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of it discovers three determining principles. (1) Koreans shall be converted into Japanese. (2) Emphasis shall be laid upon a technical education, but (3) Koreans shall not be entrusted with a liberal higher education. In order to accomplish the first of those aims, the chief subject of study in the common school curriculum is the Japanese language. Not only is there more time given to this subject than to any other two subjects together, but every other subject is taught through the medium of this language, except the Korean script. This subject is given no more than two periods every second day, so that if the Korean child still understands his native tongue it is despite his education. Korean history as such is banned. In its place is a history of Japan, with Korean history interspersed here and there much as colonial history is mentioned in a school history of England. Japanese patriotic songs are meant to cultivate the national spirit. A sense of Japan's military prowess is duly impressed upon the youthful minds by the full regalia—even to the sword—of his Japanese teachers. The second aim of laying emphasis upon a technical education can, in itself, do no harm. The Koreans sorely need to be taught the dignity of labour. But standing, as it does, as the sole purely educational aim, it inevitably gives the

Korean the idea that Japan wishes to make him the hewer of wood and drawer of water. To win unqualified praise such education must go hand in hand with a higher grade general education. But it is just here that the educational system of Korea is chiefly deficient. It is in the interest of the Japanese imperial idea that Korea should be kept ignorant of modern events, and the authorities are afraid of a thoroughgoing liberal education. Other than the three special colleges, one each of law, medicine and technical, there are neither academies, colleges, nor a university provided by the government in Korea. The academies that existed before annexation have been abolished, and replaced by "Higher Common Schools" of a much lower standard.

Not only is it in the system of education that the Koreans criticize the administration, but in the inadequacy of the number of schools provided for the population, and especially in view of the discrimination in this respect made in favour of the Japanese residents in Korea. The following table will show the statistics for the year 1916 as published in the Governor-General's annual report, together with a comparative statement of Protestant Mission schools.

(Concluded in November B. C. Monthly.)

Comparative Statistics of Schools in Korea for Koreans and Japanese (with Statistics of Mission Schools).

Government Schools for Koreans.				Government Schools for Japanese			Christian Schools.	
Kind of School.	No.	Scholars.	Applica- tions.	Kind of School.	No.	Scholars.	No.	Scholars.
Common Public	447	67,629		Elementary	324	34,100	601	22,542
Higher Common	3	537	2,651	Middle	3	375	17	2,125
Girls' Higher Common.....	2	164	187	Girls' Higher	9	526	14	1,352
College	3	277	844	College	2	91	4	250
Government Subsidies		Y.602,888				Y.339,660		None.
Population		1,750,000				300,000		300,000

The above table shows that for a Korean population of 1,750,000 the government has provided only 447 schools capable of receiving no more than 67,629 scholars, or about 1-300th of the population. Compared with this there has been provided for the 300,000 Japanese residents 324 schools capable of receiving 34,100 scholars, or 1-9th of the population. This does not mean that the Koreans are unwilling to educate their boys. The Governor-General reports the existence of no fewer than 21,800 old type village schools, which must provide the elements of education to some 500,000 boys. To this must be added the 22,542 children attending Christian schools. But it is the higher grade school system that receives most criticism from the Korean. Not only do the Japanese boys and girls in Korea get a higher standard of education than the native Korean, but more ample provision is made for their numbers. Including the three colleges, there are only seven schools for Koreans above the common public school grade, capable of admitting no more than 978 scholars, whereas the Japanese children have 14 schools, with a capacity for receiving 992 scholars. Surely this leaves the administration open to the charge of discrimination, and to the further charge of refusing the Korean the benefits of higher education. Here again the excuse cannot be made that Koreans are indifferent to higher education, for in 1916 there were 3,682 applications for the 978 places. The much suspected and maligned Christian church has stepped into the breach, and with its 31 academies and 4 colleges receives yearly almost 4,000 students. If it be argued that the government encourages young Koreans to take their higher education in Japan, the answer is that for most young men the cost is prohibitive, and that what applies to the Korean youth should apply equally to the sons of Japanese settlers. Not until the Government makes as fair provision from public funds for the native Koreans as she does for the Japanese colonists, will she free herself from the stigma of "race-discrimination" within her own empire.

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