

Of Interest to Maid and Matron

Edited by Virginia Sloane

STATUS OF WOMAN IN MEXICO

By Cassie Moncure Lyne,
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POLITICAL unrest and revolution in Mexico are confined to men only for in this land of to-morrow there is no such anomaly as militant suffragette, or female soldier. What is more, the women have no ambition in this direction. The Mexican matron and maiden are too much in ideals ever to care to be other than the señora, the lover of home; or the señorita, content with love and religion, in the rôle of sweetheart.

Mrs. Calderon de la Barca, wife of the first Spanish Minister to Mexico, writes of the revolution of 1840 against Bustamante, when the rebels held the National Palace and the government occupied the Ciudadela:

"The tranquillity of the people is astonishing. In what other city in the world would they not have taken one side or the other? Shops shut down, thousands out of employment, idle people—existing Heaven knows how! Groups collect about the doors, speculate about the probabilities, but await decision of military chiefs as if it were a judgment of Heaven from which they were both useless and impious to appeal!"

As she is to-day, so will the woman in Mexico be to-morrow, and perhaps later centuries will find her much the same—gentle, beautiful, bewitching, with a little knowledge of music and French. Higher education for women has not yet received the stamp of Mexican approval. The question of women's rights has not been agitated in this province of procrastination.

Woman's Sphere.
The home is still woman's sphere in Mexico. Here domestic life savors of the East, with Moorish manners rather than those of American ideals. In the City of Mexico the wealthy women ride in closed carriages in the balmy air, and though a veil is not considered absolutely necessary, it is generally worn, and no young woman with proper self-respect is seen on the streets unattended. The duenna accompanies the señorita, who is never allowed to go to the theatre alone with her lover. Strict rules there, perhaps, but the mothers of families consider no man trustworthy. Their home life and restrictions have been inherited from their Spanish ancestors. The social circle among the higher classes is strictly guarded and their houses of thick walls, barred windows and massive doors serve to prevent intrusion.

The Mexican vocabulary, abilitant with softest Spanish, is the language of love, and yet their dictionary does not chronicle the word home. Their equivalent, casa, means house, but this implies, to the fullest, the idea that a Mexican's home is his castle. In his case the proud Mexican is free from prying eyes, for, though the Castilian be submissive to priest and King, his descendents in Mexico enjoy the refuge of home, where as head of the house his rule is absolute. Never does there come a time when children do not know parental authority, and reverence of parents increases with the passing years. Though all respect is shown the father, a man never becomes too old or distinguished to kiss the hand of his mother.

Divorce Unknown.
Mexico can claim innocence of divorce, though its absence does not always indicate domestic felicity. A man and his wife often live under the same roof and do not speak for years, each admiring the silent grit of the other. The very pattern of their homes, with prison-like windows, seems to foster exclusiveness. Domestic freedom, as understood by Americans, is absent. Harmony does not always prevail even among the nearest of kin, and family feuds often lead to stabbings, duels and deaths.

perhaps, as a special encouragement, drops him a flower, which he cherishes. It is an elaborate code, that includes smuggled letters conveyed by the charcoal vender or water carrier. Romeos sigh in the moonlight or thrum their guitars with passionate melody, while their Juliets listen above in the balconies, answering with the coquetry of mantilla and fan.

Social Relations with Americans.
The aristocracy of the City of Mexico cares for no social relations with Americans. Whether this is due to aversion or jealousy it is hard to decide. They are loath to admit Americans to the privacy of their homes, for the American in Mexico is usually a mercenary, engaged in commercial strife and the race for dollars. The impulsive nature of the Mexican makes it hard for him to stand the American's matter-of-fact temperament. This is true of the relation also between American women and Mexican men. The women of the United States find the ideas of the races so radically opposed that marriage with Mexican señores seldom spells happiness or even harmony. The Mexican husband does not give his wife either the companionship or confidence the American woman craves and expects. However, there are exceptions, as in all cases, where Americans and Mexicans have seemingly enjoyed conjugal bliss. Bowie, the hero of the Alamo, whose name has been bequeathed to a murderous knife, married a señorita; as has also many of another frontiersman, for the beauty of these women when they are young, even among the plain classes, far exceeds that of the average American girl. Occasionally, also, a Mexican weds an American woman, for the late Princess Turbide, mother of Don Agustín, the adopted son of the ill-fated Maximilian, was a Miss Green, of Washington. Señor Don Martiá Romero, a distinguished diplomatist, married Miss Lula Allen, of New York, when he was Minister from Mexico to the United States.

