

St. Peter, Quamichan

Prepared by Jesse Robertson (September 16, 2025)

Property Acquisition

Address	5800 Church Rd, Duncan, V9L 5M3 <i>St. Peter's Crescent Society: 2014 Crescent Rd, Duncan, V9L 5M3</i>
Legal description	LOT 5, SECTION 18, RANGE 1, COWICHAN DISTRICT, PLAN 2283, EXCEPT PARTS IN PLANS 21307 AND VIP70906 LOT 7, SECTION 18, RANGE 1, COWICHAN DISTRICT, PLAN 2283 EXCEPT PART IN PLAN VIP70906 PART OF SECTION 18, RANGE 1, COWICHAN DISTRICT SHOWN COLOURED RED ON PLAN ANNEXED TO DD 8965 AND LABELLED "CEMETERY EXTENSION" PART OF SECTION 18, RANGE 1, COWICHAN DISTRICT INCLUDED IN INDIAN ROAD LYING WEST OF AFBP 11/225/9873C AND WEST OF PLAN 716 BL. AND THOSE ROADS SHOWN OUTSIDE OF THE RED WASH ON PLAN 2283; TOGETHER WITH THE PARCEL LABELLED "GRAVEYARD" SHOWN IN THE SCENERY OF PLAN 2283 EXCEPT THAT PART INCLUDED IN THE 0.510 ACRE PARCEL SHOWN ON DD8965 AND LABELLED "CEMETERY EXTENSION", AND EXCEPT THAT PART OF QUAMICHAN LAKE ROAD DEDICATED ON PLAN VIP54443. LOT 6, SECTION 18, RANGE 1, COWICHAN DISTRICT, PLAN 2283 LOT 1, SECTION 18, RANGE 1, COWICHAN DISTRICT, PLAN 7789 EXCEPT PART IN PLAN VIP70906 <i>St. Peter's Crescent Society: LOT A, SECTION 18, RANGE 1, COWICHAN DISTRICT, PLAN 21307</i>
First private landholder	John Trevasso Pidwell applied for scrip in the unsurveyed Cowichan District in 1858 and completed his purchase of a 98-acre parcel described as Section 18, Range 1, Cowichan District in 1862.
Diocesan Acquisition	Bishop George Hills purchased Section 18, Range 1 from John Trevasso Pidwell for \$850 in 1866.

Narrative Overview

St. Peter is located in the Municipality of North Cowichan (Figure 1) in the territory of the Cowichan Tribes. In 1858, the Colony of Vancouver Island opened the Cowichan Valley to settler appropriation by issuing scrip to prospective settlers and speculators at a rate of one pound (five dollars) an acre, pending completion of a survey.¹ Oliver Wells was sent to survey Cowichan Valley in April and May

¹ Chris Arnett, *The Terror of the Coast: Land Alienation and Colonial War on Vancouver Island and the Gulf Islands, 1849-1863* (Talonbooks, 1999), 62.

1859, dividing it into five land districts (including Cowichan District, Figure 2) and providing a positive report of the area's fertility.² Many of the initial scrip holders failed to complete their purchase of Cowichan lands. John Trevasso Pidwell was among those who did, making a final payment on Sections 18 and 19, Range 1 by August 1862 (Figure 3).³

Rev. Alexander Charles Garrett appears to have been the first Anglican minister to visit the region and helped encourage settlement. Meetings were held in 1862 in response to growing public demand for Hul'qumi'num lands in Cowichan Valley. The primary Anglican missionary to the lək'wəŋən people of Victoria, Rev. Garrett had become proficient in the Chinook trade jargon and able to "converse very freely in Songish which is a kindred tongue to the Cowichan." For this reason, Archdeacon Henry Press Wright and a group of prospective settlers requested Garrett to visit the Cowichan Valley to "bring them word of its character" and ascertain the feelings of the Hul'qumi'num "with regard to the proposed settlement of the whites among them." Rev. Garrett consented to undertake the reconnaissance, during which Hul'qumi'num people conveyed him to vantage points and reportedly indicated "the best lands and waters of their country."⁴ Upon returning to Victoria, Rev. Garrett assured prospective settlers that "no trouble would be experienced with the natives."⁵

On August 18, 1862, one hundred settlers landed at Cowichan Bay under the protection of a Royal Navy vessel. These divided into three parties and proceeded to the districts of Somenos, Shawnigan, and Quamichan.⁶ Rev. Garrett accompanied the expedition as a chaplain and to provide Governor James Douglas with "such information as he could."⁷ Garrett began visiting the region on a biweekly basis and soon procured the assistance of the new settlers in erecting a log chapel at Somenos Lake.⁸

Bishop George Hills visited in November 1862 and regarded the area's wooded banks, rich pastures, and salmon weirs as evidence of its suitability for colonial settlement.⁹ The bishop returned in November 1865, meeting with settlers at Somenos Lake who expressed their desire for a permanent clergyman. The settlers suggested the bishop purchase Section 18, Range 1, Cowichan District – "the most central and therefore the most suitable spot" for a permanent church.¹⁰ Bishop Hills agreed, and, in 1866, purchased the 98-acre parcel from John Trevasso Pidwell for \$850 in 1866. The section

² Oliver Wells, *Vancouver's Island. Survey of the Districts of Nanaimo and Cowichan Valley* (Groombridge and Sons, 1859), <https://open.library.ubc.ca/viewer/bcbooks/1.0221851#p0z-5r0f>:

³ Parcel ID 6074, Deed DP14, Cobble Hill Historical Society, 'Cowichan Valley Explorer', <https://cobblehillhistory.ca/cowichan-valley-explorer/>; Kenneth Duncan, *History of Cowichan* (n.d.), 2–3, University of Victoria Special Collections.

⁴ Alexander Charles Garrett, "Reminiscences," page 21, E/B/G19, British Columbia Archives (hereafter BCA), Victoria, BC; John B. Good to Society for the Propagation of the Gospel (SPG), 8 Jun 1861, and Garrett, "Missionary Tour in British Columbia," [1862], H/A/2o2, SPG Papers, BCA; Alexander Charles Garrett, 'Missionary Tour in British Columbia', in *The Mission Field* (Bell and Daldy, 1863), 8:11, https://books.google.ca/books?id=Kxs_AQAAMAAJ.

⁵ 'Cowichan Settlers', *British Colonist* (Victoria), 12 August 1862, 2, <https://archive.org/details/dailycolonist18620812uvic/page/n1/mode/2up>.

⁶ 'Cowichan Expedition', *British Colonist*, 22 August 1862, 3, <https://archive.org/details/dailycolonist18620822uvic/page/n1/mode/2up?>

⁷ Garrett, "Reminiscences," page 21.

⁸ Garrett, "Reminiscences," page 22; Garrett, 'Missionary Tour in British Columbia', 11–12.

⁹ Columbia Mission Society, *Fourth Annual Report of the Columbia Mission for the Year 1862* (Rivingtons, 1863), 52.

