ARCHBISHOP GLENNON Created Metropolitan of Archdiocese in Old Cathedral—Notable Churchmen Take Part in Impressive Ceremony—Building Fund of $600,000 Pledged for Edifice.

PALLIUM BESTOWED UPON ARCHBISHOP GLENNON.

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have sacrificed, and from it twenty-five Bishops and four Archbishops have gone forth to found new dioceses in the West. The ceremony yesterday was indeed a fitting finale to its brilliant career, an appropriate farewell to its greatness.

Promptly at 10:30 o'clock a cross-bearer attended by several acolytes led the procession from the parsonage adjoining the Cathedral.

Closely following him, two abreast, came first the Christian Brothers, then nearly 100 secular priests, the Redemptorists, Jesuits, the brown-garbed Franciscans, two Dominican friars in their habit of white wool covered with a black scapular.

PROCESSION OF PRELATES.

Mgrs. Tihen of Wichita, Kas., and Hoff of Cleveland, O., were the first in the line of prelates. Following them were the Right Reverend Bishops Lillis of Leavenworth, Kas., Hennessy of Wichita, Kas., Horstman of Cleveland, O., Allen of Mobile, Ala., Burke of St. Joseph, Mo., Cotter of Winona, Wis., Shanley of Fargo, S. D., Dunne of Dallas, Tex., Foley of Detroit, Mich., Archbishops Ireland of St. Paul and Quigley of Chicago.

Then came the personal escort of Archbishop Glennon, preceded by Father Timothy Dempsey as archiepiscopal cross-bearer, the deacons of honor and the deacon and subdeacon of the mass.

The Archbishop himself was vested in cappa magna, a long purple cape with a shoulder cape of ermine. Two pages, altar boys at St. Agnes' Church, clad in white cassocks, carried his long train.

Cardinal Gibbons brought up the rear of the procession, also vested in cappa magna, but of cardinal red instead of purple. His train was carried by pages from St. Agnes's Church.

As the procession entered the front doors of the church, the choir began to sing "Ecce Sacerdos Magnus" (Behold the high priest).

When the participants grouped themselves in the sanctuary, every eye rested upon the two central figures in the coming function, Cardinal Gibbons, the highest prelate of the church in America, and Archbishop Glennon, the youngest prelate. Both immediately proceeded to their respective thrones, the Cardinal on the gospel side of the altar, and the Archbishop on the epistle side. The former's throne was draped in scarlet, showing his rank, the latter in the papal colors of blue, white and yellow.

Archbishop Glennon, surrounded by priests, was vested for mass. The vestment worn by him was of white brocaded silk, embroidered with real gold. It was purchased at the World's Fair, and presented to him by the Italian Commissioner. His street shoes were exchanged for jeweled slippers and jeweled gloves covered his hands. Placing the miter on his head, and taking the crozier in his left hand, he marched to the altar, accompanied by his deacons of honor, deacons of the mass and the archpriest. Then began the solemn pontifical mass.

To describe the ceremony at length would convey little of its beauty to one who has never witnessed it. The singing of the "Gloria in Excelsis Deo," the "Credo," the incensing of pontiff, priests and faithful, the various genuflections, the kissing of hands and the kiss of peace are all conducted with the ceremony with which the Roman ritual is replete, and all of which carry deep significance which words cannot convey.

At last the final benediction was given, the last gospel was read and the moment arrived when a new Archbishop was about to be created.

The Cardinal doffed his cappa magna and in its place donned a cape of white brocade silk richly ornamented with gold embroidery. His scarlet beretta was placed upon an assistant and instead a white miter, also ornamented with gold and precious beads, was placed on his head. His Eminence then proceeded to the epistle side of the altar and was seated upon a faldstool.

ARCHBISHOP TAKES OATH.

Archbishop Glennon kneeled before him and without further ceremony took the oath.

I [illegible] to the Church of St. Louis [illegible] to found [illegible] and to his successors [illegible] Holy Father, Pius X, his successors [illegible] Holy Roman Church will not [illegible] I will not place myself [illegible] against the Holy Roman Pontiff. And if through [illegible] I shall take every care [illegible] I will do my utmost [illegible] I will receive [illegible] and execute them as [illegible] Holy Father.

