

## **FAVORABLY KNOWN: The Chinese Christian Mission of Portland, 1891-1924**

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*“Brother Louie Hugh gave an interesting address on the outlook of all the Chinese missions. Prayers in behalf of Brother Hugh and his work, and also in behalf of Brother Jeu Hawk, so well and favorably known throughout the state, were offered by Brother Kellems and Sister Stephens.”*

*Minutes of the Tenth Annual Session, Oregon Christian Missionary Convention, Held at Turner, Oregon, June 22-July 2, 1900*

### Summary:

The Christian Church (Disciples of Christ) recognizes the Chinese Christian Mission of Portland, Oregon as the first Asian American Disciples congregation in the United States. Brief references record that this ministry began in 1891 and closed in 1924, achieving national notoriety within the church in its own time, but remaining relatively obscure to succeeding generations. This essay will use primary and secondary source documents to construct a brief narrative of congregational life and pastoral leadership of the Chinese Christian Mission. The historical record reveals a remarkable partnership between Chinese immigrants, Disciples women in Oregon and nationally, and higher education institutions related to the Christian Church. Anti-immigrant policies and sentiment within the nation, state and church presented major obstacles to this resilient community of faith and eventually contributed to its demise. The period of decline and closure of the Chinese Christian Mission coincides to the time of most visible activity for the Ku Klux Klan in Oregon, whose internal documents named at least six Oregon Christian Church ministers as Klan participants between 1922 and 1924. While this does not establish a direct impact on the closure of the Mission, the thirty-three year ministry of the Chinese Christian Mission provides a case study in the history of race relations in Oregon, and the official and unofficial hostilities encountered by people of many ethnic backgrounds since Oregon became a state in 1859.

### CHINESE IMMIGRATION IN NINETEENTH CENTURY OREGON

Iris Chang begins her book *The Chinese in America* with the observation that “people do not casually leave an inherited way of life.” An urgent combination of present distress and future hope generally compels one to accept such major change and risk. Beginning with the Gold Rush in California in 1849, over one hundred thousand Chinese laborers soon braved the hazards of nineteenth century travel across an ocean in hopes of better sustenance, perhaps even wealth rumored to be at the Gold Mountain in America. The vast majority of immigrants were men, often intending to earn money to be sent for family members in China.

While the immigrants faced major hazards in travel, mining, railroad construction and other pursuits, Chang writes that the greatest threat would come “from the cruelty of fellow humans and racism

[Chang, vi, viii,25].” For example, the state of California imposed special taxes and fees on Chinese who worked in the mining and fishing industries. Individual states, including Oregon, denied Chinese immigrants the right to vote or own property [Wong, 29-35]. Assaults and homicide posed more immediate threats. In 1885-86, vigilante mobs drove Chinese out of Seattle and Tacoma, requiring emergency evacuation to Portland. Violence against Chinese miners was common in remote areas of California and a notorious massacre of thirty-four Chinese miners took place in northeast Oregon in 1887 [Chang, 36-46, 132-33]. As in California, violence in remote areas helped to persuade Chinese immigrants of the Northwest to move in growing numbers to an urban area [Takaki, 79]. Due to intense mob action in Seattle and Tacoma, Portland became a preferred urban area for Chinese in the U.S. at the close of the nineteenth century.

Anti-Chinese actions also took place near Portland in Albina, Mount Tabor and Oregon City about the time of hostilities in Puget Sound. Even so, by the end of the nineteenth century, Portland’s Chinatown was second only to San Francisco among U.S. cities. At this time, Chinese immigrants were the largest group of foreign born people in Portland. Organized labor, which had helped fuel anti-immigrant feelings in Puget Sound, also attempted to do so in Portland, but with less success [Wong, 16, 43-47].

Oregon’s Chinese population increased steadily from 1890-1910, and the Chinese Christian Mission listed its highest attendance figures during these years. In Portland, as in other cities, Chinese immigrants left the rural areas for the cities more rapidly than others. In 1890, urban Chinese in Oregon outnumbered rural Chinese by a ratio of 1.8 to 1. By 1910, the ratio increased more than threefold, for a difference of 6.9 to 1. Overall in Oregon, rural residents accounted for more than two thirds of the population in 1890 and 1910 [Wong, 13].

Rose Marie Wong writes that the city of Portland actually had two Chinatowns, an urban culture near the river downtown and a more agricultural community to the west of downtown, where Chinese immigrants grew and sold vegetables to wealthy whites who lived in the large hillside homes overlooking the city [204-62]. In this way, Portland accommodated the lifestyles of both rural and urban Chinese. Land available for the Chinese Vegetable Gardens gradually diminished due to the expansion of the Multnomah Amateur Athletic Club and the gentrification of additional larger home sites that replaced the shanties. By 1910, the western site for Chinese in Portland, about eighteen blocks from the more urbanized downtown site, all but disappeared [Wong, 211-20].

In the second half of the nineteenth century, Portland’s Chinese community grew from virtually nil to almost ten percent of the city’s residents. In 1850, the population of Portland included 2 Chinese men, 4 “free colored” people, 653 white males and 164 white females, for a population of just over 800 people. In 1860, the census identified 22 Chinese immigrants in Portland, less than 1% of the 2,874 total residents. In 1880, the number of Chinese had risen to 720, comprising 7.5% of the population, growing to 4,539(9.8%) in 1890 following the expulsion of Chinese from Seattle, Tacoma and nearby Oregon communities. By 1900, the number had grown to 7,841, in contrast to decreasing numbers in neighboring states. According to Rose Marie Wong, “in spite of the Chinese Exclusion Act and migration to the central United States, Portland recorded its highest figures and greatest geographic coverage for the ethnic community in 1900, almost twenty years after the act was passed” in 1882 [Wong, 160-66].

