

THE AMERICAN.

A WEEKLY NEWSPAPER.

"AMERICA FOR AMERICANS."—We hold that all men are Americans who swear Allegiance to the United States without a mental reservation.

PRICE FIVE CENTS.

VOLUME IX.

OMAHA, NEBRASKA, FRIDAY, AUGUST 4 and 11, 1899.

NUMBER 31 & 32.

PRIEST MARRIES WOMAN OF HIS CHOICE.

Oakland, July 27.—Rev. Guilherme Gloria, late pastor of St. Joseph's Portuguese Catholic Church, and Annie B. Collins, a dressmaker, were formally married late this afternoon in the parlors of the Davis block by Justice of the Peace John Stetson. The priest resigned his pastorate and renounced his vows to the church in order to keep his promise, given eight years ago, to make the woman he loved his wife. On September 22, 1891, he entered into a contract marriage with Miss Collins and two years later she became a mother. It was in order to set her right in the eyes of the world and to provide for the child that Father Gloria renounced his priestly vows and publicly espoused the woman for whom he violated his vows years ago. Father Gloria was assistant pastor of the San Leandro parish when he first met Annie Collins, eleven years ago. He was then 26 years old and Miss Collins was a bright, pretty girl of 15, devoted to the church. The young priest, in directing her studies, became infatuated with her and she with him. Friendship grew into intimacy. In time Lizzie Collins, an elder sister of the girl, discovered the relations that existed between the two and entered a protest. A scandal was threatened, and, in order to avert it, Father Gloria became the contract husband of the girl he loved. Four years ago Father Gloria was transferred to St. Joseph's parish. His wife followed him, under the pretext that she wanted to earn her own living, and opened dressmaking parlors in the Davis block, at Eleventh and Washington streets. When the baby was born it was placed in the care of a family by the name of Redding, at 113 Telegraph avenue, and Father Gloria frequently visited the place, saying he was the child's godfather.

After the child was born Miss Collins insisted that the world should know of her relationship to the priest. He put her off from time to time, trying in the meantime to secure a position as teacher of languages either at Palo Alto or Berkeley. Miss Collins employed the law firm of Gibson & Woolner to assist her. Father Gloria finally resolved to give up the church for his wife and child. Today he publicly married the woman of his choice. —San Francisco Chronicle.

Oakland is the scene of a sensation which in its varied and dramatic elements, in its romance and in its tragic domestic incidents is perhaps without parallel on the coast. The Rev. Father Guilherme Gloria, pastor of St. Joseph's Portuguese church, has promised that tonight he will, for the second time, make Miss Annie B. Collins his wife and in the marriage make partial reparation for the injury he has inflicted upon her and atone for the injustice he has done to his baby son.

The love story of the handsome, brilliant pastor of St. Joseph's and the pretty dressmaker of the Davis block is an interesting one. There were few in the priest's congregation that knew the secret. There were few of those that flocked every Sunday morning into the Chestnut street sanctuary to listen to their pastor's glowing words, guiding them into paths of virtue, who knew that the frail, sweet-faced, dainty little woman who heeded with rapt attention was the priest's wife and the baby boy with her his son.

But if Father Gloria keeps his promise to his contract wife the secret will be out tonight. The priest has resigned his pastorate and will violate his priestly vows. He will start again in a new field and hopes that he may win success. Nearly eight years ago he was married by contract to the

woman who has since sustained the responsibility of motherhood without the dignity of wifehood. Time and again her priestly husband sought to compromise between honor and humiliation. He wanted to take the girl away to a place anywhere from California and there begin anew. He wished to marry her openly and to clothe her with the wifely dignity that was her right.

He had provided for her and within his means had protected her, but he could not give her his name. It was this and nothing less that the girl demanded and she would not go away. She said that shame had come to her among her own people and among them the stain must be removed. The priest pleaded, but the girl was obdurate. At last the girl won, and that is why Father Gloria leaves St. Joseph's church and Father Pimentel will enter its pulpit next Sunday morning.

The love story which has reached this dramatic climax began eleven years ago at San Leandro. At that time the young, handsome and brilliant priest came to take charge of the Portuguese Catholic church in the little town. He had arrived shortly before that from Brazil and was believed to be particularly well qualified by the Catholic authorities to direct the spiritual welfare of the Portuguese at San Leandro. His name was Guilherme Gloria.

