CHAPTER I
BACKGROUND OF THE STUDY

Tamilnad, the land of the Cholas, Pandyas and other minor kingdoms mainly consisted of rural areas. There were only few towns like Chidambaram, Kancheepuram, Tanjore, Coimbatore, Madurai, Virudunagar, Tuticorin and Tinnevely. Though they were considered as towns, the inhabitants were mostly from the rural background. Hence, ignorance was the general feature of the people about sanitation, that was responsible for health hazards. Further they were carried away by superstitious faith and believed that their Gods had control over their life and death. More ever they were ignorant about public health. Even if they were attacked by any disease, they believed in their Gods for cure apart from the local physicians who were practising Ayurveda and Siddha systems of Medicines.

The general standard of public health was found to be not satisfactory. In many areas of Tamilnad health and sanitation were practically neglected. Open fields and river beds were treated as public lavatories. Even shades of trees were not spared. Awareness of health and environment was limited even to the educated people among the villages. In big towns and cities,

though the people had awareness about health and sanitation, the hut dwellers of the towns and cities used railway lines and adjacent vacant places as latrines. The people were not ready to accept preventive measures.\textsuperscript{2} These polluted the air and caused of many contagious diseases. They had local Ayurvedic and Sidha physicians to treat these diseases. They also believed that the village deities would protect them from the epidemics. There was also a common belief among the people that if the village deities were not pleased the deities would cause epidemics like small pox, Cholera and other contagious diseases like Plague, Malaria and Jaundice. They believed that they were the acts of their gods. Hence in an attempt to ward off the wrath of their deities the villagers offered them animal sacrifices, fruits and flowers.\textsuperscript{3}

Tamilnad is noted for temples throughout its length and breadth. The temple at Kancheepuram, the Vaitheeswaracoil temple Lord Natarajar Temple at Chidambaram, the temple at Kumbakonam, big temple at Tanjore, Madurai Meenakshi Temple, Rameswaram temple, the Srivilliputhoor temple and

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\textsuperscript{2} Sachdeva, S.K., \textit{Competition Success Review}, New Delhi, 1981, pp.605-606. \\
\textsuperscript{3} Reginald Jacob, \textit{History of Medical Mission in Tamilnadu, with Special Reference to Lutheran Christians}, Ambedkar University, Agra, 1905, p.131.
\end{flushright}
Tinneveli Temple are some of the noted temples. Besides these temples there are numerous temples with subordinate deities. Throughout the year to attend festivals and feasts, the villagers assemble from distant villages and form colonies. These people convert the ponds into breeding places of mosquitoes and contaminate the water and convert the near vicinities of the temples as toilets and pollute the whole areas. Thus, the places of worship became an ideal place that spread dangerous diseases.

In the mean time, there were local Siddha and Ayurvedic Vaithiyars were practising both Ayurvedic and Siddha treatments. They used local leaves and herbals as medicines and also prepared medicines from the herbs and administer Kasayam and Surnams.⁴ In course of time, the people also believed that they will get cured of the diseases.⁵

The coming of the English East India Company changed the method of treatment. They had no established hospitals at the beginning. Hence, they treated the patients with the medicines that they brought for their own use. But it was found insufficient. Hence, they thought of establishing hospitals. But the situation was not satisfactory.

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⁴ Kasayam and Surnams are extracts from herbals and converted into powder also.
⁵ Reginald Jacob, L., *op.cit.*, p.132.
The advent of protestant mission changed the trend by way of their teaching. The protestants reached Tranquebar during the time of King Frederic IV of Denmark in 1707 and from there the missionaries started their work and they expanded to poraiyar and other places. The missionaries who were doing their missionary works could understand that even to treat diseases like Cancer, Leprosy, Plague, Pneumonia, Tuberculosis and other dreaded diseases. The people relied on the local physicians for treatment. These diseases became fatal to many. Hence they resorted to the alopathic medicines. But the people did not accept the western medicines and treatment to the diseases for they were afraid of their God and Goddesses. They believed that no sooner did they see Europeans, their Gods would run away from their home and it will cause more dreaded diseases. So, the European medicines did not receive much encouragement. But the missionaries were not discouraged. They removed the ignorance of the people slowly by introducing western education and succeeded in introducing the western medicines and established

6. Tranquebar - Tranquebar in Tamil is called as Tharangambadi. It was a territory of modest dimention which had been purchased by the Danish from the Nayak King of Tanjore, having an area of five miles long and three miles broad. It contained the town of Tranquebar and fifteen villages large and small. A prosperous settlement was established by settlers from Denmark and German merchants. Arno Lehman, It began at Tranquebar, Berlin, 1955, pp.7-10.
hospitals. They first established the American Madura Mission Hospital, Madurai called the Christian Mission Hospital.