The increase of Portland's Chinese community at the turn of the century is even more surprising in view of the male to female ratio which averaged more than twenty times more males during the same two decades. Women and children were rare among the early generations of Chinese immigrants in the U.S. This was also true in the growing Chinese community of Portland from 1890-1910. With sponsorship from the Christian Woman's Board of Missions, the Chinese Christian Mission largely represented an outreach funded by Anglo women toward a newly arrived population of Chinese men. The Mission began well after Congress passed the Chinese Exclusion Act in 1882, preventing the granting of citizenship to stateside Chinese and preventing any others from entering the country. This legislation came after the completion of the Transcontinental Railroad, built with significant labor by Chinese immigrants, and at a time when the Chinese population of the U.S. was about .002 per cent. [Takaki, 110]

In comparing the population figures with the founding of the Chinese Christian Mission, two implications emerge. The first is that the mission began at an optimal time and place, near the beginning of a bell curve of Chinese immigrant population growth and decline in Portland. The second is that much of this growth from 1890-1910 resulted from people leaving other western states in the context of discriminatory national laws. This same factor caused first the growth and then the decline of Portland's Chinese community and with it the rising and falling prospects of the Chinese Christian Mission. In the short term, migration from other states increased Portland's Chinese population. Yet over the three plus decades of the Mission's public ministry, the adverse impact of national laws decreased the numbers of people in Portland's Chinese community as well. [Takaki, 111-12; Wong, 158,166]

#### FOUNDING OF THE MISSION and DR. JEU HAWK 1891-1900

While the largest Chinatowns in the United States developed in Portland and San Francisco, Chinese immigrants also lived in other parts of the country. In 1880, a boy named Jeu Hawk came to Saint Louis, Missouri with his father and uncle. A publication from the United Christian Missionary Society tells the story:

A young Chinese left his father's house in China, forty miles from Canton, at the age of fifteen to come with his uncle to America where they were led to believe gold was picked up on the streets. When they landed at the "Golden Gate" in San Francisco not one word of English could they speak. After a few months they journeyed to St. Louis where they settled to work.

Jeu Hawk attended Sunday School classes at local churches, where he learned about the Bible, U.S. culture, and the English language. According to one source, Jeu Hawk's family wanted him to learn English at Sunday School, but did not intend for him to accept Christian teaching [UCMS, 1933].

From St. Louis, Jeu Hawk went to Iowa, to attend Drake University in Des Moines, a school related to the Christian Church (Disciples of Christ). A brief biography describes his Drake experiences in this way:

His college days are an appealing story of difficulties, testings and triumphs. During his first year in school friends supported him and gave him some help in other years. But by working summers and lecturing and teaching during the school year he was able to help himself and even send some money for the support of his mother and the younger children in China. He gave up school one year to support his father whose health was greatly impaired and to care for the far away family. His uncle and father, both bitter enemies of Christianity, did everything to hinder him. One year when young Jeu was ready to return to Des Moines his father took to his bed and refused to eat or drink if his son left him. Rather than bring the cause of Christ into disrepute among Chinese people by such unfilial action he stayed but all that year he would snatch moments from sleep and work to study his Bible. He preached and taught in the Sunday school. And the next year he returned to college though his father disinherited him. A reconciliation was later effected. During his college days he assisted both his uncle and father to return to China. [UCMS, 1933; Jha, 24]

The Disciples of Christ Historical Society in Nashville contains further evidence of the time at Drake. This includes a formal photograph taken in a Des Moines studio, which DCHS has reproduced for the public in postcard form. At Drake, Jeu Hawk had a close mentor relationship with a woman on the faculty who provided lessons in playing the organ.

Jeu Hawk graduated from Drake University in Des Moines, Iowa [Ling, 70]. Next, he went to New York, as reported by a contemporary observer:

Jeu Hawk, a Chinese convert whose speech at the recent Christian Endeavour convention created such a favorable impression, has accepted the pastorate of the Chinese Baptist Mission in New York City. He went to St. Louis as a boy in 1881, his father being a laundryman there up to last year. He attended Chinese Sunday Schools, and two years ago his friends sent him to Drake University, Des Moines, Ia. He was graduated several months ago. [McConnell, Revell and Fitt, 270,]

This account from January 1892 was accurate but Jeu Hawk did not stay long in New York. His relationship with the Christian Church at Drake led to another call later in the year.

The followers of Alexander Campbell and Barton Stone, known in various locations as the Christian Church, Disciples of Christ, and Churches of Christ, began to arrive in Oregon at almost the same time as Chinese immigrants. C.F. Swander, who served for forty years as State Secretary of the Oregon Christian Missionary Convention, noted that the *Millennial Harbinger* contained a report from Amos Harvey about a church organized "on the banks of the Yamhill River" in March 1846, starting with thirteen members in the Willamette Valley of Oregon near Amity. Swander himself ministered at the McMinnville church which traces its origin to 1847 and continues in ministry to this day. [Swander, 30-31] As wagon trains brought emigrants westward to Oregon, sailing ships simultaneously brought immigrants eastward to California, from which some ventured north to the Pacific Northwest. Some Chinese immigrants, like Jeu Hawk, also came to the western U.S. after first living in the Midwest.

When Jeu Hawk accepted his call to Portland, the Christian Church presence in Oregon was, like the state population, primarily rural. In 1890, the recorded state population was 317,704, of which 229,213

or 72% lived outside of urban areas. Portland had not yet reached 50,000 in population. Even among Chinese Oregonians, nearly half lived in rural places. [Wong, 162-63] Even though the first Christian churches in Oregon began in the late 1840s and 1850s, First Christian Church in Portland did not start its ministry until 1879, and the first decade did not go altogether smoothly. The founding pastor served well for three years but then continued on to other missionary work in the state. After that, pastors came and left the Portland church in rapid succession, and not always with grace. The local church history says that one "pastor-in-passing was H.J. Seaman. He lasted a month (October, 1884) and delivered a reproofing sermon on the final Sunday." The next pastor preached once and left, then later returned. At the end of 1884, "the faithful few who came to observe the Lord's supper and read the scripture were 'exhorted' by the elders 'not to be discouraged on the account of having no minister.'" In 1887, a preacher that they liked failed to appear without notice, because he was delivering a candidate sermon in McMinnville. The appealing preacher simply left the Portland Disciples waiting at the church. [Seventy-Five Rewarding Years, 15-18]

As sometimes happens, the local population burgeoned as the Portland congregation flailed. From 1880 to 1890, the city more than doubled in residents. Fortunately for the Disciples presence in Portland and in Oregon, a new factor emerged. In 1874, the Christian Woman's Board of Missions formed in Cincinnati. A woman from Albany, Oregon returned from that meeting ready to begin an Oregon chapter. In a day long before U.S. women had the right to vote, Mrs. Barker promoted this cause, often finding that "the reception was not as enthusiastic as the presentation. At that time there was considerable prejudice against a woman's society." [Swander, 159] Nevertheless, a few local chapters began, leading to an Oregon chapter of the C.W.B.M. in 1888. It came none too soon as it turned out for the Portland ministry:

The work was at hand, at their very door, the key to the development of the Restoration Movement through all the state. The First Church of Portland was then a struggling group of Christians only, meeting in a tabernacle behind the barn of Portland's leading citizen. It had had a long precarious existence. The outlook was not promising. These women did not ask for some easy task, or one where they would be certain to make a shining record at the next convention. But they chose the hardest, most unpromising field in the state. Through this newly organized State Board of women the National Board took Portland First as a mission point and David Wetzel became the missionary pastor. From this time new life came to the discouraged band... [Swander, 161].

