

**Dr. DANIEL CHAPMAN VAITILINGAM
COMMEMORATION**

**Dr. CHAPMAN VAITILINGAM
(1843 - 1900)**

First Ceylonese Professor of Physiology
First Ceylonese Principal of the Jaffna Tamil
Medium Medical College
Member of the English-Tamil Glossary of
Medical Technical Terms
Translator of Several Medical Texts into Tamil.

BY

Prof. A. SINNATAMBY

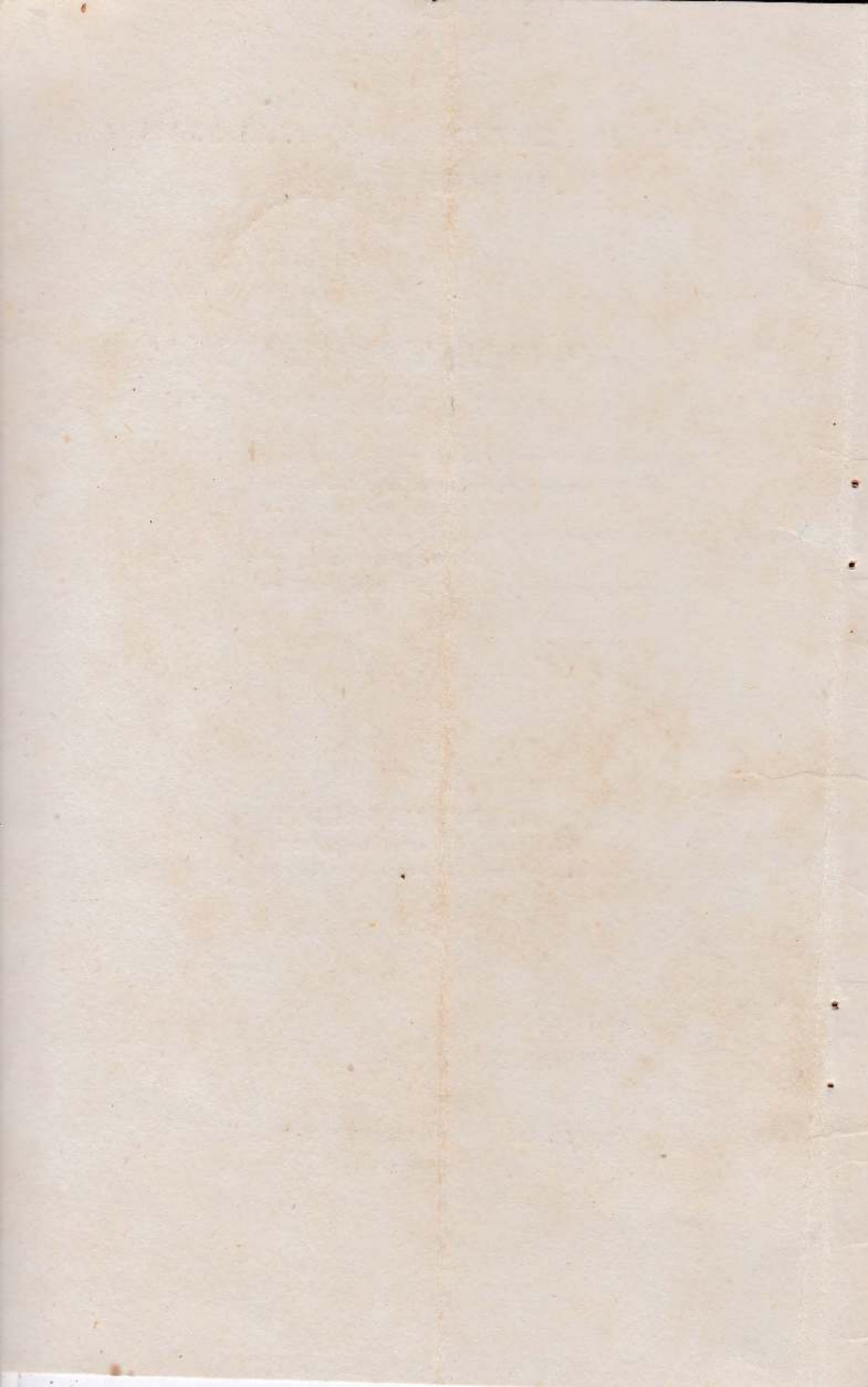
LMS (Cey.) FRCS (Ed.) FRCS (Eng.) FRCOG.
Emeritus Professor University of Ceylon.

DANIEL CHAPMAN VAITILINGAM
COMMEMORATION COMMITTEE

OOTRU PUBLICATIONS

154, COLOMBO STREET,
KANDY.

1974



*To Mr. James T. Robinson
in his capacity as
President of the University*

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19.2.75

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**CENTENARY OF THE FIRST PUBLICATION OF THE
TAMIL TRANSLATIONS
OF**

1. Human Anatomy - Gray's with additions from Wilson's
and from Smith and Horner's Atlas
838 pages 1872
2. Introduction to Prof. Dalton's Human Physiology
134 pages 1872

**Vaitilingam's other First Tamil Translations and Publications
of**

Text Book of Human Physiology by Prof. J. C. Dalton.
manuscripts in 1872-Completed Publication in 1883-590 pages

Waring's Text Book of Indian Pharmacopodia-manuscripts in
1877-1880: Completed publication in 1884 (540 pages)

DANIEL CHAPMAN VAITILINGAM

Born 1843: At Uduvil Manipai, near Dr. Green's Medical College
and Hospital.

Manipai 1861-1863 Medical Student Dr. Green's Medical
College (English Medium). Graduated in 1863 and
internec till 1865 in Dr. Green's Hospital, Manipai
and in the Friend-in-need Society's Hospital, Jaffna.
member of vocabulary committee. 1865-70 - Assistant
Physician Green's Hospital Manipai and Assistant
Physician F. I. N. S. Hospital Jaffna, Lecturer in
Physiology and Medicine (Tamil Medium)

1870-1871 — Colonial Medical Surgeon (Government
Medical Officer).

1872 — Trained as Principal of Green's Medical
(Tamil Medium) College and professor
of Physiology by Dr. S. F. Greens MD.

1873-1900 — Principal of Green's Medical College
and its Chief Professor. Chief Physician
to the Manipai and F.I.N. S. Hospitals.

Died 1900 in South India.

Dr. Chapman Vaitilingam (1843-1900)

Pioneer, Tamil Medium Medical Educationist*

Professor **A. Sinnatamby,**

L.M.S. (Cey.) F.R.C.S. (Ed.) F.R.C.S. (Eng.) F.R.C.O.G. ‡

Professor **Kanagasabapathy**†, Professors, Lecturers and Undergraduates of the University of Ceylon, Ladies & Gentlemen.

To be asked to deliver this first Chapman Vaitilingam oration, on this special occasion of your commemoration Committee releasing a Tamil translation of Samson Wright's applied Physiology 12th Edition to commemorate the centenary of Chapman Vaitilingam translating into the Tamil language and successfully publishing a Text book of Gray's Human Anatomy and a synopsis of Prof. Daltons' Text Book of Physiology, in 1872, is a great honour.

This task is a difficult one. To rend the veil that hides the greatness of this first Ceylonese professor of physiology, to unravel all the workings of the mind of this dedicated medical educationist and to list his achievements after a time lapse of about 150 years is no easy task.

He was one of the pioneers in the dissemination of scientific medical knowledge through the Tamil medium in this country.

He was associated with the school of Western Medicine (from 1861 to 1900) founded in Jaffna by Dr. S. F. Green MD. and his

* First Dr. Chapman Vaitilingam memorial lecture delivered on the occasion of the release of Tamil Translation of Samson Wright's Applied Physiology 12th ed. in Peradeniya on 24th August 1974.

‡ Emeritus Professor of Obstetrics and Gynaecology, University of Ceylon.

† Professor of Mathematics, University of Ceylon, Peradeniya and President of Dr. D. Chapman Commemoration Committee.

colleagues in 1847. This association, with the school was for about 39 years of the 53 years of its existence.

In that school of medicine he was a student and interneer from 1861-1865 and later a teacher in physiology from 1865-1970. For a short period between 1870-1871 he served as a colonial medical surgeon (Govt. Medical Officer) and later from 1873 till the closure of this medical college in 1900 or so, he was the principal of that medical college and also the professor of Physiology. It is interesting to know that until 1864 this college used English as the medium of instructions and from 1864 onwards it switched on to Tamil as the medium of instruction in all the subjects.

Revolutionary Beginning

It was a deliberate and revolutionary attempt made by Dr. S. F. Green M. D., and Dr. Vaitilingam, through this college of medicine to mould the native Tamil system of medicine so that the western scientific system of medicine and surgery "correct in its literature and practice" takes root among the people and undergo its natural growth, keeping pace with its growth in the other parts of the world. Dr. Green and Dr. Vaitilingam were sure that the scientific literature being now in the mother tongue of the Tamil speaking peoples this science and art of medicine would long endure amongst the people. Dr. Green and Vaitilingam were the only principals that this school of medicine ever had during its nearly 53 years of existence. A study of his life, of his achievements and failures in that great experiment of his has a relevance now, especially, as we have also embarked on the setting up of Swabasha Sinhala and Tamil schools of medicine at University level in this country.

