JAMES HARVEY WILBUR

Indian Missionary—Founder of Methodism in the Inland Empire

by Erle Howell

James Harvey Wilbur, founder of Methodism in the Inland Empire of Washington and Northern Idaho, was also one of Methodism's top-flight Indian missionaries. In 1859 the Oregon Conference appointed him presiding elder of the Columbia River District. That field extended from the Pacific Ocean, up the Columbia River, through the Cascades, fanning out east of the mountains to include all of present Eastern Oregon, Washington, and Idaho to the Canadian border. George M. Berry was sent to Walla Walla, the only appointment east of the Cascades. Wilbur and Berry organized at Walla Walla, October 18, 1859, the first Methodist church on Washington soil east of the Cascade Mountains.

The Indian War of mid-1850's drove white settlers out of Eastern Washington and Oregon. After the end of hostilities in 1858, white settlers began to return. The entry of Methodism in 1859 indicates the promptness with which the church acted.

The minutes of the Oregon Conference at that time made no mention of Wilbur's travels in the Inland Empire, but other sources indicate that he visited Fort Simcoe on the newly formed Yakima Indian Reservation and Colville in the northeastern part of Washington Territory. In 1860 he was appointed presiding elder of the Walla Walla District, all of which lay east of the Cascades, and stationed at Simcoe where he was teacher and pastor. Colville was listed among the appointments for that year, but left to be supplied.

As a teacher on the Reservation, Wilbur arranged for pupils to reside in dormitories provided by the Agency. Since most of the parents were destitute he also provided food and clothing from government funds allocated for that purpose. He required each pupil to do a certain amount of manual labor in addition to daily class work. Mrs. Wilbur also taught in the school and worked with women of the Reservation.

Wilbur's highmindedness and efficiency did not shield him from opposition by politicians. In 1882, B. F. Kendall, superintendent of Indian Affairs for Washington Territory, wrote William F. Dodge, Commissioner of Indian Affairs at Washington, D. C., that he had removed Wilbur from his position of teaching. Charges included Wilbur's alleged extravagance in providing help to the Indian pupils, including presents which it was claimed were to bribe them to attend Sunday school and worship services. Kendall

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1 Minutes of the Oregon Annual Conference of the Methodist Episcopal Church, 1859, 10.
2 Clinton A. Snowden: History of 1862.
also charged that on a previous occasion Wilbur had sided with the resident agent, R. H. Lansdale, in defying the authority of the superintendent when attempting to discharge his duty.

He said, "Wilbur had usurped the authority of the agent and seemed determined that no employee should be allowed to continue on the Reservation who entertained religious views differing from those entertained by himself."

Kendall further wrote that Wilbur's request to remain on the Reservation as a minister appointed by the Oregon Conference of the Methodist Episcopal Church also was rejected.

The dismissal, however, did not settle the matter. Soon, Wilbur was back as head of the school. When in 1864 he was appointed agent, he wrote the commissioner of Indian Affairs that his predecessor had wasted the allowances provided by the Government, and that the Indians believed much of it had been appropriated by the former agent to his own use. Under Wilbur, affairs began to move smoothly, a new experience on the five-year-old Reservation.

Wilbur sought to teach the usual branches of learning to his pupils and also to instruct them in the arts of farming, carpentry, milling, and woodsmanship. Flour and lumber mills were erected, and workmen taught to operate them. From lumber thus produced the residents were taught to construct their own houses.

As agent, Wilbur's problems were multiplied. Fourteen tribes had been assigned to the Reservation, but many refused to move. Chief Kamiakin, of the Yakimas, resisted every effort to induce him to resume leadership of his people on the Reservation. In his place Joe Stwyer was elected head chief and was known as White Swan. He was a Methodist and often attended sessions of the Annual Conference.

A firsthand report of Wilbur's administration of the Indian Agency comes from Judge E. V. Kuykendall who, as a lad, lived upon the Reservation for ten years, beginning in 1872. His father, a physician, was employed by Wilbur as the reservation doctor so that Kuykendall was able to speak with authority. He said, "It was while on the circuit at Walla Walla in 1859 that Father Wilbur became acquainted with the pathetic condition of the Indians on the Yakima Reservation. They were crushed and cowed. They had been so thoroughly defeated that the very mention of Colonel Wright or Major Garnett sent shivers through their bodies. They still were rebellious in spirit, but humbled by defeat and haunted by fear. They were hungry, wretched, and poorly clad. Father Wilbur saw these unhappy Indians, talked with them, and preached to them. His great heart went out to them in fatherly sympathy."

