



CONVERTED.

A PROMINENT EPISCOPAL RECTOR

Announces that He has Become a Catholic—His Reasons for the Step Given at Length—The Illogical Position of Protestantism.

[Boston Herald, Nov. 30.]

Rev. James Field Spalding, D.D., for the past 12 years rector of Christ Episcopal Church, Cambridge, retired from the ministry of that church yesterday, and publicly announced his conversion to the Roman Catholic faith.

Dr. Spalding has been a prominent and influential member of the Episcopal clergy, and the news of his change of religious faith has created widespread interest. His letter resigning the rectorship of the church was read to his congregation four weeks ago. Since that time the services have been conducted by other clergymen, Dr. Spalding not caring, in view of the step he was about to take, to continue in the practical work of the rectorship.

He announced that in taking final leave of the parish, he would make a statement embodying his reasons for writing the letter of resignation, and a knowledge of this fact drew to the church an unawaited congregation. Probably the church had never before held so many people at one time. The pews were all filled—many of them uncomfortably so—the aisles were thronged to the chancel, and the vestibule was crowded to the doors.

The service was conducted by Rev. Charles Arny, D.D., assisted by Rev. Henry Parker.

It was observed that when Dr. Spalding rose to make his statement he was not invested with the stole, nor did he ascend to the pulpit to address the congregation. He wore a cassock and surplice, and spoke from the chancel.

His statement consumed 50 minutes in its delivery. It was spoken in a clear, firm voice, and in a manner which testified to the earnestness and sincerity of the speaker. As he faced the vast congregation, addressing those to whom he had stood in the pastoral relation for years, regretting, as he did, the severance of ties which had bound him to them by the closest friendship and the warmest sympathy, he displayed in his manner far more than his words—and they were full of tenderness and feeling—his appreciation of the full meaning and significance of the step he was taking. He knew that there were prejudices he could not conquer, that he would probably be assailed by the ungenerous, the intolerant, the bigoted; it was plain that these were things he would wish to avoid, but it was also just as plain that his convictions had led him to the step he was taking and that he had the firmness and fearlessness to go where duty prompted, even though his decision should result in the sundering of every social and friendly tie.

The congregation listened to the statement with the deepest interest, drinking in every word which fell from the speaker's lips; and at the close of the service many of his old parishioners waited to take Dr. Spalding by the hand and assure him of their best wishes for the future.

Dr. Spalding's statement in full follows:

"I have not come here this morning to preach a sermon, and I do not formally announce a text; but if there were any words of scripture which I would like to put as an introduction to what I have to say, they would be those of St. Paul at his conversion: 'Who art thou, Lord?'"

"Lord, what wilt thou have me to do?" "I have promised to tell you today my reasons 'personal and imperative' for resigning the rectorship of the parish. If this statement is somewhat long, bear with me patiently; it will be my last time of speaking to you. If I say some hard things, I ask you beforehand to forgive me. Only for some weighty cause could I have brought such trouble upon myself; only for some weighty cause, loving and esteeming you as I do, would I have brought such distress upon you."

"But having done this, I must, as a duty to you and to myself, speak plainly today. Further, the very nature of the issue raised by my unexpected conduct is such that I realize that I am speaking, not only to you, my parishioners, but to all whom my voice and words can reach. And so, whether they agree with me or not, I must speak plainly. I must show them that I believe it is a real issue, and that I have the courage of my convictions. For this resigning my rectorship here means my never taking another."

To begin with, I would not have you suppose I have been hasty in taking the step of resigning, or in reaching the conclusion which I have in my own mind, and of which I am about to tell you. I must be ready for the risk of misunderstanding or even of aspersion on this point. Some even now will think me hasty, others slow; and I must not wonder if the one class call me foolish, and the other hypocritical. I only quietly rely in the words of the late Robert Isaac Wilberforce, in similar circumstances: 'The mind, like the body, has its time of crisis, which is not altogether in our own power to regulate.' But I cannot call myself hasty in arriving at conclusions which it has taken me many years to reach."

I will say at once that what first set me thinking in the direction which has resulted thus far in my giving up the rectorship was the rationalism, the liberalism, the free-thinking, the unbelief in the Episcopal church and in the entire Anglican communion. You must know that I would expect to find this rationalistic spirit existing in

any body of Christians to some extent; for it is the working of human nature; and I have no such idea of the church as to suppose that the wheat and the tares would not be growing together. But when I came into the Episcopal church from Congregationalism, I did expect there would be stronger safeguards against the inroads of this spirit. For I believed I was coming into the true church of Christ.