My Role

When I accepted Prof. Kanagasabapathy's request it was with a lot of trepidation. I had doubts and misgivings whether I am equal to this task. I know he had not made this request because I hail from the same parish that Dr. Chapman Vaitilingam was born and that my native home is in the very village of Manipai which was the centre of Vaitilingam's activities. His choice of

me as the Speaker to-day is an honour paid to the Chair that I held in the University of Ceylon as Professor of Obstetrics and Gynaecology committed to the task of teaching the Medical Sciences in the mother tongue of the undergraduates (Sinhala and Tamil).

It is fitting that Dr. Daniel Chapman Vaitilingam one of our foremost Physiologist and Physician in the 19th Century who along with his equally gifted colleagues, pioneered this teaching of the Medical Sciences in the mother tongue of his students should be commemorated and that too by the publication of the Tamil translation of Samson Wright's applied Physiology 12th edition 1971. Physiology is a science that young Vaitilingam liked best.

Preliminary Venture for vocabulary translation process.

Dr. Green before leaving for America in 1857 on furlough had already taken the initial steps in Ceylon to effect the change over in the medium of Instruction as decided by the Board of the American Mission on April 23, 1855. See appendix A. He had set up a 'Vocabulary' Committee with himself as the Chairman. The other members of his Committee were some of his earlier Graduates and other Anglo-Tamil Scholars of that period. (Life and Letters of Dr. S. F. Green 1891).

After his return from America he had a new vocabulary Committee which included Dr. Chapman Vaitilingam and Dr. W. Nathaniel Swaminathan, Dr. Evarts and other Anglo-Tamil Scholars, Dr. Green himself was a linguist being very proficient in Latin, Greek, French and German, English and Tamil. He had observed that the Tamil language possessed many good medical terms. He had himself already translated Dr. Cutters Anatomy and Physiology (in 1852) and Mansell's Dublin Practice of Obstetrics (in 1855).

The 'vocabulary' (glossary) is to cover all the department of medical science - Anatomy, Physiology, Chemistry etc. The vocabulary that was needed first was first compiled. While he was in America he had selected good text books for translation. In August 14, 1863, a year after his return from America he told his graduates which included members of his staff "I hope some of the gradu-

ates will exhibit public spirit enough to bring out each some good medical book in Tamil" (Life and Letters of Dr. S. F. Green 1891) Dr. Vaitilingam extended his full support to this appeal and not only did he actively assist Dr. Green in the Vocabulary Committee but also set about translating the basic sciences Anatomy, Physiology and the General Sciences required for the study of medicine. Although he came from a community of strong individualists he had one great characteristic that is, he could combine with others for service and this quality he demonstrated in full during his later years of his life when he became the principal of the Medical College in 1873.

It was very fortunate that at this period of the History of Jaffna there abounded in the land (actually in large numbers) Tamil and Tamil cum Sanskrit Scholars, Tamil and English Scholars amongst the Tamils and an appreciable number of Anglo-Tamil and Latin-Greek scholars of international standing among the Englishmen and Americans living in Jaffna:- to mention a few, Rev. Winslow, Rev. Knight, Rev. Percival, Dr. S. F. Green. All these people were available for consultation to the glossary committee.

Dr. Vaitilingam unlike us of the present era, was well up in his Tamil and English. The educational system of the boys in Jaffna in that era was such that they had a very good education in the study of the Tamil Language and Literature before they joined the Batticotte Institute where they received an excellent education in English and Tamil (Batticotte Institute 1823-1856).¹

Publications and Translations

Dr. Vaitilingam was allotted the task of translating into Tamil (1) Gray's Anatomy 2nd Edition (1867) and (2) Prof. J. C. Dalton's Physiology 4th Edition 1867 and still more he had to assist Dr. S. F. Green and S. Swaminathan in the translation of Wells' Text Book of Chemistry.

It is only after teaching the subjects from the manuscripts of these translations for a number of years and during this period, perfecting the translations, that the texts were sent up to Dr. Green for scrutiny. It is only after all these procedures, they were

1. Batticotte - Vaddukoddai (B - to be pronounced like V).

sent for publication to the printers. This will give us food for thought when we compare their procedures with our methods of getting our text books now.

During the period of delay in printing, the students were lectured from the translation manuscripts, and the students have to take down notes. They used paper and ink and pens for this and as paper was scarce even in those days they very often had to resort to write on palmyrah ola 'leaf' with an iron style. Every student before he joined these higher institutes have to be good in the use of the style. I had a few ola leaves of these lectures in my collection of 'ola' Books but unfortunately they got lost. They were given to me by my pupil and assistant Dr. Laxsman Amarasingam, F. R. C. S., M. R. C. O. G.

Eventually Dr. Vaitilingam's translation of Gray's Anatomy 2nd edition, along with sections of Anatomy from Wilson's Anatomy and Smith and Horners atlas was out in 1872. (838 pages). He had already perfected the translation of Prof. J. C. Dalton's text Book of Physiology (which included chapters on Zoology). It was ready for printing but as the printers could not undertake a book of this magnitude along with the anatomy book and also as there was other unforeseen delays an 'Introduction to Human Physiology' based on the above book of Prof. Dalton's was written by Dr. Vaitilingam. It included short accounts of various chapters of the big book illustrated by diagrams, pictures and also a glossary of Technical terms in Physiology for use by teachers and students. This was again scrutinized by Dr. Green. It was out of the press in the same year 1872. (Pages 134) The big Text Book of physiology (590 pages) was finished printing in 1883 after a delay of 10 years or so; Years of lecturing from the manuscripts had improved the language and polished the technical terms used in the translation of this book.

Mr. President, it is fitting that this translation of the first part of Samson Wright's applied physiology 12th Edition 1971, (It is being used in 2 parts as there is an unexpected delay in printing the full volume) that we are releasing today also commemorates the centenary of the publication of these two translation of his already mentioned.

This indefatigable teacher and translator has another translation to his credit. It was a translation of Waring's Pharmacopia of India.¹ It was a translation of 574 pages which was ready for printing in 1880. The Manipai press was dilatory and caused much delay to printing this translation of Dr. Vaitilingam, but it eventually came out of the Manipai press in 1884.

There were other translations and compilations of vocabularies done with his active assistance.

1. Chemistry-practical and theoretical by David Wells (516 pages) 1875. He gave his assistance to Dr. S. F. Green and Dr. S. Swaminathan in preparation of this book. It includes chapters in physics too.
2. Vocabulary of Materia Medica and pharmacy, of midwifery, of diseases of women and children and of medical Jurisprudence-1875, 165 pages.

This was compiled by Dr. S. F. Green with Dr. Vaithilingam and Doctor Nathaniel S. Swaminathan, Vaithilingam and Swaminathan were brilliant graduates from Green's last English Medium Course of Studies (1861—1864).

His Prophetic Intuition - Vaitilingam's dictum

Mr. President, one of the greatest legacies of any nation is the memory of a great man and the inheritance of a great example. Dr. Daniel Chapman Vaitilingam was such a man and it is pleasant to pay tributes to his memory and achievements. There was another impetus to his work. He had a genuine fear that the use of the English language will one day fade away from the Tamils of this country. And all the new sciences and other knowledge emerging in Europe and North America and brought into Ceylon through the English language medium, will disappear in the lapse of time, unless they are taught in the Tamil Language and the knowledge made accessible to the ordinary man, in the villages. He had the knowledge of history behind him. The Portuguese

1. The title page of the printed book clearly states that it was translated by Dr. Chapman Vaitilingam.

Language completely disappeared from the country after more than 100 years of sway. It left only the Roman Catholic faith as a heritage because it was propagated in the native Languages. The Dutch Language also disappeared after a period of long usage in this country. It left behind the Roman Dutch Law and that too because it was rendered into English. He foresaw a situation that the sciences which were chiefly sustained by the English Language may disappear. If this happened he feared that the Tamil Siddha and Ayurvedic Systems of Ceylon medicine could never be revitalised and put on modern scientific basis. What was in his mind I believe was to transform it into a scientific system of or completely replace it by a Tamilised Western Medicine. To put it again, his view was 'if scientific medicine is to benefit the common man and the medical practitioners and be an abiding thing and not to depart from the Tamil speaking world in the lapse of time' it should be in their mother tongue and not in a foreign language.

This view he shared in common with his teacher and friend Dr. S. F. Green. Jaffna Districts then were almost completely cut off from the rest of Ceylon and there were no doctors trained in the Western System of medicine in Jaffna during this period of this island's history. There were no Government Civil Hospitals and the entire population received their medical care from native practitioners (vydiars) who had not kept pace with the march of science and were stagnating in the 14th century medicine.

Mr. President, Let us recall some of the outstanding events in the life of this great medical man, who made an enormous impact on the medical education and medical practice during the mid and latter part of the 19th century.

His birth, early education and graduation as a medical graduate

Eldest in a family of two, Vaitilingam was born to Hindu parents living at Uduvil probably in the year 1843 or so. The names of his parents could not be traced for it is the customary practice of the early missionaries to convert the students to Christianity at the time they leave Batticotta Institute by conferring on them new names generally those of the particular benefactor (God father) of the Converted man. Later some added their original

names given to them by their parents to the new one and not the names of their fathers! It was by some foresight that his parents named him Vaitilingam - Medicine personified! Thus he became Daniel Chapman Alias Vaitilingam (e.g. Arunasalam Sathasivampillai a Hindu after baptism was known as J. R. Arnold popularly called by the people Arnold Sathasivampillai A. Thuraiappampillai of Tellepallai after baptism was named Samuel Hatchings Taylor! Later he took on his Hindu name.) The other known member of the family of Dr. Vaitilingam is his sister who was younger to him.

