

The nature of Japanese immigration has had a manifest affect upon the age and sex distribution of the people in the Tule Lake community. The fact that the period of Japanese immigration was relatively short and intense has left an imprint upon the population structure of the community. If the immigration had continued during the years following the Gentleman's Agreement in proportions similar to those before that time, the whole age and sex distribution of the evacuees would be far different. The sudden limitations imposed upon the flow of immigrants had had important implications in regard to the age structure. One effect has been the unusually clear division between the ages of American and foreign born Japanese. That is true in the Tule Lake population.

In examining the age distribution of the evacuees in this community, two peaks are in evidence. The first peak consists of the first generation Japanese who are heavily represented in the ages from 40 to 64. The highest point is reached in the quinquennial age group 55 to 59. The Issei bulge represents the immigrants who have survived and who had remained in this country until the evacuation.

The second peak is represented by the two quinquennial age groups which included the ages from 15 to 24. In these age groups fall 4,371 individuals or 29.5% of the inhabitants of the community. The second peak is comprised of second generation Japanese-Americans, the product of Issei women at the height of their reproductivity. As the first generation women passed out of their most reproductive ages, the crude birth rate of the



Japanese population declined. That decline is manifest in the smaller quinquennial age groups under 15. There are far fewer individuals in this community between the ages of 10 and 14 than in the age group above; 9.5% of the total population fall in the former category, 15.7% in the latter. Still less appear in the ages from 5 to 9. There are 1080 children under 5 years of age representing 7.3% of the community's population.

The second generation women are just entering the most fertile child bearing years in large numbers. The next few years will doubtlessly bring a great increase in the crude birth rate of the Japanese population in the United States.

The population of the evacuees in this community is very similar in its age distribution to the Japanese population of California, Oregon, and Washington, according to the 1940 census. In Tule Lake the proportion of the population under 5 years of age is slightly larger than in the total Japanese population in the three Pacific coast states. The proportion of individuals between 5 and 19, however, is larger in the total population of the three states. The difference is slight however. The largest quinquennial age group in both the Tule Lake community and likewise in the total Pacific coast Japanese population is the 15 to 19 age group.

In Tule Lake, the numbers of those under 20 in proportion to the total population of the community as a whole is slightly less than in the Japanese population of the three coast states. In the former the percent is 39.4, in the latter 41.2.



There are relatively more in the ages from 34 to 54 in the total population. On the other hand there are proportionately more in Tule Lake who are 55 and older.

#### Sex Distribution

The data on sex distribution of the community's population like the data on age distribution is based upon the original housing forms compiled by the Division of Housing and Employment. The data is of questionable accuracy, unfortunately. Although the items of age and sex in the housing forms were in many cases checked with the Social Data Registration forms the data must be accepted with limitations. The statistics which the Housing Division has prepared will have to serve as until the WRA census forms are tabulated and the data made available to the study.

The population of Tule Lake has an excess of males. That excess is not nearly so pronounced, however, as it is in the total Japanese population of the three Pacific coast states, according to the 1940 census. There is, in this community, a ratio of 114.6 males per 100 females in contrast to a ratio of 127.0 in the total population. Net migration from the areas to be evacuated before the process of evacuation began is doubtlessly responsible in part for the reduced excess of males.

The net out-migration from this community since its inception in May is also partly responsible for the smaller



excess of males in comparison with the total Japanese population in California, Washington, and Oregon.

The Housing Division has prepared statistics on the age and sex distribution of all the 15,328 evacuees who entered this community between May 27, and September 18. This distribution shows a number of interesting contrasts with the distribution at present (November 30). The sex ratio of total number of evacuees to arrive here by September 18 is 119.6 in contrast to the ratio of 114.6 in the population of the community as of November 30. Migration from camp has obviously been selective of males.

In the early ages there is an excess of females in the community's population. In the age group 20 to 24 there is a sex ratio of 89.5 in contrast to a ratio of 116.8 in the total coast Japanese population. Between the ages of 25 and 29 the sex ratios of the two populations reveal as wide a discrepancy. Within this age group there are 102.0 males per 100 females in this community in contrast to a ratio of 127.2 in the total population. Among all the evacuees who have entered this community and who are within these ages the ratio shows far less discrepancy. The ratio here is 119.2. This gives evidence to the fact that migration from this community has been somewhat selective of males between 25 and 29.