A True Branch of the Church.

I was always from that day a higher churchman. I believed in the divinely appointed ministry handed down by succession from the apostles, in the grace of sacraments, in the infallibility of the church; further, I accepted, in their entire fullness, all the articles of the ancient creeds; and, accordingly, believed, with all my heart, in the Catholic doctrine of incarnation, in the deity of Jesus Christ, in all the gospel record of the life of Jesus—his teaching, his miracles, his voluntary death of expiation for sin, his resurrection and ascension; and so, in general, in the presence and power of the supernatural in the world; and in Christianity, in all these ways thus understood, as the way and the only way of salvation for all to whom his message comes. And I may say, just here, that I have never been permitted to doubt any of the great truths of the Christian faith; and I am most thankful that I can affirm to-day that I know nothing of the darkness of doubt—the sense of drifting helplessness—of willing or unwilling admission that there is no divine revelation to man, no church, no God. I have always believed firmly, in all these; and in all connectedly, in God, in his many revelations of himself—and in the church of Christ the climax of them all, wherein 'God hath spoken to us in these last days by his Son.'

The rationalistic spirit belongs, in a good sense, to us all. We have our intellect, our reason, as God's gift, and we are bound to use it, in its legitimate sphere. If we had no supernatural revelation, we might truly say we were only to grope after God and find him as we could, by natural reason and conscience. But having such a revelation from God, in his church—the history of which is its own best witness to the world—we are not left to our own varied and conflicting thoughts of God and of ourselves, in deciding the great questions of belief and duty. The rationalistic spirit, in its bad sense, is the action of human reason, conscience, will, perverted and warped ever since the fall—that 'terrible aboriginal calamity,' as one calls it—and this action proceeding independently of God's supernatural revelation—variously opposing itself to the authority of God speaking in his church.

Continued on third page.

No Flowers at Funerals.

La Semaine Religieuse says: 'The Ephemeres Liturgiques, published in Rome, confirm in their issue of November last, what they had stated in the issue of December, 1890, namely, that flower offerings must not be seen at the funeral of Christians, neither in front of the cross, nor even after the benediction. They are outside of the rules and spirit of the ritual which has determined the funeral of Christians.'

All In One Family.

Mr. Cloutier, of Three Rivers, has furnished not less than ten members to the clergy and religious communities. Three of his sons are priests, five of his daughters belong to the Congregation Nunnery, and two others are Sisters of Providence.

A Noble Gift.

La Semaine Religieuse announces that the seminary of St. Sulpice subscribes \$20,000 to the fund for completing St. Peter's Cathedral.

A Church's Gift.

The trustees of St. Ann's Church (Griffintown), through the Rev. Fr. Gattulo, have sent a cheque for \$25 to Chief Benoit, as a contribution to the Fireman's Benevolent Fund. The cheque is accompanied by a letter stating that it is sent as a small recognition of the prompt and dangerous work done by the brave firemen in subduing the fire on the trustees' premises on Saturday last. This is said to be the first donation of the kind from a church in the history of the brigade.

Socialism.

Rev. Father Proteau, O. M. I., gave his second sermon at Notre Dame Church on Sunday on the Pope's recent encyclical letter on the labor question. After having reviewed the situation, the learned speaker turned to the different solutions offered, and declared himself very strongly against Socialism, which he denounced as being against the interests of the laborer, against justice, contrary to the true nature of the State, and subversive of society. He defended private property and concluded by saying that in the commandments of God and of the Church was to be found the only efficacious remedy to all the evils from which we suffer.

Not Alarming Now.

The establishment of a hierarchy by the Pontiff in some country where the spread of Catholicity renders such a measure requisite does not any longer create a foolish panic, such as was created in the English mind in 1850, when Pius IX. established the hierarchy in England with Cardinal Wiseman at its head.