Approximately 2,000 Indians of the Yakima, Klickitat, Toppenish, and other tribes were assigned to this Reservation, but many of them had refused to settle within its boundaries. The terms of the treaty of 1855 had not been carried out. The money which the Gov-

4 Report of Bureau of Indian Affairs, 1864.
6 Minutes of the Pacific Northwest Annual Conference, 1942, 423.
ernment had agreed to pay the Indians for lands relinquished had not been paid. The Indians were sullen, suspicious, fearful, and restless.

Into this scene came Rev. James Harvey Wilbur, first as a missionary in 1859, and as superintendent of education in 1862. In 1864 he was appointed agent for the Reservation by President Abraham Lincoln. His first objective was to remove fear from the minds of the Indians. Then, to give them a sense of security, he offered every head of a family a farm, seed, tools, agricultural instruction and assistance, then religion, education, and recreation. He tried to win their confidence rather than to coerce them. He always kept his word. No white man or Indian ever charged that he spoke with two tongues.

Judge Kuykendall said that one of Wilbur's first moves was to send for Chief Moses, one of the great chiefs of that day, not a Yakima, but connected with the Colville Indians, whose followers had been assigned to the Yakima Reservation. Moses, and several tribes under him, had refused to move to the Reservation but persisted in living in the Grand Coulee Area. Moses Coulee and Moses Lake still commemorate him. "He came decked out in all his barbaric finery," Kuykendall said. "Father Wilbur treated him as an equal, explaining his plans for betterment of the Indians, and asked for his cooperation, even offering to appoint him chief of police. These two strong men then and there entered upon a friendship to last throughout their lives."

Wilbur's first desire for the Indians was their salvation. Judge Kuykendall said that he preached to them often with tears streaming down his cheeks, to seek the better life. Stern as he was when occasion demanded, he seldom finished a sermon without shedding tears. "I have seen him pause and wipe his eyes with his handkerchief and exclaim, 'I wish I could weep you to Christ,'" Kuykendall said.

When not engaged in manual labor Wilbur wore the clerical collar and long black ministerial coat of that period. Strangers often mistook him for a Catholic priest, hence the term "Father."

On weekdays Wilbur would don overalls and help the Indians hitch their wild ponies to the plow and teach them how to cultivate their soil, plant and harvest their crops. He took them into the pine forest back of the fort and helped them to fell trees and transport them to the mill. He could do the work of any two of their strongest men. "He is not all man. He is part bear," they would exclaim.

According to Kuykendall, Wilbur was friendly and companionable, sympathetic with those in trouble, laughing when amusing incidents occurred. He pitted the Indians against each other in contests, thus making a game of heavy labor.

Kuykendall further states that Wilbur tried to make religion interesting and attractive to the Indians. "He taught them the old stirring hymns and marching songs," the Judge reported. "Many of them possessed good voices and developed into rather excep-
tional singers. One of their favorite songs was ‘Shall We Gather at the River?’ They loved the rivers—the great Columbia, the Snake, the Yakima, and Wenatches along whose shores they camped and hunted and fished.”

Kuykendall further states, “We would often assemble in the evening at Father Wilbur’s spacious home in front of blazing logs in the great fireplace and someone would play the organ and we would all sing. There was laughter and gaiety as well as singing and prayer in all of which Father and Mrs. Wilbur would join wholeheartedly. They were always kindly and courteous and had the faculty of making their guests feel welcome and at ease. Fort Simcoe became a social center for all that great empty, lonely land.”

In the late 1870’s came trouble with a branch of the Nez Perces in eastern Oregon, and it was reported that Chief Joseph was feeling out various tribes for the purpose of obtaining allies in case of war. General Oliver Otis Howard visited reservations with the view of inducing the Indians not to join in hostilities against the whites. He and Capt. Wilkinson came to Fort Simcoe in early June, 1877. A council was held in a great tent. Chief Moses was present as were several other chiefs.

Kuykendall says that as a small boy he listened to the council and was impressed by the eloquence and oratorical powers of Moses, White Swan, and other chiefs as they spoke earnestly before this council.