¹⁰ Copy, George Hills to the Church Committee at Somenos, 12 Jan 1866, enclosed in Lay Secretary to Sir Philip Livingston, 30 Jul 1968, accession 86-17, Synod Office General Administration Files, box 10, file 2, Archives of the Diocese of British Columbia (ADBC); 17 Nov 1865 and 21 Jan 1866, George Hills diary [transcript], George Hills fonds, electronic file shared by the Anglican Archives of the Provincial Synod of British Columbia and Yukon (AAPS); Columbia Mission Society, *Eighth Annual Report of the Columbia Mission for the Year 1866* (Rivingtons, 1867), 22.

was located immediately adjacent to the Cowichan Indian Reserve and admirably suited to ministry to Indigenous and settler populations in the region.¹¹ The majority of the parcel remained unaltered by settlers.¹² Bishop Hills noted the location's exceptional beauty, oak trees "in all direction in park-like glades" and "exuberant herbage" covering the ground.¹³

In 1867, Bishop Hills appointed William Henry Lomas to serve as a catechist to the Hul'qumi'num people. Lomas undertook efforts to learn the language and visit villages, attended to the sick, and vaccinated others to protect them from smallpox.¹⁴ Hills visited Quamichan village that April and inspected a site for a proposed mission chapel and catechist's residence on the southwest corner of the glebe, about 300 meters from the village. Chief Tee-che-mult visited the bishop the following day and appears to have been present as the bishop and Lomas measured the ground to be enclosed by the mission. The chapel opened later that year.¹⁵ The bishop reported four acres of land in cultivation at the mission by 1871.¹⁶

The mission to the Hul'qumi'num declined as funding concerns restricted missionary activity across the diocese in the 1870s.¹⁷ Lomas left his position in 1874 amidst declining church funds. Another catechist succeeded him in 1875, but the post was left permanently vacant by January 1876.¹⁸ The incumbent, Rev. David Holmes, expressed the difficulty of continuing Indigenous mission work singlehandedly in his 1884 report: "No means have been furnished necessary to carry on the work. Stipend has been discontinued. Work among Europeans has taken the place of Sundry services." By 1885, Holmes' successor, Rev. H.B. Owens, reported "All Indian work has been stopped."¹⁹ The mission chapel seems to have remained standing until the mid- to late-1880s.²⁰

The 98-acre property purchased by Bishop Hills in 1866 was more than large enough to accommodate a church, parsonage, mission building, and cemetery. It was also intended to serve as a glebe and provided an important source of revenue for the parish as select portions were subdivided and sold.²¹

¹¹ Petition of the Anglican Synod of the Diocese of British Columbia (ASDBC) to Supreme Court of BC in matter of certain Trusts affecting part of Section 18, Range 1, Cowichan District, 24 Jun 1933, accession 91-70, Synod Office Property Records (pre-1940), box 2, file 29, ADBC; George Hills to the Secretary of the SPG, 9 Jan 1967, accession 85-43, Society for the Propagation of the Gospel, box 2, file 1, ADBC.

¹² Rev. William Sheldon Reece, Report for the Year 1869, accession 86-17, box 9, file 15, ADBC.

¹³ Columbia Mission Society, *Ninth Annual Report of the Columbia Mission for the Year 1867* (Rivingtons, 1868), 12.

¹⁴ Columbia Mission Society, *Report for the Year 1867*, 33; Columbia Mission Society, *Tenth Annual Report of the Columbia Mission for the Year 1868* (Rivingtons, 1869), 80–83.

¹⁵ George Hills diary, 2–3 April 1867, electronic file shared by AAPS.

¹⁶ Columbia Mission Society, *Fourteenth Annual Report of the Missions of the Church of England in British Columbia for the Year 1872* (Rivingtons, 1873), 17.

¹⁷ David Ricardo Williams, *Pioneer Parish: The Story of St. Peter's Quamichan* (1991), 51–56. The SPG reduced its annual funding to the Diocese of Columbia from £2000 in 1868 to £1400 in 1870 and ended the grant altogether in 1880. Bishop Hills to the Secretary of the SPG, 8 Apr 1870, accession 85-43, box 2, file 2, ADBC; Roberta Bagshaw, "Remaking Traditions in Colonial British Columbia: Bishop George Hills and the Society for the Propagation of the Gospel in Foreign Parts, 1859-1863," page 14, n.d., accession 2003-02, SPG Report, ADBC.

¹⁸ Mary Dwyer (née Lomas) to John Evans, 30 Jan 1936, MS-2823, William Henry Lomas fonds, BCA; Columbia Mission Society, *Sixteenth Annual Report of the Missions of the Church of England in British Columbia for the Year 1874* (Rivingtons, 1875), 33; Columbia Mission Society, *Seventeenth Annual Report of the Missions of the Church of England in British Columbia for the Year 1875* (Rivingtons, 1876), 32.

¹⁹ Rev. David Holmes, Report for the Year 1884, and Rev. H.B. Owen, Report for the Year 1885, accession 86-17, box 9, file 15, ADBC.

²⁰ Williams, *Pioneer Parish*, 52.

²¹ Georges Hills to the Secretary of the SPG, 9 Jan 1967, accession 85-43, box 2, file 1, ADBC.

Four lots, amounting to some 23 acres, appear to have been sold between 1891 and 1914.²² In 1912 the diocese subdivided the property into ten lots, indicating its intention to lease, mortgage, or sell the parcels (Figure 4).²³ By 1933, the diocese reported that it had accumulated over \$7000 “in proceeds of sales of Section 18” and \$905 in sale of burial plots.²⁴ Some 81 acres of the property were sold by 1949.²⁵ Diocesan records suggest just 12.62 acres remained of the former church glebe by 1961.²⁶

Interpretive Summary

Decisions regarding future land use should bear the following considerations in mind:

⇒ The property is associated with oral traditions regarding the legendary warrior Q’ise’q, as related by late Quamichan Elder Rosalie Seletze. The original St. Peter’s glebe was used by Hul’qumi’num people for hunting elk prior to the arrival of settlers. The privatization and partial enclosure of St. Peter’s glebe limited Hul’qumi’num people’s ability to access culturally and economic significant sites.

⇒ The portion of the original St. Peter’s glebe closest to Quamichan village (present day intersection of Maple Bay and Tzouhalem roads) retains associations with histories of colonial intrusion in the area. It is said to be the site where British forces executed So’mena (Somenos) Chief Tathlasut in 1856 and became the site of the Anglican mission building in 1867.

⇒ Early diocesan ownership of the property contributed to the cumulative dispossession of Hul’qumi’num people from their territory. Land acquisition by grants and private purchase were central to the Diocese’s mission. Early episcopal policy mandated that church properties be entirely owned by the Diocese prior to consecration. The 98-acre glebe provided an ongoing source of revenue for Anglican activities in the region. Most of this land remained unaltered by settlers when it was attained by the diocese. The delineation of Hul’qumi’num land into private property through land surveys, legal pronouncements, and physical barriers gradually restricted the ability of Hul’qumi’num people to move through their territory.

⇒ Anglican missionaries were among the first private landowners in the area. Rev. Alexander Charles Garrett and catechist William Henry Lomas alone pre-empted or purchased a combined 436.5 acres in the vicinity of Somenos Lake between 1862 and 1870. In acquiring title to the land, Anglican missionaries benefited from discriminatory policies that preferentially encouraged White settlers to acquire land through pre-emption. In 1866, Indigenous people were explicitly banned from pre-empting land without the consent of the Governor.

⇒ Anglican missionaries played an ambivalent important role in the Cowichan Valley, vaccinating Indigenous peoples and communicating their grievances to the colonial government while also encouraging settlers to take up land in the area. The first wave of settlers, including Anglican missionaries, constricted Hul’qumi’num people’s access traditional territories.

²² Lindley Crease to H.B.W. Aikman, 14 Apr 1892, accession 85-38, Bishop Schofield collection, box 4, file 8, ADBC; Parcel ID 6635, Deed/Title 9648c; Parcel ID 9873c, Deed/Title 9873c; Parcel ID 7007, Deed/Title 16224f Cobble Hill Historical Society, ‘Cowichan Valley Explorer’.

²³ Plan of Subdivision of Part of Section 18, Range 1, Cowichan District, survey completed 2 Apr 1912, accession 86-17, box 10, file 1, ADBC.

²⁴ Petition of ASDBC to Supreme Court of BC, 24 Jun 1933, accession 91-70, box 2, file 29, ADBC.

²⁵ Williams, *Pioneer Parish*, 48.

²⁶ H. Fairfax Webber to Crease and Co., 28 Nov 1963, accession 86-17, box 10, file 2, ADBC.

⇒ The privatization of land has been a central factor limiting Indigenous access to traditional territories in BC. Hul'qumi'num access to land has been severely constricted by settler incursion and an 1887 grant that transferred the majority of their territory to the Esquimalt & Nanaimo Railway Company. Today, private property is considered "off the table" for Aboriginal treaty negotiations, such as those currently being pursued by Cowichan Tribes.²⁷ Arrangements and/or transfers from private landowners will likely be required for Cowichan Tribes to regain stewardship and/or ownership over a significant part of their traditional territories.

