

ditions his father submitted to when he "was blessed," and consequently only that son who shows especial aptitude and conscientious endeavor will obtain them. If no son should show such an aptitude, the powers will pass to some more distant relative.

The religious intensity of the shaman, of the gifted man, thus turns out to be not a question of chance variation, but one due to conscious selection of specially endowed individuals, from generation to generation, within a small number of families.

A number of other points relating to the manito belief will now have to be discussed, namely, the localization of the manitos; the existence of two great manitos, and the nature of manito as a general "force."

It is extremely significant that in many instances where individuals are "blessed" by animal manitos, these are always found to be **definitely located**. An individual is "blessed" not by some general manito-snake, for instance, but by a definite manito-snake, located in some definite place. For instance, a person is crossing a certain lake, and a terrible storm comes up; but he has been "blessed" by the particular manito in control of this lake and by the appropriate prayers and offerings, the storm is allayed. A man is "blessed" by a number of manitos, but he does not call upon them indiscriminately. Had the foregoing Ojibwa not been "blessed" with the particular manito in question, he would have been drowned.

The question of the belief in two all-powerful manitos, one in control of all the good, the other in control of all the bad spirits, is extremely difficult to discuss in the present state of our knowledge. Christian influences may have penetrated here. Still the belief is found among the linguistically kindred Pottawattomie, Ottawa, Menominee and the culturally kindred Winnebago. There is no question in our mind that the belief will turn out to be a development of the shaman, for it is always found in the great ritualistic legends that have undoubtedly been developed by them. It seems likely that the "exoteric" group did not possess this belief in the beginning and that the influence of the whites and its similarity to that of the Christian God and devil made it spread more generally among these Indians than it would have done had there been no contact with the whites.

Of the "manito-force" discussed by Wm. Jones for the Sauk and Fox, and which has been taken by all investigators to apply to the Woodland Indians generally, we find no evidence, and we are strongly inclined to believe that Jones' formulation is over-systematised. The