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OUBAN CENSUS REPORTED.

Interesting Revew Recently Pub lished by United States Bureau It is doubtful whether so complete a census was ever taken in Cuba as that which constituted the first official Cor. Chapman and Jefferson Sts., Portland, Oract of this government. The American flag had no sooner been raised over Havana than preparation for the taking of the census began. In the reorganization of the government upon a practical working basis this was considered a most necessary beginning. The United States officers had but a perfunctory report of the conditions of Cuba and its people, whose needs were but indirectly understood. No one knew the numbers or social conditions of the people for whom the new government was to be formed, and without these facts the intelligent conduct of the work could not be executed.

One of the first acts which impressed the Cubans with the sincerity of this country's promises was the appointment of Cubans for this first work to be undertaken. It was a natural and correct supposition that the Cubans could conduct the census taking with



better success than could foreigners. The Cuban census taker could explain the purpose of his work to the people, and, moreover, he could explain the purpose and promises of the new government, which was most advisable. There was need that the doubt and discontent which prevailed among the more ignorant Cubans in the presence

dispelled. The appearance of the census enumerator among them awakened in them a trust in the new government, particularly since the enumerator had been chosen from among themselves.

Begun in the early part of September. the actual work of the census taking was completed Dec. 31 and the enumerators discharged with the close of the year. The supervisors, together with their records, were taken to Washing-OREGON ton, where they worked until the following April, overseeing the compilation of reports in the United States census bureau. When they were re turned to their own country in the late spring they were highly complimented by the directors of census upor their efficient and faithful service.

The government report on the cen sus of Cuba for 1800 occupies a bulky volume which will prove most enter taining reading for anyone interested in the little island of which it treats. There are reports from every one of the home industries, of the agricultural development and possibilities of the country and of course of the social, educational and moral standing of the people. The chapter devoted to citizenship is interesting as giving a correct statement concerning the relation of foreign to native population of the island. The report reads:

"Of the population of Cuba, 89 per



cent were born on the island and 8 per cent in Spain and only 3 per cent in other countries. Those born in Cuba of course included not only native whites, but negroes and mixed bloods. The proportion was greatest in Santiago, where it reached 95 per cent, and was least in Havana, where only a little over three-fourths of the inhabitants were native born. Three fourths of the foreign born were of Spanish birth. The proportion of those born in Spain was naturally greatest in the city of Havana, where it reached nearly 20 per cent of all the inhabitants, and was least in the province of Santiago.

"In the matter of citizenship, 83 per cent claimed Cuban citizenship, only per cent the protection of Spain, wh 11 per cent were, at the time of the census, in suspense, not having dec ed their intentions. The purest Cuban citizenship was found in the provin of Santiago, where 91:7 per cent of the inhabitants claimed to be citizens of Cuba. On the other hand, in the city of Havana only 64.2 per cent were Cuban citizens. It is interesting to note that in the city of Havana only 5.8 per cent claimed citisenship other than Cuban or Spanish, while in the province of Havana 11.6 per cent were found in this class."

MARRIAGE IN TURKEY.

Fafeguarde Thrown Around the Rights

of a Moslem Woman. Among the Turks marriage is a strictly civil act, the validity of which consists in being attested by at least two witnesses; and although an imam, or priest, is usually present at the signing of the contract, it is rather in his legal than in his religious capacity. The civil ceremony is very simple. The bridegroom and his witnesses repair to the home of the bride, in the selamlik, or public apartments, of which her male relatives discuss with them the amount of the neklah-the dower payable by the husband or his executors to the wife, should she be divorced by or survive him.

This question settled, and the document drawn up, the bridegroom thrice repeats his desire to marry the daughter of So-and-so, upon which the imam proceeds to the door of communication with the haremlik, behind which the bride and her female relatives are assembled; and, after declaring the amount of neklah agreed upon, this functionary asks the maiden if she accepts such a one for her husband. When the question and the affirmative answer have been thrice repeated, the imam returns to the selamlik, where he attests the consent of the bride, and the G. J. Erdner parties are considered to be now legally

The couple do not, however, meet until the conclusion of the dughun siafetti. or week of wedding festivities and ceremonies, which may not be held for some months afterward. These entertainments, to which all friends and acquaintances are invited, and at which the poor of the neighborhood are also feasted, constitute the social sanction of the family alliance entered into in private. For should the girl's assent be suspected of having been obtained by force or fraud, and the match is considered unsuitable, public disapproval would very properly be shown by refusal to take part in the wedding rejoicings. And even when all these formalities are at an end, and the bride



A MOSLEM MATRON.

has been conducted with much pomp to her new home, if the spouse chosen for her by her parents or guardians is not altogether a persona grata to herself, she may still refuse to accept him as her husband. For, according to an Oriental custom of great antiquity, a newly-wedded husband can assume no rights over his wife until she has spoken to him.

The possession by a Moslem woman of such personal and proprietary rights is rendered necessary by the facilities for divorce accorded by law to a Moslem man. For a husband has but to say to his wife in a moment of anger, "Cover thy face, thy neklah is in thine hand!" when she ceases to be his wife and must leave his roof forthwith, taking with her bag and baggage. In practice, however, various obstacles to divorce, religious, social and pecuniary, offer themselves. The husband seldom has, for instance, the ready cash with which to pay the promised dower; considerable social odium attaches to such a proceeding; a man who without just and serious cause repudiates a wife does not easily obtain a second, and added to these considerations there is the religious censure contained in the words of the prophet, "The curse of Allah rests upon him who capriciously repudiates his wife." If, however, the wife, without adequate cause and contrary to the desire of her husband, solicits a divorce, she obtains it only by foregoing her nekiah.

Relies of Irish Lake Dwellers. An interesting relic of the lake dwellers of Ireland has just been added to the Science and Art Museum of Dublin in the form of a crannog, or ele vated dwelling. It was discovered in a bog-filled lake near Enniskillen and measures over 100 feet in diameter. On removing the peat the piles of platform timbers were laid bare. The piling and cross-timbering were admirably done, untrimmed birch trees being chiefly used for crosslaying, while oak was used for the stouter piles. A large quantity of broken pottery was found in it, besides an iron ax of early form, a fragment of a comb and some bronze harp pegs.

Co-operative Railways in Australia. Victoria, Australia, has built seven local railways on the co-operative principle. The railways were estimated for by contract at £547,908, but by working the co-operative principle they were completed for £251,211.

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