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**Priest Builds Church With Own Hands In Alabama Mission**

ANNISTON, Ala. (N.Y.)—A priest of the Society of St. Edmund who before his ordination to the priesthood in 1936 was a carpenter for four years and then served in the United States Marine Corps, has built with his own hands two chapels and three parish buildings at various Alabama Colored missions in the Mobile Diocese since January of this year.

The Rev. John Casey, S. S. E. having completed Our Lady of Lourdes Chapel, a two-story rectory and a garage, at Cedar Point has been made pastor of All Saints Mission here and is working on a new convent for a group of Sisters who are to assist the Fathers in their mission work.

Father Casey's brother the Rev. Francis Casey, S. S. S., Superior of the Society in the South, and another priest started a mission for the Colored at Selma four years ago. The mission now has grown to three parishes and six mission stations, with 13 priests and five Sisters of St. Joseph from Rochester, N. Y., who assist in catechetical and social work.

Father John Casey was transferred to the southern mission work a year ago, after serving several years at St. Michael's College, Burlington, Vt. His first construction task was to build a new church at Herron Bay. Next he remodeled the parish house at Mon Louis Island and then set to work on the Cedar Point station, where the old Church, St. Margaret's, had to be demolished when its site was taken over by the Government as part of an air depot.

"I am not always building," Father Casey says. "Half the time I am on the road in search of funds to help finance the work of our community in this Diocese." He can build for about half the cost of having an architect and contractor, he explains, and since most of the donations come from poor people, he feels they must be pleased to know that their finances are stretched to the limit.

It is almost miraculous to realize the endeavors of such a small community that has had to depend on friends and begging for support have accomplished so much in such a short time," he says. "I suppose progress to be stable, must be had the hard way."

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**DR. MCGUIRE**  
(Continued From Page 6)

when I called on him in Dublin, I found him reading the review I wrote then under the pseudonym Samon Duffy.

"Where," he asked me, "did you get that name?"

"That," I answered, "was the name of my favorite uncle. His father, my maternal grandfather was a first cousin of Charles Gaven Duffy and my mother used to tell me that Gaven Duffy often took her on his knee when he visited the family and she was a little girl."

That clinched the bond of our friendship. Doctor Sigerson was a rebel in 1848 and 1867, and again in 1916, and of all "the men of 48" the "young Irishmen", his idol was Duffy, who later became Prime Minister of New South Wales under the same British government that transported him as a rebel to Australia. His house in Clare Street was a rendezvous for the young poets who engineered the Rising of 1916, and to show where his sympathy lay he organized a celebration to commemorate the centenary of Duffy's birth, at which he was chairman and delivered the chief address.

A story, not without a flash of humor, was told me of something he said while the guns were barking during Easter Week. Across the street from his house there is a pharmacy, or as they call it in Dublin, a chemist's shop. In the pharmacy a number of people were discussing the situation.

"Dear Lord!" said the clerk behind the counter, "will our young men ever have sense?" To which the Doctor answered, gravely and solemnly, "I hope they never will."

That question of the clerk expressed the attitude of the people of Dublin during the week. They had been waiting for Home Rule, believed it was just around the corner and that the Rising had put it out of sight for their generation. It was the executions (revealing also the idealism of the young men executed) that transformed Dublin and Ireland overnight.

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