Vaitilingam was born about 20 years after Arumuga Navalar that Great Hindu Revivalist and Tamil Scholar and about 23 years after Rev. Mirion Winslow's (that great American Scholar and compiler of the famous Tamil English Dictionary) arrival in the village of Uduvil to open a new centre for missionary work. Rev. Winslow took up residence in the village of Uduvil in the year 1820.

According to the usual practice that prevails amongst the Tamils his parents would have taken Vaitilingam to the local Pillayar Temple for the purpose of initiating him in his studies. A new 'ola' leaf booklet would have been made and the letters of the Tamil alphabet would have been 'scratched' on the leaf with the help of the style. He would have been helped by his parents and the Guru to read the letters of the alphabet. This Pillayar temple is not far away from where he resided with his parents on the old Dutch Road that ran close to the present Uduvil Girls School. That garden of his is still called Chapmans Vaitilingam Walavu. His house has been pulled down some time back. From the letters of Mr. Harriet Lathoop Winslow, (1820) we are able to get an idea of the village of Uduvil. It was a village thickly populated entirely by healthy prosperous and hard working farmers. There was no extreme poverty in the village. Few of them know English but many had their formal traditional 'ola' leaf education from Pandits and priests of the temples. She noticed that there was a tremendous thirst for a kind of education beyond that of the ola leaf amongst the people and that the parents had a strong desire for educating their male children. When Vaitialingam was born there was already a well established school for girls (1830) at Uduvil

and also a well established University School - Batticotte Institute (1823) at Vaddukkoddai (Batticotte).

Educational level of the times - contents of education.

It was the usual practice for youngsters to attend the local missionary schools in the village or in their adjoining village and later when they reach the age of 14, gain admission into the Batticotte Institute, where the boys are given new names, the names of their benefactors. This institute gets money from their benefactors in America for their support. It was necessary for each boy to have a sponsor who is interested in the spiritual growth of the boy and who prays for his conversion and invariably, when they leave the institute they are baptised and made Christians taking over the names of their sponsors. This is what happened to Vaitilingam when he left the institute to join the Medical School in 1861. He took on the name of Daniel Chapman.

It would be interesting to know at this juncture what he was taught or leacured upon in that University Institute. He was taught literature, History, Science, Mathematics, Logic, Astronomy, Ethics and Tamil and English.

History included the history of Ceylon and India, of Greece, Rome, France and England and church history. Young Vaitilingam had a sound education at that Institute and at the age of 18 or so, (in 1851) healthy and intelligent as he was he found himself hand picked by the keen eyed selectors to be included in the 1851 - 1854 batch of youngsters for a regular course in Western Medicine. The teaching was in the English medium and in 1862 he came under the influence of Dr. S. F. Green who had just returned from America after his first holiday. That brilliant J. D. Periatamby translator of Druwit's Science and practice of Surgery was also his teacher. (see appendix B) His other batch mates (1861 - 64) were

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- Foot Note:-
1. Life as letters of Dr. S. F. Green states that in 1891 Periatamby was already deceased (date not known) in 1891?
 2. Druwit's Science and practice of Surgery (Tamil) was out of the press in 1867.

Appapillai	—	alias	William Paul.
Swaminathan	—	alias	S. W. Nathaniel.
Kanakaratnam	—	alias	C. S. Strong.
S. Navaratnam	—	alias	Sivapragasam.
Ethirnayagam	—	alias	C. T. Mills.
Karthikesan	—	alias	M. Hitchcock.
J. B. Shaw	—	alias	L. Spaulding.

Course of Studies:-

What was their course of Studies? They had lectures in the basic sciences, - Dissections of human bodies were core. Dr. Green's letter of 31st January 1849 reveals that he had to do dissections on the cadaver for his students, only 3 of them, on that particular date. Bed side teaching took dominance over routine classes. The students have to do their practical work in the mission dispensary and also attend the clinics and operations etc, in the Friend in Need Society hospital, Jaffna (F. I. N. S.) (1850-1900) twice weekly. At the end of the third year, they have to sit for their Final examination. All successful Candidates had to gain practical experience of one or two years under supervision and it is then only, a certificate of qualification was issued. Later it is only on the recommendation of Dr. S. F. Green that some of them were taken into the Colonial Medical Service (Govt. Service) Dr. Chapman Vaitilingam was in the latter category. He served the Govt. of Ceylon for a few years before 1872 at Dr. S. F. Green's request he was released from Government Service on Feb. 19th 1872 to be groomed for the principalship of this Tamil medium Medical School.

Medical Books.

What were the books used by Vaitilingam and his friends for their studies during 1861-64? This is the last class that had its teaching all done in English.

- | | | |
|-----------------|---|--------------------------|
| 1. Anatomy | : | by Wilson |
| 2. Physiology | : | by Carpenter |
| 3. Chemistry | : | by Constock |
| 4. Dispensatory | : | by Christicon & Griffith |

5. Physician's Vade Mecum : by Hooper
6. Surgery : by Druit
7. Dublin practices of midwifery : by Mansell
8. Diseases of Children : by Wests
9. Diseases of Women : by Churchill
10. Medical Jurisprudence : by Taylor

It would be interesting to know that Physiology books of that era had bits of Zoology and Botany also included and that Chemistry had chapters on Physics. (Heat and Light electricity and magnetism.)

It is also interesting to know that Dr. Green got the good services of the Colonial Army Surgeon attached to the military hospital inside the Jaffna Fort to lecture on Indigenous Medical herbs. The Army Surgeon was also a trained botanist. He gave a class weekly to the students.

What is the Extent of surgical work these Students saw in Jaffna during those days?

To get an idea of the Surgical work, I shall quote a letter from Dr. S. F. Green dated 31st January 1849, to his brother Andrew, "The number of patients in my register today is 2544 (13 months) one third of those or more are Surgical Cases. I have removed lots of Tumours, have operated Cataract Several times, strangulated hernia once, amputated arms once,..... removed several cancers, treated several fractures, amputations of fingers and toes and attended on some very bad cases of childbirth etc. Last Monday I removed the upper jaw and cheek bones for cancer etc". All Surgical obstetrical and medical work increased. Nitrous Oxide was already in use Ether had been discovered in America by Merton in 1846 and Chloroform was discovered in Edinburgh by Simpson in 1847, all these Anaesthetic agents were employed by him to do some of these major operations.

Dr. Chapman Vaitilingam one of the first native doctors as he is referred to by C. F. Gordon Cummings grew up in this stimulating academic atmosphere and passed out of the institution in 1864. He became the member of the teaching staff chiefly

concentrating on the basic sciences and medicines. He was also a member of the Clinical staff attached to the Manipal Hospital and the F. I. N. S. hospital, Jaffna. For a short period just before 1872 he was a Colonial Medical Surgeon and in February 1872 he was released from Govt. Service to be groomed for the principalship of the Tamil Medium Medical School.

His Marriage:

Before we go into the influences that moulded this young, intelligent energetic Dr. Vaitilingam into a clever and popular medical practitioner, a fine teacher, and able translator of Scientific literature into Tamil and later an able Head of the Tamil Medium medical school and a professor and still later a fine public citizen agitating for the opening of Women's hospitals, reform of the Indigenous systems of therapy etc. We are interested to know what he did about his marriage? It is important because the wrong type of partner would make his professional work a mercenary one and would take him away from his ideal of being a humble evangelical medical practitioner and also would distract him from his great task of building up the Tamil Native Medical System on a scientific basis. His achievements will depend to a great extent on this one factor of the marital partner. Woman makes or mars a man's career.

He had a Sister to be married and he had to find a young man of his own family status to marry her. Fortunately for him he had an uncle of his at Tellipalai who had a son called Kandavanam and a daughter. Kandavanam was also a medical student like him but he was in the Manipal Tamil medium medical school in 1867-70 passing out in 1870. He may be 5-6 years younger than Vaitilingam. Vaitilingam's marriage problem was solved by he marrying Dr. Kandavanam's sister and Dr. Kandavanam marrying his sister. It was an ideal marriage for him. We do not know whether the two parties had other brothers or sisters. Dr. Chapman Vaitilingam had 2-3 children; it seems they were sent to India to study. One male India his permanent home and the other migrated to the F. M. S.

Dr. Vaitilingam also, many years after the death of his wife (10th Aug. 1881) and after the closure of the medical school in

1900 migrated to India and joined his children there. He probably died there (date of death is not known) There are no descendants of his in Ceylon now to my knowledge.

It might interest you that one of the copies of Vaitilingam's translations of Prof. Dalton's Physiology that I have was traced to Malaya and obtained from there. Every prosperous Tamil man in Jaffna in that era had a four wheeled 'Kuthirai Vandi' (Horse Carriage) or a phaeton carriage and our Dr. Vaitilingam was no exception to this. He is said to have owned one.

The Milieu

Now let me briefly tell you the various influences that affected Dr. Vaitilingam and moulded him into a dedicated teacher, a capable clinician, and an ideal Evangelical medical man who conformed to the norms of his own people and was not an imitator of the west in dress, diet, drinks etc. and not one who prided on an imported culture so that he earned the confidence, regard and friendship of Dr. Green.

