

I think the main point of this article is about how skeptical we have to be when learning about First Nations people. Regardless if its their own story, everything was "...filtered through white interpreters, recorded by white secretaries and ultimately arranged in the memoirs of white missionaries." (James. R. , "We Are Well As We Are," *An Indian Critique of Seventeenth- Century Christian Missions*. No. 1. Vol. 34 (1997). P 66-82.) This article goes into detail about how the Europeans took over and pressed their ideas of lifestyle and religion upon the First Nations. I think this was written with more an aboriginal point of view because I feel that even though we know what the Europeans did was wrong, writings and textbooks still try to empathize with the Europeans, saying that they thought they were doing what was best. This article is trying to tell the readers that no matter how much we sugar coat it, it was not okay. I believe that this really gives us a raw and new way to think about our North American past.

No questions arose for me from this reading as I have quite the interest in First Nations history and I feel as if I already held this viewpoint of the article. There were two parts of the article that really stood out to me though; "...[they] found the doctrines of sin and guilt confusing. "How...do we sin?" asked one man. "As for me, I do not recognize any sins." When the missionaries attempted to explain how one could sin even in one's thoughts, they often encountered utter disbelief. "As for me, I do not know what it is to have bad thoughts" replied the one old man." (James. R. , "We Are Well As We Are," *An Indian Critique of Seventeenth- Century Christian Missions*. No. 1. Vol. 34 (1997). P 66-82.) and "Why doth God punish in hell forever? Man doth not so, but after a time less them out of prison again. And if they repent in hell. Why will not God let them out again?" (James. R. , "We Are Well As We Are," *An Indian Critique of Seventeenth- Century Christian Missions*. No. 1. Vol. 34 (1997). P 66-82.) As someone who was raised Catholic, these were always questions I had but felt so repressed that I could not ask them. It never made sense to me and I guess it's just kind of reassuring to see someone else's confusion in it as well.

#### Work Cited

Ronda, James P. "We Are Well As We Are." *An Indian Critique of Seventeenth- Century Christian Missions*. Vol 34. No 1. (1977). P 66-82.