Throughout the Chief Joseph War, Wilbur’s influence prevented Moses from cooperating in hostilities. “White settlers were suspicious,” Kuykendall said. “They believed Moses was gathering strength for wholesale massacre of the whites at Yakima, Fort Simcoe, and the entire valley. When a delegation of prominent whites interviewed Moses he declared, ‘I have spoken. A Chief does not break his word.’ But the people of Yakima regarded him as just another Indian, and, terror stricken, built a fort, moved into it, and prepared for a long siege. But neither Father Wilbur nor General Howard ever lost faith in Moses.”

Kuykendall said, “I can well remember that my father and other agency employees were doubtful of Moses’ loyalty to the whites as were some of the Christian Indians.” Then he said, “I remember that one morning my mother reported that she looked out the window at night and saw Indians riding horseback through the street in front of our house. Others had observed the same thing and became fearful of the loyalty of even the Reservation Indians.

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6 General Oliver Otis Howard, champion of minority races in the 1870’s, was sent by President Grant in 1872 as peace commissioner to the Apache Indians under Cochise, with whom he concluded a treaty. In 1877 he commanded the expedition against the Nez Perce Indians. Other Indian expeditions were assigned to him during the 1870’s (Dictionary of American Biography, edited by Dumas Malone. New York: Charles Scribner’s Sons, 1943. Vol. IX, 279-81; National Encyclopedia, edited by Henry Suzzallo. New York: P. F. Collier and Son, Corp., 1935. Vol. V, 350.)
Father Wilbur made inquiry and it was found that the Christian Indians without publicity or fanfare had organized a guard to protect the whites from any possible attack, and that the Indians seen riding at night were mounted guards performing the duty assigned to them by their chief.

This incident bears eloquent witness to the power of Wilbur's influence, but he watched constantly.

During the Nez Perce War Wilbur became more and more watchful. "One morning he received word that a group of his young men had slipped away to join raiders assembled south of the Columbia ready to cross over at a signal for hostilities to begin," Kuykendall related. "He mounted his mule and went in hot pursuit. He overtook them in camp in the evening about fourteen miles north of the Columbia. As he rode up they drew their guns. He sat erect, bared his breast, and exclaimed calmly, 'Shoot, boys, if that is in your heart.' Every gun was lowered. Then in his old-time, fatherly way he said: 'Stop this nonsense, boys. Get on your horses and come on back home.' They obeyed and another crisis was passed."

In 1878, during the Paiute and Bannock uprisings in Southern Oregon, there was a report that they were coming north to kill all the settlers. A couple on the way to Yakima was killed. The whites were further aroused and Chief Moses was accused of harboring the murderers. He was arrested and placed in jail at Yakima. He submitted calmly to his treatment when a mere signal from him would have brought destruction to the posse that made the arrest. Father Wilbur, hearing of the incident, rushed to Yakima, put up bond, and by agreeing to be responsible for Moses' conduct was permitted to bring the Chief to Fort Simcoe. Wilbur did not imprison him. He permitted Moses his liberty on his promise that he would not leave the fort until the situation cleared.

After the excitement had subsided Wilbur called a council of white men. A vast throng assembled, armed and ready for action. "Those were the days of vigilantes and mob violence," said Kuykendall. "Father Wilbur sensed the tenseness of the situation, realizing that the life of his hostage was largely dependent on his ability to successfully handle it. He mounted the platform before the angry throng and spoke briefly and calmly, averring his faith in the loyalty and integrity of Moses. Anger and hate seemed to subside. He then announced, "The greatest chief in the Northwest is here. Be fair. Listen to his words." Moses with equal dignity and calmness protested his innocence, convinced them that he was not harboring the renegade killers, and offered to take ten of his men and search out and bring the murderers in. The council assented and Moses brought every one of them to justice."

Problems arising and strength of Wilbur's rule were pointed out by Kuykendall. "The government punished rebellious tribes by removing them to new surroundings," Kuykendall said, "thus causing severe nostalgia and melancholia due to homesickness. A band of over 500 incorrigible Paiutes and Bannocks were brought to Fort Simcoe in 1878. Soldiers were kept there for several months,
until it was thought the Indians were settled and in a peaceful mood. After the soldiers left, however, the Indians became homesick and restless. Among the Paiutes was a chief, whom the soldiers had nicknamed "Paddy." He was very humble while the soldiers were there, but after their departure he became belligerent, even advocating violence against the whites. Father Wilbur summoned him to a council. He came with several warriors in war paint and gaudy feathers.