Between the ages of 30 and 34 the discrepancy between the ratios of this community and of the total population are not so great. In the former population the ratio is 121.5 while in the latter population ~~is~~ a ratio of 129.2 exists.



The excess of males over females declines in the age group 35 to 39. In the total population the decline is substantial for the ratio fall to 109.8. The decrease in the Tule Lake population is slight; here the ratio is 120.1. The sex ratio of those between 35 and 39 who entered the community before September 18 reaches 129.8.

Among individuals between the ages of 40 and 49 within this community as well as in the total Japanese population of the three coast states, there is an excess of females manifest. That excess reaches its maximum in this community between the ages of 45 and 49. There are 50.0 males per 100 females within this age group, or, exactly half as many men as there are women. In the total population there is a great discrepancy, also. The discrepancy, however, is <sup>little</sup> a/less as indicated by a ratio of 64.6.

In the ages after fifty the excess of males becomes extreme. The tremendous discrepancy in the distribution of males and females at fifty or older gives evidence of the nature of Japanese immigration in the first decades, 1890 to 1908. During this period immigrants from Japan were almost wholly males. This fact reflects in the age and sex distribution of the Japanese in the Pacific coast and in this community as well.

From a ratio of 64.6 males per 100 females in the Japanese population of California, Oregon, and Washington within the age group 45 to 49 the ratio jumps to 237.6 in the next quinquennial group. In the Tule Lake community the jump is far less spectacular, rising only to 118.8 or 132.4 for all those within this age group who entered the community before September 18.



Between the ages of 55 and 59 the sex ratio rises to 405.9 in the total population and to 287.0 in the Tule Lake community. In the ages beyond 59 the ratio of men to women is even more disproportionate. The ratios reach 5 and 6 and even 7 to one.

#### ~~NATIVITY~~

#### Nativity

There is no data available on nativity of evacuees in the community. The Housing Division has made no tabulations on the nativity of this population.

When the WRA census forms are tabulated it will be possible to study the age and sex distribution of native-born and foreign-born groups. It will then be possible to correlate country of birth with occupation, religious affiliation, education, marital status, etc. The first religious survey has given some indication of the relations between religion and country of birth. The second and revised survey which will soon be made will give a much more adequate picture of the religious composition of the foreign-born and native-born persons of Japanese ancestry.

When the WRA census forms are tabulated it will be possible for the first time to get adequate data on the specific origins of the immigrants by country, prefecture, and city. This information will be highly significant in reconstructing the Japanese immigration into the United States. Specific origins of immigrants will be important in relation to the study of social organizations among foreign-born Japanese.

## Civil Status

The numbers of marriages performed on the project are not known. Neither the Legal Aid Department nor the Division of Housing and Employment has kept a record of those people who have been married since evacuation to Tule Lake. The Legal Aid Department has written to the country records office in Alturas, county seat of Modoc county, in order to obtain a record of marriages held in the project. When these records are available, it will be possible to study marriages by ages and by nativity.

The WRA census forms will supply a great deal of data on the marital composition of the evacuees. It will be possible on the basis of this data to study the marriage composition of foreign-born and native-born groups and to compare the marital status of the immigrants with the second generation.

There have been no divorces within the community so far. The Legal Aid Department has attempted to postpone divorce cases because of the problem of residence. Eventually this problem will have to be settled. It will probably be necessary to permit the principals in a divorce suit to return to their place of former residence to secure the divorce.



## Religion

In the first religious survey made in the Tule Lake community a sample of 6,589 was achieved. The word achieved is used because the survey was voluntary and only those who were sufficiently interested returned the survey forms. The fact that as many forms were returned reflects credit on Reverend Kuroda who has made persistent efforts to make the survey increasingly complete.

