making full allowances for conditions, we think that there is more than a little truth in the criticism voiced by Bishop Spalding. Protestantism is busy about many things, and perhaps it is neglecting the one great thing worth while. "Go ye therefore and teach all nations" was the divine command, the sacred and solemn commission, given to the first Christian missionaries. A universal propagation of divine, revealed truth was then, and is to-day, the first great purpose of Christianity. Is Protestantism meeting and fulfilling this arduous duty? Is it concerned above all else, with the preaching of salvation to the world? The lapse of centuries, with all its evolution and progress, has not modified the original intent of Christianity one iota. Men may substitute other religious aims for themselves and their man-made systems of belief, but such substitutions cannot be christened Christian save by usurpation. The first great object of twentieth century Christianity is identical with that of Christianity of the first century—to bring the message of salvation to the whole world. This is the best under which, as Bishop Spalding asserts, Protestantism has fallen down. He is inclined to believe that he does not greatly exaggerate when he boldly affirms that the Church (Protestant) is shy on salvation.

No religious body can maintain its Christian identity and Christian lineage which diverges from the originally intended line of Christianity. Social service for the amelioration of the needy, the destitute and the unfortunate is a laudable work of corporal mercy. Caring for the widow and the orphan is true religion undefiled, if it be supplementary to a firm and comprehensive belief in those revealed truths which the Almighty has deigned to make known to us. Faith and works are twin sisters in religion. Neither the one nor the other will suffice of itself. Neither the one nor the other is a sole sufficient mark of true Christianity. If "faith without works is dead," "works without faith" are short lived, as an expression of a religion which believes in a God, hopes in a God, and has no other purpose but to realize the divine plan which God Himself has outlined for its operations and its activities.

Protestantism, as we understand it, is busy with "works" but lazy and hazy about faith, in the commonly accepted sense of the word. It is little occupied with the salvation of the world because it has no certain divine message to communicate to the world. It presumes and pretends to tell men what to do without telling men what to believe, with the result that men refuse to act, deprived as they are of any motive or sanction for their actions.

Catholicity is a teacher of belief before it is a preacher of action. Faith is the foundation, the motive, the sanction of all our actions. As a Protestant, you may believe what you like or believe nothing; it is what you do that makes you religious. As a Catholic, you must believe Christ's revealed truth, else whatever you do will never entitle you to the name of Catholic. It is easy to discern which of the two is occupied with the salvation of the world.—The Tablet.

FATHER VAUGHAN ON CHILD LABOR

Father Bernard Vaughan, S. J., recently said in London that he did not think there was a much worse crime crying to heaven for vengeance than that of forcing a boy or girl to supplement a starvation wage behind a counter by having recourse to some form of degrading vice. Let them imagine the type of man who could be happy when he knew that girls in his employment were receiving from him a weekly wage which would not cover his evening meal. It was appalling to think that so-called Christians, in a Christian land, were driving girls on the streets, or else were running them into gaol, because they gave them a wage on which even a dog could not exist. Those were the employers of labor who were converting employes into Syndicalists. Could they blame men and women for going on strike or doing any rash thing in the land when the "beasts that perish" would turn upon their masters for less harsh treatment than they experienced? There was only one remedy for the crying sin of man's inhumanity to man, and that was a public conscience alive and alert, which would drive utterly out of England's cities all such cruel treatment of wage-earning men and women.—New World.

NATHAN'S CROWNING INSULT

Nathan, erstwhile mayor of Rome, and now Italian Commissioner at the Panama Exposition, recently gave the crowning insult to the Catholic Church by declaring, "I am not an enemy of religion. I am not fighting anything sacred to any man, but I have fought and will fight to the best of my ability sham religions which are political organizations."

In apparently trying to explain his notorious antagonism to the Catholic Church, Nathan adds the worst insult that his infamous mind can vent. He substantially says that he opposes no church, but the Catholic Church is only a sham Church and in reality a political organization. How many political speeches has Nathan heard from Catholic pulpits? Strange that a sham should be such a reality in setting its seal on time and eternity! Nathan must be physically blind as well as suffering from mental strabismus, or he could see that the imperishable realities of Rome in religion and art and all the refining influences of life must have a grand reality and not a sham for their parent. He is a disturber in Rome and out of it, and has turned our antagonism to his personality to mean opposition to the Jew and to the freemason, both of which he is. He remarked to an interviewer in New York: "Some people don't like the shape of my nose." Catholics have never discriminated against Jews, and our Catholic press has stood manfully for the rights of the Israelites, as the recent passover murder in Russia indicates. There is something more than Nathan's nose missing, or there would not be a word about this ill-mannered reviler of the most ancient throne of Christendom—the Pope's. He is a poor judge of shams and realities. Really, Nathan, are not you a sham that will have withered when the Catholic Church and its sacred head will still enjoy that real life which your tongue cannot pollute, nor your hand even soil? Catholic Union and Times.

ARCHBISHOP IRELAND SPEAKS TO GIRL GRADUATES.— WARNS THEM OF SOCIAL DANGERS

Addressing the graduating class of the Visitation Academy Dubuque, Iowa, at the commencement exercises of the school, Archbishop Ireland of St. Paul, in a notable address on "Christian Womanhood," denounced the attitude of a great majority of the women of the present toward every dictate of fashion.