Northern Districts and the rest of Ceylon during the early Nineteenth Century and the isolation of the North.

The British annexed the Dutch Ceylon which included the Northern part and all the coastal districts of Ceylon in 1796 or so. The Central parts of Ceylon and the Kandyan Kingdom had yet to be subdued. This took another 20 years to do so and conditions to settle down to normal took a few more years. Christian missionaries belonging to various missions from Britain were pouring into the Country in large numbers and they were being equally distributed all over Ceylon by Governor North, afterwards Lord Guildford, to do evangelical work through Educational Institutions and the study of English. The northern districts were separated from the rest of Ceylon by impassable tracts of wild animal infested forests and jungles, by lagoons and other natural barriers. There was no easy means of communications between the two areas of the Country.

Food Note: This short account of his life was given to me by Dr. C. Ratnesar that Veteran medical practitioner of Wellawatte, Mr. Gnadurai of Havelock Town both connected to the descendant of Kandavanam.

Except for a few Tamil families that migrated to Colombo during the late Dutch times and very early British times before the Central Ceylon was annexed, there were few Ceylon Tamils in South Ceylon. An appreciable number of Ceylon Tamils from the north were in Kandy engaging themselves in various walks of life.

There was hardly any Sinhalese in the North. Jaffna grew up as almost a separate land under the benevolent administration of Mr. Dyke and Mr. Twynam. The people were unaware of a bigger Sinhalese population in South Ceylon. They had no contact with them: There was hardly a Government school in Jaffna then: There were no Government hospitals and dispensaries to speak of. There were no doctors trained in Western medicine. The native practitioners (Vythiars) served the entire Jaffna Peninsula. Their knowledge of medicine was that of the Pre-Pararajasekeram (14th century) era. The European medicine of the army hospitals of the Portuguese and Dutch did not 'leak out' from these bases except the little that trickled out through the attendants who worked in those hospitals and who when their time came, set up Venereal Disease Treatment centres, Fractures Centres and other such centres. They knew nothing of the great scientific medical discoveries that had taken place during the Western Countries or taking place in the 18th Century. It wants a separate chapter to deal with this. Medical Colleges had already been set up in the 14th and 15th centuries at various cities in Europe and great advances have been made in the study of medicine and other sciences.

In the new America again, vast advances had been made and they in Ceylon were totally ignorant of all these.

Colombo fortunately had doctors trained in Western medicine. Youngmen from rich and influential families were receiving their medical education in Scotland, Germany, Australia, Holland, London and other places. Children of influential families were being sent to the British Universities, many of such people had become good Christians of the British mould.

The following information will give some idea of the isolation of Northern Ceylon from the rest of Ceylon.

1. Common route taken by the people to reach south Ceylon was by a tract that ran along the West Coast of Ceylon. The Journey was undertaken either by foot, or palanquin or by Cart.
2. The common mode of transport by land from Jaffna to Matale was by bullockcart either for human or mail service and it took 20-30 days to reach Kandy.
3. A regular steamship service right round Ceylon was established in 1859. Dr. Green took about 10 days to go by the steamship from Jaffna to Colombo. (March 2-12-1873).
4. A bullock cart and hackery mail service was established between Jaffna and Matale in 1876. Earlier the Mail service was performed by runners. Bullocks were replaced by horses later and the journey reduced to 10-15 days. Railway to Jaffna was opened in 1905.

II. World Influences

1. 1800-1820 was a historic period in the political scene of Europe. In 1811, Napoleon Bonaparte had the entire Europe under his heel. Duke of Wellington had defeated him and broke up his Empire. While the Vienna Congress was drawing up the boundaries for the new states some of the officers and men of victorious Wellington were coming over to Ceylon to take up to planting. More white settlers followed. European doctors came in their wake and they were still in Ceylon (Hatton and Colombo) during my House Surgeonship days (1935-37). The directors of the medical services were Englishmen. They were also in the panel of examiners for the final L. M. S. Examinations to ensure a fair examination and no victimisation. Ceylonese doctors were also being trained overseas. There was no shortage of Western trained doctors in Kandy and in Colombo and other big provincial towns.

2. A change in the attitude of the European people towards the under developed peoples of the world. Another interesting, historically very important mass manifestation was developing almost to an "Exodus" extent amongst the educated populations of

Foot Note:- Ceylon 1893 - by J. Ferguson gives a correct account of Ceylon from 1796-1893 and is worth reading.

Denmark, England, Scotland, America and other places. There was a missionary 'Epidemic' of Evangelising missions-to Christianise the underdeveloped ones in the wide world.

It is to extend the 'Redeemers Kingdom' amongst the millions in India, Ceylon, China, Pacific Islands, Africa, Malaya, Burma and such other wild and inhospitable places in the world. Missionaries were very sincere in this.

The workings of the one and the same God (if you believe in one) are mysterious and are definitely purposeful. The table given below will tell you about the arrival in Ceylon of these missions. Fergusons Chronological Table of Missions.

1804	Arrival of	London Missions
1812	Baptist Missions
1814	Wesleyan Missions
1816	American Missions.
1818	Church of England Missionaries(C.M.S.)
1840	Church of Missionaries. (S.P.G.)

Excepting the American mission, the rest of the missionaries were equally scattered all over Ceylon. Many of the members were highly cultured and educated men. Some of them were from the best Universities in England and Scotland and America. The contributions they made and the influence they exerted on the lives and thoughts of the people are very noteworthy. They set up very good Educational Institutions. I made an exception of the American. Why was it? They were again from a foreign country They were like the others keen in evangelising Ceylon.

Unique Feature of the American Mission

The Americans had more weapons in their evangelical armour than these possessed by the other missionaries. They had an evangelising medical missionary work which the others did not possess in their armour. They set up dispensaries, hospitals and also a medical school to turnout evangelising doctors. They had educational institutions solely for the purpose of training catechists and school teachers. They had missions in various parts of India,

Burma, Malaysia and other places, where they could employ the men trained in Jaffna. The other missions were from the United Kingdom, the country that conquered Ceylon and these had the patronage of their own king and his representatives in Ceylon, The American mission had no such political patronage. They were more humble than the other missions. They had taken 'Christ's message seriously to heart. This is reflected clearly from their thoughts, writings and deeds.

How is it that they were directed to the North

It is just an accident that the American missionaries set foot in Ceylon and that they were directed by the Government to the neglected far off and inaccessible unhealthy north. It is an interesting story by itself. The American Board of missions sent out its missionaries to commence work at Madras and not at Jaffna. On their way to Madras their vessel was wrecked off the N. W. Coast of Ceylon. This they accepted as an indication of the Divine will that they were to go no further. (Their mission lay in that region).

The British Governor, I believe Governor North, had to find a way out of this peculiar situation, probably he thought that a foreign mission with such a colouring is not the one that he should allow in this still politically unsettled domains and also in the midst of other Government orientated British missions.

It may be to avoid unpleasant situations that he directed them to the furthestmost almost inaccessible spot in Ceylon, the Jaffna Peninsula. There were already several other British missions actively working in Jaffna. But this was to the advantage of the American mission. They found a compact and manageable area bristling with problems favourable for missionary solutions. They found a base for activities elsewhere in India and South Asia. They found in Jaffna very intelligent people who could be recruited for missionary work in other parts of Ceylon and British Asia as Catechists, School teachers and medical practitioners.

Medical services in the Jaffna Peninsula and the arrival of young Dr. S. F. Green.

Jaffna was a free field for native, medical practitioners who were still following the systems of Medicine of the Pre-parajaskaram (14th Century) era. Actually they were the only men available for medical succour even in the other parts of Ceylon. Many of the Ayurvedic Works in Tamil were translated into Sinhalese and taught to Sinhalese medical students during the 14th & 15th Century. (Nanayakara 1974) Few of them migrated to Kandy during the early part of the 19th century Kandy. It might amuse you that one of my ancestors Thamothersampillai was practising in Ma'abar street of Kandy from 1855-1901. He got back to his home village in 1901.

The native systems however popular it might have been to the ordinary people but it was a stagnant system of medicine, being the earliest, oldest and longest it had the mastery of the people. The native physicians in Jaffna had no idea of Anatomy Physiology and Pathology and no knowledge of Tropical Diseases, no knowledge of Bacteriology no knowledge of preventive health measures. Some of their modes of treatment were cruel and sickening. Into such a Jaffna did Dr. Scudder and his wife come in 1810. He was the first medical missionary in the World. He taught medicine to local men. He was followed by the young and energetic Dr. Green in Oct. 1847 who took full charge of the Evangelical medical establishments and his subsequent activities are historical and well known.

He was the practical Surgeon of the last century and early part of this century (up to my medical students days). He attended on medical, Surgical and obstetrical cases. In surgical work he could equal the best in America and United Kingdom. It was Dr. Vaitilingam's good fortune that he came under the influence of this great teacher, Physician and Surgeon and godly Man.

Jaffna Influences.

If I look back at the 350 years, I would say that Jaffna was never in that peak position of Tamil Scholarship as it was during the early and middle part of the 19th century. It had several

eminent English speaking scholars in its midst, to name a few, Dr. Percival, Dr. Knight, Dr. Winslow, Dr. Green and a host of others. Equally great Tamil scholars were there to meet the new unexpected challenge from the Western missionaries. The number of Tamil Scholars were too many. Even Tamil youths had reached high standards in the study of Tamil so that they were helping the missionaries in their literary work. One need not, therefore, be surprised at the very sound knowledge of Tamil and English that Dr. Vaitilingam possessed. It was the era of classical Tamil and the Classical English of George Eliot, Jane Austine and others. Many of the English speaking scholars, were well up in their Latin, Greek and other European Languages. The Tamil Scholars were equally very good in Sanskrit and some were good in English too. There were big religious controversies, and tremendous literary activities taking place in Jaffna, and these sharpened Vaitilingams intellect and urged him on to indulge in intellectual activities of a very high order.