The young priest rapidly won the confidence of his people. He was pious, enthusiastic and sympathetic. He went among the homes of his flock, ministering, encouraging and counseling. Among the members of his congregation was Annie B. Collins, a pretty girl, 15 years of age. Father Gloria took an unusual interest in her. He directed her education and seemed to find unusual pleasure in her company. At his suggestion her mother transferred her from a public school to a parochial school. The priest and the girl were then much more than they had been in each other's company.

It was then that the intimacy, which now reaches its climax, began. Only one member of Annie Collins' family knew of her close association with the handsome pastor. Miss Lizzie Collins, with a sister's intuition, discovered the secret accused her sister and was told the facts. The relationship now between the pastor and the girl were fully established and continued without interruption or change for two years. The priest and his pretty penitent were lovers. Still the mother and father of Annie Collins knew nothing of her daughter's infatuation and their pastor's indiscretion. Late in 1891 affairs had reached such a pass that for the girl's protection from absolute shame something desperate had to be done. There was but one way out of the difficulty and this was but a poor one. The handsome priest could not openly marry the girl without sacrificing his priestly dignities and submitting to the public humiliation of being driven from his pulpit unfrocked. It was decided, therefore, that a marriage contract would be drawn up and on September 22, 1891, this was done.

The scruples of the girl were silenced and the predicament of the priest was evaded. As a measure of still greater precaution Annie Collins made her sister Lizzie a witness of the marriage contract. The priest and Annie signed the document as principals. Ever since then Annie Collins has treasured this piece of paper as the only certificate which can protect her from public shame. She has kept it safely and has it yet, notwithstanding an effort to take it away from her.

About four years ago another crisis came in the relations between the priest and his contract wife. It became imperative that the girl should leave her home and Father Gloria, resourceful as ever, suggested an avenue through which Annie might expect to escape exposure and humilia-

tion. The priest was about to be transferred from his pastoral charge at San Leandro to St. Joseph's Portuguese Catholic church on Chestnut street, between Seventh and Eighth. He urged the young contract wife to go with him, but at the same time protect herself from the wrath of her parents.

He declared that he would establish her as a dressmaker in Oakland and her parents could not then expect to see her with any frequency. She would have a reasonable excuse for being away from home and she readily accepted the proposition. Apartments were secured in the Kahn building in Oakland and a sign, "Annie B. Collins, Dressmaker," appeared in the window. The young woman had few patrons and needed few. Six months after she arrived in Oakland her baby was born. He was placed in the care of friends and received every possible attention that could be given. Mrs. Reading, at whose home the little fellow has found shelter, keeps a store at 113 Telegraph avenue. A part of the establishment is used as a fruit, vegetable and grocery store and the other half as a jewelry store. The child appears perfectly contented with its surroundings. A more handsome boy than he it would be hard to find.

Some time ago Miss Collins removed from the Kahn building to the Davis block at 1053 Washington street, Oakland, where she is now established as a dressmaker. About a year ago she became restless, uneasy and dissatisfied with her condition. Rumors were beginning to float that she was not what she represented herself to be, and that the wedding ring upon her finger seemed odd in association with the prefix to her name. She begged Father Gloria to renounce his vows, resign his pastorate and make her, in the view of her family and friends, what she was in secret—his wife.

The priest pleaded that he could not do so, as he had no means of livelihood outside of his pulpit. He agreed that if she would wait a while they would go away and be married and he would start life over again under new conditions and in another land. To this she would not agree. She insisted that she must regain her honor among the people in whose opinion she had lost it. Father Gloria in a measure yielded to her importunities. He attempted to seek a new field, and applied to the authorities at Stanford university to give him a position as a teacher of languages. He is esteemed to be an accomplished linguist and hoped that with his ability he might earn a livelihood.

His appeal was unanswered. He then turned to the University of California and met with the same failure. He could think of no other avenue of employment and made no further effort. Meanwhile the condition of affairs for Miss Collins was rapidly growing worse. Among some people she was known under the name of Mrs. Marshall and among others by her own name. Time after time she and Father Gloria have made visits to this city and under the name of Mr. and Mrs. Marshall have registered at local hotels. Complications were arising on all sides and the church authorities were hearing the rumors that were floating.

An investigation was instituted by the church authorities, who sought to silence the unfortunate and regrettable slander connected with the name of Father Gloria. The priest was called before his superiors and admitted the facts. He offered to resign at once, but the authorities would not permit that, rightly insisting that a rigid inquiry should first be made in his administration of the affairs of the parish. While this was in progress Miss Collins was interviewed and told her side of the story.