Historical Context

Colonial intrusion in the Cowichan Valley began in the 1850s as Governor James Douglas organized military expeditions to prosecute Hul'qumi'num men accused of attacking settlers. One of these took place in 1856 following what may have been a provoked attack on an English settler. Two naval vessels and over 400 men were despatched to the valley to secure the accused, So'mena (Somenos) Chief Tathlasut, who was court-martialled and hanged from an oak tree for attempted murder. Returning expeditionary forces enthusiastically described Cowichan Valley's agricultural potential, thereby helping to spur settlement in the region. Cowichan Tribes Chief Denis Alphonse (1933-2004) identified the corner of present-day Quamichan and Maple Roads as the location of Chief Tathlasut's trial and execution. The land was later purchased by Bishop George Hills for what became St. Peter's glebe.²⁸

Oliver Wells was sent to survey the valley in April and May 1859, dividing it into five land districts (including Cowichan District) and providing another positive report of the area's fertility.²⁹ In 1862, meetings were held in response to growing public demand for lands in the area. Among the speakers was Anglican missionary Alexander Charles Garrett. The priest had recently returned from a reconnaissance of Cowichan Valley, during which Hul'qumi'num people conveyed him to vantage points and indicated "the best lands and waters of their country."³⁰ Upon returning to Victoria, Rev. Garrett assured prospective settlers that "no trouble would be experienced with the natives."³¹

Anglicans played an ambiguous role with respect to Indigenous land. Missionaries like Garrett and Lomas relayed Hul'qumi'num people's grievances to colonial officials and advocated on their behalf, yet encouraged settlers to occupy the area, and undertook to reform historic land use patterns in favour of permanent settlements more conducive to their missionary activities. These tensions are evident in a letter Rev. Garrett wrote to Surveyor General Benjamin Pearse in 1865:

When the settlement was first planted in Cowichan Valley in August 1862 certain definite promises were made to the Indians by Governor Douglas in person. He told them in the presence of the settlers that in the ensuing Autumn he would return to Cowichan, have a gathering of all their tribes and make them suitable presents. This promise was never fulfilled. [...] Nothing has since been done, and the matter is fast becoming complicated and more difficult of management. [...]

²⁷ BC Treaty Commission, 'Land and Resources', <https://www.bctreaty.ca/land-and-resources>; 'Hul'qumi'num Treaty Group', BC Treaty Commission, accessed 28 November 2023, <https://bctreaty.ca/hulquminum-treaty-group/>.

²⁸ Chief Alphonse indicated the location of the trial and execution to historian Chris Arnett in 1997. Private message, Chris Arnett to Jesse Robertson, 22 Jul 2025; Arnett, *Terror of the Coast*, 54–61.

²⁹ Wells, *Survey of the Districts of Nanaimo and Cowichan Valley*.

³⁰ Garrett, "Reminiscences," page 21.

³¹ *British Colonist*, 'Cowichan Settlers', 2.

They suffer positive and serious loss. The cattle and Pigs of the whites, which are constantly on the increase, roam at pleasure over their potato crops and destroy their principal sustenance. And the lease which nature and first possession has given them over the whole country has never been cancelled, they complain with some shew of justice against the wholesale ruin of their labors. Last year they unquestionably suffered immensely in this way, as is evidenced by the very great decrease in the quantity of Potatoes sold by them in comparison with previous years.

As a solution, Rev. Garrett proposed a massive reduction to the reserve by which just 100 acres would be reserved at each of five Hul'qumi'num villages, allowing them to be enclosed and protected from settler livestock. The remaining 3000-odd acres could then be made available for purchase by would-be settlers, improving the colony's agricultural capacity and providing a source of revenue by which "Indian Title" could finally be settled.³² Likely intended as a pragmatic and a humane suggestion, Garrett's proposal to open reserve lands would have resulted a second great dispossession of Hul'qumi'num people from their land.

Rev. Garrett's advice not heeded but it may have encouraged a subsequent reserve reduction. In November 1866, Hul'qumi'num chiefs traveled to Victoria to express their grievances. In the absence of Governor Frederick Seymour, chiefs relayed their concerns to Anglican leaders, including Bishop Hills and Rev. Garrett. Comiaken Chief Soucahlelzip expressed the concerns of Hul'qumi'num people:

we wanted to ask him [Governor Seymour] not to allow the White man to take away our land. We wish the White Man not to be too near our homes [...] We wish to be paid for the lands taken by the white men: other tribes have had Indian claims allowed, why not we? The lands we occupy we do not wish to give up: for the rest, we wish to be paid. From times beyond memory my fathers have dwelt at Cowitchen—there they died, there they are buried. I also would be buried there; there I wish my sons, and my sons' sons to succeed me. We love our land and cannot give it up.³³

As settlers encroached on their territories, Hul'qumi'num people would continue to insist on their right to lands within what they called "the Douglas lines," an area they understood the governor as reserving for their use on one of his visits to Cowichan.³⁴ Oliver Wells appears to have demarcated Indian Reserves during his 1859 survey, but his work came to be regarded as inaccurate and based on second-hand accounts. A new, smaller Indian Reserve was surveyed in by Benjamin Pearse in 1867 (Figure 5).³⁵ Rev. Garrett translated Hul'qumi'num chiefs' concerns to Pearse while visiting the area in May of that year. Pearse explained the purpose of his reserve survey and communicated his intention to survey two roads that would connect Quamichan to the Anglican mission: one running east-west along the south boundary of the mission property to Cowichan Bay (today's Tzouhalem Road), and a

³² Copy of A.C. Garrett to Benjamin Pearse, 10 Mar 1865, GR-1372, box 77, file 911, BCA: <https://search-bcarchives.royalbcmuseum.bc.ca/lands-and-works-dept-v-i-1865-mar-may>

³³ Sarah Noël Morales, 'Snuw'uyulh: Fostering an Understanding of the Hul'qumi'num Legal Tradition' (PhD dissertation, University of Victoria, 2014), 171.

³⁴ G.M. Sproat, "Rough memorandum on Cowichan Reserve," Feb 1878, page 8, RG10, Department of Indian Affairs, vol. 3662, file 9756-1, Library and Archives Canada, Ottawa, ON: <http://central.bac-lac.gc.ca/.redirect?app=fonandcol&id=2061716&lang=eng>

³⁵ Brendan O'Donnell, *Indian and Non-Native Use of the Cowichan and Koksilah Rivers: An Historical Perspective*, Issue 8 of Policy and Program Planning, Native Affairs Division (Canada. Department of Fisheries and Oceans, 1988), 9, 15–17, <https://waves-vagues.dfo-mpo.gc.ca/library-bibliotheque/112602.pdf>.

second running north-south from Quamichan Lake to Quamichan village near the western boundary of the Anglican land parcel (today's Maple Bay Road).³⁶

Anglican missionaries and catechists expressed frustration that Hul'qumi'num people's seasonal migrations would hamper conversion and encouraged them to build houses and cultivate land away from Quamichan village "as the first step towards civilization."³⁷ Rev. Garrett and surveyor Benjamin Pearse advised Hul'qumi'num people to take up lots in parallel sections fronting on nearby roads when they met in 1867.³⁸ Rev. William Sheldon Reece encouraged Hul'qumi'num people to mark out and enclose individual plots of land on the reserve, and established an agricultural society intended, in part, to induce "some of them to decide on leaving the villages."³⁹ The missionaries had limited success. In December 1868, catechist Lomas described a single man, Palk-a-num, as the first individual "who has acted on my advice, and is now preparing to leave the village, and fence in a small farm for himself."⁴⁰ In 1871, prior winners of agricultural society contests tried to return prizes after being told they would be considered as payment for Hul'qumi'num land.⁴¹

Hul'qumi'num access to land was further reduced by a major land grant awarded as for the construction of a railway on Vancouver Island. The Esquimalt & Nanaimo (E&N) Railway Company secured the contract in 1883, agreeing to lay 113 kilometres of line in exchange for \$750,000 and a twenty mile strip extending from Esquimalt Harbour to Seymour Narrows amounting to nearly 2,000,000 acres. The land grant was executed in 1887, following completion of the railway (Figure 6).⁴²

The Hul'qumi'num Treaty Group (including Cowichan Tribes) describes the E&N grant as the "Great Land Grab." Fences and locked gates soon appeared on privatized lands, restricting access to essential hunting, harvesting, and resources sites. Alongside existing pre-emption of their lands, the grant marked the start of a "gradual, unremitting decline in our economic, cultural and social well-being, in which we witnessed the loss of most of our land and resources."⁴³ Today over 85% of Hul'qumi'num lands remain privatized (Figure 7) a lasting consequence of colonial settlement and the E&N land grant.⁴⁴

³⁶ Columbia Mission Society, *Report for the Year 1867*, 37.