"It is of little use to know all the precepts of religion unless we have that strength of character which will compel us to put into practice the lessons taught us," said the Archbishop. "Every now and then we find women in need of that fortitude of soul so necessary to-day. They are ruled by fashion. Let anything be the fashion and we hear women say, 'I must have it.' I say this is a peril. I'm talking of Catholic women and I appeal to them to show forth that fortitude of soul that will make them exemplars.

"The tendency of the present day mother in selecting a school for her daughter is to choose one where the daughters of the wealthy attend, because they are influenced by fashion. The fashionable school is given the preference to the school where God and religion are taught. It is rather fashionable nowadays not to be a strong and valiant Catholic, and you will find some that will tell you that certain practices of the Church do not belong to the high-toned Catholics. Now, whoever heard of high-toned Catholics?"

QUESTIONABLE PLAYS
"Then again, let the theatre put on any sort of an attraction and you hear the poor slaves of fashion say, 'Why shouldn't I be there? What excuse can I give to my neighbors for not being there when all the fashionable set was there? It is hard for the Catholic woman with all her principles and lofty ideals to resist the social tide but I say she must.'"

FASHIONABLE ALLIANCES
"Fashion says there is a new dance, and even though it be so questionable and if the heavens were to fall you'd find women adopting it and allowing their daughter to do the same. Will Catholic women say: 'I must follow every mind of fashion.' Will she say the rule of the best and sweetest in religion will be followed out?"

"In the marriage of their daughters you more than find the mothers asking 'to how many clubs does he belong?' but never a question about his character or how he discharges his obligations to God. They seek alliances purely for fashion's sake. Then you'll find the girls more attracted by the way in which a young man carries his cane or parts his hair than she is by all the virtues of Christian manhood. Men are not so much addicted to fashion, but it is a terrible temptation to the women.

"From where are to come the heroines the Church needs to-day? From the academies where the lives of the Sisters are the strongest protest against all the perils of fashion.

This is the great mission that our Catholic academies stand for to-day. Woman is the great influence for the good, the true, the beautiful and the holy. Because she is the life of the home, all the great social, civic and personal virtues which uplift humanity are in her hands. To the home where woman is queen man returns from the busy outer world to inhale some of the sweetness and then go forth to scatter far and wide the fragrance of the rose.

HOME RULES NATION

"Let the home fail and the whole community fails. Every act of public opinion that makes against the sacredness and holiness of the home is fatal to the nation, fatal to humanity. Home is woman, wife, mother and daughter. Woman is queen. Men have their influence, but often times their duty is to wander out across the seas. Outside the home we have nothing, whose duty is to fit women for their duties and responsibilities. The Christian school over whose portals may be inscribed science and religion. Our children should be thoroughly versed in all things they should know. Not so much in a variety of multitudinous abundance of information before the people does a school find its excellence. The first thing is to train the mind by proper development to think. Put the well-trained mind into the world and whatever is to be learned will be learned quickly. A multitude of studies allows no time for proper practice and no culture of the mind. We want our Catholic young women to be taught to be intelligent so that by their intelligence they may reign over those under their influence."

THE INDULGENCE OF THE PORTIUNCULA

The 2nd of August annually reminds the faithful and zealous soul of the great St. Francis, who was not only similar to our Lord and Redeemer for being born in a stable, practicing extreme poverty, and being favored with the sacred five wounds, but also by feeling deep compassion for the poor sinners. Our Saviour was accused of conversing and eating with the sinners, and He wept over the impenitent sinners of Jerusalem. St. Francis endeavored to bring his fellow men to repentance by speaking to their hearts, and he prayed to God for their conversion—yes, even wept often and protractedly when he considered how so many were heedlessly continuing in sin and thus hastening to their temporal and eternal destruction. He wept so much over the sufferings of our Lord and the indifference and carelessness of the world, that he nearly lost his sight. Our Lord, seeing the glowing heart of His servant, lamenting the offenses offered to his God and his all, was much pleased, hearing the suppliant prayers of his ardent intercession. At one time when St. Francis was again fervently praying for the conversion of sinners, an angel urged him to go quickly into his beloved chapel, called Portiuncula. He hastened there and saw the most wonderful spectacle. Our dear Lord appeared over the tabernacle, His face beaming with infinite kindness and His most glorious Mother Mary at His side, and both surrounded by a host of bright angels. St. Francis prostrated himself in deep adoration and sweet ecstasy. But Jesus bade him rise and ask a favor for his poor sinners. And St. Francis said: "Merciful Lord, grant to all the sinners coming into this chapel and praying with a contrite heart a full forgiveness of all their sins and the punishment thereof." When Jesus seemed to hesitate, saying: "This is something very great, what thou askest," St. Francis turned with touching simplicity to Mary, the refuge of sinners, to plead with Him for the poor sinners. Thereupon Jesus granted the extraordinary Indulgence of Portiuncula.