This accounts for the excellent manner in which he had translated the English texts. It is a pleasure to read his translations and enjoy the easy flow of words in his cryptic Tamil sentences. It is good and refined Tamil of the mid nineteenth century. It would do good if every translator (or even a writer) reads his texts before embarking on translations of scientific treatises in Tamil.

Medical and other Scientific Influences from the West.

Dr. Vaitilingam during his medical student days and later as a practioner and teacher in medicine, when he read the medical text books and other recent Journals and books in Dr. Green's library would have been struck with awe and wonder at the great advances in medicine that were being made in the nineteenth century, the start of the heroic period of medicine and research, in Europe and America. Problems of the cause of infections dominated this period. During the second helf of the ninteenth century outstanding medical triumphs centered round the establishment of the doctrine of germ origin of disease.

Foot Note:- 1 'My most unforgettable character' - Readers Digest May 1974
Cormen mendez.

Pasteur, Lister, Koch, Lavarán, Ecrlich, Metchnikoff, Roentgen, Simpson and many others dominated the scene. In 1859 by a series of experiments Pasteur, a layman, proved that the organisms of putrefaction and fermentation never rose *de novo* but always from those of a kind like themselves. Lister devised methods of preventing wound infection and introduced the antiseptic principle into surgery. Anthrax bacillus was discovered in 1875. Leprosy bacillus in 1874. Many organisms of wound infection in 1877. organisms causing gonorrhoea in 1879. In 1882 Koch demonstrated the bacillus of tuberculosis, Bacteriology arose as a new science, and bacteriologists were numerous in Germany. Discovery of Typhoid bacillus in 1880, tetanus, cholera (Koch) and diphtheria followed in 1883; Glanders in 1885, Cerebrospinal fever and undulant fevers in 1887; plague in 1894; and of others soon followed. The scientific study of immunity was started and active immunisation processes were introduced against typhoid. Foundation for preventive medicine and public health was laid.

Advances in physiology have been great and were of high significance for medical practice. Stress was laid on the detailed study of Anatomy and this subject was chiefly taught by surgeons. Lister introduced the antiseptics principles into surgery in 1870.

Merton discovered ether in 1846. Simpson discovered chloroform in 1847. Nitrous oxide was there already. Introduction of anaesthetics in 1850 and of antiseptics from about 1870 produced vast improvements in surgical technique, also reduced pain during labour. Simpson and Sommel Weis introduced the principle of antiseptics into the labour rooms and puerperal infection was controlled (1870) Difficult labours were made easier with the help of the forceps discovered by Simpson. It was a period as sensational as the period that followed world war. II. Nursing as a branch of medical care assumed importance. Discoveries in the realm of Tropical Diseases were sensational.

Spirochoets of relapsing fever was described in 1873. Entamoeba histolytica in 1889. Dysentery bacilli in 1897. Filaria Bancrofti in 1878. Malaria Parasite by Lavarán in 1880. Trypanosomes in man 1901, Hook Worms 1866. Foundations for various medical

disciplines have made during the latter part of 19th century. A great public health movement began in 1848. Rontgen discovered X-rays in 1895. Curie is to discover Radium. Ophthalmoscope was invented in 1851. Laryugoscope invented in 1855; tremendous activities were going on in the making of sophisticated instruments.

True Scientific Spirit.

But here in North Ceylon or as matter of fact, all over Ceylon, the native physicians were still living in the 14-15th century era with no knowledge of Anatomy, Physiology and elementary science; As far as medicine and studies of other disciplines were concerned, they were quite unaware of the progress of science, medicine, surgery and other associated sciences over the west. What one saw all around was ignorance and quackery and cruelty and irrational treatment. There was no earnestness in finding out the truth. Dr. Vaitilingams heart would have been touched when he read Lister demanding from all practioners a "warm loving heart first of all, the next, truth in earnest spirit". Dr. Green had drawn up a scheme to plant true scientific medicine in this northern land of medical untruths and superstitions, magic, and sorcery. He had already started a medical school and passed out the first few batches of really brilliant doctors. "I want to have more doctors trained with the help of them and they will be sttioned throughout the country., and thus I hope to rout the superstitions practices of the native doctors and at least began the rout so that in a few generations it will be completed. He wanted to root "a system of Physic and surgery correct in the literature and practice that being self sustained may long endure", a code of conduct towards the native physicians was also drawn up. "Scientific doctors should fraternise with them, investigate the native systems of medicine; consult with them when desired; communicate information freely; assuming no appearance of superiority and draw out their views and experience".

Dr. Vaitilingam and his friends fully extended their co-operation to their Chief in making this scheme a reality. Ayurvedic Physicians began purchasing the translations of the earlier medical books. They were talking now in a scientific manner about the structure

of the body and the functions of the body. Elementary Anatomy, Physiology and Hygiene were being taught in all mission schools. By 1870 Ayurvedic Physicians were sending their sons to the Green's medical school for medical studies. Sciences of Sidha medicines were changing and the necessary transformation that Dr. Green and Dr. Vaitilingam and others desired was taking place and moving fast towards a common basic scientific medical system. It was not the old native medicine but a Semi-scientific medicine that was evolving. They anticipated that in a few generations you will not be able to distinguish it from the Western Scientific systems of medicine. This will not happen unless medicine was taught in the Swabasha (Vaitilingam's Dictum). Will, Dr. Vaitilingam's (as he is the one who headed and laboured the Tamil medium medical school from 1872) expectations come true in the near future?

What were the reasons for the Board of Professors of the medical school changing the medium of instruction from English in Tamil in 1864.

Dr. A. Mills in his monograph on Dr. Green makes it out that this change in the medium of instruction was solely due to a sudden decision of Dr. Green. It is stated "the nationals desired to be taught in English for lucrative jobs under the Govt. and that the only way to settle them down in villages is to teach them in Tamil". No! it is not a true inference - The reason was that Evangelism was suffering as it could not be carried on among the masses in English.

In appendix A is given the proceedings of a meeting of the Ceylon Branch of the mission and the special representatives from the American Board of Commissions for Foreign Missions held in Jaffna on 25th April 1855. Appendix A will further amplify mission's position and Dr. Green's position.

The Ceylon Board Unanimously decided that the function of the medical establishment was primarily to evangelise the people and therefore it should produce Evangelical medical practitioners to work among the needy and the poor and that the medium of instruction in the medical school should be changed to Tamil

"as soon and as far as possible". Dr. Green also agreed fully on this. He was only one of 10 or 11 members of whom many were most experienced men. Dr. Green's graduates were making the necessary preparations (the necessary vocabularies, translations of the Text Books) so that they could with no loss of efficiency commence teaching in Tamil in 1864. He gave nine years for the necessary preparation and actually commenced teaching in Tamil 1864. Dr. Green was certainly aware that many converts, Children of Catechists and mission Christian school masters, were straying from true christianity and losing their piety by making the mistake of thinking that European Civilisation with all its symbols and practices as Christianity itself. He, a true medical Evangelist would have fully agreed with the decision of parent Board as he actually did. The Government was committed to the recommendations of the Colebrook Commission on Education (1834) which recommended active propagation of the English Language and was implementing its policy. That the Ceylon Govt. was not against American Boards policy is shown by the fact that the Govt. still continued extending financial support and also employed Dr. Green's clever and well trained graduates. As regards the various statements that Dr. Mills ascribes to Dr. Green there is no substantial evidence in the Life and Letters of Dr. Green (appendix I).

Value of the Mother Tongue

I was thinking whether there could be another additional reason for this change, a change keeping in line with the change in the medium of instruction in the English speaking countries. I may not be correct in these in the light of the minutes of the fateful meeting of the Ceylon Boards mission on april 1855. There was strong public pressure in the United Kingdom during the early part of 19th century that all scientific teaching including medical teaching should be done in the Britishers native language, English. The prevailing practice was that it was being done in Latin - Lingua Franca of Europe. The students were examined in Latin and those were read in Latin. Science did not make that headway as it was doing in Germany, France etc. nor was it able to attract the intelligent English educated young man or woman from the general population who do not know Latin

at all. Medical Education was a preserve of the Latin educated and their children. The medium of instruction and examination was therefore changed from Latin to English. I think that the last batch of medical students in England to be examined in Latin was in 1832 and the tradition of a new Professor delivering his thesis in Latin persisted a little longer. It is because of the usual repulsion in Ceylon when some big changes take place in U.K. that made Dr. Green, Dr. Vaitilingam and others fall in line with the educational policy in England using the mother tongue of the pupils as the medium of Instruction for their higher studies. It paid good dividends in England. In that country along with this change in the medium of Instruction, the students were encouraged to learn German and French. There were languages in which scientific papers were prolific.