³⁷ See, for example, Columbia Mission Society, *Report for the Year 1867*, 32, 39; Columbia Mission Society, *Eleventh Annual Report of the Columbia Mission for the Year 1869* (Rivingtons, 1870), 17.

³⁸ The subsequent survey plan shows four "Indian Garden" plots on the reserve immediately adjacent to the church (Figure 5). *Report for the Year 1867*, 37.

³⁹ Columbia Mission Society, *Report for the Year 1867*, 84.

⁴⁰ Columbia Mission Society, *Report for the Year 1869*, 18.

⁴¹ Columbia Mission Society, *Thirteenth Annual Report of the Missions of the Church of England in British Columbia, for the Year 1871* (Rivingtons, 1872), 21.

⁴² The land grant excluded lands that had already been pre-empted or otherwise alienated from the Crown. Many lands informally occupied prior to 1883 were also excluded after a drawn out legal process. Kelly Black, 'An Archive of Settler Belonging: Local Feeling, Land, and the Forest Resource on Vancouver Island' (PhD dissertation, Carleton University, 2017), 104–5.

⁴³ Hul'qumi'num Treaty Group, 'The Great Land Grab in Hul'qumi'num Territory', Hul'qumi'num Treaty Group, 2007, 2, 8, <http://www.hulquminum.bc.ca/pubs/HTGRailwayBookSpreads.pdf>.

⁴⁴ Hul'qumi'num Treaty Group, 'Great Land Grab', 21.

Indigenous Presence and Land Use

Languages	Hul'qumi'num (Coast Salish)
Governance	Cowichan Tribes; Hul'qumi'num Treaty Group
Land use	<p>The property is located just north of the historic Hul'qumi'num village of Quamichan and what is now Cowichan Reserve 1.</p> <p>Quamichan Elder Rosalie Seletze associated the property with oral traditions regarding legendary warrior Q'ise'q. Seletze describes how Q'ise'q captured an eagle to complete a remarkable cloak with feathers from every kind of bird at “a clear space near where the church called St. Peter’s is built.” Later, determined to defeat his enemies, Q'ise'q undertook a daily discipline of bathing, rubbing himself with hemlock, and lying in the sun “at that place where St. Peter’s Church is now.” This was also the site where the Q'ise'q exchanged cloaks with s'hwu'hwa'us (Lightning), thereby acquiring the ability to fly and remain invisible to his enemies.⁴⁵</p> <p>In 1869, an unnamed Elder informed the Anglican catechist that Hul'qumi'num people used to hunt elk on the open spaces of what became church property: “before the white men came here, the natives often used to kill elk on the present site of the Mission House and School [now the corner of Maple Bay and Tzouhalem roads]. A band of elk would be surrounded and driven to a clear space, when the swiftest of the young men would rush in and spear them; the sinews of the elk were then used for making nets, with which they caught deer and swans.”⁴⁶</p> <p>An 1859 survey map describes the area as a mix of oak, maple, and pine (Figure 2). An 1867 map shows what appears to be a trail from extending from Quamichan village and running behind the church and parsonage to a nearby Indigenous potato patch (Figure 5).</p>
Archaeological data	No known archaeological sites recorded on property. However, archaeological modelling suggests a high potential for previously unidentified archaeological sites on the property. ⁴⁷
Historic treaties	None.
Modern treaties	Cowichan Tribes is a member of Hul'qumi'num Treaty Group, currently in Stage 5 of the BC Treaty Process (Negotiation to Finalize a Treaty).

⁴⁵ Beryl Mildred Cryer, *Two Houses Half-Buried in Sand: Oral Traditions of the Hul'q'umi'num' Coast Salish of Kuper Island and Vancouver Island*, ed. Chris Arnett (Talonbooks, 2007), 276–78.

⁴⁶ Columbia Mission Society, *Report for the Year 1869*, 18.

⁴⁷ The Archaeology Branch describes archaeological potential modelling as “compiled using existing knowledge about archaeological sites, past indigenous land use, and environmental variables.” Email, Jennifer Hogan (Archaeological Information Specialist, Archaeology Branch) to Jesse Robertson, 2 Jul 2025.

Associated Properties

Somenos Mission: In 1862, Rev. Alexander Charles Garrett established a chapel at Somenos Lake for use in his ministry to newly arrived settlers.⁴⁸ The chapel was located on the west side of the lake on Section 3, Range 6, Somenos District (present site of the BC Forest Discovery Centre) on land pre-empted by John Evans.⁴⁹ Evans conveyed a one-acre parcel to Bishop George Hills in August 1867 before selling the rest of the section.⁵⁰ Catechist William Henry Lomas applied to pre-empt a nearby parcel (Section 5, Range 6, Somenos District) in 1869, receiving a Crown Grant for 89.5 acres at a dollar per acre in 1871 (Figure 3).⁵¹ The mission property appears to have remained in use for until 1874 when it was dismantled and replaced by St. Mary, Somenos.⁵²

Garrett Pre-emption/Purchases: Rev. Garrett was among the earliest settlers to pre-empt land in the region, applying for Section 2, Range 7, Somenos District in August 1862.⁵³ Garrett completed the purchase of this and several adjacent sections encompassing the southern half of Somenos Lake in 1870 (Figure 3). These purchases amounted to 347 acres at a dollar per acre.⁵⁴ Rev. Garrett reportedly referred to his residence as “‘Neem-ny-haacha,’ Songheese [sic] for ‘the little grave yard by the lake.’”⁵⁵ Some or all of the property appears to have been sold to Ashdown Green following Garrett’s departure from Vancouver Island in 1870.⁵⁶

One of Garrett’s purchases (Range 7, Section 1, Somenos District) was located immediately to the north of an ancient village and burial site known as Ye’yumnuts. Archaeological evidence suggests the site was associated with a settlement from 2300 to 1850 years before present (BP) and as a cemetery from 1850 to 1250 years BP. The site was threatened when residential development resulted in the disruption of ancestral remains in 1992. Subsequent archaeological investigations and Cowichan Tribes advocacy led to the site being rezoned and protected between 2011 and 2014.⁵⁷

⁴⁸ In 1864, Garrett reported five Indigenous people, possibly Hul’qumi’num, had killed horses and cattle belonging to him. Subsequent investigations suggested the attacks may have been motivated by the accused’s Roman Catholic sympathies. Columbia Mission Society, *Fifth Annual Report of the Columbia Mission for the Year 1863* (Rivingtons, 1864), 56; William Swanton Thackray, ‘Keeping the Peace on Vancouver Island: The Colonial Police and the Royal Navy, 1850-1866’ (MA Thesis, University of Victoria, 1977), 172.

⁴⁹ *Cowichan Leader*, “Pioneer Church in Cowichan District,” 10 Jun 1930, clipping, accession 86-17, box 9, file 15, ADBC; Parcel ID 6004, Deed/Title 3663a, Cobble Hill Historical Society, ‘Cowichan Valley Explorer’.

⁵⁰ Parcel ID 13882, Deed/Title V1222v, and Parcel ID 1089, Deed/Title PRE235, Cobble Hill Historical Society, ‘Cowichan Valley Explorer’.

