CHAPTER FOUR

MISSIONARY ENDEAVOR ON HEALTHCARE

This chapter shall discuss the Christian missionaries endeavor in the field of female healthcare, hygiene, childcare, domesticity etc. It shall also highlight the formation of Women Missionary union for better understanding of history. There was no empowerment, healthcare, or concept of basic hygiene for the women. The society actually was carried on the shoulder of its women yet, there were no entitlement or empowerment in terms of property rights, social position or economic liberties. They became convinced that the key to the emancipation of women lay in equalization of educational opportunities. Hence they sought to influence the women folk through education, healthcare and security.

With the advent of Christianity and education, transformation in social life became inevitable. A remarkable contribution of Christianity to the Nagas is the rapid and radical changes of their social life from primitive and unsophisticated lives to a very high standard of modern life style. It transformed many aspects in the life of the Naga society. The Christian missions and missionaries thus played the roles of “change agents”. The Christian missionaries particularly women missionaries who came to Naga Hills were the first ones who served for the interests of Naga women.

Women in the female missionary societies had been inundated with the message that they should give their time and money to uplift the spiritual condition and social degradation of their sisters in more “backward” cultures. However women began to realize that work among women and children were receiving only halfhearted attention from the main, male dominated mission boards. Further,
women were not given any representation in those boards. This is why the first interdenominational women’s board, the Union Missionary Society, was formed in 1861.

Coming to the American Baptists, from the beginning of their foreign missionary work in the second decade of the century, women in the churches were among the most ardent and efficient workers and contributors to the enterprise. In many churches the work of the collection of funds had been largely left to them. However, there came a time when many of the earnest and devoted friends of missions felt a heavy burden for the special and urgent needs of their sisters in “heathen” lands. The sentiment crystallized until it resulted in the formation of separate foreign missionary societies run by women for women. This eventually led to the formation of Woman’s Baptist Missionary Society in 1871, both in the East and the west. They were formed in association with the American Baptist Missionary’s union (ABMU). In the East, it was known as Woman’s Baptist Foreign Mission society of the East (WBFMSE), and in the west, it came to be known as the Woman Baptist Foreign Mission Society of the West (WBFMSW), in 1913, these two merged to form the Woman’s American Baptist Foreign Mission Society (WABFMS) in co-operation with the general society, which was renamed as American Baptist Foreign Mission Society (ABFMS).^1

The elevation of women in Oriental lands has been one of the important objectives adopted by the Baptist Foreign Mission Society. The progress of the churches on the mission fields depends far more than is generally realized on the reaching and training of women for participation in the life and work of the church. However, there still remain many disturbing conditions. For example: the Christian women are still, in many instances, ignorant of the simple laws of hygiene and sanitation.

The conference therefore, emphasized the following needs in the work for women:
1. More women missionary evangelists.
2. More missionary nurses with special training in health education.
3. More stress upon the training of women for evangelistic work and of wives of pastors and teachers.
4. More effort in the schools and churches to train women for participation in church life, to follow up and enlist in kingdom service those who go out from the schools, and to emphasize the rightful place of work for and by women as an integral part of the entire church activity. 

Hence, the Baptist missionaries who came to Naga Hills were too guided by these principles. With strong will and determination the missionaries especially the women missionaries both wives and single under the banner of American Women Baptist Foreign Mission Society (AWBFMS) started to work among the Naga women of North East India who were at that time most backward, illiterate, gripped with old customs and were not allowed by their societies to go out and earn a living, and were only expected to stay at home and look after their family members and children. This prevailing social system proved a great boon to those Missionary women who came with great hope. They inspired them to learn arts, needle work etc. to make a living. They started primary schools and vocational training schools for girls. Initially the response was discouraging, but slowly and gradually they developed interest in Christian stories of the Bible. Thus, these Missionary women tried to improve the wretched condition of Naga women and later many girls got education.