The recently organized state women's board recognized the need for a stronger Disciples presence in the state's fastest growing city. They procured resources to bring in a new, visionary leader.

Arriving in 1889, the new pastor, David Wetzell, played a key role in building up Portland First as a mission church with a new vision to reach far beyond those in the current congregation:

It was during Mr. Wetzell's ministry that the Christian Board of Missions started the Chinese Mission in Portland. Here again the Women's Board of Missions stepped in. At the General Convention in Nashville, Tennessee, held in 1891, the national women's group appropriated

\$200.00 for the new Chinese Mission. The First Christian Church in Portland, still a recipient of mission help itself, pledged \$300.00 in addition to assistance in other ways from the pastor and membership. Mrs. A.A. Kellogg, a charter member of the First Church, was one of those who, for years, devoted time and strength to teaching, advising and praying for and with the mission. [Seventy Five Rewarding Years, 20-21]

The founding of the Chinese Christian Mission gave life to two congregations, both the new church start, and the First Christian Church of Portland, since “it was the first definite cause, outside themselves, to which Portland’s First Church had been able to give much help.” [Seventy-Five Rewarding Years, 21]

In January 1891, forty-five persons met, beginning the Portland Chinese ministry in a rented storehouse on Sunday afternoons and also in a day school. Prejudice against the Chinese limited the options for location. By March, seven persons had been baptized, including one who served as interpreter. The larger group stopped meeting for awhile due to logistics and budget. However, a core remained and carried over into the resumption of regular activities [Turner, cited in Jha, 23-24].

Wetzell wasted little time in establishing and publicizing the Chinese Mission. Having received the support of the national C.W.B.M. in 1891, Wetzell got the word out quickly to inform western Disciples about this new ministry. He promoted the cause at the annual meeting of the Oregon Christian Churches at Turner, Oregon:

A Chinese Mission of fifty members has been added to the work in Portland. This is largely due to the efficient labors of Bro. David Wetzell. The Swede Mission in Portland is prospering under the labors of Bro. A. Erickson. [Oregon State Missionary Convention, 1891, 26]

For wider exposure, the Chinese Mission appeared in the church directory of *The Harbinger*, a publication for Disciples on the West Coast. The edition of August 9, 1892 lists the ministry in between “First Church” and “Central Church” of Portland: “CHINESE MISSION, Sixth Street, between Main and Salm, David Wetzell, Dr. J.S. Dale, Dr. W.C. Warinner, James F. Bard and D.T. Stanley, Committee in Charge.” [The Harbinger, Aug. 6, 1892]

The need for a better qualified, indigenous leader became obvious. Again, the national C.W.B.M. provided assistance, helping to facilitate the call of Jeu Hawk to Portland [Swander, 162; Seventy-Five Rewarding Years, 21]. Jeu Hawk served as minister for the Chinese Christian Mission in Portland from 1892 until 1900. As with other congregations, the attendance and giving figures are researched through reports to the state organizations. In those early years, the Oregon Missionary Convention did not list statistics for the mission often, but the name of Jeu Hawk appears frequently in the annual records nonetheless. He sang a solo on “Endeavour Day,” at the state convention on June 21, 1893 [Oregon Missionary Convention Proceedings, 1893, 26]. The Oregon Christian Woman’s Board of Missions presented a quilt and \$5 to Jeu Hawk and his wife in front of the convention two days later [Oregon Missionary Convention Proceedings, 1893, 4].

The most frequent appearances of Jeu Hawk and his successors at Turner, came in the annual C.W.B.M. sessions, which also happened each summer during the state convention:

Bro. Jeu Hawk then gave a missionary talk from Rom 10:17. In the course of his remarks he referred very feelingly to his own conversion and to one to whom he shall always hold dear memory for the interest she took in him. And said had it not been for her, he would not appear before the convention to talk on missionary work. Sister Sue A. Robinson has gone to her reward but Bro. Jeu Hawk is doing her work in bringing the heathen to the “blessed Christ.” [*Minutes, Oregon Christian Missionary Convention, 1899, 14-15*]

Following his remarks an offering was received for the Mission and “Sister White commended Bro. Jeu Hawk and his work to the love and Christian co-operation of the C.W.B. M. workers in Oregon.” [*O.M.C. Proceedings, 1893, p.14-15*] The 1899 records also show a \$4.00 mission offering from the Chinese Mission. [*Minutes, Oregon Christian Missionary Convention, 1899*] While appearances by the Chinese Mission pastor came to be standard at the annual C.W.B. M. meetings, invitations to speak or to sing before the entire Convention were much less common over the thirty-three years of the Mission’s witness.

By one report, Jeu Hawk was married shortly after moving to Portland:

In 1893 Jeu Hawk was married to a bright lovely Christian girl who always worked with him. She worked in the Sunday school, she visited among the Chinese women and while her husband was visiting his people in China she assumed charge of the Mission, rendering satisfactory and faithful service. [UCMS, 1933]

In 1897, the couple had at least one infant child, and had a second child by the end of their Portland ministry in 1900 [McLean, 233].

Disciples mission leader Archibald McLean included a photo of Jeu Hawk and family in his book following a worldwide tour. McLean had a close familiarity with Jeu Hawk’s ministry and more than many Disciples, recognized the urgency of ministry with those most recently arrived to the western United States, whether emigrants or immigrants. He observed in 1897 that “San Francisco in 1844 had a population of fifty souls; now she has 300,000. Kansas City, Denver Seattle, Tacoma and Portland have grown in the same way. The time to reach these immigrants is on their arrival.” [McLean, 14]. McLean believed that “the nation gains more from immigration than from all her mines of gold and silver,” profiting from “capable, energetic and ambitious” people striving to better their lives. McLean lamented at how Disciples had committed insufficient resources for the evangelistic opportunities of the western U.S.:

We cannot do the Lord’s work without a very much larger expenditure of money and a much larger evangelistic staff than we have thus far dared to dream about. In Salt Lake City our people were offered a lot in a most desirable section if they would erect a building upon it. They could not accept the offer. There are hundreds of such opportunities in the new and growing West. We ought to be ready to seize every one. We are playing at this work; we are trifling with a great trust. We need to hear the voice of God like a fire-bell at midnight “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.” [McLean, 16]

To Archibald McLean, the work of Jeu Hawk and the Chinese Christian Mission demonstrated a calling incumbent upon Disciples as a new century approached, encountering new neighbors in the U.S. across the barriers of culture and language. McLean recalled that Jeu Hawk had come to see him off from San Francisco in 1895 when McLean set sail on a worldwide tour for Honolulu, Yokohama, Nagasaki, Hong Kong, and India. Before departing from San Francisco, McLean said that H.H. Luse (a great supporter of missions in California) and "Jeu Hawk came down to bid me farewell [McLean, 18]."