Rumors were now flying thick and fast. The tongues of gossips were wagging as they generally do unjustly and

in exaggeration of the facts. Miss Collins was told that Father Gloria was party to a scheme for delay in order that he might desert her. To protect herself from the effect of such a contingency and from another wild rumor that her marriage certificate was to be stolen from her, she sought the advice of an attorney and had two certified copies of her marriage certificate made.

One of these copies she claims was taken from her by a Catholic official. The other is in the possession of the attorney and the original is still in her keeping. While she was taking these measures for self-protection Father Gloria was preparing to leave his church. His resignation was already in the hands of his superiors and two weeks ago he announced to his congregation from the pulpit that he was going away on a long vacation and would probably not come back. Contributions were made by some of his parishioners and a purse was given to him. Miss Collins construed this to mean that Father Gloria intended to desert her and she grew then more insistent in her demands to be publicly married before either she or the priest should leave Oakland.

Father Gloria agreed to do this. On Tuesday he again sent in his resignation and promised his contract wife to marry her publicly tonight, the ceremony to be performed by a Justice of the peace. As far as the Catholic authorities are concerned the disagreeable and lamentable incident has been closed. The Reverend Father Pimentel of San Pablo has been chosen to take charge of the parish that Father Gloria has abandoned.

Miss Collins, as might be expected, is sorely distressed over the entire affair, but in justice to herself and to her boy she is determined to accept the inevitable notoriety of her relationship with Father Gloria.

"As a matter of course," she said yesterday, "I deeply regret that this matter has become public, but Father Gloria and I are to be married tomorrow night, and I suppose I must submit to the inevitable notoriety that follows from the fact of our union. I do not care to discuss our early relationship, but Father Gloria is a good man and my husband. Our contract of marriage was made and signed long ago, and although an officer of the Catholic church attempted to take it away from me he succeeded only in obtaining a copy.

"Anything in relation to that contract is my affair and I have told it all to my attorney, who will respect my confidences until he receives my permission to repeat what I have told him. I have decided to take this step and be publicly married for the sake of my boy. Father Gloria has resigned as pastor of St. Joseph's church, and after we are married he will endeavor to secure a position. He is a cultured man, and I am sure if he is not oppressed will be able to obtain employment. It is true that his application to the people of Stanford university was ignored, but I will go with him and together we will make another appeal.

"The story that my husband intended to leave this country and return to Brazil is utterly false. He will remain here and seek a position in keeping with his ability. He is a good linguist and a scholar and I am sure there is some avenue open for such a man. We have only a few hundred dollars, and that will not keep us long, so I hope he may find something to do."

Miss Collins then related in detail most of the facts of her relationship with Father Gloria. She spoke bitterly of alleged attempts made to separate her from the priest, destroy her marriage contract and thrust upon her the responsibility for the long association.

"Father Gloria has promised me solemnly," she said, "to marry me publicly tomorrow night. I have known him

too long and loved him too dearly not to know that whatever influence may be brought to bear upon him he will not break his promise."

Miss Annie B. Collins and Guilherme Gloria are now husband and wife in the completest meaning of that relationship under the law. The husband has discarded his priestly garb, has sacrificed the dignities of his former calling and has submitted to the penalty of being known as an unfrocked priest. The wife, after years of patient waiting and the suffering that shame and sneers bring, has been rewarded by the public acknowledgment of her wifehood. The couple were married at 5:30 o'clock yesterday afternoon by Justice of the Peace John W. Stetson in the apartments of the woman.

The expose of the relations existing between the guilty priest and his parishioner created a sensation in Alameda county. The affair was the theme of widespread and incessant gossip, as Father Gloria had been widely known. But with the marriage ceremony the priest has disappeared in the man. The Rev. Guilherme Gloria has become plain William Gloria, with whose affairs the public has no concern. He and his wife will leave Oakland until the scandal of their union has become an incident of forgotten history, and then the husband will return to seek a livelihood as best he may.

Early in the morning the news that the clergyman had disgraced himself and dishonored his calling was noised upon the streets. Father Gloria had left the parochial residence in which he had ruled so long. His trunk was packed and ready for removal at his direction. He was in the apartments of his contract wife in the Davis block. Father Pimentel, the worthy pastor of San Pablo, was in charge of the church which Father Gloria had so deeply injured. As far as the church was concerned the unfortunate affair was ended. The church authorities will strive with every energy to make amends for the evil for which they were not responsible and which they could not prevent.