The original purpose of the survey was to aid in the establishment of a church organization in the community. A number of questions were included in the form which were designed to lend help to those interested in establishing a Christian church organization. Questions were asked on the age of the individual; sex; religion and sect; nativity; church attendance, regular, irregular or inactive; positions held in church organization; and form of church preferred, community or denominational. Only part of these items were tabulated.

Reverend Kuroda, who is a Protestant minister, conducted the survey. The forms were distributed to the evacuees through block managers. The people filled them out if they were sufficiently interested in doing so or neglected to if they lacked such interest. The forms were returned rather slowly. By October, however, there were approximately 6,500 forms in the Civic Organization headquarters. The forms had not yet been tabulated and it was too late for the information these forms could yield to fulfill the original purpose for which they were



intended. Reverend Kuroda kept track of the forms returned from the people of each block, hoping to make the survey increasingly complete. He planned to tabulate the number of adherents of Buddhism and Christianity; the other items he probably would not have had the time nor facilities to tabulate.

Reverend Kuroda kindly allowed us the use of the survey forms. Miss Evelyn Rose kindly consented to have her staff in the regional statistical laboratory tabulate a number of the items on the survey form. The religion and section of individuals were tabulate by age, sex, nativity, regularity of church attendance. Four age categories were used in relating age to religious affiliation, 0-9, 10-19, 20-39, and 40 and older. These four age groups were considered sufficient <sup>for</sup> ~~cor-~~ relating the age distribution ~~wfth~~ the religious groups.

### Religious Affiliation

Among the 6,589 individuals who returned survey forms 4,766 gave their religion as Buddhism, 1,758 registered as Christians and 65 as Shintoists. More than two-thirds of those responding to the survey are Buddhists, 72.3 per cent. 1,758 registered as Christians, or 26.7 per cent of the sample. There were 65 who listed themselves as Shintoists and 19 claimed to have no religious affiliation at all.

Among the various Buddhist sects the Jyodo-shinshu sect is by far the dominant one. Of the 4,766nBuddhists included in the survey sample, 3,343 belong to the Jyodo-shinshu sect. This sect shows the same dominance among native-born and



foreign-born groups. The Zen-shu sect is the second largest in the Buddhist religion with a total of 308 adherents. Membership of the four minor sects is rather evenly distributed. Non-denominational Buddhists and those who belong to the sects not listed on the survey form were included in the category "Others". In this group 399 were included. The new survey will include a non-denominational category which is lacking in the first survey. The non-denominational category is of importance in its relation to the Young Buddhist movement which in some ways is non-denominational in character. According to Noboru Honda, one of the leaders of the Young Buddhist Association, the movement is attempting to return to primitive Buddhism which was free from sectarianism.

#### Distribution of Buddhists by Sect

Sect	Number	Percent
All Buddhist. . .	4,766	100.0
Jyodo-shinshu . . .	3,343	70.1
Jyodo-shu . . . . .	250	5.3
Nichiren-shu. . . .	215	4.5
Zen-shu . . . . .	308	6.4
Others. . . . .	399	8.4

In the Christian population the Protestants are represented almost exclusively. Protestants comprise 97.0 per cent of the Christian group. There are only 52 persons who list themselves as members of the Roman Catholic church in



the sample population of 6,589. One Mormon is listed in the array of Christian groups.

Among the 1,706 Protestants, the Methodist, Baptist, Presbyterian and Episcopalian churches are represented in that order. As in the case of Buddhists sects, one dominates. The Methodist church is overwhelmingly dominant among the various Protestant congregations.

# Distributions of Christian Religions

Religion	Number	Per cent
All Christian . . .	1,759	100.0
Protestant. . . . .	1,706	97.0
Baptist. . . . .	( 270 )	(15.4)
Congregational . .	( 50 )	( 2.8)
Episcopalian . . .	( 93 )	( 5.3)
Methodist. . . . .	( 889 )	(50.5)
Presbyterian . . .	( 228 )	(13.0)
Non-denominational	( 40 )	( 2.3)
Others . . . . .	( 135 )	(7.7)
Catholic. . . . .	52	3.0
Mormon. . . . .	1	*

Next to the Methodist group the Baptists are the largest of the Protestant sects; the Presbyterians are the third



largest body. These three Protestant groups compose about four-fifths of the total Protestant population included in the sample.