During his ministry in Portland, Jeu Hawk pursued multiple endeavors. He established and led the Mission. Regular participation in the worshiping community probably ranged between thirty to fifty persons, with several baptisms per year. He also married a wife and with her began to raise children. These first two endeavors make the third endeavor all the more impressive. Jeu Hawk decided to study medicine. He wanted to attend to the physical as well as spiritual needs of people [Jha, 25]. In 1900, he graduated with a M.D. degree from the University of Oregon [*General Register*, 100]. This great accomplishment also brought the end of his ministry at the Chinese Christian Mission. The daily newspaper in Portland took note on October 24, 1900, with a drawing of Jeu Hawk and a caption that read, "Full Fledged Physician:"

Dr. Jeu Hawk, having finished his medical course, resigned his work at the Chinese Mission of the Christian Church, Rev. Louie Hugh succeeding him in this work. Dr. Hawk and family will soon sail for southern China where the doctor will enter upon his life work. A reception will be given to Dr. Hawk and to Rev. Louie Hugh and his bride at the First Christian Church, corner Park and Columbia streets, on Thursday evening. The program will consist of an address by Dr. J.T. Eshelman, of Tacoma, Wash., and farewell words by Dr. Hawk, Miss Maud Springer and C.H. Waterman. [Oregonian, vol. XL no. 12,438, 7]

Jeu Hawk and his family soon departed for China. At first, he wrote to J.E. Garrison on May 9, 1901 in a letter for the *Christian Evangelist*, that his efforts to date had seemed to bear little fruit: "It is a great disappointment to me that I can not carry out my original plans." [*Christian Evangelist*, 786] The high cost of living and the inability of patients to pay for medicine stymied him at first, necessitating a move from Hong Kong to Macan, China. However, a later report from Drake indicated that the doctor eventually prospered as an outstanding physician at Hong Kong, "where he has built a beautiful home and is an influential citizen and a fine representative of the cultured Christian Chinaman." [History of Drake, 64-65]

#### LEADERSHIP OF LOUIE AND GRACE HUGH, 1900-1909

While the farewell reception for the Hawk family happened in October 1900, the transition at the mission had already come to pass. The congregational report in 1900 shows thirty enrolled members for the Portland Chinese Mission, with six persons baptized in the past year, for a net gain of six. Mission offerings were \$5.00 for state offerings, \$2.35 for home missions, and \$12.00 for foreign missions. The preacher listed by mid year of 1900 was "Louie Hu" [*Minutes of the Tenth Annual Session*, p.33]. Louie Hugh had come for the annual appearance before the C.W.B.M. at Turner in the summer of 1900:

Brother Louie Hugh gave an interesting address on the outlook of all the Chinese missions. Prayers in behalf of Brother Hugh and his work, and also in behalf of Brother Jeu Hawk, so well and favorably known throughout the state, were offered by Brother Kellems and Sister Stephens. [O.C.M.C. Minutes 1900, 39]

The transition of leadership appears to have been well planned and well prepared.

Few accounts reveal the day to day activities at the mission in its regular operations. One visitor from Burlington, Iowa wrote to the *Christian Evangelist*, giving a detailed account through the filter of her personal sensibilities:

Nothing impressed me more than the memories that gather around our Chinese mission in Portland...We enter a city of about 100,000 inhabitants, cross the muddy old Willamette River forming Portland harbor, where we see the great ocean steamers anchored for cargo for foreign ports. A few blocks brings us to Chinatown, with its narrow, squalid streets, thickly lined with joss houses, theaters, gambling houses, opium dens, Chinese restaurants, and every available corner filled with laundries, dirty little shops and stores, and over all an odor hard to analyze....

We hurry up on Second Street and stop before a dingy-looking building and gaze at the door, on which is the sign "Christian Mission." Venturing inside, we find a long hall, cheerfully lighted, warmed and decorated. Jeu Hawk and Louie Hugh, leaders of the mission and formerly students of Drake University, give us a warm handshake and a greeting, which never reached our ears, for it was lost in the indescribable medley and hubbub of voices. [*Christian Evangelist*, vol.38,85]

Edith Crawford Jordan goes on to describe the sight of 30-50 Chinese men, seated and reciting English lessons, Bible verses and geography lessons. A teacher, usually a young lady, sits at each table, working with a small group of men from seven to nine o'clock each evening. She describes the students as wearing traditional Chinese clothing. At nine o'clock, the bell rings and the group says the Lord's Prayer together in their first language, followed by a recess. After some singing, the group studies the Bible for an hour before going home. [*Christian Evangelist*, vol.38, 85]. On Sundays, the congregation organized into leadership roles familiar to Campbell-Stone churches, as "during Hugh's pastorate, the Chinese community transformed into a church with its own elders and deacons, strongly supported by J. F.Ghormley, the new pastor of First Christian Church." [Lee,7]

Like Jeu Hawk, Louie Hugh had graduated from Drake University [History of Drake, 64-65]. His wife Grace also took an active role in the Mission. The State and National C.W.B.M. maintained its interest in the work as represented by the 1901 minutes from the Turner meeting where "Mrs. Louise Kelly of Emporia, Kansas, National Worker for the C.W.B.M., and Mrs. M.A. Ghormley, state secretary of Portland and Mr. H.E. Lee, Chinese worker from Portland, were called to the rostrum and introduced." [Minutes of the O.C.M.C.,1901, 18]. At the same meeting, the C.W.B.M. Committee on Future Work recommended "apportionment of three cents per member enrolled in each Bible school, two-thirds of the same, after the current expenses are paid, to be placed in the hands of the O.C.M.C. Board for state missions and the remaining one-third to be used in aiding Bro. Jew Hawk in his missionary work in China." [*Minutes of the O.C.M.C., 1901, 25*]