The establishment of a hierarchy in Japan has passed almost without notice. The Holy Father, by a Pontifical Bull dated June 15, 1891, now sent out to the bishops, institutes a Catholic hierarchy in that land where the missionaries of the faith have suffered so much and so long. The Metropolitan See has been established at Tokio, with three Suffragan Sees, at Nagasaki, at Osaka and Hokokata. The following are the nominations made: Archbishop of Tokio, Monsignor Peter Osof; Bishop of Nagasaki, Monsignor Alphonse Cousin; Bishop of Osaka, Monsignor Felix Midon, and Bishop of Hokokata, Monsignor Alexander Berlioz. The Holy Father, in this Bull, briefly relates the story of the Church in Japan, showing how the moment has been now reached for the establishment of the hierarchy in that vast Empire.

OUR PRIESTHOOD.

When we seriously reflect on the exalted position, great dignity and sacred character of the Catholic priest, our duty to contribute to his support becomes light and pleasant. We never will be able in this world to understand fully what God has given us in the priest; we will understand it only in the hereafter. The good priest is with us at baptism and watches over us with a fatherly interest at our first Communion; he stands by our side when the Bishop's hands are imposed upon us in Holy Confirmation and reverently blesses us at the impressive ceremony of matrimony. Through life's wild storm he is our beacon light, and at least when we are in the struggling agonies of painful death, he breathes sweet consolations and strengthening hope into our departing soul. The good priest is our loving guardian and strong support on the tempestuous sea of life. He is with us in sorrow and in gloom. He does not abandon us in life, and abides with us in death. When the world has lost its charm and sway on us; when earthly life has fled away, and the immortal soul passed into eternity, and when all friends seemingly have forgotten us, then the priest with uplifted eyes sends soothing benedictions to our abandoned soul, perhaps still suffering in purgatory's cleansing fire. What a sublime vocation! What a mighty ministry! What a heaven-born dignity! It is impossible for us to point to a greater benefactor and a man worthier our love and liberality than our deserving priest. Besides the ministrations of the Holy Sacraments and other spiritual wants to the flock committed to his pastoral charge, the good priest has many other pressing duties that require his constant attention. Among others he is necessitated by his sacred office of teacher, to devote to hard study all leisure hours which he can find and the duties of his ministry. Diligent application to sound and difficult study is indispensable for the priest, in order to fit himself to refute the many misleading theories and to show forth worthily the beauty and necessity of the Christian religion. A priest's life is a life of hard studies and profound and intricate researches. He grows pale in his study whilst solving the most complicated problems in philosophy, theology, holy scriptures and branches bearing on religious truths; not for his own glory, advancement and aggrandizement, but for the temporal prosperity of his endeared flock, and to render himself capable to preach the word of God in its original purity and loveliness. It has always been, and is yet, the Church's earnest ambition that her clergy should be thorough, profound and eminent in knowledge. The grave responsibility of our priests in this matter is solemnly enunciated by the Most High, 'The lips of the priest shall keep knowledge.' The priesthood is a sublime vocation, but its attending responsibilities are grave and its devoted labors are varied and arduous. Nothing is better calculated to make a pastor happy than a grateful and pious flock, and nothing sweeter than a generous people. The parishioners must show their appreciation of his untiring devotedness by contributing promptly and liberally to his support and thereby save the painful necessity of frequent appeals. Every reflecting Catholic must know that the sacred character of the priest's function and the multitudinousness of his difficult occupations do not permit him to engage in worldly business to secure an honest livelihood for himself. As the priest employs his whole time for the spiritual welfare of his people, good reason and justice teach that they in turn must supply him with temporal wants and physical comfort. The church, too, enjoins that duty on the faithful. Our little catechism tells us that the chief commandments of the Church are six. The fifth in its enunciation is 'To contribute to the support of our pastors.' The intended and purported meaning of this precept is that the parishioners are obliged to bear their share in supplying an honest and comfortable sustenance to their pastor. More than this, it is a command of Jesus Christ. 'Know you not,' says St. Paul, 'that they who serve the altar partake with the altar?' 'So also hath the Lord ordained that they who preach the Gospel should live by the Gospel.' It is thus a burden duty imposed on us by our Lord Himself to support our pastors.—Catholic Sentinel, Portland, Ore.

Christmas Music at the Gesu.

The choir of the Church of the Gesu are at present rehearsing R. de Boisdeffre's 'Messe de Notre Dame de Sion,' a remarkably piece of music, which will be rendered for the first time on this continent by them on Christmas Eve. The score is for a quartette of soprano, alto, tenor and bass, with accompaniment of full chorus, organ and grand orchestra. The effect is said to be very grand.