The living condition of the Nagas at time of the Missionaries arrival was very hard and uncertain. Lack of awareness about a hygienic and healthy life was common among the people. Houses were constructed in a simple manner without proper planning. They hardly had any ventilation channels or windows for air and
sunlight to enter the house. Domesticated animals moved freely around human habitation. Chicken, pigs, dogs etc moved freely around the hearth of the kitchen. There was no awareness about cleanliness and hygiene. B.C. Allen wrote: The Naga house is almost invariably dark and dirty. Nothing could well exceed the dirt of the Naga villages and houses, and were it not for the very sanitary character of the site; they could hardly fail to become veritable hot-beds of disease. Bengt I. Anderson wrote: their houses were plain bamboo huts with thatch. There were no chimney, and the entrance was entirely inadequate for my six feet. Inside the door the pigs kept house and in the main room the chickens were the favored guests. When I entered I was often met by protesting pigs and low flying roosters, but soon learned to wait for the inhabitants to get out before I entered.

The Christian missionaries have also throughout, insisted on the importance of cleanliness. Personal cleanliness and healthy living conditions were greatly stressed. In part this may have represented the importance of the idea that “cleanliness is next to godliness” but it was also a response to the prevalence of illness due to unhygienic living conditions. We find frequent references of instructions in cleanliness being given to girls in Mission Schools. Here is a report of woman’s Society work in Impur (1927): I am glad to let you know something about the work here in the Girl’s Boarding. Here are 27 girls, they are busy at School from 7-12 A.M. from 1-3 P.M. they are in their study class and from 3-5 P.M. they are working, some of them are weaving, some are sewing others are pounding rice or attending to the garden. Many of them have come from Non-Christian families and so much of our energy is exhausted in teaching them how they should take care of their clothes and bodies. To be sure, when they come fresh from their homes they are quit ignorant of even handling needles. But I am glad to let you know that every year the new comers by living in contact with the older Christian girls become quite changed in their manner of living, eating, clothing etc. I really take great delight to work among these girls and thank God.
for the privileges. Some of them can now sew their own jackets and are learning knitting too. Owing to the ignorance of their parents some girls are not allowed to come to our school, and other girls are prevented by poverty. The girls are doing their best to learn everything that we are teaching them.

In most of the missionary writings frequent emphasis upon the development of what was referred to as Christian character, a certain life-style, as being among the most important objectives of missionary work had been found. Maintenance of certain standards of conduct was required of those wishing to become Christians and in order to remain Christians in good standing. Areas in which “Christian” standards affected life-style included such things as opposition to the use of intoxicants, stress upon hygienic living conditions, advocacy of a more prominent and dignified role for women etc. The importance placed upon living conditions is evident in the discussions of such subjects at church meetings. At the first session of the Ao Naga Baptist association held at Molung in 1897, apart from spiritual growth discussion, some of the topics discussed were: Christians should bury the dead (up until this time the Ao Christians had followed the traditional practice of simply leaving the dead bodies on raised platforms outside the villages), Tattooing of Christian women be stopped, and “by what changes in food, houses, sanitation, and clothing shall Christians better their mode of living?” Dr. Clark gave a very fine talk full of suggestions as to how to better their living. During the meeting burial of a little boy named Pitor was discussed and after much talk it was buried underground at Molungyimsen, the first Ao Naga to be so buried. And in relation to the latter, “some costume, a little more cloth, was recommended”.

The lady missionaries and wives made education comparatively attractive for girls and at the same time the education imparted must be such as to make the girls an asset in their community. They emphasized on practical work in female education and trained in such arts, formulated the curriculum whereby the girls could give
some of their time to work which would be educational and at the same time profitable financially. Apart from weaving and sewing the practical work include:

(1) Baby welfare, infant care, first aid and home nursing including invalid cookery
(2) Gardening, including experiments with seeds and plants
(3) Farm work including,
   (a) care and breeding of cow, goats, pigs, fowls, pigeons, ducks etc,
   (b) the milking of cows and goats,
   (c) the making of cream and butter
(4) Household management including: cookery and laundry work
(5) Other handiworks like; drawing, painting etc,
(6) singing and tonic sol-fa
(7) Games and simple dances etc.

Therefore, the lady missionaries through vocational-oriented education, taught girls independence and self-help in every possible way.