Pastoral ministries had also transitioned at First Christian Church in Portland. David Wetzell had a profound impact, but stayed only until 1893. Short term ministries followed for a few years until the ministry of J.F. Ghormley in 1897, welcomed at a reception by several speakers including Jeu Hawk [*Fifty Rewarding Years*, 23]. Like Wetzell before him, Ghormley gave strong support to the Mission, as did his wife. Whether by tradition or new inspiration, the pastor and apparently many of the members of First Christian joined in a Christmas celebration at the Chinese Mission in 1901. As noted in the Sunday paper, over 400 people, “two thirds of them whites,” met for Christmas exercises at the Chinese Christian Mission, 227 Second Street, with about fifty others who could not fit in the room:

During the evening a programme of dialogues, recitations and vocal solos was rendered, and was well received. The principal numbers were "Susie's Lessons," by Wood Hall, attired as a girl, and Lee Him; "The Way to Win Him" by Louie Kee and Lee Tom, and solos by Mrs. Louie Hugh, Fong Yen and Wong Shaw. The presents were distributed by the Rev. J.F. Ghormley, pastor of the First Christian Church, and then ice cream and cake were served to those present. [*Sunday Oregonian*, vol.xx,no.52,11]

The address indicates that the mission was located within the original, downtown location of Chinatown, in a flood prone zone near the river and south of Burnside. The Hughs lived at 248 Second Street, presumably right across the street. The reporter’s estimate suggests that over one hundred Chinese attended the Christmas party.

Grace Hugh had a gift for music that she shared at the Mission and in other locations. She went with Louie to the Turner convention in 1902. Her husband led a prayer in front of the entire assembly. He spoke to the C.W.B.M. on the topic of “Missions from Portland to Southern China.” Then Grace Hugh “sang a solo that was so much appreciated that she sang a second time.” [*Minutes, O.C.M.C.,1902, 29*] A mother as well as a wife and church leader, Grace Hugh died in 1906. Louie continued his work with the Mission. The following year at Turner, during the C.W.B.M. annual session:

A solo was rendered by Miss Maude Skaggs, Centralia, Washington. Following this Brother Louie Hugh gave a very interesting and instructive address concerning the conditions and needs of the work among the Chinese in Portland. At the conclusion of this splendid address, pledges were taken for the support of the Chinese work. Twenty birthday pledges and 12 life memberships were received.” [O.C.M.C. Minutes, 1907,17]

Disciples recognized the impact of Grace Hugh’s leadership nationally and in Oregon with a posthumous honor. The national and Oregon boards of the Christian Woman’s Board of Missions voted unanimously to dedicate the Chinese Christian Mission site as the “Grace Hugh Memorial Mission.” [*O.C.M.C. Minutes, 1907,17*]

Charles Blanchard’s history of Drake University reports that Louie Hugh was “a well known character on the Drake campus from 1896 to 1899.” Like Dr. Jeu Hawk, Louie Hugh also earned a medical degree from the University of Oregon. The university’s register lists a Louis Hugh as an M.D. graduate in 1908 [*General Register, 103*]. As for Jeu Hawk, this would have required a minimum of four years of study. Louie Hugh continued at the mission until 1909, when he accepted a governmental position in China. [*Swander, 162*] Blanchard writes that Louie Hugh “became interpreter for the Emperor in the Chinese

court. Later he was made head of the Chinese branch of the Red Cross, in recognition of his mastery of American science and medicine." [Blanchard, 64-65] In Portland, Louie and Grace Hugh made significant contributions both at the mission and beyond. In the opinion of the state secretary of the Christian Churches, C.F. Swander, "during this administration, the Mission reached the apex of its Christian usefulness." [Swander, 162] The history of First Christian Church in Portland reflects the same opinion [Seventy-five Rewarding Years, 21] An increased level of participation number was in 1902, at a peak of sixty-five. Other years usually averaged from twenty to thirty regular members. Seen through the census figures, one could say that the population growth of the Chinese community in Portland had also reached its apex, and may have started to decline as Louie Hugh, like Jeu Hawk before him, and others after him, left Oregon to return to China or to live in another part of the U.S. [Wong, 166]

#### THE MINISTRY OF LEE TONG, 1909-1919

Although the Chinese Christian Mission had lost two capable leaders, we should note that both had longer ministries than many if not most of the other ministers in the Christian Churches of Oregon. Local ministers often moved every two to three years in this period. First Christian in Portland, moving toward more stability than many churches, saw six preachers in the time that the Chinese Christian Mission had only two. Ministries of eight and nine years respectively, served the Mission very well and certainly contributed to its success.

In 1914, Ida Withers Harrison wrote a summary of the Mission's history to that point:

While the First Church of Portland, Oregon, was a mission point of our board, its large-hearted pastor and members began work among the Chinese in that city; at our National Convention in 1891 we voted to co-operate with the church in this work, and the Portland Chinese Mission was opened. During its twenty-three years of existence many of the Chinese there have been converted and a number have returned to China, carrying the knowledge of the true and living God and His Son, Jesus Christ, to their friends and brethren. [Harrison, 63ff]

She also recalled visiting the mission in 1907 with Louie Hugh, going with him to the site of the largest "Chinese temple" in Portland, housing "a peculiarly hideous, black idol," believed to be the guardian of the temple.

A key factor for the Mission was leadership development. With the first two ministers completing four year medical degrees, the ministers may well have known when transitions would occur. Jeu Hawk had a capable, well trained successor ready in 1900. As it happened, Lee Tong was studying at Eugene Bible University while Louie Hugh ministered in Portland. Tong graduated from Eugene Bible University in 1909 [Swander, 148]. He began as the new leader of the Chinese Mission in 1909. He lived first at 104 ½ First Street, just a couple blocks from the Mission. Then he moved across the river to 535 E Market Street (not far from the State Secretary's address), which facilitated some new outreach in east Portland. Perhaps for this reason, the number of participants listed for 1910 spiked, all the way to sixty-three, up from twenty-eight in the previous year. The number decreased to thirty-six in the following year, and the average stayed near this amount until 1920, when the figures dropped to the low twenties and teens.