The American Board of Commissioners for foreign mission was the oldest institution which sent missionaries to foreign countries.\textsuperscript{7} The first set of missionaries reached Calcutta on 17\textsuperscript{th} June, 1812. The objectives of these missionaries were to preach the Gospel, to build churches and to nurture them towards Christian faith. They adopted various tactics and instruments of propagation as other missionaries did. Among those instruments the services of love was one.\textsuperscript{8} The American missionaries stepped into the south of the then Madras Presidency and founded their station at Madurai in 1834. They name their mission, “The American Madura Mission”.\textsuperscript{9}

During those days it was the custom that foreign nationals, other than the British, who wanted to establish their stations in Tamilnadu, should obtain permission from the Governor of

\textsuperscript{8} Fred Field Goodsell, \textit{You Shall be my Witness}, Boston, 1961, p.79.
\textsuperscript{9} The American Madura Mission is a protestant mission. This mission is different from the Madura Mission, that was founded by father Robert De Nobile, a Jesuit missionary in 1606. The American Madura Mission was purely based on protestant faith.
Madras. Mr. Woodward, one of the American missionaries, got the opportunity to meet Lord Willian Bentinck, the then Governor General of India and Sir Frederick Adam, the Governor of Madras at Nilgiris. Mr. Woodward obtained permission from them to establish their mission station at Madurai. Mr. Todd, Spaulding and three young native helpers from Jaffna came to Madurai on 31st July 1834 and founded the American Madura Mission in the same year.

Madurai, the temple city and cultural citadel of the Tamils, was then an abode of ignorance, superstitions and religious formalities such as hook swinging, animal sacrifices, exorcism of devils, influence of astrologers and clairvoyance, sati and child marriage. Further the sanitary condition of Madurai, the prevalence of many diseases, the attitude of the people and the methods adopted to get cured from the diseases were peculiar to the missionaries. The Madurai city had a double walled fortification. Crowded residents and houses were found in the city. The sanitary and hygienic conditions too were poor inside the fort. Added to this tale of woe, the climate of Madurai was

hot and dry and rainfall was too scanty. Severe epidemic and cholera occurred frequently. They caused high mortality among the people.\textsuperscript{13} These things compelled the missionaries to think of establishing a hospital at Madurai and places situated in and around Madurai. Further more, diseases of the respiratory system, like tuberculosis, malaria, influenza, leprosy, skin infections and venereal diseases were very common. The missionaries found much scope for medical work and hence, opened a dispensary in 1834. Thus, the mission hospital at Madurai was born.

The American Madura Mission had no physician of its own at the time of its inception. At the beginning, English doctors were brought and they looked into the needs of the American missionaries at Madurai. The mission’s first doctor, Dr. John Steel, M.D. arrived at Madurai in April 1837 along with his wife Mrs. Mary Steel.\textsuperscript{14} But, the health condition of the couple was badly affected after their arrival at Madurai. Hence, they went to Singapore and after a short stay at Singapore, Dr. John Steel came back in 1838 At the beginning, he treated

\textsuperscript{14} William Todd, M.S., \textit{Biography of Dr. Steele}, Madurai, 1839, p.2.
only those American missionary families settled at Madurai and the Christian converts in and around Madurai.\footnote{15}{The Missionary Herald, Boston, 1841, p.9.} During this time, cholera had spread in Madurai and the near by villages. Dr. Steel treated those who came to him for treatment, rendered assistance and gave them needed advice to protect themselves from the disease. In addition to this, he visited Dindugal, Thirumangalam, Thirupuvanam and Sivaganga and treated patients at Thirupuvanam and Sivaganga. He did wonderful service to those who came to him with diseases.\footnote{16}{Chandler, J.S., op.cit., p.48.} Dr. Steel served for a period of four years. He succumbed to pulmonary attack on 6\textsuperscript{th} October 1842. The untimely death of Dr. Steel left the American Madura Mission and the medical work without a care-taker. Consequently, the American Medical Mission met with a sudden set back and the work of the missionaries failed to show much progress. Two English Doctors, Dr. Colebrooke and Dr. Wilson treated the patients.\footnote{17}{Public Consultations, dated 20\textsuperscript{th} June 1843, p.82.} But they could not contribute much towards the growth of the American Madura Mission.

In April 1847, Dr. John Scudder, Senior of the American Madras Mission, was deputed to Madurai. He took charge of the
“Health Bunglow”. He was an efficient doctor who successfully carried out operations and treated the cholera patients with opium. Because of his dedicated and sincere service he became very popular. Even the Raja of Pudukottai, entertained him as his personal physician. Thus a wide door was opened for Scudder to propagate the Gospel. He preached the Gospel to a great number of people in the streets, on the highways, in the bazaars and in every feast and festival. Many patients who came to him also listened to his preaching and some of them tasted the love of God. Dr. Scudder went back to Madras Mission in March 1849. He was followed by Dr. Shelton, who was mainly responsible for opening the first dispensary in 1849 for the Christian mass. After he left, the American Madura Mission had to suffer without a missionary. The medical work too came to a stand still.