### The Sex Composition of Religious Groups

In the Buddhist population males appear to predominate. There are 2,479 listed in contrast to 2,287 females. In the age group from 0-9 the sexes are evenly distributed. Females are in excess, however, in the two age groups extending from 10 to 19 and from 20 to 39. Males predominate heavily in the ages 40 and above. In this age group there is a ratio of 140.6 males per 100 females. It is this excess of males that gives the Buddhist population its predominantly masculine composition.

In contrast to the Buddhists, females are more numerous than males in the Christian population. Among the Protestant groups there are 949 females listed in contrast to 757 males, a ratio of 79.8 males per 100 females. The females are more numerous in every age group, except the fourth which includes those individuals 40 and older. In the latter age group the distribution of men and women is almost even. The sexes are fairly even in the Catholic congregation.

It is interesting that of the 65 persons who listed themselves as adherents of Shintoism, almost all of them, 61 out of 65, are women. Among those who gave no religion, 18 out of the 19, were females.



Age and nativity in relation to religious affiliation.

The age distribution of individuals within the Buddhist and Christian churches shows significant differences. The Buddhist church is represented most heavily in the age group over 40 years. In contrast the Christian church draws proportionately more from persons between the ages of 10 to 19, and secondly from those in the ages 20 to 39. The same pattern exists among the various Christian sects. The Christians, it is evident, represent a younger congregation than the Buddhists.

Among the 4,141 persons of American birth included in the survey, 2,836 gave their religion as Buddhism while 1,284 registered as Christian. In other words 68.5 per cent of the native-born population are listed as Buddhists and 31.0 per cent as Christian. Like the foreign-born evacuees, the native-born Americans show the same overwhelming preference for the Jyodo-shinshu sect and in the Christian church for Methodism. Within the Christian group, 1,241 persons are listed as being Protestant, 42 as Catholics and one Mormon. 640 of the Protestants, over half of them, are Methodists. There are <sup>22</sup> six native born persons listed as Shintoists, ~~three~~ <sup>five</sup> of them are under 10 years of age.

The Christian church draws relatively more of its population from native-born Americans. The native-born individuals comprise 73.0 per cent of the total Christian population. Native-born Buddhists comprise 59.5 per cent of the total Buddhist population. Both churches are predominantly native-born in



composition but the Christians are relatively more so.

### Native-born Population by Religion

Religion	Total number in sample	Native-born	
		Number	Per cent
Buddhists . . .	4,766	2,836	59.5
Christians . . .	1,759	1,284	73.0
Protestants . .	1,706	1,241	72.7
Catholics . . .	52	42	80.7
Mormons . . .	1	1	100.0
Shintoists . . .	65	22	33.8

Only 33.8 per cent of the Shinto group are native-born.

Almost all the foreign-born persons included in the survey are in the age group 40 and older. There are very few in the younger age groups. This is true of the Buddhist as well as Christian population. In the survey 2,448 foreign-Born Japanese were included. Of these 1,930 consider themselves Buddhist and 465 Protestant; 10 are Catholics, 39 are Shintoists and 4 are listed as having no religion.

*1st. Gen. - 18.8% Buddhist  
19.0% Christian*

### Regularity of church attendance by religion.

The Buddhist and Christian churches differ in their attitudes towards church attendance, it is true. Buddhists have not placed as much emphasis upon the regularity of church attendance as Christian churches traditionally have. Whether or not this fact is responsible for the greater proportion of



Christians who consider themselves regular church goers, it is hard to say. It may be that the difference in church attendance is indicative of intensity of religious feeling; it may be or it may not be so.

According to the survey it is clear that attendance is much more regular among the Christians. Over half of the Christian population considers itself regular in church attendance while less than <sup>a</sup>third of the Buddhists do so. Only 12 of the 65 Shintoists are listed as being regular.

There does not appear to be much difference in the regularity of native-born and foreign-born people in their church attendance.

The three categories used to describe church attendance, regular, irregular, and inactive are doubtlessly rather subjective. Despite this, the answers to the question in the first religious survey have given some indication of religious patterns, even though we do not quite know how to interpret the differences observed.