Like his predecessors, Lee Tong faithfully visited the annual convention at Turner in the summer. On June 25, 1910, he addressed the Oregon C.W.B.M. on the topic of "Work Among Chinese in Chinatown." The C.W.B.M. Committee on Future Work reaffirmed "that we continue to assist in the support of the Chinese mission in Portland as our state special work." They also appealed to the national C.W.B.M. for continued financial support, stating with urgency that "owing to the great influx of immigration, Oregon has become one of the greatest mission fields in the world." [*Minutes of the O.C.M.C., 11,14*]

The program booklet of the Oregon Christian Missionary Convention listed related ministers, including Lee Tong, each year. This is noteworthy both for how the larger Christian Church community viewed him and because the listing sometimes gave his address. In the 1914 listing, Lee Tong showed an address of 696 Spokane, also on the east side of the river, but several miles south and east of Chinatown in the community of Sellwood. [*Bulletin O.C.M.C., 1914,11*] The 1917 booklet showed Lee Tong with an address of 329 ½ Couch, on the west side and in the more recently formed section of Chinatown. One report says that Lee Tong continued until 1915, but the annual records list him as minister of the Chinese Mission through the publication of July 1919 [*Swander, 163; Annual Report, O.C.M.C., 1919,11*] The State Secretary reported that in completing his Portland ministry, Lee Tong left for San Francisco. Timothy Lee writes that in San Francisco, Tong went to the Chinese Christian Institute, another Disciples of Christ ministry. [*Lee, 8; see Encyclopedia, 8*]

#### FINAL YEARS OF THE MISSION, 1919-24

From the departure of Lee Tong, the mission continued in ministry for five years, despite three significant obstacles. The apparent absence of a Chinese successor to Lee Tong would have presented the most obvious problem. Smooth succession of three well-trained, bi-lingual pastors had given the Chinese Christian Mission of Portland more continuity than most Christian Church congregations in Oregon during the same period. In between the end of World War I and the beginning of the Great Depression, this pattern came to a halt. Lee Tong was the last Chinese pastoral leader of the Mission recorded by the Oregon Christian Missionary Convention. His resignation portended the beginning of the end for the Mission itself.

The Chinese Christian Mission continued in ministry for several more years. The record for these years reveals a faithful remnant of lay leaders and participants, along with short term preachers, at least a couple of whom were probably not Chinese, and a committee of local, Anglo Disciples. Lee names Wong Tong, a former Baptist from China, as the preacher from the time of Lee Tong's resignation until closure. [*Lee, 7*] However, Oregon Christian Missionary Convention records do not list Wong Tong in successive years as they had listed Lee Tong.

C.F. Swander, State Secretary for the Oregon Christian Missionary Convention at the time, writes that Mrs. A.A. Kellogg "played the part of fairy godmother to the Mission, teaching, leading, advising, superintending and praying for its success." [*Swander, 163*] Annual records of the Oregon Christian Missionary Convention show annual local expenses of \$908 for 1919-20, listing J.E. Springer as preacher and Emma Grundy as Elder or Clerk. The Mission reported 20 resident members, 21 non-resident members and 8 baptisms for this period. In the following year, the same handwritten record book lists "Miss Hart" as preacher at an annual salary of \$1,800 with Harry Louie as Elder or Clerk. For this year, 1920-21, the Mission reported 21 resident members, 16 non-resident members and 5 baptisms. In the next year, the report was down to 12 resident members, with no preacher listed and William Wong as elder or clerk. Recorded membership then rose for the next two years, with 28 members and 7 baptisms and 1 transfer in 1922-23, and 20 members with 1 baptism in 1923-24. No preacher was listed in these

last two years. In the report of 1924-25, the Chinese Christian Mission did not appear in the record book.

C.F. "Pop" Swander summarizes the final period of ministry for the Chinese Christian Mission:

Following the removal of Lee Tong to San Francisco the work became more or less demoralized. At times it would flourish and many consecrated lives went into its personnel of teachers and leaders. For a season its management was merged with that of all the Oriental Missions on the coast and a superintendent made periodical visits to oversee it....But this did not cause the mission to prosper. The Chinese population of Portland was declining. It seemed, too, that there must be some local management more than could be vested in a faculty of teachers. Finally the management of the Mission was placed in the hands of a Board of six Portland people who acted in an advisory capacity only. This committee was composed of J.F. Faust, Joseph D. Boyd, Mrs. H.L. Ganoë, Mrs. Ward B. Swope, Mrs. A.B. Brown, and C.F. Swander. This committee continued for more than two years and finally recommended that the Mission either be placed upon a basis with a real local head to it, or discontinued.

The development of a local committee including a several women of the C.W.B.M., a local pastor and the state secretary shows the value placed upon the mission as it fell into numerical decline. However, as Swander indicated, leadership was only one of the challenges. [Swander, 163].

From 1910 to 1920, the Chinese population of the entire state of Oregon dropped by more than half, from 7,363, to 3,090. In Portland, the number fell more sharply, from 5,699 in 1910 to only 1,846 in 1920, a drop of about two-thirds [Wong,158,166]. During the same period, the Chinese population in California also decreased, but not as much, falling 22% over a decade, and then increasing again in 1930 and subsequent censuses. In addition to the lack of a pastor and the decline of the Chinese population, one other factor loomed large.

Contemporary observers and later writers agree on the primary factor that ultimately caused the Chinese Christian Mission of Portland to close. Present in an official capacity and having observed the Mission for close to twenty years, the State Secretary of the Oregon Christian Missionary Convention recalled that

Enthusiasm rose to great heights at times. In its brightest day a mission building was planned and even considerable money was raised to that end. But the growing restrictions on Chinese immigration caused the Chinese population in Portland to decrease and it never seemed expedient to erect the building. The mission continued until 1924. [Swander, 178]

A denominational publication in 1928 echoed this interpretation, differing only in the date given for closure. First noting that the Mission flourished in its early years, the *Survey of Service* had no doubt about why the Mission closed its ministry:

Then came the Chinese exclusion law resulting in a sharp decline in the Chinese population, which decline has continued through the years. These anti-alien and stringent immigration laws are keeping the Chinese out of the country and will doubtless continue to do so, and have driven many back to China who otherwise would have remained here. These conditions, coupled with the intense race prejudice, sent our young Chinese leaders, educated in America, back to China

or into more friendly sections of this country. The ranks of the people for whom the mission was opened being thus depleted, the membership of the church reduced and the leaders gone, with no prospect of their returning soon, there was nothing left but to close the mission, which was done in December, 1923.