B.I. Anderson missionary from Impur mission field wrote about women activities:

When "school was out" Edena (Mrs. Anderson) had the care of the school pupils to add to her duties. Her training at Mounds Park Hospital in St. Paul was most useful in all the dealings with the doctors as a woman without such training would not have the authority to take responsibility for drugs and treatments. Another responsibility was girl's hostel and housekeeping. The house-mother for the girls was an elderly woman, Sosang mongla, a most faithful worker in the school as well as in the hostels. A more experienced worker was Hattie who had teachers training and had given her whole attention to teaching in the school and supervising the hostels for the girls. She never married and her life and devotion to duty was an outstanding example to the girls in her care. Edena also started the cattle and sheep raising business.

The efforts of Christian missionaries to educate the girls did not go in vain. We find several reports given by the lady missionaries how girls have been benefited through non-formal education and practical. Miss Mariam Robinson reported the women activities, writes thus: Golaghat: Here also the girls enter enthusiastically into Guild and Christian Endeavor. They learn to cook tasty and nutritious foods
of many kinds. The choir has often sung in church services. Captain-ball is a favorite sport. With the well-rounded program, the girls grow mentally, spiritually, physically and socially.

From Nowgong one Hindu girl wrote to a friend, "I wish you could come here instead of going to college. You would learn that you don't know many things, even after passing Class-X standard. They teach us everything for e.g.: English and other subjects to cooking and being good hostesses".

Many have in the past and will in the future go forth to be doctors, nurses, teachers, headmistresses, college lectures, women's workers, office workers, besides wives and Christian home makers.

Rice was the staple food of the Nagas. They rarely took nutritious food. They are non-vegetarians. For many reasons they did not usually rear cows, sheep's and goats because milk and other beverages were not used by them as drinks. Milk was a beverage for calves only; babies, if not provided for by their mothers, were left out, or taken care of by their grandmothers. Missionaries exhorted the people to drink cow's milk which was beneficial for healthy persons as well as infants and invalids. Mr. Lisow Patton (Lotha) of Phiro village received his elementary education at Mission School, Kohima. He worked with a British Officer who took him to England in 1909. He came home with much new knowledge. On his return from England, he was made Goanbura of Phiro village, and later appointed as Primary School Pandit. He introduced the milking of cows, when the villagers saw this for the first time, they were quite surprised and said "oh... very dirty. Disgusting! It is meant for calves only, not for human consumption". He also introduced carpentry to the villagers. When he made chair for the first time, the villagers came and tried to sit on it, and they said "whoa...it is very relaxing, seems like lightening the backache". The Christian missionaries explained the
importance of a healthy diet. Fowls and eggs which previously played a main role only in sacrifices now formed part of the diet. The missionaries were also responsible for the breaking of the taboo regarding milk as a food item among the early Christian. They also explained the importance of milk as a nutritious item of food. People did not take milk as a beverage. Either it was not available, or it was avoided on the grounds that it was an animal secretion or an article of taboo. The people were also taught to tend vegetables carefully using manure. Mary Mead Clark her book said she had introduced the women of Molungyimsen the practice of planting kitchen gardens with new and nutritious vegetables.

Mrs. Harriet Houston wrote about the Lotha Naga: The Lotha Nagas can't remember a time when the rains failed. Their fields are fruitful giving them rice, corn, millets, and vegetables and fruits all the year round like oranges, pineapples, bananas, mustard leaves, potatoes, beans, pumpkins, tomatoes, garlic and onions as well as other vegetables. From the jungle they get wild fruits, berries, nuts, edible leaves and roots. When there are no fresh vegetables they have their sour bamboo shoots and "stinking" lentils along with dried fish and meat. They have their own cows, pigs, chickens, goats and often shoot or trap wild animals and birds. But although they have all this they still suffer from many sickness because the rice is only half cooked, the curry is filled with red hot chilies, the dishes and cooking utensils are not washed properly, unboiled water is poured into the tea and the pigs and chickens are right at home around the open fire in the dark windowless kitchens.

If the Nagas could realize the importance of cleanliness and sanitation, they would be much healthier. Each year Mrs. Harriet Houston taught the girls in our women's Training school some basic lessons in cleanliness, home nursing, and child care. The Christians are definitely cleaner and healthier than the non-Christians. Although we are evangelistic missionaries, still we tried to do what we
could to help the people raise their standards of living so they might have more strength to serve the Lord and know what the abundant life can mean in this life as well as in the next.