The truth remains, though, that Mexicans distrust Americans far more than Americans distrust them. Since the acquisition of the 600,000 square miles ceded by Mexico to the United States after the victories of Scott and Taylor the Mexicans have secretly feared the dominance of Americans. The lesson of the Alamo taught them the disaster that follows American colonization in Mexican provinces. Their land, satisfied in the traditions of centuries, cares as little for American people as it does for American push. Progress to the Mexican is a nuisance, a bore; for life holds for him the charm of living rather than of amassing wealth. Nature supplies his needs with prodigal lavishness—then why worry? That is his creed. The Mexican women are not happy in the United States, but long for the seclusion of their own homes and the congenial company that discusses fancy work rather than politics.

The Mexican Wife.
The married Mexican lady does not go much into society, as custom keeps her from mixed assemblies, and her horizon does not extend beyond husband, home and children. Such is their marital devotion that they cannot endure for their sons to leave them to enter business in cities, and much of the lack of progress in this land, so rich in undeveloped wealth, is due to the unwillingness of the Mexicans to sever ties of home and mothers' tears at separation. The Mexican wife does not lose her identity as in America by marriage, but retains her own name, adding that of her husband. For instance, President Díaz married, when a widower, the beautiful and charming young Romero Rubio, whose name became then "Señora Dona Carmen Romero Rubio de Díaz." Such was her sweetness of character and philanthropy that as a term of endearment the Mexicans called her "Carmelita." Her charities to the old and the helpless won her a warm place in the affections of the people whom her husband ruled as a despotic President, and among whom she lived unostentatiously,

royals, which Z hoped to set. A, nothing daunted, goes to 3 royals, which Y has to top by minus 4; closed.
It being the first game, Y was willing to risk a penalty. The following table portrays the game:
Hidding rests with Y at minus 4—that is, Y Z are not to take in excess of 3 tricks. Z is dummy, B leads with the jack of diamonds, the suit of adversary's strength. Tricks are underscored. Result, 3 tricks for Y Z—contract made good.
Will any of my readers try to defeat Y Z on minus 4? It should be possible with Z's hand before you on the table. Try it.
For test hand No. 2, I had prophesied a result better than minus 3.
C. M. Severson, reported it at 2 royals

The bidding—Z, a diamond; A, a royal Y, minus 2; B, 2 royals; Z, min. 3. This was a risky bid, on 7 major and free-lance cards, and mainly intended to force the opponent to a higher bid in



Mexican Women Whose Recreation from Drudgery is Doing Drawn Work Sold on the Boardwalk at Atlantic City.

riding unguarded with her husband in his automobile or walking by his side to church. Every one knew her to be the friend of the working girl and the weak.

Education of Women.
With the ascendancy of Diaz a system of public education was inaugurated that has continued since 1876. About one-half of the population can read and write, for, as Diaz expressed it, "We have learned from Japan that education is one thing needful to a people." The convicts are also given this opportunity to improve their minds, and, when faithful to studies, when they graduate, if their behavior is good, they are liberated from the penitentiaries. Few of the soldiers, who mostly come from the Indian population, can read or write.

The public schools of Mexico, however, as a rule, have no playgrounds, and are housed in old church properties that, with the disestablishment, reverted to the government.

There are separate schools for the sexes, more largely patronized by boys than by girls, for the Mexicans who are able prefer to employ teachers and keep their daughters at home. Primary instruction is compulsory.