⁵¹ Crown Grant Image G00011124001, Section 5, Range 6, Somenos District, Government Access tool for Online Retrieval (GATOR): [https://a100.gov.bc.ca/pub/pls/gator/gator\\$queryforms.menu](https://a100.gov.bc.ca/pub/pls/gator/gator$queryforms.menu); W.H. Lomas to Surveyor General, 13 Feb 1869, and W.H. Lomas to Joseph Trutch, 12 Jan 1871, GR-1372, Colonial Correspondence, box 89, file 1003a, BCA: <https://search-bcarchives.royalbcmuseum.bc.ca/lomas-w-henry>

⁵² Register of Services, St. Peter’s, Quamichan, 23 Oct 1874, accession 87-01, St Peter’s, Quamichan, box 1, ADBC; Williams, *Pioneer Parish*, 58.

⁵³ Parcel ID 6020, Deed/Title PRE250a, Cobble Hill Historical Society, ‘Cowichan Valley Explorer’.

⁵⁴ Crown Grant Image G00011018001, Section 1, Range 7, Somenos District; Crown Grant Image G00011019001, Western Part of Section 2, Range 6, and Eastern Part of Section 2, Range 5, Somenos District; Crown Grant Image G00011020001, Eastern Part of Section 1, Range 6, Somenos District; Crown Grant Image G00011021001, Section 2, Range 7, and fractional part of Section 2, Range 6, Somenos District; Crown Grant Image G00011022001, Western Part of Section 1, Range 6, GATOR; Parcel 10399, Deed/Title DP38 and Parcel 10400, DP39, Cobble Hill Historical Society, ‘Cowichan Valley Explorer’.

⁵⁵ Excerpt from the diary of Alfred Wellwyn Rogers, quoted in Nathan Paul Dougan and Robert I. Dougan, *Cowichan, My Valley* (R.I. Dougan, 1973), 230.

⁵⁶ Dougan and Dougan, *Cowichan, My Valley*, 230.

⁵⁷ Commemorating Ye’yumnuts, ‘Ye’yumnuts Timeline’, <https://www.yeyumnuts.ca/curriculum/context-yeyumnuts-in-space-time/timeline>.

Timeline

Italicized text indicates contextual information. **Bold** text indicates information specific to the property.

Date	Details
<i>13 Jan 1849</i>	HBC awarded ten-year charter for the “advancement of colonization” on the Colony of Vancouver Island. ⁵⁸
<i>1853</i>	Colonial census lists 1730 men, women, and children at Quamichan village. By comparison, the settler population of Fort Victoria was listed as 232 in 1853-54. ⁵⁹
22 Aug 1856	British expeditionary force apprehends and hangs So'mena Chief Tathlasut after he is accused of shooting a settler in the arm. Late Cowichan Tribes Chief Denis Alphonse (1933-2004) identified the corner of present-day Quamichan and Maple Roads as the location of the trial and execution – a parcel of land that Bishop Hills would purchase for St. Peter's glebe a few years later. ⁶⁰
<i>1858</i>	Colony of Vancouver Island begins issuing “Cowichan scrip” to prospective settlers and land speculators at a rate of one pound (five dollars) per acre. ⁶¹
30 Jun 1858	John Trevasso Pidwell purchases scrip for unsurveyed land in the Cowichan District. ⁶²
<i>12 Jan 1859</i>	Diocese of British Columbia established amidst global expansion of British Empire and Church of England (38 new dioceses established between 1814-1859). The Letters Patent creating the diocese give the bishop power to hold property on behalf of the church. ⁶³
Mar–May 1859	Oliver Wells surveys Cowichan Valley, divides it into distinct land districts (including Cowichan District) and reports 45,000 acres of prime agricultural land. ⁶⁴
8 Jul 1859	Surveyor Joseph Despard Pemberton lays a statement before the Vancouver Island House of Assembly noting that the first instalment had been made by 19 purchasers of Cowichan scrip amounting to 9880 acres of land. ⁶⁵
<i>29 Jul 1862</i>	Several hundred settlers crowd a court room to hear the government's plan to resolve outstanding scrip claims and open the Cowichan Valley to further settlement.

⁵⁸ ‘The Colonization of Vancouver Island, 1849-1858’, *BC Studies*, no. 96 (1992): 6, 96.

⁵⁹ Arnett, *Terror of the Coast*, 46.

⁶⁰ Private message, Chris Arnett to Jesse Robertson, 22 Jul 2025; Arnett, *Terror of the Coast*, 54–61.

⁶¹ Arnett, *Terror of the Coast*, 70.

⁶² Parcel ID 6074, Deed DP14, Cobble Hill Historical Society, ‘Cowichan Valley Explorer’.

⁶³ “Letters Patent of the Bishop of Columbia, 1859” (copy), file 4, box 1, accession 85-36, Christ Church Cathedral Trust, ADBC; G. Hollis Slater, ‘New Light on Herbert Beaver’, *British Columbia Historical Quarterly* 6, no. 1 (1942): 14.

⁶⁴ Wells, *Survey of the Districts of Nanaimo and Cowichan Valley*, 13.

⁶⁵ Duncan, *History of Cowichan*, 2.

	Archdeacon Henry Press Wright later asks Rev. Alexander Charles Garrett to visit the region to preach to the Hul'qumi'num and gauge their attitudes towards settlement. Rev. Garrett, conversant in lək'wəḡən and the Chinook trade jargon. ⁶⁶
8 Aug 1862	Rev. Garrett speaks at a meeting of settlers wishing to settle in Cowichan Valley, assuring them there would be “no trouble” from Indigenous residents. ⁶⁷
12 Aug 1862	Colonial Secretary declares holders of Cowichan scrip must complete their purchase by August 12 to avoid forfeiting their claims. John Trevasso Pidwell is among the nineteen individuals who completes his payment, thereby securing title to Range 1, Sections 18–19, Cowichan District. ⁶⁸
18 Aug 1862	One hundred settlers land at Cowichan Bay and proceed to occupy land under the protection of a naval ship. ⁶⁹ Rev. Garrett accompanies the expedition as a chaplain, providing Governor James Douglas with “such information as he could” and pre-empting land of his own. ⁷⁰
Fall 1862	Cowichan people return from Fraser River fisheries to find settlers occupying large tracts land in their territory. ⁷¹
4 Nov 1862	Bishop Hills visits the Cowichan Valley and regards the area's wooded banks, rich pastures, and salmon weirs along as evidence of its suitability for colonial settlement. ⁷²
10 Mar 1865	Rev. Garrett sends the surveyor general Hul'qumi'num demands for compensation for occupied land and a petition from settlers asking for a treaty. ⁷³
17 Nov 1865	A committee of local settlers meets Bishop Hills to ask for a fulltime clergy. The committee suggests the bishop purchase John Trevasso Pidwell's property adjacent to Quamichan village, it being “the most central and therefore the most suitable” location for a church. ⁷⁴
12 Jan 1866	Pidwell conveys Section 18, Range 1 to Bishop George Hills for \$850. ⁷⁵

⁶⁶ Garrett, ‘Missionary Tour in British Columbia’, 11; Arnett, *Terror of the Coast*, 101–3.

⁶⁷ *British Colonist*, ‘Cowichan Settlers’, 2–3.

⁶⁸ Colonial Secretary's Office, ‘Vancouver's Island - Notice’, *Daily Colonist*, 8 August 1862, 4; Duncan, *History of Cowichan*, 3; Cobble Hill Historical Society, ‘Cowichan Valley Explorer’.

⁶⁹ ‘Cowichan Expedition’, *British Colonist*, 22 August 1862, 3, <https://archive.org/details/dailycolonist18620822uvic/page/n1/mode/2up?>

⁷⁰ Garrett, “Reminiscences,” page 21; Parcel ID 6020, Deed/Title PRE250a, Cobble Hill Historical Society, ‘Cowichan Valley Explorer’.

⁷¹ Arnett, *Terror of the Coast*, 107.

⁷² Columbia Mission Society, *Report for the Year 1862*, 52.