“The council was held under a spreading oak in Father Wilbur’s front yard,” Kuykendall said. “The warriors were seated on the ground. I was an interested spectator from our front yard nearby. Father Wilbur called upon Chief Paddy for an explanation of his attitude. He arose and began speaking and seemed to lash himself into a state of fury.

“As Paddy became louder and more inflammatory he began to make threats. Father Wilbur cautioned him to be calm and reasonable and to cease his threatening remarks. The tirade grew louder and more belligerent. Father Wilbur stepped quickly to his side, ran his right hand under the heavy braid of hair hanging down Paddy’s back, clamped his fingers over the back of the chief’s head, and marched him through the circle of warriors to the jail, or ‘skookum house’ and locked him up. He ordered Paddy’s men to remain seated until he came back. They were so astounded that they scarcely moved until his return. He then told them to go back home and behave themselves. ‘If I hear any more such talk,’ he said, ‘I’ll throw the last one of you in jail and keep you there until you come to your senses.’ They departed quietly. Paddy soon became repentant and begged to be released, promising to quiet down and be good. He kept his promise, and there was no further trouble.

“In all his contacts with the Indians Father Wilbur never carried a weapon of any sort and was never injured. They had faith in his fairness and were awed by his utter fearlessness.”

James Harvey Wilbur was born on a farm near the village of Lowville, Lewis County in the northern part of New York, September 11, 1811. He was married to Lucretia Ann Stevens, March 9, 1831. He did not identify himself with any church until after his marriage. Soon thereafter he and his wife were converted and became members of the Methodist Church. At the age of twenty he became an exhorter and two years later received his license to preach. In July, 1832, he became a member of the Black River Conference and traveled the circuit of northern New York as an ordained Methodist preacher.

Kuykendall says, “Wilbur was about six feet, two inches tall, straight as an arrow, deep chested, powerful, handsome in a manly fashion, fearless, and of commanding presence.”

In 1846, Wilbur was appointed missionary to the Pacific Northwest. George Gary who succeeded Lee as superintendent of the Oregon Mission in 1844 had been Wilbur’s presiding elder in New York and being impressed by his ability, summoned him to the Northwest.
Wilbur came around Cape Horn on the same ship with William Roberts, Gary’s successor as superintendent of the Oregon Mission. From Wilbur’s diary comes the story that on the trip around Cape Horn one day he was painting the side of the ship, seated on a plank suspended by ropes, and fell into the sea. As the vessel was traveling at a good rate of speed it was about half an hour before he was rescued. He calmly kept himself afloat until picked up by a lifeboat and treated the incident as a joke.

The ship reached San Francisco April 24, 1847, where it remained six weeks preparing for completion of the journey. Wilbur and William Roberts immediately set about their work as missionaries and organized, at San Francisco, the first Sunday school and Methodist Church in the state of California.7

Wilbur reached Oregon thirteen years later than Jason Lee. His first appointment was at Salem, where he served both the Oregon Institute and the church. Later he served at Portland and then from 1853-57 organized societies, erected churches, and established schools in Southern Oregon. These experiences prepared him for the work of presiding elder, Indian missionary, Indian agent, and founder of churches.

Wilbur not only was Methodism’s greatest Indian missionary in the Northwest. He also was an exceptional man in all of his relations with the church. As already seen, his first act in Eastern Washington was to organize a church at Walla Walla. In his own handwriting is a description of what he found at that place. He wrote, “The population of this valley was mostly single men and traders. The society was what we more generally found on this Coast before religious influences had been brought to bear. Horse-racing on the Sabbath and gambling and drinking in most places met the eye of the visitor. Indians and whites were mixing and mingling and it was not difficult to find white men that were as much lower than the Indians as their advantages were above. The population of the circuit was estimated at about 1500 persons.” 8

When Wilbur became presiding elder of the Walla Walla District in 1860, five charges were announced east of the Cascades. They were: Walla Walla, G. M. Berry; the Dalles and Cascades, John Flinn; Klickitat and Wasco, W. D. Nichols; Colville, to be supplied; Simcoe Indian Reservation, J. H. Wilbur.9

In 1861 John Flinn became presiding elder and Wilbur was freed to pursue work on the Reservation. In 1866, White Swan, seven miles from Simcoe, appeared among the appointments. Wilbur built

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7 Diary of James Harvey Wilbur, in Historical Archives of the Library of Willamette University, Salem, Oregon. Also, C. V. Anthony: Fifty Years of Methodism, A History of the Methodist Episcopal Church within the Bounds of the California Annual Conference from 1847 to 1897. (San Francisco: Methodist Book Concern, 1901), 9-11.