After a lapse of five years, Dr. Shelton reached Madurai in 1854. On his arrival he was very much impressed by the

18. The temporary dispensary of the American Medical Mission was called the “Health Bunglow”. American Mission dispensary was formally opened, in the health Bunglow and served as a dispensary.
20. Ibid., pp.299-301.
significance of the medical work done among the heathen by his predecessors as a powerful means to communicate religious truths.\textsuperscript{23} A large number of patients assembled daily at Dr. Shelton’s compound for treatment. First he gave religious instructions and then only he administered treatment to the afflicted.\textsuperscript{24} Since a large number of people came to him daily for treatment, Dr. Shelton needed assistants. Hence, he trained some local people who came forward to assist him willingly. Those people were called ‘dressers’. They were trained in such a way that they substituted the doctors in their absence. They even prescribed medicines to the sick. In course of time, the ‘Health Bunglow’ became a bigger structure which was divided into three compartments, one for men, one for women and the one for administering medicines.\textsuperscript{25} At the close of the year, 1855, Dr. Shelton left for U.S.A. But this time, the number of patients had increased so much that a single doctor could not manage them.

After the departure of Dr. Shelton, the American Madura Mission was left without a physician. During the absence of

\textsuperscript{23} The Missionary Herald, 1949. Published at Boston, 1950, p.263.
\textsuperscript{25} Ibid., pp.73-75.
trained doctors, Mr. Henry S. Cheeseman, a native dresser, continued the medical service.\textsuperscript{26} When there was an urgent need to treat seriously-ill patients, Dr. Colebroak and Dr. Wilson, the government servants, willingly came forward and helped Mr. Henry Cheeseman.\textsuperscript{27} Mr. Cheeseman not only attended the patients but also treated the disabled at their homes.\textsuperscript{28}

The prudential committee of the American Board for Christian Foreign Mission, seriously reviewed the situation at Madurai and decided to find a missionary doctor, who could serve better. Soon the American Board for Christian Foreign Mission found a person of their choice in Rev. Edward Chester. He came to Madurai in 1859 as a missionary. His main area of work was confined to Dindigul but he made visits to Madurai at regular intervals and helped the needy. His previous experience in this regard helped him. He was trained in a medical school at Madras and posted to Madurai as a missionary physician to be in charge of the Madurai dispensary.\textsuperscript{29} As a missionary physician, Dr. Chester introduced many modern methods in his medical practice. He became a successful

\textsuperscript{26} Annual Report of American Madura Mission, Madurai, 1862, p.17.
\textsuperscript{27} Ibid.
\textsuperscript{28} Chandler, J.S., \textit{op.cit.}, pp.132-134.
\textsuperscript{29} The Missionary Herald, Boston, 1961, pp.23-24.
doctor at Madurai and in the year 1863, more than 51,000 patients came to him for treatment.\(^{30}\)

After the passing of the Local Funds Act and Town improvement Act of 1871, a number of local civil dispensaries were opened at Madurai and they were placed under the supervision of Dr. Chester.\(^{31}\) It gave him an opportunity to bring more people to Christianity. Dr. Chester rendered forty three years of devoted service ignoring his own personal interests. He spent every thing he had for the growth and development of the hospital.\(^{32}\) He died on 26, March 1862 at Dindugul at the age of 74. After his death. Dr. Lord served at Madurai from 1863 to 1867 and due to ill health he left for America in March 1867. Again the Madura Mission Hospital had to go without a doctor. Dr. H.R. Palmer came to the mission hospital in 1869.\(^{33}\) He started his work very earnestly. People who were suffering with many diseases came to him for treatment. A perusal of his records show, that a minimum of 900 patients came to the clinic daily. Those patients who needed continued treatment resided in the

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dispensary yard till their treatment was over.\textsuperscript{34} As there was a paucity of funds, for the first time Dr. Palmer was compelled to collect medical fee from the patients excepting the destitute and the economically backward. He made a request to the then officiating collector, Mr. H.W. Bliss for funds. He took serious efforts for the collection of funds and with the funds thus collected he completed the hospital building.\textsuperscript{35} During this time, the Local Funds Act and Town Improvement Act of 1871, brought all the Local Board Medical Institutions under the District Board. Because of this act, the already tottering medical institutions showed symptoms of growth. Hence, Palmer treated only the seriously affected patients and conducted major operations.\textsuperscript{36} After serving for seven years, Palmer left for U.S.A. in 1874.\textsuperscript{37} After Dr. Palmer had left, the Medical Mission Hospital had no qualified missionary physicians for a period of 14 years. During these 14 years, medical catechists at Dindigul under the supervision of Dr. Chester, carried on the work. Another doctor Crane, also joined with Dr. Chester and revived the weekly visits. In 1888, Dr. Frank Van Allen, M.D. came as a medical missionary.

