

committed to making the greatest changes in the culture and psychology of the colonized. They might, for example, seek to have traders give fair prices and to have government officials provide relief in times of need, but they also worked to undermine relationships to the land, language, religion, family relations, educational practices, morality, and social custom.⁶⁹

Missionary zeal was also fuelled by the often violent division that had separated the Christian world into Catholic and Protestant churches. Both Catholics and Protestants invested heavily in the creation of missionary organizations that were intended to engage overseas missionary work. The most well-known Catholic orders were the Franciscans, the Jesuits, and the Oblates. The Oblates originally focused their attention on the poor and working classes of France, but from the 1830s onwards, they engaged in overseas missionary work. They established themselves in eastern Canada, the Pacific Northwest, Ceylon, Texas, and Africa.⁷⁰ The Oblates administered a majority of the Roman Catholic residential schools in Canada. They could not have done this work without the support of a number of female religious orders, most particularly the Sisters of Charity (the Grey Nuns), the Sisters of Providence, the Sisters of St. Anne, and the Missionary Oblate Sisters of the Sacred Heart and of Mary Immaculate.

The British-based Church Missionary Society was also a global enterprise. By the middle of the nineteenth century, this Anglican society had missions across the globe in such places as India, New Zealand, West and East Africa, China, and the Middle East. The society's Highbury College in London provided missionaries with several years of training in arithmetic, grammar, history, geography, religion, education, and the administration of schools.⁷¹ By 1901, the Church Missionary Society had an annual income of over 300,000 pounds. It used this money to support 510 male missionaries, 326 unmarried females, and 365 ordained pastors around the world.⁷²

The Catholics and Anglicans were not the only European-based missionary societies to take up work in Canada. Presbyterians and Methodists, originally drawing support from the United Kingdom, undertook missionary work among Aboriginal people in the early nineteenth century. On the coast of Labrador, members of the Moravian Brotherhood, an order that had its origins in what is now the Czech Republic, carried out missionary work from the early eighteenth century onwards.⁷³ Protestant missionary work also depended on the often underpaid and voluntary labour of missionary wives and single women who had been recruited by missionary societies.

Missionaries viewed Aboriginal culture as a barrier to both spiritual salvation and the ongoing existence of Aboriginal people. They were determined to replace traditional economic pursuits with European-style peasant agriculture. They believed that cultural transformation required the imposition of social control and separation from both traditional communities and European settlements. In the light of these beliefs, it is not surprising that they were proponents of an educational world that separated children from the influences of their families and cultures, imposed a new set of values and beliefs, provided a