

pg: 94 - Van der Bruck didn't know much about  
Bremer doctrine. He states "the ~~mormon~~  
reincarnation in this (mormon) doctrine appealed to  
masses."

He also says that the massed Haida  
were attracted to the mormons because  
they could get free educ. in Alberta.

Also that mormons concentrated most on  
the children.

He says Skidegate group responded  
as little to the mormons as to the Genevival  
groups. Few converted.

The Anglican Church which had been  
the predominant early christian missionary  
early lost its dominance during these years.

The Indians seemed attracted to pentecostal  
& renewalist type religions as they liked the  
music and emotionalism of those churches.

(note: I wonder what was the actual  
success of mormons among Indians.)

pg: 235 - Interpretation of the change in  
Haida Culture & society

pg 257 - Summary (see grand copy of last Chapter  
Duplicated because it gives a good condensation  
of changes in northern & So. Haida from earliest  
period to 1970 & gives some understanding to  
art of the period as it seems to have  
paralleled the economic situation & the  
adaptation of the Indian culture to  
Western European culture.



1. main Points learned from J. H. Van Den Brink  
"The Aida Indians in relation to art forms."

1- Generally agrees with info on "Menstuto-Aida world Heritage site on periods of change in Aida culture, early to 1876"; 1876-1900, 1900-1940, but Van Den Brink takes the culture further to 1970's.

2- Western contact (European) had following effects on Aida.

North

South

1. Both groups affected by small-pox epid. as many as 1/3 of pop died. - upset the ruling structure - led to indiscriminate potlatching to achieve status.

3- both groups adapted Western clothing & dwellings - Southern group faster than North.

4- Northern Group not as advanced or well-to-do as Southern Group. missionary effort had effects later.

5- Both groups were willing to make practices of female for financial gain to get European things & give potlatches.

6- Christian ethics of morality, temperance near fully accepted.

7- Return to "tradition" strong in modern Indians.