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\item \textsuperscript{34} The Missionary Herald, Boston, 1870, p.318.
\item \textsuperscript{35} Annual Report of American Medical Mission, Madurai, 1870, p.67.
\item \textsuperscript{36} Ibid., 1866, p.17.
\item \textsuperscript{37} Ibid., 1889, p.21.
\end{itemize}
Dr. Allen learnt the vernacular language and took over the hospital as a medical missionary. At the outset, he had to face caste prejudice, ignorance, dis-inclination to give up old customs and superstitions. He repeatedly discussed with the people the futility of the above and convinced them of the usefulness of western medicines. In 1890, he had treated more than thirteen thousand in patients and the enrolment of patients increased steadily. In 1893, the American Madura Mission built a separate new hospital with the efforts of Dr. Allen, who collected donations for the construction of the hospital. When he started to collect donations, the flow of donations increased and even the Raja of Pudukottai and the rich people in and around Madurai contributed to the construction of the hospital. Consequently, new inpatients’ ward and an operation theatre were opened for the use of the people.

Since the number of inpatients increased, branch dispensaries were opened at Thirumangalam, Periyakulam, Batlagundu and Thiruppuvanam. Medicines were supplied to these hospitals from Madurai only. A women and children’s hospital was opened at Madurai in July 1893 and in 1902, Albert

Victor hospital was opened at Madurai.\(^{40}\) His Excellency the Honourable Sir Arthur Lawly, the then governor of Madras visited Madurai on 21 November 1906. He inspected the hospital and was much pleased with everything he saw and praised the services.\(^{41}\) Thus, the mission hospital at Madurai grew into a strong establishment and helped the people in and around to get cured of their diseases. Considering the success and keeping in view the needs of the people, many hospitals were constructed and one such hospital was the Christian Medical College Hospital at Vellore.

**The Christian Medical College Hospital, Vellore:**

The Vellore Christian Medical College Hospital at Vellore was founded by Dr. Ida Sophia Scudder \(^{42}\) in 1990, as a single bed dispensary in her father’s Mission bungalow. The people had the superstitious faith and the blind belief that the village deities and goddess could cure diseases like small pox and cholera, if they smear sandal paste or ash on their body. Further, they believed that some diseases were the result of the wrath of their deities and goddesses. They sacrificed animals and fowls to them

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\(^{40}\) Annual Report of American Madura Division, Madurai, 1897, pp.28-38.

\(^{41}\) He wrote in the visitors Book kept in the hospital, “A beautiful hospital! Beautifully equipped and admirably controlled. The fact that it has been built practically and entirely”.

\(^{42}\) Daughter of Dr. John 11, the youngest son of the Scudder family came to India in 1836. John Scudder came to India in 1836, with his wife Sophia Welt to render missionary service in the Arcort division. The turned the old Barrack into an hospital and treated the patients. Ida was born in 1870 at the mission building at Thindivanam.
to ward off the evils. Further, the pregnant women were either not allowed to go to a male doctor or forbidden to go to a hospital. This attitude caused the death of many women for want of medical attention. These factors along with the following factors were responsible for the establishment of the C.M.C. hospital at Vellore.\textsuperscript{43}

When Ida was 16 years old, a Brahmin came to her in search of a lady doctor to treat his pregnant wife. Since, Ida’s father was a doctor, Ida requested the Brahmin to go to her father. The Brahmin replied that he would rather allow his wife to die than be treated by a male doctor.\textsuperscript{44} Similarly a Mudalier also refused to allow his wife to be treated by a male doctor and went away.\textsuperscript{45} Then came a Muslim who also followed the same principle and went back.\textsuperscript{46} The social conditions that prevailed during that time was also not encouraging for pregnant women to go to a male doctor. Normally pregnant women were shut up in the darkest room when they were in labour, while the other members stayed outside the room for fear of contamination. When there was an out break of plague, cholera and smallpox \textsuperscript{47} the people sacrificed

\textsuperscript{45} Perumal, S., \textit{op.cit.}, p.18.
\textsuperscript{47} Pauline Jefferey, S., \textit{Ida Scudder of Vellore}, Vellore, 1977, p.36.
animals to please Mariammal, one of their women deities. They tried to please their goddess with animal sacrifices but refused to believe in doctors. There was another belief among the people, that if treatment was taken from doctors, they would force them to adopt Christian faith and thereby their gods and goddesses would reap vengeance on them. So they tried to evade treatment. The Brahmins refused to be treated by a European doctor because they considered that the European are beef-eaters and considered them to be outcastes. Ida, had to fight against these superstitious beliefs of the people and had to convince them of the importance of treatment and the impact of administering medicines to the sick. While administering medicines, she was very kind and the love of God flowed from her along with the milk of human kindness. Slowly, the people began to accept her treatment and believed that Christianity is based on the love of God. They slowly began to invite the missionary doctors to their homes and started to listen to them too. Soon the tiny dispensary teemed with women from the low castes and the upper castes and without hesitation they sought medical advices. In case, the doctors failed to visit them, the patients made visits to the doctors