A new religious survey is being planned. This survey has been made possible by the fact that Mr. Davis McIntyre manifest interest in the results of the first religious survey. His interest arises from the desire to check tabulations of the WRA census forms on religious compositions. In addition the WRA 26 forms do not include several items which are included in the first religious survey. Because of his interest the supervisor of the WRA statistical laboratory, Miss Rose, will use the facilities and trained personnel at her disposal in



conducting the second survey.

In the WRA census form the question on religious preference is often answered simply with the words "Christian", "protestant" or "Buddhist" without naming the specific sect of these religious. The surveys offer a more complete pattern of distribution by the various religious sub-groups.

It is almost impossible to complete the old survey. There are a number of factors which make it preferable to conduct a new survey. It will allow us to eliminate some of the defects found in the old first. The questions included in the survey form can be restated in the light of our own particular interests in the survey. It will be possible to use trained field workers in the collection of data. The purposes of the survey will be carefully explained to the block managers; this was not done, unfortunately, in the last survey and it suffered by that fact. By making the second survey as complete as possible, defects in the sample will be eliminated.

One of the most important things which the second survey will contribute, is an insight into family patterns of religion. Neither the previous survey nor the WRA census forms will yield such an insight. The forms will first be tabulated by family unit and when that tabulation is completed the correlations of religious preference and age, sex, nativity, regularity of church attendance and urban-rural residence. The latter item was not included in the first survey. Urban-rural differences will be of real interest if a survey such as this is made in



other relocation centers.

Hand tallies are being made on sample populations of each center using the WRA 26 forms. If differences in religious composition between the various relocation centers are extensive, it is possible that a religious survey such as is being conducted here, will be made in various other centers. Such a survey would be made to supplement the information acquired from the WRA 26 forms.



### Births and Deaths

In the Tule Lake community there have been 117 births to evacuee mothers from the beginning of the community's settlement until January 1, 1942.<sup>1</sup> The first birth in the community occurred on June 28. In the month of July, 14 children were born here.

By the first of August the community had attained its full size; 15,021 persons had entered the relocation center by August 1. During the month of August births to evacuee mothers increased to 23. The next three months witnessed a slight decline in the number of births; the months of September, October and November brought 17, 18 and 16 births respectively. The highest number of births occurred in the month of December, 27 of them.

Mothers in the age group 20 to 24 have contributed more births than any other quinquennial age group. There have been 52 children born to women in this age group, representing 44.4 per cent of the total number of births recorded. According to the Housing Division there were 1081 women between 20 and 24 in the community on November 30, representing 27.7 per cent of the women in child bearing ages.

Women between 25 and 29 have <sup>had</sup> a few less children than the younger group, but in proportion to their numbers they have contributed relatively more.

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1. There have been two Caucasian children born in the community. The first child was born August 6, the second October 31. These births have been excluded from the present discussion on births.



Women in the age group 25 to 29 comprise 15.6 per cent of the women in child bearing ages. They have had 40 births representing 34.2 per cent of the total number of births.

There have been 12 children born to women between the ages of 30 and 34; these 12 births represent 10.2 per cent of children born here before January 1. Women in this age group constitute 6.8 per cent of the total female population between 15 and 44 years of age.

There have been five children born to women between 35 and 39 or 4.3 per cent of the total births. The same number have been born to women included in the age group 40 to 44. The first age group represents 7.3 of the women in child-bearing ages and the second group represents 11.9 per cent.

The Number of Children Born in the Community  
by Age of Mother \*

Age of Mother	Females in total Population		Births	
	Number	Per cent	Number	Per cent
All Ages. . .	3,896	100.0	117	100.0
15 - 19 . . .	1,197	30.7	3	2.6
20 - 24 . . .	1,081	27.7	52	44.4
25 - 29 . . .	606	15.6	40	34.2
30 - 34 . . .	265	6.8	12	10.2
35 - 39 . . .	283	7.3	5	4.3
40 - 44 . . .	464	11.9	5	4.3

\* Source: Statistics from the Birth File of the Community hospital.