

their fourteen children seemed to collect in this room.

The Lisu from here onwards become more and the Mosu less numerous. The Lisu girls wear a cotton hood with rows of cowrie shells—sometimes as many as seven or eight hundred. These shells are brought up from Burma at a price of seventy for a dollar.

On August 25 Pereira marched 19 miles to Lan-lu-k'a or Na-lon-k'a. The country was now wilder. The hills were steep and well-wooded. And the road passed through some grand gorges—the river breaking through rocky cliffs 500 to 700 feet in height. At  $17\frac{1}{4}$  miles the trail from the Salween comes down to Tzu-ku, where there was formerly a Roman Catholic station, but it was burnt by Tibetans about a dozen years before, and there is now a new station  $1\frac{1}{2}$  mile higher up at Tzu-chung. There was rain during the night and light showers during the day.

Pereira paid a visit, the next day, to Père Ouvrard, whose mission station was on the opposite side of the river. The crossing had to be effected by a double rope bridge, which is an especially troublesome matter for any one with a bad leg, and he found it exciting looking down into the foaming river below. Professor Gregory, Weatherbe, and many other travellers had crossed by the bridge.

Père Ouvrard was suffering from malaria. He said his parish extended some 39 miles to the south to Yeh-chih and on the north nearly to Yakalo. He had 622 baptized Christians, of whom over 400 were Tibetans and the rest mostly