49. Perumal, R., op.cit., p.32.
50. Ibid., p.42.
and sought their medical advices.\textsuperscript{51} Ida’s one bed-dispensary began to develop slowly and soon, it became a forty bedded hospital.\textsuperscript{52} She made frequent visits to the villages situated in and around Vellore and treated the people who could not visit the hospital due to want of transportation facility. These factors made her to contemplate upon starting a mobile service to help those people who could not visit the hospital and living in far off places. She started the mobile dispensary in 1906. Thus, the concept of mobile medical service came in and was of great help to those people who were living far away from the hospital. Thus Ida was responsible for introducing the concept of mobile dispensary and the aged who were unable to walk and the women who were not allowed to come out of their homes were benefited by it.\textsuperscript{53} Thus, the mobile service that madam Ida Scudder established, became a guidance to the Christian missionaries, especially to the Lutheran Christians who started a Medical Mission after Ida Scudder.

For running the mobile dispensary, Ida had to manage with the local transportation for a period of three years. In September 1909, Ida got a new car and with this car she went to Kudiatham and Purugur for treating the patients. The news of Ida’s treatment

\textsuperscript{51} Pauline Jefferey, S., \textit{op.cit.}, p.35.
\textsuperscript{52} Perumal, \textit{op.cit.}, p.33.
\textsuperscript{53} Pauline Jefferey, S, \textit{op.cit.}, p.36.
spread to the nearby villages. Hearing the news of Ida’s mobile service, the aged, the women, the disabled and the children came and attended the hospital in large numbers. Nearly fifty villages in and around Vellore received medical treatment from her mobile medical service.

Within a short period, Ida and her hospital became very famous. People from various walks of life came to the hospital for treatment. Soon there rose a need for an additional building as the present hospital was not large enough to house the crowd of patients. As the construction of an additional building needed more money, Ida wrote to her homeland for funds.\textsuperscript{54} The need for medical workers became very high and so she started to contemplate upon starting a nursing training institute to train people for medical services so that medical services could be done effectively. Consequently, a college of nursing and a medical college began to take shape in her mind.\textsuperscript{55} Within a few years, Dr. Ida collected the needed funds for starting a medical school to train woman doctors. On 12\textsuperscript{th} August 1918, the first class was conducted at that school for 18 women medical students.\textsuperscript{56}

\textsuperscript{55} Ibid., pp.129-136.
\textsuperscript{56} Hospital Records, Vellore, 1940, p.14.
The hospital was more crowded than before. The government also required three beds for each student. The Shell hospital now became a part of the Union Medical School. In 1921, at Thallipalayam, the new hospital was constructed. To construct more buildings, more fund was needed. Dr. Ida appealed to her friends abroad, familiar persons and well wishers of her project. Several members donated money and this helped the expansion of the hospital. On 19th August 1923, Lord Wellington, the then Governor of Madras Presidency visited the hospital and donated five lakhs rupees. At the beginning L.M.P. (Licensed Medical Practitioners), course was conducted and then MBBS course was started. In 1931, a higher grade school of nursing was also started in its campus. The hospital was growing and expanding in every aspect. Mrs. Peaboy, the Secretary of women’s welfare committee in America, reported that the Rockefeller Fund would donate one million dollars for constructing seven colleges in the orient, on the condition that they should raise two million dollars.

One of the most conspicuous developments of the medical mission that Dr. Ida found out was a cure for leprosy. She also started a roadside clinic for the lepers. She was responsible for

starting an X’ray department in the Vellore hospital. In October 1937, Lord Erskin, the then Governor came to open the new X’ray department in the hospital.

Ida was very happy for all her accomplishments. Her goal was not the L.M.P. course, but the M.B.B.S. Course. She received the concurrence of the Missionary Council to utilize the 200 acres available, for establishing a full-fledged medical college. On 1st November 1937, the Surgeon General arrived at Vellore to inspect the college and its equipments. That was followed by the visit of the then Chief Minister of Madras, Mr. Rajan. Thus the Vellore Medical College became a full-fledged institution in 1947.

The college hospital was administered by a three fold organization. One was the British Board, the other was the American Board and the third was the local governing body consisting of so many denominations. The hospital became very popular and people from various parts of India came and got admitted in the hospital to get cured of their diseases. While they were there, the love of God was preached to them.

59. Ibid., p.226.
60. Pauline Jefferey’s., op.cit., p.12.
and those who accepted Christianity received free treatment. Thus, the C.M.C., Vellore stood as a beacon light to many missions and missionaries to carry on their Medical Mission work and prosylitization without hesitation and fear. The Vellore hospital paved the way for the other denominations to propagate the Gospel through their medical mission. The Salvation Army Medical Mission was one among them.

Apart from the Christian Missionaries, the Madras Government was also forced to open Medical College and train doctors to meet the insufficiency of doctors in the Madras State. Hence, they planned to open Medical Colleges. The Madras Medical College was opened in 1858.