Contributions of his Colleagues to Medical Literature

(A) His chief: Dr. S. F. Green :- He was the founder of the mission medical school (1848). He carried all the teaching in the school for about 16 years in the English Language but later switched on to Tamil and until the closure of the school about 29-30 years later, Tamil was the medium of instruction. His contributions were:-

1. Anatomy Physiology, and Hygiene-Calvin Cutter M. D. Translated by Dr. S. F. Green M. D. in 1852. 2nd Edition 1857.
2. Dublin Practice of Midwifery by Mansell-Translated into Tamil by Dr. S. F. Green M. D. 1857.
3. Practice of Medicine - written in Tamil by Dr. S. F. Green - 2 volumes - 920 pages: 1875.
4. Chemistry - Practical, Theoretical By David A. Wells. translated into Tamil with the help of Dr. Chapman Vaitilingam and Dr. S. Swaminathan. 516 pages: 1875.
5. Vocabulary Materia Medica and Pharmacy of Midwifery and Disease of Women and Children and of

medical Jurisprudence, Dr. S. F. Green 1875. This was also with the help of Dr. Chapman Vaitilingam and others.

6. Original treatises which are all not available now :-
On the eye, the ear, the hand, the foot, the skin, the mouth, the body, Be clean, Hints for Cholera Times, Government Tracts on Cholera, way of health, all totalling 127 pages. It is the beginning of public health and social medicine in Ceylon.
7. Articles to New York Medical Journal I. Tamil obstetrics. Tamil Surgery.

I am in touch with the medical library New York and still has not been able to obtain the copies of the latter two articles. He was the chief scrutiniser of the Editorial Board.

(B) **The Contribution of Dr. J. Danforth Periathamby M. D.** He was also Vaitilingam's teacher and later his colleague. He was the senior surgeon of the F. I. N. S. Hospital and the first Ceylonese Surgeon of this future Civil Hospital Jaffna Senior resident Surgeon from (1851-1872) Senior surgeon from 1873 until his death in 1891.

Science and Art of Surgery Erichsen and Druit - translated by Dr. J. D. Periathamby 1867.

- (C) The Contribution of Dr. William Paul a very able physician. He translated, Principles and Practice of Physics. Hoopers Physician's Vade mecum 917 pages 1872.
- (D) Contributions of Dr. S. Swaminathan and several others. They were associated with Dr. Green and Dr. Vaitilingam in the getting up of the vocabulary (Glossary of Technical terms). They were a dedicated group, worked hard in Tamilising Western Medical Science with the view providing an efficient medical Service to the people.
- (E) Contribution of his pupil - Dr. I. Ponniah - (1870-1945) He edited the Siddha Medical Work of the Royal

academy of Medicine Jaffna (1460-1500) - "Pararagasekaram" from ola Texts and published it in 7 sections. He also Edited "Siddha Viythia Vilakkam" "Sitha Vythia Thelivu". (Text Books Siddha medicine)

Dr. Chapman Vaitilingam becomes the Head of the Mission Medical School and its Professor Dr. S. C. Green had to leave Ceylon on Furlough in 1873 and he had to put an able man from the graduates as the Head and Chief Professor. His choice fell on Dr. Vaitilingam who has just a few years ago joined the Colonial Medical Service as a Colonial Surgeon. On Jan. 18, 1872. Dr. Green writes "I have called Dr. Vaitilingam now named Chapman from Government Service to the mission I am awaiting a reply from Dr. Charsley the Chief Colonial Surgeon. When Chapman shall be settled with me I hope to carry forward the work steadily to complete what is actually in progress".

Feb. 19. 1872 Dr. Green writes "Vaitilingam has reached Manipai and is now helping me. I wish so far as he proves worthy, to work him to take over my place before I leave."

Dark clouds have already appeared in the horizon as regards the future of this school. The Government under Sir Hercules Robinson one of the Great Governors of Ceylon, had started a Medical College in 1870 in Colombo with the able Dr. Kynsey in charge.

It had to do it. The country wanted more doctors. In 1893 the Government school had a principal and seven teachers. The English language had already taken roots in Ceylon and was beginning to flourish. The population of Ceylon had increased from about a million (1796-1815) to about 3 million in 1892, A modern school keeping pace with the march of science, was required to tackle the innumerable tropical diseases and other diseases in the country, the causes of which have been recently discovered.

The English educated were taking full advantage of the situation. The earlier converts and few others are now sending

1. a valuable historical Olatext - Medicine of the 14th century was codified by the academy.

their children for a "first class" English education in the first Grade church of England and other missionary schools in Colombo, Kandy, Jaffna and Galle. In spite of all these changes, Dr. Green's medical school in Jaffna was running well. In October 8, 1872 Dr. Green writes "I have selected 20 good fellows out of 250 applicants I hear of a Government call for 75 doctors".

Medical School

Dr. Vaitilingam has been groomed well for the post of Principal ship and chief Professor and he was shaping well.

In Nov. 7, 1872 Green again writes "all things in the medical Dept. are shaping well so that it may run well. I hope for some years till some hand shall reach from America or from elsewhere, to hold the tiller. Perhaps this young Tamil shall grow to it as I trust he will".

But soon after Dr. Green's departure to America ominous signs appeared that threatened the continuance of the school. On the 10th of Aug. 1831. Dr. Vaitilingam was bereaved by the death of his wife.

(Page 410 of life and letters of Dr. S. F. Green). It states that Under Dr. Green's administration of the school and hospitals, the Govt. of Ceylon gave £50 a year annually for several years. Then for a few years they increased the amount to £100. later after 10 years, to £200. The American Board of Commissions of Foreign missions in 1883 felt unable and also unwilling to continue the support for this enterprise. It thought that the Govt. Aid should be doubled in order to carry it on.

But the Government was not willing to increase to annual grant unless assured of a thoroughly Competent Physician, (in the context of rapid advances being made in the science, art

Foot Note:- In spite of all these evidence Dr. B. A. Mills was not correct in saying in page 155 of the Colombo General Hospital at 1971. that he left the school under the charge of Dr. C. T. Mills Dr. C. T. Mills was then a practitioner in Jaffna assisting the mission in the F. I. N. S. Hospital and assisting the teaching in the medical school.

of medicine and prevention of Diseases in the middle and latter part of the nineteenth century) as Head of the Department.

Finding no such person Government reduced the appropriation for 1883 to £100 and thereafter none at all.

State of the Medical School

The situation was brimming with insurmountable problems. The students were still seeking admission into the Green's Tamil Medical College. They were chiefly sons of Ayurvedic Physicians and probably others who could not gain admission to the Ceylon Medical College. Children of the rich and children of the first generation of the English educated were seeking admission into this first grade English medium Medical School. Few others were also sending their children to the Medical schools in India and in the United Kingdom.

Dr. Vaitilingam was faced with the situation of shortage of staff to teach the old basic sciences of medicine, Staff had to be found to teach the new branches of medicine growing up like mushrooms, Preventive medicine Bacteriology, Nutrition, Tropical diseases, Pharmacology, Eye Diseases E. N. T. Diseases and so on. There were none available from among the native Ceylonese.

The English medium Ceylon Medical College was always in a position to recruit its staff from England and also from the other English Govt. Medical officers in Ceylon.

Even so late as 1929 when I was a student at the University College Colombo the Professors of Physics, Chemistry and Botany were from U. K. and the Professor of Zoology was from India. At the medical College in 1930 the professors of Anatomy and Physiology were British Men and Lecturer in Bacteriology, nutrition and Tropical Diseases was an Englishman. Who later became a world authority on the subject of Nutrition. The British Govt. was able to solve its problems; but how could Dr. Vaitilingam select when he has lost the man who put him in charge of the school. Dr. Green's words of encouragement and advice have been stilled as Dr. Green has departed

from this world on 28th May 1884. No help was forthcoming to run this school as communications have been established between the Provinces and Colombo, and the attraction of the English Educated Youth was to the Ceylon Medical College in Colombo. Thus ended the Tamil medium Medical College of Jaffna. One must admire Dr. Vaitilingam. He stood alone and stuck to the last with his school of which he was the captain. A school could not be carried on under the existing conditions. Thus a bold experiment carried out by a band of dedicated people who were only interested in the provision of scientific medical care to the masses at large and the **training of medical practioners in Tamil so that the science and art of medicine moved towards the common people and not away from them came to a halt.** He was not unhappy that an English Medical College with all its departments was set up by the Government with all its resources of money and the necessary foreign personnel. But he knew that such institutions will move away from the masses away from Ceylon and away from the native medical systems without being of much use to them, and that they will not be able to transform the native medical systems into a common medical system based on Science. This transformation will not take place unless all teaching is done in the native languages of the people and unless the teaching personnel dedicate themselves also to this task and keep abreast with new medical developments (**shall we call this the Vaitilingam's Law of swabsha medium education.**)

He had almost succeeded in proving this "law of Vaitilingam", by the Tamil medium medical school. Medicine now reached the masses and the native medical systems in the north was slowly moving up the ladder to become a scientifically based system of medicine.

He also knew that this English medium medical college in Colombo will one day fail in its objective. It will not reach to masses nor will it transform the native medical systems into a scientific systemes. If it wants to achieve its objective, the instructions should be given in the native languages.

we are now back in the same position and situation as when Dr. Vaitilingam and his chief introduced Tamil as the

medium of instructions nearly 110 years ago in their medical school. Will the swabasha schools of medicine survive or return back to the English medium; as we say will it take another "Vaitilingam cycle".