Religion is not taught in the schools, for that, says Diaz, "is for the family to do. The State should teach only scholarship, industry and patriotism." As parents prefer private tutors for their girls or continue to patronize church schools, foreigners have few opportunities to judge of their intelligence, though most of them appear as sprightly as the men. Mexican women have always been capable with the needle and shuttle and their embroideries and weaving have excited the admiration of women of other lands. Their linen drawnwork is remarkable and is praised everywhere for the intricacy of its patterns and its perfect neatness. Little do the American women realize or appreciate when buying Mexican mats and tablecloths on the Boardwalk at Atlantic City that such marvels of linen spider webs come from hands accustomed to drudgery. They are the work of humble and ignorant women of the poorest classes, made in the floorless adobe and bamboo huts of the improvident children of old New Spain to deck the tables of Americans, whose pet Chihuahua dogs enjoy more

luxuries than these poor souls have ever seen.
Love and religion are supposed to satisfy the life of the Mexican woman, but they do not always suffice, for her interest in jewelry and dress is even more intense than that of her American sisters in their tailor made dresses.

Fashions from Paris.
Few women in the United States realize that when it comes to fashion the City of Mexico is far nearer the styles worn in Paris than any other community this side of the Atlantic. In the elegant Plaza, planned by poor Carlotta, one sees a magnificence of dress that is as beautiful as astonishing when compared with the coarse cotton rebosas worn by the poor women, who are not allowed to crowd the avenues intended for the rich, but are made to promenade in walks set aside for their class. At the Corrida de Tora the Mexican ladies have the same opportunity for displaying finery as is afforded by the opera in other lands. There is an old proverb imported from Madrid that runs, "Six days shalt thou do nothing, but on the seventh shalt thou go to the bull fight." This command for the observance of the Sabbath is rigidly in favor still in the City of Mexico, for no sport holds as strong a claim in the affections of the Mexican people as the fiesta de toro.



Senorita Carmen Sanchez.



Senorita Angelita Madero.



Senorita Mejia 'Founder, White Cross Society of Mexico.



Senora Carmen Ramero Rubio de Diaz.



Senorita Carlota Corona.



Senora Francisco I. Madero, Sr.



Senora Amparo Escalante de Corral, Wife of Ramon Corral, Onetime Minister of Interior of Mexico.



Senora Francisco I. Madero, Sr.



Daughter of Don Ramon Corral, Onetime Vice President of Mexico.

people little or nothing. Their civilization existed before Cavalier or Puritan ever dreamed of setting sail on unknown oceans. Our so-called conveniences, the Mexicans neither desire nor will adopt. This was shown when an American housewife bought for her Mexican servant an iron bedstead, explaining its use, but the Mexican continued to sleep on her mat on the floor, and when questioned as to her preference, replied, "Yes, the bed is nice to keep one's clothes on."

The same tendency to stick to the custom of the country, simply because it is such leads the Mexican cook to prefer her earthen oven to our finest American range. "No es costumbre," she will explain and vows that cooking food otherwise "upsets the liver."

Thanks to the religion and conservatism of the country, though the Mexican doña is human and errs sometimes, she is not gross. Mexico contributes fewer recruits to outcasts than any civilized nation. The men extravagantly admire the beauty of their women and most of them marry early in life.

Since Aztec days the land has revered womanhood in worship and though the heathen ideal deity, called "Tonantia" or the "Mother of Gods," has given way to the Virgin of Guadalupe as the patron saint of Mexico, the civilization of the country protects her daughters with chaperons until the Mexican husband becomes the guardian of his wife's honor. The Mexican women

are not too pious to smoke cigarette in their boudoirs or to exclaim words that sound very sacrilegious to unaccustomed ears. They are very human, very lovable, with their Christian name of Mary, to which are often affixed words like Conception and Annunciation. The word "Jesus" is frequently used, both as an exclamation and also as a given name. It looks peculiar on pews marked with it in cathedrals, and when it is addressed to a lame beggar it startles the American.

The Mexican women sustain the religion of the country, for few men, except Indians, are ever seen at mass, and the Mexican mothers can be counted on to instruct their children in church principles. Superstitious as to signs and omens, women doctors prevail, whose meagre knowledge of herbs as well as the healing power of shrines and omens is giving way before the advancement of modern medicine. Belief in the "evil eye," that especially dooms the fate of children, is still, though, a popular superstition. Yet Mexico may well be proud of her women, for nowhere is the wife's heart truer or the mother's love greater than in the land of Montezuma.