The Madras Medical College

The Madras Medical College was opened in a Medical School by Right Hon’ble Sir. Frederick Adam, K.C.R. by the General order in 1935.\(^63\) The object of opening the Medical School was to make the Medical Subordinate staff more efficient in administering allopathic medicines which were not popular among the people.\(^64\) From 1850 onwards the institution was

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known as Madras Medical College. Treatment to Women was not done by women physicians. There was demand from different quarters for the training of women physicians to treat women patients. On hearing representations Surgeon General Balfour, admitted women students to the Madras Medical College. Admitting women’s education was a controversial subject in Great Britain. The Madras Medical College Stood first in India in this respect. This helped many women to get treatment from women Medical persons. Because of this allopathic medicines began to get popularity. The government decided to expand the medical education in other parts of Madras.

In 1936, a special committee for the expansion of Medical Education in the state was formed. The committee recommended another Medical College further improvement. The University inspection commission visited the college in 1940 and urged the Government to open a hygiene block. In the year 1953, the W.H.O. Team of Medical men visited the college and this visit gave a leap to the colleges. The Licentiates and D.M.S. candidates in Medicine has been abolished in 1953 and graduate courses in M.B.B.S., in pharmacy and B.D.S. were started.

65. History of Higher Education in South India, University of Madras, Madras, 1940, p.224.
Madurai Medical College

In the absence of a Medical College at Madurai, the Government recommended for hospital. Upon the recommendations of the Special Committee for the expansion of medical education in the Province, in the year 1946, the Government decided to start a Medical College at Madurai. Though no suitable building for the new college existed at Madurai, the scheme was nevertheless put through and 50 students were admitted for the Madurai College and asked to commence their Pre-clinical course at Stanley Medical College and the Central Institute of Anatomy, Physiology, Biochemistry and await move to Madurai after the new buildings there were completed. Equipment for this new college estimated to cost Rs. 4 lakhs was also sanctioned by the Government and bought and kept at Madras Medical College for being taken to Madurai. Additional staff for these additional students were also sanctioned. But due to financial considerations the building scheme could not be started at Madurai and the Madurai College scheme was abolished. The Madurai students were merged in Stanley Medical College. But subsequently the number of admissions to Stanley Medical College had been increased by 28. The equipment bought for Madurai was also transferred to Stanley Medical College.68

As early as July 1928, a Committee was formed by the Surgeon General to go into the question of construction of a new Hygiene block for this College. The necessity for the construction of a Hygiene block was impressed by this Committee and was recognized from that time; and the proposal was on the anvil. The University Inspection Commission which visited the College in 1940 also urged the construction of a Hygiene block. There was plenty of space available within the College Compound for the construction of a Hygiene block. Though this proposal was being deferred for a long time for want of funds and though the Government even proposed in 1949 to abandon the proposal for reasons of financial stringency, they were at last pleased to sanction the construction of a Hygiene block at a rough cost of Rs. 5 lakhs. A two-storied building to be in architectural harmony with the present Pathology block had been completed and occupied.69

A separate building scheme in Stanley Medical College for housing the departments of Anatomy, Physiology, Biochemistry and Organic Chemistry in the college premises itself was launched and finished in April 1950. From July 1950 the Central Institute of Anatomy, Physiology and Biochemistry and Organic  

Chemistry in the Madras Medical College was therefore abolished and the above departments were decentralized between the Madras Medical College and Stanley Medical College.

A new post designated as ‘Dean’ was created on the recommendations of the Educational Sub-Committee. Dr. R.V. Rajam, the Principal of the College, was appointed as the first Dean and he took charge on 23rd January 1950. Dr. R. V. Rajam, handed over the office of the Dean on 10th March 1952 to Dr. C.K. Prasada Rao who took over charge as Dean on the same date and is still continuing in that capacity. Upgrading of the departments of Venereology and Obstetrics and Gynaecology was sanctioned to serve as All India training centres.

In 1953 the Women’s Hostel was moved to Lady Hope School building adjacent to the College, and the Park Hostel building which was occupied by the women students was taken over as an additional Men’s Hostel.

The Government sanctioned the opening of a separate Dental department for the training of candidates for the B.D.S.

Degree Course. To start with, 15 students, 10 under-graduates and 5 post-graduates, were proposed to be trained. The first requisite for the starting of the course was the construction of buildings and rough plans were estimated at a total cost of Rs. 2 lakhs for the construction of an additional story on the present O.P. block of the General Hospital, Madras, and fittings and equipments required for the Dental department etc. costing about Rs. 1.55 lakhs had been sanctioned by Government. During 1953 a four-year degree course in Dentistry called the Degree of ‘Bachelor of Dental Surgery’ was opened.72

A University Diploma course in Venereology (D.V.) and a Diploma course in Medical Radiology (D.M.R.) were opened during 1954. During the same year the Bicentenary celebration of the General Hospital attached to the Medical College was conducted on a grand scale.