In all the Mission schools it was mandatory to teach the students hygienic habits by giving practical training in cleanliness. The Christian missionaries taught them to be neat and clean and made them abandon the old habits and practices. To identify their differences, Christian families were kept apart from the non-Christians so that a clear-cut distinction could be maintained in their way of life.

After the missionaries had started education and literacy programmes, they began to address the body’s needs. The early Christian missionaries had encountered lack of health care and healthy living. When Mrs.Edena Anderson arrived in Naga Hills for the first time she saw the poverty and the unsanitary conditions in many homes, therefore she tried to advise the women how to improve their lot, and how to take care of their bodies, to take bath regularly and to wash their clothes. She also taught them childcare.

By 1926 there were already 25 women’s fellowships particularly in Ao Naga churches. The main motivating force behind the formation and development of these fellowships at that time were the missionary women. As noted earlier, the motive behind the formation of these women fellowships were to train them to become a leader in the society, for which the Christian missionaries thought that ‘it would be an asset’ for the community. At the same time to elevate the position of the women folk who were economically very poor and who were bounded strictly by customary laws. To train the women, Bible classes were conducted, and along with that other important subjects related to women were taught. When the first meeting of the Ao Women’s Association was convened on 26th February 1944 at Impur, the following were some of the important topics that had been discussed:
1. What the women’s association can do?
2. The condition of women who are serving:
3. The responsibility of women in the family:
4. The benefits of cleanliness:
5. The benefits of women’s cleanliness21:

Medical works and missions were another main task that had confronted the American Baptist Mission Foreign Society (ABMFS). The society emphasized that the "paramount task of medical missions is the winning of men women to Jesus Christ". The following are recognized as the important features of the medical program:

1. Medical Practice.
2. Medical Care of Christian workers.
4. Medical Education.

As a large proportion of sickness and suffering in mission lands was due to preventable causes, the conference urges that the training of native leader’s preventive medicine be recognized as a definite part of the work. The following were suggested as a valuable means to this end:

a. Courses in primary and middle schools emphasizing dietetics, village, sanitation and the prevention of tuberculosis and other communicable diseases.

b. Courses for girls in high, normal and Bible Schools emphasizing child welfare and midwifery.
c. Popular medical teaching at public gatherings by means of lantern lectures, health and chart demonstrations.

d. Encouragement and development of public health measures and the training of Christians to serve this line.

Believing that increasing larger portions of the work should be done by the people of the country, the conference recommended the furtherance of medical education and suggested:

a. That the medical needs of the country and Christian community are presented to the boys and girls graduating from mission schools together with the opportunities for Christian service offered by the medical profession.

b. That great stress be laid on the training of nurses and other hospitals

The first Mission to adopt a regular policy of sending medical missionaries to India was the American Boards. Abject poverty and sickness were their daily experience for the Christian missionaries and Medical missionaries at the time of their arrival to the Naga Hills. The experience and force of circumstances made the missionaries realize more and more that the saving of souls must be accompanied by the saving of bodies. Medical work was also one of the most effective means of destroying the traditional world-view and belief system which was essentially super naturalistic. For instance, the tribal people attributed all the sickness and misfortunes they met to the works of evil spirits, whom they believed to be living in the trees, rocks, lakes, mountains and caves. The village priest was supposed to know which spirit was causing the trouble and what form of sacrifice would appease it. The only solution they knew was to appease the spirit, who in their view had caused the particular illness. As the poor condition of life caused a lot of sickness and suffering, a number of sacrifices had to be offered. On the
contrary, the missionaries were purveyors of a naturalistic world-view as opposed to this super naturalistic one. In other words, the naturalistic beliefs formed the organizing basis for the missionary’s comprehension of the vast majority of day-to-day events and experience. To work among them, the Missionaries were therefore usually equipped, apart from theology, with basic knowledge. Whenever and wherever they were on tour, they carried with them tablets and liquid mixtures. Once the effectiveness of even a small tablet was experienced, it became a great factor in winning the hearts of the people. This point is clearly supported by S.W. Rivenburg, as reported: “Being alone in this heathen village, our time has not all been spent in learning Naga roots and stems. Before the missionaries came, the Nagas knew no medicines for their ills, they save the hair of flying squirrels and similar powerful potions; but now they know the value of medicine, many think they cannot do without it. In several cases we go to their houses; but, when practicable, they come to the house, or send. How many have been helped in this way, it is impossible to say. I remember one afternoon twelve such persons came for medicine. During three months famine was here, and many suffered for food. This called for sympathy and help from us to extend of our ability”. In retrospection to the medical activities of the missionaries, one may say that they did a yeomen job; moreover this mission won the hearts of many to Christianity.