Though the women covet no part in politics or revolution, yet they are the moral fibre of the country. La Patria, an allegorical figure in white marble, keeps her vigil close by the grave of Juarez in the ancient cemetery of San Fernando, in the City of Mexico. This full blooded Indian, coming from the humblest tillers of the soil and knowing no word of Spanish until twenty years of age, wrested Mexico from despotism and gave independence to the nation. May La Patria call his spirit back from the past to quell the disquietude of present conditions, so that Mexico, blessed by nature with a wealth of sunshine and minerals, may enjoy the peace that makes life beautiful and that will bring gladness to the crushed hearts of the wives and mothers of the revolutionists.

AUCTION BRIDGE--By Prospero

Mrs. H. C. C. Brooklyn, sends a very interesting hand; it is this:--

higher negative declaration obtain the play, B's hand would lie open on the table, ready to obvious attack from right and left. B, to be in safe position, should have one suit blank to be able to discard high cards. No blank in B's hand. Then let B count face and free lance cards—there are ten—of all certainties, it is not a proper hand to raise a negative bid. Here Y has overcalled A by saying "heart." B should be glad of it and remain silent, being taken out of the hole. If B does not go over Y's bid, that is clear notice to partner A that negative no trumper does not sound to B's liking. That silence conveyed a distinct warning. So the rule has been deduced, that a negative raise must come from partner—from the hand that in play will be exposed. After that significant encouragement can negative bidding go higher?

In this deal Y Z have it all their own way, no matter what is trump. As B cannot continue in partner's initiatory bid, they might as well give over, remembering that not every hand lends itself to successful play. In actual play, the third bid, Y, a heart, barred all other bids, it should have closed. Y Z will win in every declaration, even if A B had ventured to raise.

To reply—Here we have a bidding

Score not given.
"The bidding was Z diamond; A minus 1; Y heart; B minus 2; Z 2 hearts; A minus 3 Result, set." Mrs. H. C. C. accompanies this play by the question—"Suppose A bids minus 1, what can partner B do to inform A of not having cards suitable to encourage A's negative bid? There should be a rule covering this situation."
To reply—Here we have a bidding

♥A Q J X 6
♦K X 9 7 5

♣J X 2
♥5 4 3 2
♦5 4
♠A 7 6 5 4
♥K
♦A J 6 2
♠A K Q 7 5 4
♣9

These talks having to be prepared several weeks in advance, I intend to give responses to inquiries sent. The delay may task the patience of correspondents, but I regret it is unavoidable.
"A Student," of this city, writes:—"Have grown to look for the three absorbed bridge players at the head of the weekly articles in your paper." The suggestion that hands should not be counted is emphatically endorsed; players who won the tricks should score the points, and points or penalties alone should score.

READERS who have followed these articles will wish to know the solution of Query No. 1. Supplementary to it was Query No. 3—now the whole is given. Score—First game, love all. The hands were:--

♥Q 6 5 3 2
♦K 6 3 2
♣A 3 2
♠K

♥J X 7
♦A 8
♠K
♣A K J 9 8 6 5

♥A 9 8
♦J X 9 7 5
♠J 8 7
♣7 4

♥K 4
♦Q 4
♠A Q K 9 6 5
♣Q 3 2

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to enlarge, the London Globe recently made some well aimed and pointed remarks. I ask pardon for quoting:--
"What was killed by the American leads, which reduced the game to a system of conventions by which one partner informed the other of the contents of his hand. Auction bridge is now in danger of the same fate from the American clubs, and we are very glad that the Portland Club committee has definitely decided these to be unfair. A convention to be justified must be at the most an extension of natural play. But there is no conceivable connection between natural play and a call of five spades to indicate that the caller wishes his partner to call his best red suit. It would be simpler and more honest to say at once:—"Call your best red suit." The adversaries would then, at any rate, be placed under no such disadvantage as they are if they happen not to be acquainted with the code employed."
There is a simple way to avoid, effectually to stop, these unnatural bids. Conventional calls outrage every sense of fairness. My suggestion of bidding by rank only, to proceed from one trick to a bid of two tricks in successive order,