

pg 194. Van der Bruck didn't know much about  
Brethren doctrine. He states "the mormon  
reincarnation in this (mormon) doctrine appealed to  
massets."

He also says that the masset Haidas  
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 Genecestral  
groups. Few converted.

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

The Indians seemed attracted to pentecostal  
& renewal 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 good 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 Haida Indians in relation to art forms."

1- Generally agrees with info on "Menstents-Haida world Heritage site on periods of change in Haidan 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 Haidan.

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 outbreeding to achieve status.

3. both groups adapted Western clothing & dwelling - Southern group faster than north.

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

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

6. Christian ethics of morality, temperance never fully accepted.

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