Although most of the missionaries came to India with an elementary knowledge of medicines, yet organized medical missions are a phenomenon of the nineteenth and twentieth centuries. One of the first medical missionaries to be sent to Naga Hills was Dr. and Mrs. Bailey in 1909. They served until Dr. Bailey’s death on the field in 1928. Miss Edena Steven served as nurse in Impur from 1919 until she was transferred to Gauhati. During his stay as a medical missionary he had contributed extensive health services for the Nagas. It is said that at Impur Dr. Bailey gave about 3,000 treatments in the dispensary. Dr. Bailey and Mrs. Bailey visited many Naga villages. It is reported that during their stay at Impur,
Mokokchung SDO was taken ill as there was no government doctor. Dr. Bailey and his wife took the responsibility to look after him. Every day they used to go to Mokokchung from Impur riding on Horse back as a means of conveyance to treat the S.D.O. As a token of an appreciation, SDO asked Dr. Bailey, what favor he should give him. Dr. Bailey requested the SDO to give him permission to open a hospital for the Lotha Nagas at Wokha upon which the SDO agreed. Dr. and Mrs. Bailey proceeded to Wokha and started the negotiation to buy a plot, finally a plot was bought for the construction of the hospital. After that Dr. Bailey proceeded to Calcutta to buy the materials for the construction of the hospital but unfortunately he died there in November 1928.

After the death of Dr. Bailey, no doctor was sent to Impur. As there were no medical missionaries for the Nagas, the Christian missionaries and wives of missionaries who had little knowledge of medicines took the responsibility and burden to work for the healthcare of the people. We get frequent references made by the Christian missionaries about their medical activities; it has been mentioned that Mr. Clark also introduced the healthy way of living and use of modern drugs for quick healing. His medical knowledge was limited but used effectively for the success of the evangelistic work. We get frequent references of Medical activities given by Mr. S.W. Rivenberg, he wrote: "it has been my daily practice to go into the Naga village, and give out medicine to the sick, and preach to whom so ever would listen. He further reported: My work during the past two months has been mostly that of a carpenter and the end is not yet. I have been into the village to preach and some minor surgical cases. For the most part of our work has been only a duplicate of the four previous years; saving some little attempt along scientific lines to work out the malaria mystery which affects so seriously not only all our missionaries and native Christians but practically the human race. The two evangelists have been at work all year the round, but sickness in the family of one of the two hindered his work for more than three months. For the first time they
have met with real opposition to their preaching. During the rains the village was scourged by dysentery and when the evangelists visited the place recently they were told the sickness and deaths were due to their preaching and that they must get rid away as the people would listen to no more. Less than last year from lack of money for medicine has absorbed the most of my attention during week days. A fair measure of success has been obtained and very many sufferers have been relieved. I greatly enjoy doing this, for results are apparent.

The Christian missionaries found the people 'excessively dirty, both in their houses and their persons, neither washing themselves, nor changing their clothes'. Missionaries encountered superstitious and diseases like rickets, malaria, cholera, smallpox, typhoid, gastro-enteritis, tuberculosis, cancer, pneumonia and influenza. Cholera in some had wiped out whole villages. Almost all the people suffer from dysentery and malaria. To Quote: Howard went to one village where sixty people had just died.

Mrs. Howard went on to say that: 'Back Door Dispensary', although we told the Lothas that we were not medical people, still they came to us for help. Everyday Harriet had a ‘back door dispensary’. They came with everything: cracked callous on the feet, horrible Naga sore, itch, cuts, wounds goiters, ulcers, measles and it was wonderful to see how many were helped-some with miracle drugs and others with soda mint.