In the year 1953 the W.H.O. Team of Medical men visited the College and this visit had given a fillip to research and training.

The new curriculum for the M.B.B.S Degree course comprises of 4 ½ years of study and one year of internment after the final M.B.B.S. Examination, has been adopted from July

1952. The condensed course of study to qualify for the M.B.B.S. Degree conceded to the Licentiates and D.M.S. candidates in Medicine had been abolished since 1953.73

**Stanley Medical College Madras**

The history of this institution cannot be written without dealing with the history of medical education in this Presidency, the origin of which can be traced as far back as the days of the East India Company.

Fort St. George was built in 1640 and the Madras General Hospital was founded as a Military Hospital in 1679. Until 1640, the surgeons employed by the East India Company were the servants of the Company and enjoyed concessions of commerce and colonization. The profession of medicine was only a secondary occupation for them. They employed the natives of the place as their assistants in the General Hospital and in the Military Camp Hospitals and gave them some training in the art of healing, as they then knew it. These native assistants were designated variously.

The Medical Department of the Company was first created in 1740. It was composed of British Military surgeons and their

73. History of Higher Education in South India, University of Madras, Madras,1957, p.236.
assistants, the native doctors, who had no other qualifications, except some practical training at the Military Station Hospital. The pay, promotion and pension of these native doctors were indeterminate, as they depended on the sweet will and pleasure of the officers of the Company. In 1787, the Company sanctioned the appointment of one “Native Doctor” on the pay of a Havildar to each battalion of sepoys.  

The English East India Company, Military Medical School was opened in Madras on 7th February 1835. It was intended to train medical subordinates for the army. The first batch of students of this School consisted of eleven ‘natives’ and eleven ‘Eurasians’ who underwent a course of four years in the School. The qualified ‘Eurasians’ were designated as “Apothecaries” and the natives as “Dressers”. They were employed in the Company on different salaries.

The course of training for the native students was reduced from four to three years in 1847, but the curriculum was left unchanged.

In 1847, regular training on systematic lines was attempted in different parts of India and Medical Schools

75. East India Company’s order, Madras, 7th Feb. 1835.
were established. It was Lord William Bentinck who appointed a committee to formulate the principles on which medical education should be based. The Committee came to the conclusion that the proposed medical curriculum should be “ample, comprehensive, worthy of a great Government, not intended merely to supply the wants of a state, but of the people, and to become a moral engine of great utility and power”.

It is of interest to note that Madras was the first Province to establish a medical school known as the Madras Military Medical School under this scheme. Military students were first admitted and were trained for service in the Army. But the Government gradually realized the need for rendering efficient medical aid available all over the Presidency, and with this view, they threw open the institution also to civil students in the year 1838. But it was not until eight years after that date, that the first batch of civil students joined the School, for it took time for the parents to overcome their scruples and send their boys for training in western medicine. In addition to this, there were two other courses of studies offered to students. The first was

the Apothecary’s course, extending over four years and the second was the Dressers’ course, extending over three years.

The course of studies extended over five years, at the end of which the successful students were awarded the Diploma of G.M.M.C. (Graduate in Medicine, Midwifery and Chirurgery). Such diploma-holders were taken into civil service.

In 1852, the School was raised to the status of a college. In 1856, it was recognized by the Royal College of Surgeons, London, and in 1857, by the Royal Colleges of Dublin and Edinburgh. In the same year 1857, the Madras University was founded by the Government and the Medical College was affiliated to the University.77

Many changes were effected in the course of studies from time to time. The duration of the medical course was changed to three years and then shortened to two years. It was finally raised to four years. The distinction between the Apothecary and Dresser grades was abolished and the common name of Hospital Assistants was given to them. This designation remained current until 1910.78

78. Ibid., p.24.
During this period, the students of the Hospital Assistants’ class studied in the junior departments of the Madras Medical College. In 1882, for the first time, a Medical Board consisting of three examiners, wholly unconnected with the college, was constituted to examine the candidates and grant certificates to the qualified candidates.  

The school department of the Madras Medical College was moved to an Auxiliary Medical School at Rayapuram in 1882, where it remained until August 1887, when it was shifted back to the College. It was again transferred to Rayapuram in 1903 under a new management. The School was housed in the old Bullet Factory of the East India Company after making certain necessary structural alterations to it. From that day onwards the School became more and more popular and more private pupils joined it. The courses of studies underwent several changes in duration and also in designation. Finally, the Diplomates were allowed to affix the letters L.M.P. (Licensed Medical Practitioner) and were employed under the designation of Sub-Assistant Surgeons. The minimum qualification of S.S.L.C. for

admission to the course was insisted on only from the year 1915. The L.M.P. Diploma was presented to the first batch of outgoing student in the year 1911.

From 1904 to 1920, students were trained in this School for service in Burma; but with the establishment of a Medical School in Rangoon, the admission of such students was discontinued from the year 1920.