During the morning there was much hurrying between the offices of Attorney E. M. Gibson and the rooms of Miss Collins. The lawyer had acted as the legal adviser of the woman for over a year. Her brother and sister came in from Hayward to consult with her. The preparations for the marriage were being made. Neither Father Gloria nor Miss Collins could be seen. They were dumb to all interviewers; too much had been said already of their affairs.

Shortly before 1 o'clock in the afternoon an attorney went to the Oakland marriage license office and secured a license. The document stated that the prospective husband was William Gloria, a native of Portugal, 31 years of age, and the prospective bride was Annie Beatrice Collins, a native of Hayward, 26 years of age. After the license had been secured there was no more parleying. Both the man and the woman sought to keep secret the time and the place of their marriage. They had sought publicity and then shrank from it.

Telephone messages were sent around town to locate a Justice of the peace to perform the marriage ceremony. At last Justice of the Peace John W. Stetson was found and he agreed to make the clergyman and the woman man and wife. The time was set at 5:30 o'clock and the place the apartments of Miss Collins in the Davis block.

Promptly at that hour Justice of the Peace John W. Stetson, Annie Collins, Lizzie Collins, E. M. Gibson and Father Gloria assembled in the rooms. Father Gloria had discarded his garb of the priest. When he had stepped from the parochial home in the morning he had left behind every sign and

symbol of his calling. The woman was garbed in a tailor-made gown. The lines of care had vanished from her face and the look of anxiety had disappeared from her eyes. She was radiant in smiles for after years of restless pleading her moment of triumph had come. What she gained her husband lost. Her victory was her husband's humiliation.

Father Gloria and Miss Collins stood before the Justice with their hands clasped. Behind them were E. M. Gibson and Lizzie Collins as witnesses. The words of the marriage ceremony were said, Father Gloria kissed his bride and the romance which began so many years ago in the little church at San Leandro had reached its strange conclusion.

William Gloria and his wife will start at once on their honeymoon journey. Their child will be left for a while in the keeping of its foster mother until Gloria can locate himself. He expects to secure employment as a linguist, but his only expectation is based upon his ability, not upon a definite prospect. It is likely that he will return to Oakland, but this is a probability that is by no means a certainty. There was some hope that he intended to enter the ministry, but this is emphatically denied by his friends. —San Francisco Call.

WHY LEO WAS NOT INVITED.

The leading paper of Leipzig, Germany (the Tagblatt), gives the following as the reason why the Vatican was excluded from the Peace Conference—in addition to more potent reasons that the Quirinal objected:—

"The program of the Russian Minister of Foreign Affairs, as he described it in the invitation, deals exclusively with the curtailment of armaments by land or sea, with weapons, with projectiles, and explosives as used in war; further, with arbitration as regards warlike measures. With all these the Pope has nothing to do. The religious or moral side of the question will not be touched upon at all. Were this phase to be considered, the heads of other religious communities could not well be ignored. The head of the Prussian state church and the Greek Patriarch in Constantinople would have precisely the same right as the Pope to send delegates."

WEDS HER HEART'S DESIRE.

Peoria, Ill., July 27.—There is trouble in the family of Dr. A. L. Spalding, a leading physician of this city and brother of Bishop Spalding of the Peoria diocese of the Roman Catholic church. Mayme C. Spalding, daughter of Mr. and Mrs. Spalding, aged 26, and Robert M. Lisle, a Protestant, secured a marriage license in the Peoria county court last Wednesday afternoon and left on an evening train for Chicago. The marriage was strongly objected to, as the Spaldings naturally preferred that their daughter marry in the church.

Chicago, Ill.—A marriage license was issued in Chicago today to Robert M. Lisle and Mayme C. Spalding. Their ages are given as 26 and 21.

BOWED TO THE BEAST.

This dispatch was dated Santiago de Cuba, July 25: "The city yesterday celebrated the festival of its patron saint, St. Jago or St. James. All places of business, including the custom house, were closed. The sanitary department was the only branch of the government that performed any work. It is a new departure for the American authorities to recognize a religious festival. The Cubans were very much pleased thereby, and showed their appreciation by a liberal use of the American flag in their decorations and processions."

"FIFTY YEARS IN THE CHURCH OF ROME," by Rev. Chas Chiquy; cloth, \$2.00.

Address Your Bookseller With Care. Cady's Bookstore, 1009 Commercial Avenue, St. Louis, Mo. "The price of the book is \$2.00. It is a new departure for the American authorities to recognize a religious festival. The Cubans were very much pleased thereby, and showed their appreciation by a liberal use of the American flag in their decorations and processions."