MICHAEL DAVITT.

A PATRIOTIC SON OF THE PEOPLE.

Splendid Tribute of Respect to One of Ireland's Faithful Sons—Was Born in a Peasant's Home.

The Dublin National Press, in an article on the selection recently of Michael Davitt as candidate for the Parliamentary representative of North Kilkenny, wrote as follows: Michael Davitt's life ought to be one of the proudest boasts of Democratic Ireland. Sprung from the lions of the people, self-taught, self-trained, disciplined in the martyr-school of Irish patriotism, dedicated from his youth up to the service of Ireland, thoughtful only for her people and thoughtless only for himself, his record is an answer to the million venomous slanders of our people, an ineradicable witness to the capacity of the Irish democracy for self-government. If he has ever erred, he has only erred in hoping too much and in daring too much for the salvation of the Irish people and their happiness. The story of his career should make every Irish peasant proud, as it must stir the feelings of every generous man. The son of the evicted peasant thrown to the winds of the pitiless world; the maimed boy of the English factory; the patient sufferer of the English convict hells, plotting, not for the vengeance, but for the salvation and conciliation of the people; the preacher of the gospel of the land for the people; the divocate—aye and the sober advocate—of the rights of the masses with whom he joins in kinship and fellowship—he has through all his fortunes and efforts proved what noble stuff there is

BORN AND BRED

in the peasant homes of Ireland. But Ireland owes more to Mr. Davitt than the example of his life. We have heard enough and to spare recently of Mr. Parnell's services to the Irish peasantry. It was Davitt that convinced Mr. Parnell that the battle for the social emancipation of the Irish people was necessary; it was he who persuaded Mr. Parnell to join the fight. In a contemporary one of Mr. Parnell's own colleagues tells the story of his leader's confession on this point. 'It is not choice, it is necessity. It was not I started the land league, it was Davitt. But it had to be done, and so I supported it.' That, according to his follower, was Mr. Parnell's own account of his connection with the fight for happy homes. If, therefore, the evil power of Irish landlordism is to-day destroyed, and if the land system stands condemned and sentenced, to Michael Davitt, primarily, the Irish people owe it. Moreover, the Irish farmer alone does not absorb Mr. Davitt's sympathy. The laborer and the artisan are embraced in it, too. They always had his help and his good service, and they received these proofs of his friendship when in the prosecution of their cause they could count little on the many gentlemen who are now looking for their voices and their votes. But, amidst all this activity for reform, Mr. Davitt has never forgotten the overshadowing cause of Irish liberty. For his efforts in its behalf he spent nine long weary years

IN PENAL SERVITUDE.

He suffered. Unlike some others, he does not treasure up the memory of his sufferings, nor allow it to blind him to the duty he owes to his country. He does not rake up his personal wrongs, and fling his reproaches at the conciliator who comes with the words of peace upon his lips. He does not allow his own grudges to affect his judgment on public policy. If Mr. Gladstone imprisoned me for ninety-nine years instead of nine, I would forgive him if he gave my country freedom, he has said. There spoke the man whom Ireland needs at the present hour. We hope Mr. Davitt will recognize the need and consent to enter Parliament. Until now he was reluctant to do so, and his reluctance was intelligible. A politician of his purposes and fibre could, till now, have done as much service to Ireland by fighting outside the ranks of the Irish party as by fighting within them. But the crisis which now so much involves the fate of Ireland has arisen within the ranks of the Irish Parliamentary representatives, and must be determined by the constitution of the party. The work is proceeding on a truly democratic basis. Dictatorships are at an end. No Irish member of Parliament can now be approached with ideas as to the proper solution of the National life his ideas will not be stifled by his taking rank with Ireland's representatives at Westminster. The best service an Irish statesman can now render to Irish unity is to give his mind to the task of influencing and shaping that Home-Rule measure which