Between 1900 and 1920, the Government started Medical Schools at Calicut, Vizagapatanm, and Tanjore with a view to train more men and provide thereby for cheaper and more widespread medical relief. But later, the Government thought that inefficient and ill-equipped institutions should be abolished. In consequence of this policy, all such Schools were abolished except the one at Rayapuram. In 1923, however, the Lady Willingdon Medical School was established, exclusively for women students. 80

In the beginning, the students admitted to the School were all stipendiaries. They had to execute a bond to the Government and agree to serve them for a period of ten years, failing which,

they had to indemnify the Government by paying Rs. 1,000. But, as the number of available Government posts decreased and as private practice became more attractive, more and more private students joined the institution and in 1920 the bond system was abolished.

In 1933, the Government introduced the five-year Diploma in Medicine and Surgery course. Detailed curriculum was drawn up with a view to provide for a more extended and a higher standard of medical education and to place the Diplomates professionally on a par with those who qualify themselves by taking the medical Diplomas of the Royal Colleges in Great Britain. His Excellency, the late Right Honourable Sir George Frederick Stanley, P.C.G., C.I.E., C.M.S., Governor of Madras, very kindly inaugurated the five-year course and graciously consented to the naming of the School as the “Stanley Medical School”. The designation of L.M.P. was altered to that of D.M. & S. (Diploma in Medicine and Surgery) in the case of those students who undergo the five-year course of study.  

With effect from April 1938, the Madras Government closed down the Lady Willington Medical School and in view of the persistent demand of the Licentiates in the profession, the D.M. & S. Diploma was abolished and the status of the Stanley Medical School was raised to that of a college. The inauguration of the College was performed on 2nd July 1938 by the late Hon’ble Dr. T.S.S. Rajan, Minister for Public Health. Admission to the D.M. & S. course was, therefore, discontinued from that official year and the College was affiliated to the Madras University. Seventy-two students were admitted into the Pre-Registration class each year of whom twelve were military students and 60 civil students including women.

Government approved the recommendations of the University Commission and the Special Committee for the formation of a Central Institute of Anatomy, Physiology, Bio-Chemistry and Organic Chemistry at the Madras Medical College was instituted until the new buildings for these departments could be got ready. The students of this College were undergoing the courses of studies in the above subjects at the Central Institute, along with the students of the Madras Medical College.82

82. Recommendation of Department of Medical Education, Tamilnadu, 1940, p.12.
The new building to accommodate the Anatomy and Physiology departments was completed in July 1950 at a cost of 9.5 lakhs of rupees. Fresh admissions to the 1st M.B.B.S. class of the Stanley Medical College were increased at the time to 100 from 72. 10 Licentiates were also admitted for the condensed M.B.B.S. course. The M.B.B.S. students were undergoing their training in Organic Chemistry, Anatomy, Physiology and Bio-chemistry in the Stanley Medical College itself. The new Anatomy – Physiology block was officially opened by the late Hon’ble Dr. T.S.S. Rajan, Minister for public Health, on 7th September 1950. With this event the Stanley Medical College became a complete Medical College with facilities for the training of students in all the subjects of the medical curriculum. 83

The Anatomy department of the College was upgraded as part of the scheme for the upgrading of existing medical institutions for post-graduate teaching and research. It was formally declared open by Hon’ble Srimathi Rajkumari Amrit Kaur, Minister for Health, Government of India, on the 24th October 1952. 84

The Government of Madras created the post of a Dean for performing the administrative, executive and supervisory duties

84. Minutes of Public Health dated on 24th October, Madras, 1952.
attached to the post of the Principal, Stanley Medical College and the Superintendent, Government Stanley Hospital, Madras. The Dean is not allowed to perform professional work in hospital and teaching work in the College.\textsuperscript{85}

Consequent on the discontinuance of the Condensed M.B.B.S. course by the University of Madras, and the conversion of seats for Licentiates in the Government Medical Colleges of the Madras State into an equivalent number of seats in the I year M.B.B.S. class of the regular M.B.B.S. course, no admissions are being made to the Condensed M.B.B.S. course in this College, with effect from the academic year commenced on 1\textsuperscript{st} July 1953. With effect from July of the same year, the number of yearly admissions to the College had been increased to 110 from 100.

The Stanley Medical College is admitting students for courses leading to the decrees of M.B. & B.S., M.D. (Branches I and II) M.S. (Branch I), D.G.O., M.Sc., and Ph.D in Anatomy of the Madras University. Besides these, the Sanitary Inspector’s Certificate Examination course is also being conducted by this College.\textsuperscript{86}

Though these, the Medical Colleges were established in the state, the Allopathic Medicine was not popular becomes the Siddha system and Ayurvedic systems of Medicines were popular.

\textsuperscript{85} G.O.Ms. No. 2479, Public Health, Tamil Nadu, dated 4\textsuperscript{th} August 1952.
\textsuperscript{86} Ibid., pp.23-36.