⁷³ A.C. Garrett, 10 Mar 1865, quoted in G.M. Sproat, “Rough memorandum on Cowichan Reserve,” Feb 1878, page 19; John S. Lutz, ‘The Rutters’ Impasse and the End of Treaty Making on Vancouver Island’, in *To Share, Not Surrender: Indigenous and Settler Visions of Treaty Making in the Colonies of Vancouver Island and British Columbia*, ed. Peter Cook et al. (UBC Press, 2021), 232.

⁷⁴ Copy, George Hills to the Church Committee at Somenos, 12 Jan 1866, enclosed in Lay Secretary to Sir Philip Livingston, 30 Jul 1968, accession 86-17, box 10, file 2, ADBC; 17 Nov 1865 and 21 Jan 1866, George Hills diary [transcript], AAPS.

⁷⁵ Petition of ASDBC to Supreme Court of BC, 24 Jun 1933, accession 91-70, box 2, file 29, ADBC.

27 Mar 1866	Rev. William Sheldon Reece moves to Cowichan and begins alternating services at the unfinished parsonage, Somenos Lake chapel, and a Cowichan Bay inn. ⁷⁶
31 Mar 1866	The united Colony of British Columbia (including Vancouver Island) removes Indigenous people's right to pre-empt land without the permission of the Governor. ⁷⁷
Aug 1866	Bishop Hills visits St. Peter and records his favourable impression of the site: <p>“Nothing can exceed the beauty of the view from the parsonage. It faces the south, and looks up the valley of the Kokesilah some thirty miles [...] On the west stretches the valley of the Cowitchen. Oak trees stand in all directions in park-like glades, and exuberant herbage covers the ground.”⁷⁸</p>
Oct 1866	Rev. Reece and his congregation decide to construct a church following a Thanksgiving service. ⁷⁹
Nov 1866	Hul'qumi'num chiefs travel to Victoria, where Comiakien Chief Soucahlelzip relays their concerns to Bishop Hills and Rev. Garrett: <p>“we wanted to ask him [Governor Seymour] not to allow the White man to take away our land. We wish the White Man not to be too near our homes [...] We wish to be paid for the lands taken by the white men: other tribes have had Indian claims allowed, why not we? The lands we occupy we do not wish to give up: for the rest, we wish to be paid. From times beyond memory my fathers have dwelt at Cowitchen—there they died, there they are buried. I also would be buried there; there I wish my sons, and my sons' sons to succeed me. We love our land and cannot give it up.”⁸⁰</p>
1867	William Henry Lomas appointed catechist to the Hul'qumi'num and begins studying the language and visiting with local villages. ⁸¹
10 Feb 1867	First service at St. Peter, Quamichan. ⁸²
3–4 Apr 1867	Bishop Hills inspects a site for a proposed mission chapel and catechist residence on the southwest corner of the glebe, about 300 meters from Quamichan village. <p>Chief Tee-che-mult visits the bishop the following day and appears to have been present as the Bishop and Lomas measured the ground to be enclosed by the mission. The mission opens later that year.⁸³</p>

⁷⁶ Columbia Mission Society, *Report for the Year 1867*, 28.

⁷⁷ Paul Tennant, *Aboriginal Peoples and Politics: The Indian Land Question in British Columbia, 1849-1989* (UBC Press, 1990), 41–42.

⁷⁸ Columbia Mission Society, *Report for the Year 1867*, 12.

⁷⁹ Duncan, *History of Cowichan*, 5.

⁸⁰ Morales, 'Snuw'uyulh: Fostering an Understanding of the Hul'qumi'num Legal Tradition', 171.

⁸¹ Columbia Mission Society, *Report for the Year 1867*, 33.

⁸² Columbia Mission Society, *Report for the Year 1867*, 31.

⁸³ George Hills diary, 2–3 April 1867, AAPS.

<i>May 1867</i>	Surveyor General Benjamin Pearse re-surveys Hul'qumi'num Indian Reserves, reducing them to 2705 acres. ⁸⁴ Hul'qumi'num chiefs procure Rev. Garrett to convey their concerns to the surveyor. Pearse explains "the plan on which he was proceeding, and the inalienable title which the Government intended to secure them," and his intention to survey two roads connecting Quamichan to the Anglican mission – today's Tzouhalem and Maple Bay roads. ⁸⁵
<i>7 Jul 1867</i>	Service of consecration at St. Peter. ⁸⁶
11 Sep 1867	Hul'qumi'num mission building opens on the southwest corner of the church property (present day Tzouhalem and Maple Bay roads), about 300 metres from Quamichan village. ⁸⁷
<i>2 Nov 1868</i>	Catechist Lomas vaccinates 123 Indigenous people in one morning after smallpox breaks out at Quamichan village. ⁸⁸
19 Jan 1869	A Hul'qumi'num Elder tells catechist Lomas about elk hunts that took place at the site of the mission house and school "before the white men came here." ⁸⁹
Oct 1869	Archdeacon William Sheldon Reece and his congregants decide to clear and level the ground of the church yard to render it "well cared for and like a garden, in striking contrast to the forest wilds around." ⁹⁰
<i>1870</i>	Society for the Propagation of the Gospel (SPG) reduces its annual funding to the Diocese of British Columbia to £1400. ⁹¹
<i>14 Mar 1870</i>	Rev. Garrett receives Crown Grants for 347 acres of land at the south end of Somenos Lake. ⁹²
<i>1 Jul 1871</i>	Catechist Lomas describes launching the "Mission-canoe, which we have been busy at for some time fitting and painting; it is rigged to be rowed by four boys from the school, and intended to be used for visiting the distant tribes, and also for our own adherents when they are away at their fishing-stations." ⁹³
<i>15 Dec 1871</i>	Catechist Lomas reports Hul'qumi'num people returning prizes received in agricultural competitions after being told they were given in exchange for their land: "Just now the Indians are very uneasy about their lands, as they have been told that the prizes given at the Industrial Show were only to pay them for it [...] some of

⁸⁴ O'Donnell, *Indian and Non-Native Use of the Cowichan and Koksilah Rivers*, 15–17.

⁸⁵ Columbia Mission Society, *Report for the Year 1867*, 37.

⁸⁶ Bishop Hills, Sentence of Consecration, 8 Jul 1867, accession 84-9, Petitions and Consecrations, file 9, ADBC.

⁸⁷ Columbia Mission Society, *Report for the Year 1867*, 42.

⁸⁸ Columbia Mission Society, *Report for the Year 1868*, 83.

⁸⁹ Columbia Mission Society, *Report for the Year 1869*, 18.

⁹⁰ Columbia Mission Society, *Report for the Year 1869*, 16.

⁹¹ George Hills to the Secretary of the SPG, 8 Apr 1870, accession 85-43, box 2, file 2, ADBC.

⁹² Historic Crown Grants issued to Alexander C. Garrett, nos. 1018-1022, Somenos District, GATOR:

[https://a100.gov.bc.ca/pub/pls/gator/gator\\$queryforms.menu](https://a100.gov.bc.ca/pub/pls/gator/gator$queryforms.menu)

⁹³ Columbia Mission Society, *Report for the Year 1871*, 17.

	them have even tried to get all who have ever won prizes to return them to me, but in this I need not say they have not succeeded.” ⁹⁴
Jan 1875	H.S. Newton listed as catechist to the “Indian Mission” in Lomas’ place. Newton remained in the role until around December when was ordained Deacon and removed to the Fraser Valley. No further catechists were appointed to the Hul’qumi’num mission. ⁹⁵
10 Aug 1875	St. Peter’s church building demolished to make room for a new church. ⁹⁶
1876	Rev. David Holmes reports on the difficulty of ministering to the Hul’qumi’num without funding a catechist for the purpose: “Gather them every Sunday & special days. [...] Visit them when occasion requires. Look [on?] the sick – give medicine. Almost daily instruction to individuals. Indians a sad case at Cowichan. The efforts want backing in order to accomplish more.” ⁹⁷
13 Feb 1876	First service in new St. Peter’s church. ⁹⁸
14 Jun 1877	New St. Peter’s church building consecrated. ⁹⁹
1880	SPG ends its annual grant to the Diocese of British Columbia. ¹⁰⁰
Aug 1883	Federal government awards the Esquimalt & Nanaimo (E&N) Railway Company a contract to construct a railway on Vancouver Island in return for \$750,000 and nearly 2,000,000 acres of Crown Land. ¹⁰¹
1884	Rev. Daid Holmes complains about his inability to effectively minister to the Hul’qumi’num: “No means have been furnished necessary to carry on the work. Stipend has been discontinued. Work among Europeans has taken the place of Sundry services.” ¹⁰²
1885	A new incumbent, Rev. H.B. Owens, reports “All Indian work has been stopped.” ¹⁰³
c. 1885-1888	Hul’qumi’num mission building believed to have come down. ¹⁰⁴
27 Sep 1886	Regular passenger service begins on the E&N Railway. ¹⁰⁵

⁹⁴ Columbia Mission Society, *Report for the Year 1871*, 21.