Later commentators concurred that anti-immigrant laws represented the root cause of the Mission's closure. Yu says that the Mission closed "due to rising Anti-Asian hostility (e.g. Chinese Exclusion Acts)." [MidStream, 26] Lee writes that the first two pastors, Jeu Hawk and Louie Hugh probably returned to China due to the racist environment of the west coast [Lee, NAPAD paper]. The history of First Christian Church in Portland likewise notes that restrictions on immigration took a heavy toll on the church. [Seventy-Five Rewarding Years, 21]

A decision by the national Christian Woman's Board of Missions appears to have closed the Mission from afar. Swander writes that "the National Board felt that the cost of maintaining the Mission was greater than the results coming from it, and on the first of August, 1924, it was formally closed. The Chinese members of the Mission practically all went to other Chinese Missions in town." [Swander, 164] Many joined the Chinese Presbyterian Church. [Seventy-five Rewarding Years, 21]

Several writers have summarized the impact of the Chinese Christian Mission during thirty-three years of ministry. In 1928 Swander wrote that "there are Chinese in Portland yet whose lives were brightened for all time to come, and who still remember with gratitude the blessed days spent in the Chinese Christian Mission Room." [Swander, 178] In the same year, another writer told that

Through the years it was open, a stream of Chinese, young and old, passed through its doors and under its influence. They attended the afternoon Bible school, the Christian Endeavor services and the Sunday evening preaching and communion services. A number of the boys confessed their faith in Christ in the prayer meetings that followed the week-night English classes. Seventy-seven were baptized into Christ during the mission's life. These young people are scattered far and wide. One of them, after graduating from Eugene Bible University and the University of Oregon, returned to China as a teacher in the government schools. Two young women are teaching in the public schools of China. [Survey of Service, 112]

Years later, Swander counted Jeu Hawk and Louie Hugh among mission personnel sent abroad from Oregon churches, speculating that they would have remained and become citizens of Oregon had it not been for their Christian call to China. [Swander, Supplement, 29] Reflecting after the Mission finished its visible ministry, the writer of the history of First Christian Church in Portland concluded that "its influence for good did not die with the institution, but still lives and grows with the Chinese who were touched by it, a number of whom were baptized in the Christian faith." [Seventy-five Rewarding Years, 21] Countless others found a place of welcome, learning and refuge, the care of a minister who spoke their language, and a community founded and flourishing in contrast to the hostilities visited upon Chinese immigrants in the United States over these same years.

## THE CHINESE CHRISTIAN MISSION IN SOCIAL CONTEXT

The history of the Chinese Christian Mission in Portland tells the story of Chinese immigrant pastors and laypersons working together with other Disciples of Christ women and men against formidable odds. Forming an unlikely yet successful partnership from the beginning, the supporters of the Mission created a supportive environment for Chinese immigrants whose very presence met with official and unofficial hostility. Official hostility manifested in legislation from Congress. Unofficial hostility surfaced in the press, local communities and the church.

In 1882, the United States Congress passed the Chinese Exclusion Act, barring the immigration of Chinese to the U.S. for ten years. The bill went for signature to President Chester Arthur. Arthur had become the chief executive after the assassination of James Garfield, the first Disciples of Christ president, in 1881. The ten year ban represented a compromise after Arthur's veto of a twenty year restriction, at which time the President noted the role of Chinese laborers in building the transcontinental railroad. Following strong public protests, Arthur signed the ten year ban into law. [Chang,131-32] A few years later, in response to anti-immigrant violence in 1885-86, President Arthur declared martial law and sent federal troops to Seattle to intervene against mob actions threatening Chinese immigrants there and in Tacoma. [Chang, 133] So when a struggling mission church, the Christian Woman's Board of Missions, and Jeu Hawk began the Chinese Christian Mission in Portland, they did so in the aftermath of national passage of the exclusion act and local outbreaks of anti-immigrant violence. The Mission opened in 1891, near the end of the ten year immigration ban imposed by the Chinese Exclusion Act of 1882. In the following year of 1892, Congress struck another blow:

In 1892, the Exclusion Act expired, but if anyone had hopes that it would be allowed to die a quiet death, they were disillusioned. Under the Geary Act, which replaced it, Chinese immigration was suspended for another ten years and all Chinese laborers in the United States were now required to register with the government within one year, in order to obtain certificates of lawful residence. Any Chinese caught without this residence certificate would be subject to immediate deportation, with the law placing the burden of proof on the Chinese. The Geary Act also deprived Chinese migrants of protection in the courts, denying them bail in *habeas corpus* cases. Insulted, many Chinese residents refused to comply with the new law. [Chang, 136]

Congress extended the Exclusion Act again in 1902, this time for an indefinite period. The Chinese population declined nationally in this time, from over 105,000 in 1880, to about 90,000 in 1900, and to just over 60,000 in 1920. [Takaki, 111-12]

In Portland and elsewhere, the Exclusion Act and the Geary Act met with elaborate and vigorous resistance from Chinese immigrants [Wong, 106-09,119-120, 122, 137-39]. For example, immigrants shared coaching instructions written in Chinese and hidden within peanut shells, bananas or sweet cakes, advising immigrants on how to answer questions from immigration officials. [Wong, 108-114]

The government found itself ill prepared to enforce the harsh requirements of these laws:

Poor communication between Washington, D.C., and Portland in the early years of enforcement, confusion regarding the law and its amendments on the part of inspectors, and chronic lack of funding for the basic necessities of equipment and staff were a curse for the city's immigration authorities and a blessing for its Chinese community. With all these problems, Portland's immigration station was at a severe disadvantage in blocking the illegal entry of Chinese immigrants. [Wong, 147-48]

Due to the relatively early development of Chinese businesses in Portland, immigrants could attribute their roots to various familial lines, either directly or through obfuscation. Many immigrants tried to establish identities as "paper sons," purportedly related to someone who could prove earlier residence. In 1906, nearly a quarter century after the first Exclusion Act passed, a federal office "recognized that there was an abundance of sympathy for the plight of the Chinese" in Portland and that "the courts in Portland have not rendered as strict decisions on {Exclusion} as at most other places." In the minds of immigration officials and immigrants alike, Portland had become a relatively safe place in the U.S. for people of Chinese descent. [Wong, 145]

