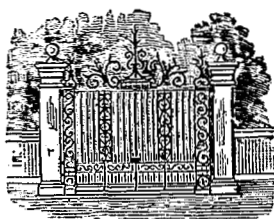


advantages of this, that, or the other, preparations for the skin, that we are glad to be able to recommend to them so valuable a preparation as Rowland's Kalydor, which is not only soothing and refreshing, but also possesses valuable properties in softening the hands, and removing irritation and roughness from the skin. It is quite harmless, which is an additional advantage not possessed by many of its competitors, and it can be obtained through any chemist, or direct from 20, Hatton Garden, E.C.

## Outside the Gates.

### WOMEN.



AN impromptu farewell to the American White Ribboners who leave England to-day on the *New York*, took place at the headquarters of the National British Women's Temperance Association on the 12th inst., when tea was dispensed to about fifty friends. An interesting feature was the presence of Lady Henry Somerset and Miss Willard, who were in London and surprised the company with their presence. Miss Willard presided at an informal meeting after tea and led what she aptly termed a "twittering meeting of birds before they took their flight." Impromptu speeches were given by all present. Mother Stewart took an eloquent farewell of her friends, and Madame Antoinette Sterling, who was unexpectedly present, sang. The meeting was greatly appreciated by all and was brought to a close by a short address from Lady Henry Somerset, after which all present sang the parting hymn, "God be with us till we meet again."

### GIRL SLAVES IN ALASKA.

While the great war between the North and the South was the means of abolishing slavery among the negroes, slavery in a very horrible form exists to-day in the Territory of Alaska which is under U.S. protection. There surely should be some crusade entered, some protest made against the girl-slavery practised in this far-off North-West Territory, where the echo of civilisation has hardly yet been heard. Much has been said of the "child-wife" system among the Hindoos, but the evil system is equally practised in Alaska, and unfortunately it is a system in which "white men" participate.

The missionaries have tried by moral suasion to alleviate the sufferings of these little girls, but the greed of native parents for the gains which their daughters can bring them, is a strong force very difficult to overcome.

A little girl of eleven years of age recently went to one of the Mission Homes and pleaded to be taken in. But without the parents' consent the missionaries were helpless. The child returned again and again, and was taken in for a short time until claimed by

the parents, to whom, as her "natural guardians," the shrinking, sobbing child had to be handed over. Every argument and persuasion was used with the parents, but the mother said she and her husband were poor, they had lost all their other children by death, that this one, who was very pretty, was too "precious" to part with and they needed the money she would bring them. It appears they had already kept her for some time for a "white man," who had promised to give them two hundred and fifty dollars if they would keep her safe for him until she was a little older. So the poor little victim was handed over to this degenerate "white man," who bought her as so many pounds of flesh.

In another instance a girl of 12 was taken from one of the Mission Homes for a similar purpose, but was brought back a year afterwards by the parents, who said they could make nothing out of her. "She cried too much, white man not like it," they said. She was allowed to remain for a year or so, and then in spite of pitiful protestations, and after a series of tortures on the part of her parents, she was sold to a notorious native (who already had a number of wives) for thirty dollars and ten blankets.

Boys, too, are sold as slaves, but these instances are not so common as in the case of girls. Very young children are often given to old people, whose places they are eventually to occupy. Sometimes a boy of sixteen will become the husband of an old woman, grey-haired, blind, and so crippled as only to be able to crawl about on the floor. The boys are taken as prospective husbands when they are little children, and their duties as head of the family begin when the old men become helpless. Many boys of from 15 to 18 years old are forced into the most hateful relations in this way, and called upon to take the place of father—slave—to a family left by an old man.

In the course of time the young man has his turn, a future wife for himself is taken to assist the old one. Child-girls are forced into these relations, and as their children always belong to the old woman, she assists her husband in overcoming all difficulties. These child-wives are often mothers at 12 and 13 years of age. In some instances young girls are married to their stepfathers, often palsied, helpless old men.

In those instances where a girl has the moral courage to hold out and protest against the enforced slavery of these "marriages," she is so persecuted that her spirit is soon broken and she submits to the traditional custom of her race. So long as she offers the least opposition to the barbarous disposal of her person, she is subject to reproaches, ridicule, threats and execrations. Tribal meetings are summoned, and tribal curses are heaped on her head. She is threatened with death and torture, and if she still remain obdurate, she is thrust forth and none will offer her food, shelter, or protection. So that she is forced to return, and, broken-spirited and hopeless, she submits, and enters on a life of misery and degradation, often developing into the typical "drunken squaw," instead of being encouraged, as she should be by American legislation and protection, to become a self-respecting citizen. It is a degradation and a shame to civilised America that such a terrible condition of things should prevail in a Territory under their protection.

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