⁹⁵ Columbia Mission Society, *Report for the Year 1874*, 33; Columbia Mission Society, *Report for the Year 1875*, 26.

⁹⁶ Williams, *Pioneer Parish*, 15.

⁹⁷ Rev. David Holmes, Report for the Year 1881, accession 86-17, box 9, file 15, ADBC.

⁹⁸ Williams, *Pioneer Parish*, 15.

⁹⁹ Columbia Mission Society, *Nineteenth Annual Report of the Missions of the Church of England in British Columbia for the Year 1877* (Rivingtons, 1878), 20.

¹⁰⁰ Bagshaw, “Remaking Traditions in Colonial British Columbia,” page 14, n.d., accession 2003-02, ADBC.

¹⁰¹ Black, ‘Archive of Settler Belonging’, 104–5.

¹⁰² Rev. David Holmes, Report for the Year 1884, accession 86-17, box 9, file 15, ADBC.

¹⁰³ Rev. H.B. Owens, Report for the Year 1885, accession 86-17, box 9, file 15, ADBC.

¹⁰⁴ Williams, *Pioneer Parish*, 52.

¹⁰⁵ Elizabeth Norcross, *The Warm Land: A History of Cowichan* (E.B. Norcross, 1959), 48.

21 Apr 1887	Grant lands are transferred to the E&N Railway Company following completion of the railway, thereby privatizing the vast majority of Hul'qumi'num territory. ¹⁰⁶
6 Apr 1889	Anglican Synod of the Diocese of British Columbia incorporated by Act of Provincial Legislature and empowered to acquire, hold, and sell property.
15 Apr 1891	Bishop Hill agrees to sell 5 acres to H.A.S. Morley. ¹⁰⁷
5 May 1892	Bishop Hills conveys property to the Anglican Synod of the Diocese of BC. ¹⁰⁸
8 Feb 1904	Diocese sells 4 acres to Augustus Pimbury. ¹⁰⁹
3 Apr 1904	Diocese sells 7.3 acres to Arthur Troughton Leakey. ¹¹⁰
1905	Canadian Pacific Railway purchases E&N Railway Company, including remaining 1,400,000 acres of land holdings. ¹¹¹
1906	Cowichan Chief Charles (Tsulpi'multw) travels to England with a delegation to lobby King Edward VII for redress for land occupied by settlers. ¹¹²
2 Nov 1912	Surveyor John Bertram Green completes survey of a subdivision of the property (Figure 4). The subdivision is an indication of the diocese's intention to lease, mortgage, or sell parts of the property. ¹¹³
14 Aug 1914	Diocese sells 6.61 acres (Lot 8) to surveyor John Bertram Green. ¹¹⁴
Jul 1920	Diocese prepares a new subdivision plan (Plan 2283, Figure 8), consolidating some lots, dividing others, and eliminating a road through part of the property. ¹¹⁵
16 Nov 1920	Diocese sells Lots 1, 2, and 3 (Plan 2283) to James Henry Whittome. ¹¹⁶
1922	Diocese subdivides portion of Lot 4 (Plan 2283), constituting Plan 2763. ¹¹⁷
6 Nov 1922	John Harald Gore Palmer purchases Lot 1 (Plan 2763). ¹¹⁸
29 Jul 1929	Diocese sells portion of Lot 9 (Plan 2283) to Ethel Mary Johnston. ¹¹⁹

¹⁰⁶ Black, 'Archive of Settler Belonging', 105; W.A. Taylor, *Crown Land Grants: A History of the Esquimalt and Nanaimo Railway Land Grants, the Railway Belt and the Peace River Block*, 4th Reprint, 1997 (Crown Land Registry Services Ministry of Environment, Lands and Park, 1975), 7.

¹⁰⁷ Lindley Crease to H.B.W. Aikman, 14 Apr 1892, accession 85-38, box 4, file 8, ADBC.

¹⁰⁸ Petition of ASDBC to Supreme Court of BC, 24 Jun 1933, accession 91-70, box 2, file 29, ADBC.

¹⁰⁹ Parcel ID 6635, Deed/Title 9648c Cobble Hill Historical Society, 'Cowichan Valley Explorer'.

¹¹⁰ Parcel ID 9873c, Deed/Title 9873c Cobble Hill Historical Society, 'Cowichan Valley Explorer'.

¹¹¹ Hul'qumi'num Treaty Group, 'Great Land Grab', 14.

¹¹² Morales, 'Snuw'uylh: Fostering an Understanding of the Hul'qumi'num Legal Tradition', 183.

¹¹³ Plan of Subdivision of Part of Section 18, Range 1, Cowichan District, survey completed 2 Apr 1912, accession 86-17, box 10, file 1, ADBC.

¹¹⁴ Parcel ID 7007, Deed/Title 16224f Cobble Hill Historical Society, 'Cowichan Valley Explorer'; Williams, *Pioneer Parish*, 48.

¹¹⁵ Plan of Subdivision of Parts of Section 18, Range 1, Cowichan District (Plan 2283), survey completed 19 Jul 1920, accession 86-17, box 10, file 1, ADBC.

¹¹⁶ Parcel ID 15112, Deed/Title 41066i Cobble Hill Historical Society, 'Cowichan Valley Explorer'.

¹¹⁷ Plan of Subdivision of Lot 4, Map 2283, Part of Section 18, Range 1, Cowichan District, 1922, accession 91-70, box 2, file 29, ADBC.

¹¹⁸ Parcel ID 15351, Deed/Title 5073i Cobble Hill Historical Society, 'Cowichan Valley Explorer'.

¹¹⁹ Parcel ID 15115, Deed/Title 77578i Cobble Hill Historical Society, 'Cowichan Valley Explorer'.

24 Jun 1933	Diocese reports it has accumulated \$7067 in proceeds from the sale of St. Peter's glebe land and \$905 from the sale of grave plots. ¹²⁰
19 Nov 1935	Diocese sells remainder of Lot 4 (Plan 2283) to Marget Amy Haddon-Smith. ¹²¹
1937	Diocese subdivides Lot 10 to facilitate its sale (Plan 4479). ¹²²
18 May 1937	Diocese sells 11.64 acres (Lot 1, Plan 4479) to Wilfred Taylor Corbishley for \$300. ¹²³
18 Aug 1937	Diocese sells 2.64 acres (Lot 2, Plan 4479) to A.G. for \$105.60. ¹²⁴
21 Jun 1938	Diocese sells remainder of Lot 9 (Plan 2283) to Ainslie Chalmers Johnston and Ethel Mary Johnston for \$25. ¹²⁵
c. Nov 1946	Diocese sells Lot 2 (Plan 7789, a subdivision of Lot 8, Plan 2283) to N.J. for \$5000. ¹²⁶
Jul 1949	The Council of Municipality of North Cowichan agrees to deed 'Church Road' back to the Diocese, as the property on both sides was owned by the church and "should only be used for church purposes" (Figure 9) ¹²⁷
c. Nov 1950	Diocese sells old parish hall site (Parcel B) to the Boy Scouts Association for \$850. ¹²⁸
28 Nov 1961	Diocesan records suggest some 12.62 acres remain of the former church glebe. ¹²⁹
1966	St. Peter's Church Committee discusses initiatives to mark the parish centennial. In March, the committee secretary writes to Archbishop Harold Sexton for permission to use 1.5–2 acres for a low-rental, seniors' housing development. ¹³⁰
c. Nov 1968	Diocese donates a 2.7-acre parcel (Subdivision 1, part of Lot 5, Plan 2283) valued at \$5000 to St. Peter's Crescent Society. ¹³¹ The society had initially considered a cheaper location fronting on Tzouhalem Road (Figure 10) but decided otherwise when it became clear that the land would have to be filled in to satisfy health requirements relating to septic drainage. ¹³²

¹²⁰ Petition of ASDBC to Supreme Court of BC, 24 Jun 1933, accession 91-70, box 2, file 29, ADBC.

