

James P. Ronda had explained thoroughly throughout the journal about the changes in indian interpretations on christian missions. These changes had affected traditions, beliefs, ancestors beliefs and essentially everything they had been taught by their leaders. Indians were to adopt these new yet crucial views into their society for an act of imitation of the life of Europeans. The very few that did not hesitate to adopt these ideas from the missionaries had been compelled from the groups with consequences such as cultural suicide. These missionary attacks had made it extremely difficult to imagine a future with the Native American Society. Ultimately, Historians are making an immense effort to understand the indian culture rather than keep it long ignored. Historians that were to try and understand what had taken place is almost impractical - this being said, it is not impossible but rather very complicated. The most complicated process of the mission for the missionaries was to change the long lasting belief of many aboriginal groups. Almost everything the missionaries were set out to do was followed by a sense of disbelief and derision. "It would be useless, said one Huron, "for me to repent of having sinned, seeing that i never have sinned" (1). These missionary attacks had forced the indian groups to more or less doubt was was told to them. The belief of heaven was foreign to them. To be specific, the Huron troubled with the idea and refused to accept it. "I have no acquaintances there, and the french who are there would not care to give me anything to eat" (2). Historians could conclude from most of the writing that the Native Americans were in absolute distraught with these foreign beliefs being pushed onto them. Most of the Native Americans failed to believe nearly anything the missionaries were saying. Members of the indian cultures had believed that "Hell was a weapon of intimidation used by the missionaries to force acceptance of French social and political domination"(3), "To scare us out of our old customs, and bring us to stand in awe of them"(4). This entire journal speaks to other historians of the ultimate struggle many cultures have had with the christian missions. Most of these cultures very unknowingly scared of was being pushed onto them. These cultures had thought everything the europeans were doing was toxic and not good for the longevity of their tribes. However, The missionaries had strict tasks and that was to convert everyone to christianity without any regard of tradition nor beliefs that had been carried out for many years prior. "We are as well as we are" explains the entire journal in regard to the perspectives of the indians that historians are recently uncovering, to shed a new light on ideas and how events unfolded themselves in history.

1: Jesuit Relations XXIII, iii.

2:Ibid, XIII, 127.

3:Jesuit Relations, XXIII, 189.

4:John Eliot, Indian Dialogues, for Their Instruction in that great service of christ...(Cambridge, Mass., 1671, 7.

5: The William and Mary Quarterly, Vol. 34, No. 1 (Jan., 1977), pp. 66-82