This experiment or adventure of Vaitilingam can teach us great lessons so that the new Tamil Sinhalese Swabasha Colleges of medicine we have set up do not meet the same fate as the Green's medical School. We have two favourable factors which Vaitilingam did not have. The Government in power is actively supporting this venture, We have the students who have had their pre-University education in their respective swabasha languages. It is the staff that have to play their part, They had a staff which was satisfactory as far as the 1800 - 1850 medicine was concerned; but not one equipped to keep abreast with the tremendous advances in medicine taking place between 1850-1900. The time has also come for women to be admitted to the professional medical studies and trained to serve their country women.

Dr. Vaitilingam and women doctors and Midwives

Though the medical school of his was shrinking and drying up he did not forsake the missions medical establishments and go into a much earned 'barren' retired life. True to the ideals of his chief Dr. S. F. Green M.D. he led the life of an evangelical medical practitioner taking a keen interest in the medical welfare of the masses.

He was very concerned about the increasing maternal and foetal deaths and the terrible suffering of women owing to the total lack of very simplest medical skill and to the barbarous systems of 'sick nursing' prevailing on the land. Childbirth was conducted in a 'barbarous' manner. Women generally died at childbirth. He spoke and wrote about the need of trained medical women and midwives. In a letter, quoted by C.F. Gordon Cummings (1891), Dr. Vaitilingam speaks of the need of a medical mission for women. Patients are not allowed water or sufficient food by the native practitioners and speaks of many cases of death from starvation of pregnant and parturient mothers. During these days

every mother after childbirth must get offensive lochia and fever on the 5th day. The mother was allowed to nurse the baby only on the 5th day. In the provinces there were no trained midwives to assist in such case. Women do not send for male doctors at all. The new knowledge of Pasteur, Lister, Simpson, Semmelweis, has not reached the masses. He agitated for a women maternity hospital and urged that women must be admitted to the profession.

His powerful agitation bore-fruit. "In 1892, a very important step was taken this year when Dr. Kynsey the principal medical officer of Ceylon sought the Governor's sanctions for the admission of female students into the medical college in Colombo, to be trained there as doctors for their country women. The college will be open to them from 1st May 1892 (22 years after its inception) when they will attend the same lectures, and have separate class rooms for anatomy, their studies being directed by Dr. Mrs. Van Ingen from India. Dr. Vaitilingam regretted that christian medical missions have not been able to occupy this field and so secure an important means of influence. His campaign also bore-fruit in Jaffna; when Sir William Twynam celebrated his golden Jubilee in 1895, The people of Jaffna presented him with a sum of Rs. 10,000/- and the grand old English gentleman of Jaffna donated the entire sum for a Gynaecological and maternity ward which to this day is called Twynam ward in the Civil Hospital Jaffna.

His appeal to the mission in Scotland (through Gordon Cummings, I believe) also bore fruit. A maternity hospital was established by the American Medical mission in 1898 and Dr. Miss. Curr of Scotland assumed charge of that small block of buildings and did yeoman Service to the women folk of Jaffna. Her name was a household word in every home, I have seen Dr. Miss. Curr and her hospital. When I was a small boy and the smell of Carbolic Lotion used for disinfection purposes in her hospital those days, is still lingering in my nose. The Obstetrical and Surgical discoveries of Simpson and Lister were immediately known in Ceylon and introduced into the hospital.

Dr. Miss. Curr was one who came under the direct influence of the pupils of the famous Sir James Young Simpson (died in

May 1870) – the father of Anti-septic Obstetrics, discoverer of chloroform, the inventor of Simpson's obstetric Forceps, Conqueror of Pain – shall I say father of feverless and painless child bearing.¹

I had the pleasure of meeting her grand niece in Edinburg in 1948. She was the matron of the Edinburg Royal Maternity Hospitals. I and came to know more of Dr. Miss. Curr. It is said that Dr. Vaitilingam in his old age left Ceylon to join his children in India and got deceased there. He could not live alone in Jaffna at that old age. The date of his death is not known there are no descendants of his in Ceylon now.

Thus ended the eventful life of the first Ceylonese professor of Physiology and the first Ceylonese Principal of the first medical school in S. E. Asia and, the first Swabasha Medium School in Asia and Ceylon. Any country can be proud of such a personality and we in Ceylon must indeed be proud of him. The contribution he made to the Scientific medical literature of Ceylon in Tamil was enormous. The legend of translating scientific texts into Swabasha languages that he started nearly 130 years ago still alive with us and is steadily growing and has embraced the Sinhalese language too thanks to the help given by the Government - Text Book Publishing Department. The rise and fall of this Tamil Medium School of Medicine of which he was the head requires a deeper study from various facets. We are sure to benefit from Such a study.

He was a religious man, but not one of the type of the earliest christians of Jaffna, whose conversion separated them from their dearest bonds and the rest of their folk and their culture and heritage but his projection of the gospel of Tamilising western medicine (I spoke earlier of his "Dictum" his 'law' his "Cycle" of teaching medicine in a foreign language) was essentially religious - It was really a crusade based on the love he had for the ordinary man and woman and a hope for the betterments of their conditions.

Foot Note: 1 Dr. Miss. Curr was a Senior Sister in the Mission Hospital she proceeded to Scotland and joined the University of Edinburg and graduated as a doctor.

Today's commemoration is to keep fresh in hearts, the greatness of Dr. Chapman Vaitilingam and to remember his great deeds in the field of medical education of the people. Let me end up by saying that each one of us in Ceylon associated with teaching should make himself or herself worthy of an ancestor of the stature of Dr. Chapman Vaitilingam.

"THANK YOU ALL FOR THE PATIENT HEARING"

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8. Ceylon Today - Pioneer in medical Education in Ceylon Dr. B. A. Mills.
9. Life of Arumuga Navalar (Tamil) Kanagaratnam.
10. Pavalar Thuraiappa Centenary, (Tamil) 1972.
11. Life and Letters of Dr. S. Fisk Green MD. compiled by Ebenezer Cutter, Philadelphia.
12. All Tamil Teachers Union, Silver Jubilee - 18-1-74, Tamil.
13. Ceylon 1893, Ferguson.
14. Transactions of Dept. of Obstetric, and Gynaecology, University of Ceylon, Peradeniya Prof. A. Sionathambay.
15. Tamil - Sinhala unity - D. D. Nanayakkara, (Research Paper 4th international Association of Tamil Research, Sri Lanka Unit. Jaffna 3-9 January, 1974).
16. a. Readers Digest. May 1974, My most unforgettable Character - Carmen Mendez. **TAMIL TRANSLATIONS OF DR. S. F. GREEN**, at the Jaffna College Library.
- b. Yalpana Uthiyokar Lakshana Kumari Thambi Kathirgamar, 1905, 2 Ed.
17. Anatomy Physiology as Hygiene - Colvin Cutter MD 205 pages 1852 Presented to the Library by Prof. A. Sinnatambay, May, 1974 - Not-available earlier.
18. Practice of Medicine (by Dr. S. F. Green mentioned by R. Ambikaipahan Vol. II 1875, 925 pages. Vol. I not available in the Library at the Jaffna College).
19. Chemistry Practical and Theoretical - David A Wells - translated by Dr. S. F. Green MD assisted by D. D. Chapman Vaitilingam and Dr. S. Swaminathan, 1875, 516 pages.

20. Vocabulary of Materia Medica, Pharmacy Midwifery Diseases of woman and children medical Jurisprudence 1875, Dr. S. F. Green, 161 pages.

TAMIL TRANSLATIONS OF D. V. CHAPMAN AVAILABLE AT
JAFFNA COLEGE LIBRARY

1. Introduction to Human Physiology - Scrutinised by S. F. Green, 1872
2. Prof. Dalton's Human Physiology, 1883.
3. Gray's Anatomy.
4. Waring's Text Book of Indian Pharmacopia, 1884.

APPENDIX A

- A. Previous writers made it out that this change medium of instruction to Tamil in 1864 and all the preparations that went earlier to achieve this objective in 1864 was due to the sole initiative of Dr. S. F. Green MD. This is not correct. The facts are as follows :-

A deputation consisting of R. Anderson M. D. and Rev. A. C. Thompson from the American Board of Commissions for foreign missions met the members of the Ceylon Commission - The member being Rev. Meigs (1816) Spaulding (1820) Smith (1842) Howland (1846) all earlier arrivals and the later arrivals consisting of Rev. Hastings 1847, Dr. Green M. D. 1847, the only medical evangelist, Rev. Burnell 1849 Rev. Sanders 1852 Rev. Lord 1853. They met on April 25, 1855 in Jaffna and amongst many subjects discussed there was one on 'Medical Establishments - This was discussed under several heads - duties of a missions Physician - medical Practice - medical school - should instructions be in the vernacular medium and such other subjects.

- (a) It was unanimously decided that the chief duty of a missionary medical doctor is to evangelise the native through the practice of medicine amongst them - not to forget that the missionary is primarily an evangelist.
- (b) The medium of instructions in the medical school should be changed to Tamil from English and that they should give effect to this soon as far as possible (The minutes of the meeting states so).

Steps were immediately taken to fully implement this decision in 1864 - to make Tamil as the medium of instruction. It was fully implemented in 1864.

(See - missionary experience or reports and letters connected with the special meeting of the Ceylon Mission and other missions held in Feb, March, April, May 1855. The meeting of the Ceylon Mission was held in April, May 1855). Printed at the press of the Board Bombay and Madras 1855)t

The deputation from the American Board of Missions had come with power to direct that there recommendations should immediately go into effect.