[illegible] shall be deemed legitimate [illegible] shall fulfil all [illegible] through delegated legate having a special mandate for this purpose, a careful report [illegible] concerning the above things [illegible] I will not alienate [illegible] Holy Father. And if through [illegible] I wish to do this and [illegible] without coming to the Holy Father. And if through [illegible] I wish to do this and [illegible] I will take care that [illegible] the interests of the Holy Roman Church [illegible] so help me God and these holy gospels of God.

As the last words were uttered his hands were placed upon the book containing the gospels. The Cardinal then rose to receive the pallium, which he placed upon the shoulders of the kneeling prelate, at the same time committing him to the care of the saints, and last of all imparted a blessing.

He then walked to the gospel side of the altar, while the newly-created Archbishop pronounced the papal benediction and with this act the solemn ceremony was ended.

So far no addresses had been made, but now the democratic prelate of St. Paul, the intimate friend of the late predecessor, Archbishop Ireland, mounted the altar platform and began one of the most scholastic addresses that perhaps was ever delivered in the historic building.

ARCHBISHOP IRELAND'S ADDRESS.

Archbishop Ireland, who preached the sermon of the day, took for his text:

And he (Elisha) took up the mantle of Elias that fell from him, and went back and stood upon the bank. The spirit of Elias hath rested upon Eliseus.

He said:

The symbolism visible in the Palestinian scene of my text reappears to the mind of this morning. Elisha, in casting his mantle upon Eliseus, shedding upon him rays of his own glory and authority, was, it is the belief, then and there, setting with the mantle the bishop of St. Louis, conferring thereby a part of the primacy, the extent of which he himself is primarily the custodian and the dispenser.

The Bishop of Rome is the Bishop of Bishops, the shepherd of whole flock, not the sheep only, but the shepherds also. He confirms even his own brethren, his fellow apostles, appointed with him by the Holy Ghost to rule the Church of God. The accepted image of this supreme magisterium is the pallium, the mantle of an solemn occasion from the lips of the Pontiff. The pallium is his by innate right as is the authority which the mantle betokens.

A Bishop Metropolitan, in the exercise of his prerogatives over other Bishops in a Province and exercises within limitations authority over them and over their dioceses. This does not happen from any divine right, from the episcopate. By Divine right the episcopate is equal in all Bishops, save only the supremacy of Peter, which is the center of unity for the whole church and the headship of universal government. What special privileges are imparted to the Bishop of a Metropolitan Province, the appointments of the sovereign pontiff come from the fullness of his own authority voluntarily made by him that better and administration, as universal Bishop of universal Interests of the church. The pallium borne from the hands of the sovereign shepherd to the shoulders of the Bishop Metropolitan, gives those concessions it is an administration of Rome's own pallium—an administration of Rome's own power and mission without it the prelate of St. Louis is the Bishop, with it he is the Archbishop.

Before the pallium was taken from the hands of the Pontiff of Rome it had repeated contacts the dome of the Basilica of Peter upon the tombs of SS. Peter and Paul. The pallium is a grant of authority—a grant from the Pontiff of Rome. But whence the right of the Pontiff of Rome to make the grant? The tombs from which he lifts the pallium are his argument.

The tombs are those of Peter and of Paul; they speak forth the authority which was in Peter and in Paul—the authority of Christ, the incarnate God; they speak forth the jurisdiction of Christ to the nations, which in Rome, and in Rome alone, survives unto this day in unbroken succession; they speak forth the supreme guidance of the whole flock given by Christ to Peter, whose seat of power which he passed from earth was the City of Rome, whose successor in office and authority is the Bishop of Rome.

ORIGIN OF PALLIUM.

The original grant was from Christ to Peter; to-day it is from the successor of Peter to the Bishop of St. Louis. And here another question: To what purpose the grant, whether that of 2,000 years ago, or that of the present day? The pallium of itself gives reply. This the diary of the Bishop of Rome—a pertinent, pure-white lambskin woven in the Benedictine convent of St. Agnes, taken afterwards into the care of the holy nuns, then wrought in due time shorn of its wool and woven into the pallium, the pallium woven from lambs, for, you will, the symbol of the pastoral care of souls, the symbol, in the purpose for which it is woven, of the pastoral care of Christ, that care of souls which Christ entrusted to Peter, the care of souls which Peter entrusted to his successors, the care of souls which these successors entrusted to their successors, even unto the end of time. The pallium, then, is the symbol of the care of souls, the