

bited to us, indeed bears a striking resemblance to the bust of Cicero ; in fact, of all the photographs only that of a Lagos freeman has any strikingly negro feature.

The missionaries have establishments at Lagos, Porto Novô, Whedah [in the interior], Tocpo Abbeokuta, and other places. Lagos contains the parent house of the mission. They have there two very flourishing schools—one for male, the other for female children, the latter being kept by Sisters attached to the mission. They have also a hospital in which the patients are gratuitously cared for, as well as a church. Each of the seven stations of the Dahomeh Mission is in charge of at least three Fathers. One attends to the school, one to the practice of medicine, and the third to the business affairs of the station. The school teacher is aided by assistants selected from the brighter pupils, some of whom make very good teachers. The results attained by the Fathers in the schools have been satisfactory beyond their expectation. A great distinction must be made between the children which attended school when the missions were first established and the pupils of to-day ; that is between the children of pagan parents and those of parents who have been converted to Christianity. The negroes of the second generation may be called, the Fathers say, members of a civilized community. It is not rare at Porto Novo, at Lagos, and at Abbeokuta to find negro children carrying off the prizes from the children of Europeans domiciled in those localities. Mathematics and music are the chief studies in which the native pupils distinguish themselves. The Fathers have great hopes from the third generation which is just rising. A third generation may arise in the space of twenty-five years, for marriage is entered upon between the