- B. What is stated in the centenary souvenir of Green Memorial Hospital (1950) (American Ceylon Mission Press. Tellipalai Ceylon - April 1950) that training national leaders was the concern of these missions. It is not correct at all and very far from the objectives they had! Their mission was to train only Evangelists - Religious (catechists) Educational (school masters) and medical practitioners (medical evangelists). It is also stated in this Souvenir and is repeated by Dr. B. A. Mills in his article 'Samuel F. Green MD' (Journal of Colombo General Hospital - Vo. R. no 4 Oct 1941) that when Dr. Green left Ceylon in 1873 that Dr. C. T. Mills shouldered the responsibility of teaching the medical classes, and many had formed the impression that he was in sole charge of the school. This is not correct at all. The entire responsibility fell on Dr. Chapman Vaitilingam who had already been groomed for the post of Principle of that medical school in 1872 - 1873 and he took charge of the School in 1873. (Life and letters Dr. S. F. Green 1891) - Dr. Green's letter of Jan 1872 and Feb. 19, 19, 1872 and in Nov. 7, 1872. He writes all things in the Medical Dept are shaping well so that it may run well. I hope for some years till some hand shall reach him from America or elsewhere to hold the tiller. Perhaps this young Tamil in charge may grow to it I trust he will.

Again in that Journal of Colombo General Hospital mentioned above. (page 150) he has not been correct in stating

that Dr. Green's policy of Tamilising western medicine was disliked by his fellow missionaries as well as by the British Govt. in Ceylon. This statement is not supported by facts, as stated earlier. It is at the Board of Missions meeting held in April 25, 1855 that the Board made firm and definite and an unanimous decision that the medium of instructions in the medical school must be Tamil and not English. In fact, this decision that the medium of instruction should be Tamil is not only for the Medical School but also for the other missions Central Schools for the boys and girls.

The recommendations of the Board should immediately go into effect. (see Uduvil Girls School 1874-1924) by Minnee Hastings Harrison Md Page. 33 - 45)

It was not a decision of Dr. Green at all as regards the attitude of the British Government in this language switchover. I do not think that it looked on this school with disfavour. The School really helped the Govt. to provide medical care to the people and in fact the Govt. was very happy about it.

The Govt gave annual grant to it and continued to do so till 1833 and thereafter stopped it. One must not forget that the Govt. under Sir Robinson had started the Ceylon Medical College in 1870 as more doctors were wanted to a rapidly increasing population. It was 3 millions in 1893.

Life & Letters of Dr. S. F. Green. A. D. 1883 page 410. Under Dr. Green's administration of the Medical Department of missions - Govt of Ceylon gave £50 per year annually for many years. Then for a few years it was increased to £100 per year. When the Board of Commissions for foreign missions felt unwilling to continue their support for the enterprise, it was though needful that the Grant - in Aid by Govt. should be doubled in order to carry it on. But the Govt was not willing to increase the annual appropriation unless assured of a thoroughly competent Physician as Head of the Department. Finding no such person Govt reduced the appropriation for 1813 to £100, thereafter made none at all, the American Board has fully decided to give no further support

to this medical establishment. The Government never withdraw its recognition of the School through out its whole period of its existence - till 1900 and later the Govt took over the Jaffna F. I. N. S. Hospital under its care and supervision. The mission medical Department also had no finances to run this school,

Also see Dr. Dykes observation it would have been impossible for the Govt to have carried out Medical relief to the people of northern province and even to the the people of the north central province from 1848 - 1890 but for the fact that the men educated in this school were ready to take up work under the Govt. when it had few men of its own.

Evangelism. Preaching or promulgation of the Gospel of the Christians. It is generally done by holding of special services to secure conversions (public, personal, visitation) types of Evangelistic methods).

APPENDIX B

Dr. Green's Medical School (English Medium)

A. First batch of students 1848-1850

J. Danforth Periatamby, J. Vaitilingam and J. Dennison (by 1891 both Periatamby and Dennison were deceased)

B. Fifth batch of students (1861-1864) (English Medium).

Swaminathar	alias	D. W. Nathaniel
Vaitilingam	"	D. W. Chapman
Appapillay	"	William Paul
Ethirnayagam	"	C. T. Mills
J. B. Shaw	"	L. Spaulding
Kanagaratram	"	L. S. Strong
Karthikesan	"	M. Hitchcock

1. In the Green Hospital Souvenir 1950 edited by I. P. Thurai-ratnam, there is a photograph published under the caption Dr. Green's first batch of students Dr. J. Danforth Periatamby

is also in it. This is correct as far as Periatamby is concerned but as regard all the others they all belong to the second batch of students in the years 1851-53. (see life and letters of Dr. S, F, Green).

Dr. Periatamby is probably a teacher to this second batch and that accounts for his occupying the centre figure in the photograph. His attire is that of a Tamil gentleman of the 19th century probably Dr. Chapman Vaitilingam too wore the same attire on his becoming a doctor. It is well known that Dr. Green did not like Europeanising the natives. He writes the natives are mistaking European. Civilisation for Christianity (His letter of Sept. 1864)

Dr. Periatamby of the First batch and Dr. Vaitilingam of the fifth batch were members of his staff of teachers and he liked them best. Both extended there full assistance to run the school efficiently. Any how it was a very informative photograph published by Thurairatnam. Dr. Periatamby was already deceased in 1891 while Dr. Chapman Vaitilingam was alive in 1891. (see C. F. Gordon Cummings - Two years in Ceylon Page 353) But Dr. Chapman Vaitilingam's wife predeceased him on 10th of August 1881 (Life & Letters of Green Diary Dec. 7, 1851). Trail of Green in Tamil by R. Ambihai-pakan has the same photograph mentioned in (1) under the Caption few of Dr. Green's students It would have been better if he had stated that it is Dr. Periatamby and the 1851-53 batch of students. He had seen the List of students in the appendix of life and letter of Dr. S. F. Green.

APPENDIX C

F. I. N. S. Hospital Jaffna

It was founded in 1850 through the efforts of the Friend-in-need Society composed of the prominent members of the public of Jaffna, The Government Agent, The Dyke, Dr. S. F. Green MD and other Government officers in Jaffna. Dr. Green MD was made the chief surgeon in charge which post he accepted after much thought and prayer. This was

the hospital where he also did the clinical teaching and operative work. Dr. Danforth Periatamby was his chief Residents surgeon and Dr. C. T. Mills, Dr. William Paul and others assisted him in running of the hospital. On Dr. Green leaving for the states in 1873 Dr. Periatamby became the first surgeon and chief teacher in Anatomy and Surgery. The hospital was very popular with the people. I understand from the descendents of Dr. C. T. Mills that he was practising in the Jaffna town while at the same time assisting the mission its work.

APPENDIX D

Dr. A Mills in his article Dr. Samuel F. Green MD 1822 — 1844 — page 149 of Journal of Colombo General Hospital Vol. 2 No. 4 of 1973 states that there is no reference to the type of Anaesthesia used by Dr. Green. Before Dr. Green left America (in 1846) he knew the discovery of Ether by Merton in Boston. It is from Boston he sailed to India. He knew about the discovery of Chloroform by Simpson in Edinburg (1847) and these were 'hot' news that spread all over the English speaking world. Later on his way back home on his first furlough (1857—1862) Green passed through Europe, London, Edinburgh and visited all the medical centres before he reached America. Dr. Green writes in his translation of Cutters anatomy Physiology and hygiene (1852) that anassthetic agents are absorbed through the lungs. (Mills has not seen this book at the Jaffna College library as it did not posses one until I presented an extra copy that I had to the library in may 1974.

APPENDIX E

Ceylon in 1893 — by John Ferguson. This book gives an accurate account of Ceylon in 1796, 1875 and on 1893 and very useful information is given to understand the conditions in Ceylon during the life period of Dr. Vaitilingam.

In population of Ceylon in 1796 — 1875 was about $\frac{3}{4}$ - 1 millicn and in 1893 was ready 3 millicns. The number

of hospitals, dispensaries in 1796 — 1875 was nil. In 1893 it was 125.

When the English occupied the coastal areas of Ceylon in 1795 there was not a single practicable road in the whole island. Dutch used canals for transport. In 1831 every town could boast of a carriage road.

In 1870 the Ceylon Medical College was founded by Sir Hercules Robinson and in 1893 the staff consisted of a principal and seven teachers.

Mr. Ferguson has praised Dr. Green's older medical school and its native doctors for the compilations and translations of medical text books, treatises etc. into Tamil and he states in the book that they have been productive of great benefit to the whole island. (page 381).

Were the books read by Ayurvedic physicians in the rest of the island too? Evidence proves that it has been read and preserved chiefly by them.

APPENDIX F

Dr. Green's Correspondence with A B C F M.

June 1877: to Secretary A B C F M.

I propose to return with Mrs. Green leaving the children in America — all of them. We would propose to remain away for ten years more or less. I would like to complete the series of medical textbooks if circumstances favour. For this 2 — 3 years are required. After this I shall produce religious books. Of course I should count all medical work as merely accessory to evangelisation. In the medical classes in the Dispensary etc., it is always my aim to give a distinctly Evangelistic character to all that is done. For various reasons — many of the members of A B C F M in the interest of Green's health and the advanced condition of the medical department in Ceylon is consequence of his labours, did not allow his return to Ceylon.