IT ONLY NEEDS

that reconstitution to secure. Mr. Davitt's practical recognition of these facts would be welcomed by the whole country as adding enormously to the safety of the popular cause. No one can impute Whiggery or lack of independence to him. His critics' charge in the past was that he was too independent. But the Irish Parliamentary party has a place and a welcome now for men of his character and fidelity. Mr. Davitt proved himself last Winter and last Spring a loyal comrade. His word is a better guarantee than a million Pledge-breakers' oaths. He helped to save Ireland as he helped, barely a year before, to save the man whose personal ambition threatened the ruin of Ireland. Those who remember what help Mr. Davitt rendered Mr. Parnell in crushing the viper conspiracy

which came to a head in the office of the London Times know how ridiculous it is to assert that in his actions towards Mr. Parnell he was guided by anything but the highest and most patriotic motives. Ireland calls on him now to come forward into the position from which he can best advance her cause. He is coming back, having recovered the health which the labors and anxieties of his struggle to save Ireland had undermined. The Irish party would feel strengthened by his participation of their responsibility and their task. They would extend to him a hearty welcome. He has not sought the proffered trust. It has come to him in the shape of a duty. We hope his judgment will recognize it as a duty, and that he will sacrifice his personal feelings, and give the true, and tried representative of the principle of Irish unity the powerful assistance which it is in his power to give.

The Dark Ages.

During the present generation there has been no stock phrase so common and so generally accepted as a truism as 'the long night of the Middle Ages.' It was represented that religion, learning, and civilization were then entirely eclipsed and the world given over to ill-clad freebooters, ignorant serfs, and indolent monks. It is now being acknowledged in the most unexpected quarters that these 'ages of superstition' were truly ages of faith, and that there were really men and women of wealth and culture who did their duty towards the poor more effectually than we do. Congregationalists have never been suspected of a leaning toward 'medieval superstitions' or customs, but Professor Bryce, M.P., speaking the other day at the inaugural meeting of the University Settlement of Mansfield House, London, declared that 'the elements of labour and culture were, four centuries ago, in far closer touch than to-day—linked together by the old industrial organizations, and the Medieval Church, if it was in one sense a despotic hierarchy, was in another an institution magnificently democratic in its spirit.' All England is now awakening to the dangers arising from the estrangement of classes, and are wondering why and how the 'dark ages' managed these things better than they are managed in the 'age of progress.' Frankly adopt the true term for medieval times—the 'ages of Faith'—and a key may be found to the mystery.—Catholic Times.

A Calculation.

Though his Holiness Leo XIII appears to be as vigorous and energetic as when he first ascended the Papal Throne, a number of Continental writers, in view of his great age, are busy conjecturing who will be his successor. A Norman priest has been studying the prophecy of that remarkable Irishman, St. Malachy, whose devices *Crux et Crucem* and *Lumen in Celsis* have been so entirely realized in the lives of Pius IX. and Leo XIII., and he informs us that the motto for the next Pope is *Ignis ardens*—'a burning fire.' After having examined the names and arms of the different Cardinals, he says the only members of the Sacred College who can, in his opinion, justify the prophecy are Cardinal Zigliara, a Dominican from Cosica, in whose arms figures a dog carrying a lighted torch; Cardinal Paracian, a Roman, whose arms are represented with a shining sun; and Cardinal Hohenlohe, a German, whose name literally means a high flame. But may not *ignis ardens*, by a metaphorical interpretation, signify burning zeal? If such should be the case, we may be sanguine in the hope that after the next Conclave the See of Peter will be filled by an English-speaking Cardinal. Catholic Times.

High Life in New York.

The Sun says that of late years several directories of the more prosperous or more socially distinguished part of the population of New York have been published annually for the benefit of business men who have occasion to use such selected lists, and for the convenience of fashionable society in its various grades and divisions. The last edition of the one of these directories which assumes to be more particularly the directory of the fashion of the town, has lately appeared. It contains upward of nine thousand family names and residences, but the number of individuals it catalogues alphabetically is very much greater, for both husbands and wives and adult unmarried sons and daughters of the houses are separately entered. The individuality of the married women is further respected by the publication of their maiden names also. Taking this directory as a correct and complete enumeration of the people in New York who are entitled to social distinction, their aggregate is probably somewhere about fifteen thousand, or about one in a hundred of the total population.

Religious Marriages.

'A religious marriage, which is simply a modification of concubinage, must itself be considered as a serious crime deserving punishment.' This impious language is found in a decree recently issued by the Italian Government. It constitutes the grossest insult to our faith, and we cannot conceive how a journal of this city, in placing such language before the eyes of Catholic readers, sought to find in it a plausible object, instead of stigmatizing it as it deserves. At all events, what matters the object of a decree, if the decree itself is blasphemous?—La Semaine Religieuse.