9 Minutes of Oregon Annual Conference, Methodist Episcopal Church, 1860.
several Methodist churches. The only one still remaining is at Satas, several miles south of Toppenish, now a place of worship for a group of Indian Shakers. In 1870 he brought two young Indians, George Waters and Thomas Pearne, before the Oregon Annual Conference where they were received on trial, the first members of their race to be so honored in the Northwest.

In 1873, when that portion of the Oregon Conference east of the mountains became the East Oregon and Washington Conference, Bishop Jesse T. Peck read twenty-three appointments to territory in which fourteen years earlier only one had existed. The three districts included the Indian Mission District of which Wilbur was presiding elder. The appointments to that district included Simcoe, with Wilbur as pastor; Thomas Pearne as associate; Siletz, Oregon, W. C. Chattin; and Chehalis, to be supplied. Missionary at large, George Waters.10

After Wilbur retired from the Agency at Fort Simcoe in 1882, he threw himself into the work to spread Methodism throughout the Inland Empire. In 1884 he became educational agent and missionary at large. That year the ten-year-old Columbia River Conference had 2,732 members and 718 probationers. Sixty-four Sunday schools showed an enrollment of 3,843. Contributions for pastoral support totalled $69,800 while twenty-seven parsonages were reported to be worth $19,380.11 Thus in ten years church membership of the Conference had increased three-fold, Sunday school membership six-fold, value of church property eight-fold, and worth of parsonages more than ten-fold.

In 1882 the Committee on Education reported that the Blue Mountain University at La Grande, Oregon, was in financial difficulty, having a debt of $5,000 and pledge of $1500 with which to pay it. Apparently this $1500 had been pledged by James Harvey Wilbur. A year later, in 1883, the Board of Education reported that the remaining $3,500 of indebtedness still stood and should be paid immediately. Wilbur was asked to handle the matter. His report to the Annual Conference in 1884 reveals his capacity for prompt action. He said, "We proceeded to La Grande soon after the Conference adjourned. After a careful examination of the affairs of the university, we found its indebtedness to be $4,496 instead of the $3,500 reported at the Conference. The balance of nearly a thousand was raised mostly by increased donations from the principal creditors. When this was done, the cash and notes on hand were distributed among the creditors and the notes and obligations they held against the institution were surrendered."

In 1884, Wilbur was appointed presiding elder of the newly-formed Pendleton District, lying wholly in Oregon. Five preaching places were named and only two ministers appointed to fill them.

10 Minutes of the Oregon Annual Conference, 1873.
11 Minutes of the Columbia River Conference, 1884.
Wilbur's conference report in 1885 indicated that although in the seventies, he still was able to get results. He said, "Pilot Rock was supplied by Rev. C. H. Nye, a local preacher. This brother has rendered faithful and patient work in the building of a parsonage and church. We secured on Main Street lots 300 feet long and 150 feet deep; built a small, but comfortable parsonage and a church 24x36. The parsonage is finished and the preacher has been living in it most of the conference year. The church will be ready to be dedicated soon after Conference.

"The Alkali charge was without a preacher," he said, "until the latter part of October, when the Rev. John F. Nagle, a local preacher, came from the East and was employed for that work. Brother Nagle and wife have done well at Alkali. We have built a small parsonage on the lots purchased for the church. The property is worth $3,000 and is free from debt.

"Greasewood Circuit," Wilbur continued, "embraces a large section of country between Centerville and Pendleton. There are three thriving towns—Echo, Foster, and Adams. These towns are on the railroad, surrounded by an excellent farming country and destined to make places of importance. Brother Rigby has had the charge and has been spread out so thin over the work that Echo and Foster have received little or no labor from him. At my second quarterly conference with this circuit, held at Adams, I drew up a subscription and circulated it extensively, and had pledged (with $250 donated by the Church Extension Society) $2300 with which we have built a church, furnished and dedicated free from debt. The quarterly conference voted to have Adams taken off of what was Greasewood Circuit to make two works, Adams and Echo Circuits. We have not done on the district what we hoped to do in the beginning of the year. A younger, more vigorous man might have done more and better work but we have done what we could."

