

dian woman is industrious and with her native artistic abilities and her artistic tastes she is enabled to use that industry with telling effect. I am sure, I know, that the Indian woman can compete with the woman of any race in any industry if she but will.

In this respect she is not at all different from the white woman. Both the Indian and the white woman must direct and apply her mind, her time, her industry, her energies, and only by keeping them so directed and applied does she make any industry and occupation a success.

I fully agree with Mr. Gabe E. Parker, who in a letter to you dated September 1, 1914, says: ". . . human growth comes from within. The Indian must be permitted and required to exercise himself," and just as it is time that he must come to a realization of his abilities to compete with the white man, just so is this, now, the time when she—the Indian woman—must come to the realization of her abilities to compete with the white woman of any race.

Thanking you for sending me your circular letter No. 896 and the copy of Mr. Parker's letter to you, and hoping for us all the greatest response to the opportunities that your interest and splendid work have placed before us, I am,

Faithfully yours,

MRS. MARIE L. BOTTINEAU BALDWIN.

(The author of the above letter, Mrs. Baldwin, is an Ojibway Indian of the Reindeer Clan. She is an efficient employee in the Indian Bureau and recently graduated with honors from the Washington College of law. Mrs. Baldwin's success is an indication of what Indian women may do for themselves and her interest in industrial accomplishments as shown in this letter is earnestly commended to all Indian women and girls.)

I have read with care and great interest your circular letter No. 896 on Indian Fairs.

The ownership and intelligent use of land are indeed fundamental economic principles. You have struck the fountain from which must flow individual and national freedom from ignorance and poverty.

I have heard you say that you have no "set policy". May I venture to say that you have what is far better: You have a "soul" in your activities. I am impressed with the fact that your visions of the Indian is not en masse but that it is broad enough to contemplate and comprehend the individual. What is all this work about? What is the conclusion of the whole matter? What is the conception of the future? What is the goal? If the whole business is not focalized in the development of a cheerful, competent and self-supporting individual, very little of real value to the Indian or the nation will result. It must not be forgotten