It is announced that the O. P. R. proposes to go in for extensive double-tracking.

JOHN HOWARD PARNELL

FAVORS WILLIAM O'BRIEN AS LEADER

The Brother of Charles Stewart Parnell on His Way to Ireland—What He Says About the Paris Fund.

A New York despatch says:—John Howard Parnell, eldest brother of the late leader, arrived in this city to-day November 30, on his way to Ireland, whither he will sail on the Majestic, Wednesday, December 2nd. He was accompanied by his mother. Mr. Parnell's mission to Ireland is one which is destined to bring him much prominence. As the head of the Parnell family, he is desirous of bringing to an end the faction spirit which relies upon his brother's name for its existence. It is his purpose to use a fortunate circumstance to open the negotiation for a re-union of all the Irish members under the leadership of William O'Brien or some other equally respectable man. He was reticent about disclosing his mission, not wishing to be 'If it is in my power,' said Mr. Parnell, 'I would like to see the opposing factions of the Irish party reunited. Ireland should not suffer from the rancor of individuals. The cause which my brother gave his life to build up is still worthy of the best efforts of Irishmen.'

Mr. Parnell was asked if he had in mind any plan by which this reunion could be brought about.

'Only in a general way as yet,' said he; 'the Paris fund can only be released upon the assent of my brother's widow and myself. I am the heir to my brother's estates.'

'Of course we recognize the fact that the Paris fund was subscribed by patriotic people to aid the Irish in their struggle for life and freedom. I have knowledge that my brother's widow will not agree to the diversion of the fund, as she is ardently devoted to the cause of Home Rule. In this I agree with her, and thus we are as one, and this will give the lever with which to open negotiations.'

'My suggestion in this matter,' continued Mr. Parnell, 'after consultation with my brother's widow, would be to call for a consultation of the leaders of both factions. To them, under these circumstances, I would have this to say: 'They were all elected to Parliament for the purpose of securing home rule for Ireland. That is their first and only object. Without reviewing the causes which led to their estrangement, I will say that over the grave of the leader, whose personal patriotism no one ever questioned, union should be declared. As the representative of the Parnell family, I will insist that no further quarrel should be kept up over differences, whether wisely or unwisely inaugurated, so that the two factions may come together. I am confident of the place which history will give to Charles Stewart Parnell. As the man who set in motion the ball for Irish freedom, his family will insist that his personal affairs are no longer matters of debate. Taking up the platform upon which he led the Irish people to the polls in 1885, we can still unite and stand upon it. I would propose that some such man as William O'Brien, holding the confidence of the Irish people, should be called to the leadership, around whom all should rally. We would then surrender the Paris fund into the hands of the man just chosen. I am sure that this is a reasonable proposition, and, coming from our side, it should be readily accepted. I regret that so much rancor has been displayed, but that is all past now and our duty is with the future.'

'What personal part will you take in Irish politics?'

'My first effort, and the one which if successful should fill the measure of any man's glory, would be the reunion of the Irish party, and it will be my biggest ambition to open negotiations for that purpose. If I can be of any further service to the Irish people in or out of Parliament, I am at their service. You may remember that it was I who first ran for Parliament 18 years ago, and retired later in favor of my brother. Though most of the time since I have been detained in America by business interests, I have always kept fully informed on Irish politics. If I run for Parliament it will be for the representation of the county of Wicklow. But this much I am resolved on, that the name of Parnell shall not be used to the detriment of the Irish cause.'

A High Tribute.

The following letter has been received from his Grace Archbishop Walsh by the Toronto Committee appointed to collect subscriptions for the Sir John Macdonald memorial:

ST. JOHN'S GROVE,

TORONTO, NOV. 25, 1891.

DEAR SIR,—It gives me great pleasure to contribute my mite towards the erection in this city of a memorial to the late Sir John A. Macdonald, who deserved so well of Canada. Thanking you for calling my attention to this matter, I am, respectfully yours,

JOHN WALSH, Archbishop of Toronto. To Frank Turner, Esq., Maad. Mem. Com., Toronto.

The New Route.

Her majesty's Troopship 'Tyne,' with crews for the warships 'Champion' and 'Phensant' of the Pacific squadron, arrived at Halifax on Monday ahead of time. She left Portsmouth on the 24th of November and notwithstanding various adverse weather, made the passage in twelve days. The trip is a feat and is opening the route to Panama.