During the year 1882 and '83 Wilbur became acquainted with the Germans settled in and around Walla Walla. His heart went out to these people as to all who were in need of the Gospel. He reported to Rev. Frederick Bonn, a German minister in Oregon, who responded promptly and organized the German Methodist Church at Walla Walla. This congregation was one of the first of the German-speaking churches in Washington, and the last congregation to be disbanded in 1947.

In 1885 Wilbur again was appointed missionary and general education agent. At the end of that year he asked for supernumerary relationship, but the conference requested the bishop to "continue him as an effective man in the same appointment so that 'he may labor as his strength may admit.'"

This was Wilbur's last year of service to Methodism in the Inland Empire. In October, 1887, his death occurred less than a month after that of his wife.

Rev. James Harvey Wilbur's place as a top-flight personality,
administrator, Christian teacher, and Indian missionary is secure. Yet, study of the records leads one to wonder just how much of his success in winning the Indians was due to his position as agent, his authority as such, and the material gains alignment with the church offered his converts.

The charge of Superintendent B. F. Kendall, in 1862, that Wilbur bribed the Indians to attend Sunday school has met with tacit assent in the minds of some others. But knowledge of Wilbur’s great and honest heart rules out any such thought on his part. In providing land for each family on the Reservation, he acted strictly within the plan of the Bureau of Indian Affairs. In giving food and clothing to the starving and naked he proceeded upon practices long established by the Christian movement. In offering gifts to Sunday school pupils, his practice differed not at all from that of many Sunday school leaders until the present time. It must be borne in mind that these accusations did not proceed from, nor were they accepted by, persons friendly to Wilbur or the church.

In 1878 Wilbur reported 627 members and probationers at Simcoe. To these 155 probationers from among the Bannocks and Paiutes were added the following year. When the missionary-agent resigned in 1882 these latter tribes had been returned to their distant homes and presumably those among them who had affiliated with the church departed also. That year Wilbur reported 520 members and probationers on the rolls.

Two years after Wilbur’s departure the number of adherents in the church on the Reservation had dropped to less than half the number the missionary last reported. In 1885 the presiding elder reported the conversion of 100 on the Reservation, but in 1887 there were but 150 on the rolls.

Wilbur’s objective for the Indians on the Yakima Reservation was expressed in 1871 when he said, “If I fail to give moral character to an Indian I can give him nothing that does him permanent good. If I can succeed in giving him moral character then he no longer needs the gift of Government.”

Six years later Wilbur appraised his work on the Reservation. “Many of the good results are seen in their personal cleanliness,” he said, “their dress, houses, schools, and churches. This class of Indians are exerting a salutary influence upon the Yakima Nation, and teaching them, in language they cannot misunderstand, the advantages they have gained in abandoning their roving habits, making themselves farms and houses, enriching themselves with stock and products of the soil.

“The practical working of the Yakima Agency,” he said “convinces us that with good land, such as white men settle upon, with good practical and Christian men as agents and employers, and a small appropriation of money to purchase seeds and tools to help

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13 Ibid., 1878.
them get a start, all the Indians in the nation may be made self-supporting.”

Notwithstanding statistical decline in Methodist membership, the Yakima Indians have made steady progress in what Caucasians are prone to call civilization. In 1962, for instance, 138,000 acres of reservation land were under irrigated cultivation, producing crops valued at $21 million. Between 1943 and 1962 timber cut on a selective logging basis on reservation lands sold for $19 million. This money, less administrative costs, belongs to the Indians and is used to promote tribal projects.

Since 1922, Indian children attend public schools. Local government is by Tribal Council. The tribe has its own code of laws regulating conduct between members of the Reservation. Ten major crimes are handled by the Department of Justice through the Federal Courts. The Indian Bureau at Washington, D. C., gradually has turned more and more power to Tribal Council, County, and State Authorities.

Standing in the shadows, but felt by every member of the tribe, is the memory and influence of James Harvey Wilbur, the first Christian teacher and Methodist missionary on the Yakima Indian Reservation.

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15 Minutes of the Columbia River Conference, 1877.