The receptivity of Portland to Chinese immigrants may have compared well to some other areas, but it certainly had its limits. In Portland's daily paper *The Oregonian*, one could view the contradictions on a single page. On October 24, 1900, the paper reported respectfully about Jiu Hawk completing his medical degree. The very same page contained a derisive anecdote about the experience of a Portland family that employed domestic cooks. The writer of the story was incredulous because after firing one Chinese cook who dared to ask for a raise, the family interviewed and declined to hire a new Chinese candidate because he asked whether they might have a bicycle he could use for buying groceries. [Oregonian Vol.XL, No.12, 7]

Locally, the Christian Churches of Oregon probably exhibited a range of attitudes from supportive to at least passively hostile. First Christian Church of Portland established the Mission in Chinatown and regularly counted Chinese worshipers among those attending Sunday evening services at First Christian. In the Sanctuary, "At the back was an isolated pew on which the elders and deacons sat at morning worship until time for their part in the communion service. Every Sunday night the pew was occupied by Chinese from the Mission." [Seventy-Five Rewarding Years, 20] At the annual state church convention in Turner, Oregon the women's board reserved a prominent place on the program year after year for a presenter, usually the pastor, representing the Mission. Reading the annual programs of the plenary sessions however, one finds very little inclusion of the Mission's pastor on the platform for meetings attended by the men as well. In spite of the strong support of the Mission from the state Christian Woman's Board of Missions, the convention participants may well have included persons who harbored negative feelings toward the immigrants, at least if some of the preachers are any indication.

David A. Horowitz has edited and annotated a once clandestine set of minutes for a Ku Klux Klan chapter, meeting in Oregon from 1922 to 1924. These detailed minutes identify at least six persons as ministers or former Christian Church ministers in Oregon communities. At least four of the names can

be found listed in the annual listing of preachers by the Oregon Christian Missionary Convention. These ministers came from urban and rural communities, from churches in both eastern and western Oregon. [Horowitz, 15-16, 28, 45, 47, 68, 93, 138] The minutes refer to Klan activities in over forty communities throughout the state. Horowitz writes that the minutes he published “do not include any hint of physical coercion or vigilantism” by the Klan in Oregon. [Horowitz, 148] On the other hand, he does mention “necktie hangings,” a form of intimidation in which the victim was tied up as for a hanging, only to have his feet hit the ground upon release, “night riders” of the Klan who were acquitted by a Klan supported judge, and anti-immigrant policies. [Horowitz, 74, 79, 139] The minutes do confirm that the organization did hold negative, prejudiced views and regularly directed slurs toward Chinese, African Americans, Catholics and others. They worked to support Oregon politicians who supported their views and proposals. They had some influence with Governor Walter M. Pierce and succeeded in passing statewide an anti-Catholic measure and the Alien Land Act of 1923, preventing Japanese and Chinese immigrants who were ineligible for citizenship from owning property. [Horowitz, 7,] Since many Christian Church ministers attended the annual convention at Turner, it is plausible though unconfirmed, to think that the pastors of the Chinese Christian Mission could have visited the Turner event alongside of future members of the Klan. Since Lee Tong finished his Portland ministry in 1919, and organizing by the Klan did not begin in Oregon until 1921, it is less likely that active members would have been at Turner during years when the Mission pastors attended. [Horowitz, 4]

The story of the Chinese Christian Mission provides one case study in the history of race relations for the state of Oregon. The 2010 census for Oregon reports that 88.6% of the population is white. The relatively low racial diversity reflects a long history of restrictions placed upon peoples who would have sought land, opportunity and freedom in a state that has yielded much for those able to own fertile farmlands or to gain wealth from the extraction of resources. The Chinese Christian Mission shows both the capabilities of and the restrictions placed upon immigrants from China in Oregon. The Mission had three well trained, successful ministers who ultimately took their considerable skills elsewhere because of discriminatory laws passed by the United States Congress. The history of Oregon also includes very significant restrictions placed upon Native Americans, Japanese Americans, African Americans, Mexican Americans and others. [see Beckham, McLagan, and Christian Century 59:21,703]

A single day in 1895 illustrates the inequality of law inherent in the Chinese Exclusion Act of 1882 and the Geary Act of 1892. Archibald McLean, a national and international leader of the Disciples of Christ church, prepared to embark from San Francisco on a worldwide tour. Jiu Hawk came from Portland to bid him farewell on the voyage. Jiu Hawk knew that McLean planned to visit China, the land of Jiu Hawk’s family and ancestors and that McLean could return to the United States when he so desired. By contrast, Jiu Hawk did not know that he could travel to China on any but a one way voyage. After returning to China, Dr. Jiu Hawk wrote to J.E. Garrison, editor of the *Christian Evangelist* magazine on May 9, 1901. He said that he had received correspondence from Chinese Christians in Portland and that he had received money for medicine sent by Brother Yuen Yu of Portland. Dr. Jiu Hawk then referred to the travel restrictions likely to prevent him from returning to the United States:

If we should find that it is a waste of time and energy for us to stay in Macan [China] we may conclude to go back to America. But I am afraid that your Christian country will not permit us to

enter again; at least that is what I was told by the collector of customs at the port of Portland just before I left America. Bro. J.F. Ghormley, pastor of First Christian Church of Portland, and I went to see the collector and we were told that there is no provision made in the treaty between China and the United States of America for the landing of Christian Chinese missionaries in America; therefore I being a Christian missionary cannot be landed there. All I want to say in this connection is that since Christian America would not permit Chinese Christian missionaries to go to her shore, I do not see why the American people should kick when China and her people do likewise. [*Christian Evangelist*, 786]

Perhaps such thoughts also crossed the mind of Jeu Hawk as McLean prepared to sail from San Francisco for China. They were two great visionaries of the Christian Church (Disciples of Christ), filled with compassion for people on both sides of an ocean, prepared and motivated to love God and neighbor in the largest ways possible as the new century approached. The two thought highly of one another, for Jeu Hawk had journeyed all the way from Portland, and McLean later published a photo of Jeu Hawk's family in his book. They shared a common vision, but not a common legal status. One could come and go from the United States freely. The other had to wonder if he returned to China, whether the Golden Gate would forever slam shut.

Despite the hardships of life as immigrants during this time, the Chinese Christian Mission of Portland left a great legacy. The Mission came about because of one mission church helping to start another, with support from Disciples women, pastors and educational institutions, attracting people with the courage to reach across the boundaries of language and culture and the arbitrary lines drawn by restrictive national laws. Like the Apostle Paul before them, leaders of the Mission risked their lives on hazardous waters and they cared for people subject to arbitrary government decrees. The Mission accomplished much, in Portland, Oregon from 1891 to 1924, and far beyond in time and place.

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