For two hundred years this Indulgence was confined to that little chapel of the Portiuncula, which was each 2nd of August the scene of a wondrous gathering of penitents. After this the Pope was moved to extend it to all the Franciscan churches of the world.

Succeeding Popes have still further extended it to churches where members of the Third Order meet, and even to other churches where no Franciscan church is available. The obligation of receiving Holy Communion, either on that day, Aug. 2nd, or on the day before, is required for all the churches outside of Assisi, however.

Confession and Communion and a visit to the church so privileged are all that is necessary to the gaining of the Indulgence of the Portiuncula. One may not gain it oftener than once for himself, but he can gain it as many as a hundred times for the souls in Purgatory if he can go in and pray and come out so often. There is no set form or duration of prayer. Five Our Fathers and Hail Marys, and Glorias in union with the Sovereign Pontiff's prayers are recommended, but any form of prayer may be followed.—New World.

CATHOLIC NOTES

In Alaska there are 4,000 Catholic Indians. Last year 341 Indian children were baptized there.

The Cultus-Minister of Germany, recently stated that the number of Catholics belonging to the religious orders had increased from 10,000, in 1902, to 36,800 in 1913.

In Northern Kiang-Si, a province of China, containing about 10,000,000 souls, there live some 25,000 converts, who are attended by only 30 priests. Last year 1,700 new converts entered the Church, and 3,000 Pagan children were baptized.

Reverend William Turner, D. D., Professor of Philosophy in the Catholic university, Washington, D. C., and Editor of the Catholic University Bulletin, has consented, at the urgent request of Rev. Dr. Heuser, of Philadelphia, to assume the responsibility of editing the American Ecclesiastical Review.

The Rev. Charles M. Ferrari, who died a few days ago in Mercy Hospital, Denver, came of a noble family. He was born in Cotrone, Italy, on June 28, 1842. His father was a baron and his mother a lady at the court of the Queen of Naples. He was a direct descendant of one of the Doges of Venice.

At the time of the Restoration of the English Hierarchy in 1850 England had one Cardinal-Archbishop and twelve suffragans under Propaganda, now under the Consistorial Congregation the Church is governed by 1 Cardinal, 2 Archbishops, 13 suffragans, besides 4 Bishops auxiliary; and the 567 churches and 788 priests of 1850 have increased to 1377 churches, chapels, and stations, and 3,872 priests.

Through the combined efforts of St. Rita's Catholic Missionary Society, composed of six young women who have great devotion to St. Rita, the "saint of the impossible," and to fill a long felt want in a Catholic community, a Catholic church is under way at Mt. Ida, Alexandria county, Va., the cornerstone having been laid on May 17 by Msgr. Bonzano, apostolic delegate, in the presence of a large audience.

A Jewish business man of Akron, Colo., noticing that a large crucifix in the new church there would be greatly improved if it were lined with electric lights, inquired of the Rev. Father J. L. Jolly, pastor, how much it would cost to install the illuminators, then handed over the money to the priest for this purpose. The case is probably without a parallel in the world's history, and the gentleman's liberal mindedness is appreciated.

Senor Vidal of Plana, Spain, editor of the Socialist organ Espana Nueva, a most furious anti-Catholic and free-thinker, was recently condemned to prison for an attack on the military. When he got time to think in his silent cell, he began to see his Socialist companions in their true light, and on being liberated hastened to the episcopal palace in Madrid, where he made a retraction of all his errors against the Church and religion and made a fervent profession of faith.

Not only Catholics, but the large circle of admirers of Cardinal Gasquet who recognize his world-wide reputation in the fields of letters, history, and Biblical research, are aiding in the move to make a presentation to him in honor of his elevation to the Cardinalsate, and a committee has been formed for that purpose. It includes the Duke of Norfolk, who is president of the Catholic Union of Great Britain; Lord Denbigh, president of the Catholic Association; Lord Clifford of Chudleigh, the Bishop of Newport, Lord Lovat and others.

Mrs. Susan Devin, a woman well known in New York Catholic circles, has made a gift of a \$200,000 building to the Sisters of Mercy. The structure, the foundations of which will be laid shortly, will be used as a hotel for Catholic working girls. While the direction of the institution will be under the auspices of the Sisters and a handsome little chapel will be an adjunct, it will not be a home in the popular sense. Reasonable board charges will be made. There will be about 150 private rooms, and the equipment will be such as is found in most hotels of the better class.

Secretary of the Navy Daniels has written a letter commending eleven sailors for extraordinary heroism in the taking of Vera Cruz, says the Catholic Universe. A medal of honor and a gratuity of \$100 will be given each of these young men. Among the number is George Cregan, a nephew of Rev. Dr. James H. Cotter, editor of the Catholic Union and Times of Buffalo, and pastor of St. Lawrence's church, Ironton, O. Cregan's home is at Port Richmond N. Y. While on duty on one of the streets of Vera Cruz a companion of Cregan's, J. F. Schumacker of Brooklyn, N. Y., was killed. Cregan attempted to stop the flow of his companion's blood with his left hand and continued firing his rifle with his right. Cregan's action was said by his superior officer to be among the most heroic in naval history.