¹²¹ Parcel ID 15116, Deed/Title 98904i, Cobble Hill Historical Society, 'Cowichan Valley Explorer'.

¹²² Plan of Subdivision of Lot 10, Plan 2283 of Section 18, Range 1, Cowichan District, 1937, accession 87-14, Synod Office Manager's Files, box 15, file 17, ADBC.

¹²³ Indenture, ASDBC to Wilfred Taylor Corbishley, 18 May 1937, accession 87-14, box 15, file 17, ADBC.

¹²⁴ Indenture, ASDBC to Annie Margarita Meikle Green, 18 Aug 1937, accession 87-14, file 17, box 15, ADBC.

¹²⁵ Indenture, ASDBC to Ainslie Chalmers Johnston and Ethel Mary Johnston, 21 Jun 1937, accession 87-14, file 17, box 15,

¹²⁶ Lay Secretary to Churchwardrns, 17 Nov 1946, accession 86-17, box 10, file 1, ADBC.

¹²⁷ A. VandeCasteyen, Municipal Clerk, to ASDBC c/o Secretary, 14 Jul 1949, accession 86-17, box 10, file 1, ADBC.

¹²⁸ Lay Secretary to Churchwardens, 3 Nov 1950, accession 86-17, box 10, file 1, ADBC; Lay Secretary to E.C. Trench, accession 86-17, box 10, file 2, ADBC.

¹²⁹ H. Fairfax Webber to Crease and Co., 28 Nov 1963, accession 86-17, box 10, file 2, ADBC.

¹³⁰ Peter Stone to Most Rev. Harold Sexton, 2 Mar 1966, accession 86-17, box 10, file 2, ADBC.

¹³¹ D. Stewart Mitchell to CAP Murison, 7 Nov 1968, accession 86-17, box 10, file 2, ADBC. The Diocese issued St. Peter's Crescent Society a cheque for \$5000, the value of the land, upon receiving a cheque of equal value in payment from the society. The land donation was made in this roundabout manner to satisfy a requirement of the Elderly Citizens Housing Aid Act that required non-profits to purchase land in order to count the land's value among their share of the project cost. C.A.P. Murison to D.S. Mitchell, 27 Mar 1967, accession 86-17, box 10, file 2, ADBC.

¹³² C.A.P. Murison to D.S. Mitchell, 2 Jul 1968, accession 86-17, box 10, file 2, ADBC.

<i>1970</i>	St. Peter's Crescent Society opens five duplex homes for low-income seniors. ¹³³
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¹³³ Williams, *Pioneer Parish*, 38.

Figures

Figure 1. *Map showing remaining extent of property on Section 18, Range 1, Cowichan District.*

PMBC Parcel Cadastres 005678749, 006459200, 006459528, 006459579, 013509047, 024587915, and 003383059, iMapBC, Province of British Columbia.

Figure 2. *An 1859 survey of Cowichan District, with red annotation indicating Section 18, Range 1. Eleven buildings representing the Quamichan village are shown immediately to the south.*

“Vancouver Island Colony. Sketch Maps of Districts. Lithographed at the Topographical Dept of the War Office, London, 1859: Cowichan District.” Colonial Despatches of Vancouver Island and British Columbia 1846-1871, Edition 2.5, ed. James Hendrickson and the Colonial Despatches project, University of Victoria: https://bcgenesis.uvic.ca/co_700-bc_7_5_van_isl_cowichan_district_1859.html

Figure 3. *Undated map of Cowichan Electoral District with annotations indicating land ownership. John Trevasso Pidwell’s grant, including the present site of St. Peter, is shown between Quamichan Lake and the Cowichan Reserve. Lands purchased by Rev. Alexander Charles Garrett and catechist William Henry Lomas are indicated on the south and north shores of nearby Somenos Lake (here labeled “Mt. Prevost Lk”).*

F. Richards, “Cowichan Electoral District” (n.d.), Land Title and Survey Authority of BC (LTSA) Maps, University of Victoria Libraries: https://vault.library.uvic.ca/concern/generic_works/aaae8853-51a1-46cc-ab71-bd457417d1e5

Figure 4. *Plan of a 1912 subdivision creating ten numbered lots on the glebe. The plan indicates the diocese’s intention to lease, sell, or mortgage parcels not being used for church or cemetery purposes. The surveyor, John Bertram Green, purchased Lot 8 two years after completing the subdivision plan.*

“Plan of subdivision of part of Section 18, Range 1, Cowichan District.” Survey completed 2 April 1912. Accession 86-17, Synod Office General Administration Files, box 10, file 1, Archives of the Diocese of British Columbia (ADBC), Victoria, BC.

Figure 5. *Map showing Cowichan Indian Reserve 1. The map shows the location of the church and parsonage, as well as “Indian Gardens” on the northern border of the reserve immediately south of the glebe. A dotted line appears to indicate a trail running through the property to a nearby Indigenous potato field.*

“Cowichan District, Indian Reserve” (1867), Land Title and Survey Authority of BC Maps, University of Victoria Libraries: https://vault.library.uvic.ca/concern/generic_works/86569c48-bb67-483f-8bf9-288b303ef6df

Figure 6. *Map showing land granted to the Esquimalt & Nanaimo (E&N) Railway Company in 1887.¹³⁴ The grant measured approximately twenty miles from the eastern shore of Vancouver Island, from Muir Creek to Crown Mountain.*

¹³⁴ The date provided on the image (1884) indicates the year in the land was conveyed from BC to Canada. The E&N Railway Company received these lands in 1887 after completing the railway. See Black, ‘Archive of Settler Belonging’, 105.

“Esquimalt & Nanaimo Railway Crown Grant.” In Hul’qumi’num Treaty Group, *The Great Land Grab in Hul’qumi’num Territory* (2007), page 5.

Figure 7. Map showing lands granted to the E&N Railway Company within Hul’qumi’num Core Territory. White parcels within the grey area show properties that were pre-empted or otherwise alienated from the Crown independent of the grant.

“Land Granted to the E&N Railway Company in Hul’qumi’num Core Territory.” In Hul’qumi’num Treaty Group, *The Great Land Grab in Hul’qumi’num Territory* (2007), page 11.

Figure 8. Plan of a 1920 subdivision, referred to in this report and in the property’s current legal description as Map (or Plan) 2283.

“Plan of Subdivision of parts of Section 18, Range 1, Cowichan district, V.I.” Survey completed 18 June 1920. Accession 86-17, box 10, file 1, ADBC.

Figure 9. Sketch plan showing in red the road which the Council of Municipality of North Cowichan voted to convey back to the Diocese in 1949.

Sketch plan of Church Road, c. July 1949. Accession 86-17, box 10, file 1, ADBC.

Figure 10. Sketch plan of St. Peter’s Crescent showing site on Tzouhalem Road where St. Peter’s Crescent Society initially considered establishing its low-income housing development. The location and development were adjusted to avoid health requirements pertaining to septic drainage.

Sketch plan of St. Peter’s Crescent housing development, c. 1968. Accession 86-17, box 10, file 2.

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