The back door dispensary opened many opportunities to witness for Christ to the non-Christians and it was a good way to build goodwill. The Lotha Nagas have their jungle medicines which they make from roots and leaves. They also have their “doctors” who for a penny will suck blood from the aching part. If one has a headache, a bit of hair is shaved off the skin scratched and then the “doctor” will
suck out the blood through a goat's horn wrapped in a tobacco leaf to relieve the pain. We never sold the medicines but gave it out freely to all who needed it.

T.B too was prevalent. Almost all people suffer from dysentery and malaria. When Howard was on tour he carried in his big touring baskets some medicines. Wherever he went the sick came to him with great hope and he did what he could for them.

As noted earlier, many of the missionaries who came to Naga Hills have no medical trainings, but because of the prevalence of many diseases and the consequent suffering of the native it became necessary for them to provide simple treatment. As Mary Mead Clark writes, some knowledge of medicine is of great advantage, it is an open door into many homes, and puts an end to consulting soothsayers and sacrificing to demons. Medical works were therefore added to our library.

The great role played by the Christian missionaries in the field of medicine is highly commendable and praiseworthy. The importance attached to those activities was apparent in many of the late nineteenth and early twentieth century reports by missionaries. Mr. B.I. Anderson gave his statement by saying that: the Nagas are not spoiled by too much medical attention. Simple remedies which have been handed down from the early days often will do what modern mixtures fail to achieve. There are also in some areas men, or women, who have earned the name "witch-doctors" whose services, are often accepted when other help is not available. One discovery was made that has enabled the Mission Hospital at Jorhat to make great progress in training nurses, and that is, the skill for such work is natural among the Ao Naga women. Many of these graduates are now married to villagers and serving the people in a most acceptable fashion. Some have married Christian workers and assisted in the educational and evangelistic ministry. Mrs.
Muriel Massey Dowd reported from Impur: Impur needs a physician badly. Every day many Naga with many kinds of diseases come to us for medicine. Mr. Dowd does what he can for them, but he is not a physician and his hands are more than full of other duties.

A venture of this kind of work had not been encouraging, at least in its initial stage, because of people's firm belief in the role of evil spirits for the appearance of all sorts of human ailments and sufferings. However, once they experienced the effectiveness of the medicine given by the missionaries the natives began to go for such medicines distributed free of cost. In this way, medical mission had significant influence upon the traditional worldviews and superstitions.

The missionary's reports and accounts about their health activities were indeed revealing and commendable. They indeed provided yeomen services to the Nagas who at that time were strongly rooted in superstitious and ignorance. Diseases and sickness seemed to be daily experiences for the Nagas. The missionary thus, moved by the plight of the people took up the responsibility of health care and medical services with the little knowledge of medicine they had. Thus, through medical work, many hearts were won and the Christian missionaries could spread Christianity among the Nagas. Initially people resisted western medicine and medical missionaries, but once the effectiveness of even a small tablet was experienced, it became a great factor in winning the hearts of the people. To supplement this view, here is a statement made by Mr. Howard Houston, "the back door dispensary opened many opportunities to witness for the Christ to the non-Christians and it was a good way to build goodwill. We tried to buy a small plot of land next to the mission compound but the owner was unfriendly and uninterested. One day while up in tree cutting branches he fell cutting his arm badly on his sharp Dao (knife). He ran over the back porch and called Harriet (my wife). She washed the cut, put sulfa ointment on it and wrapped the arm up with white cross
bandages. A couple of days later he bought her a big red rooster and soon after sold the land to a mission worker. This report is indeed revealing. It testified to the magical change which the medicine had wrought in the primitive mind and belief system. Therefore, to work among them, the missionary (if not a medical missionary), was therefore usually equipped, apart from theology, with basic pharmaceutical knowledge.

The impact of the motivations for the adoption of healthcare activities and hygienic living is highly documented through the missionaries. A good example is S.A. Perrine’s report on progress among the Ao Nagas made in 1899: They (Ao Christians) have developed considerable spiritual power, and purity of life. They are building better houses for themselves, with rooms.....some of the Christians keep their person and homes and food comparatively clean. They have adopted a mode of burial and more decent dress than the heathen.

From the beginning of the their missions in the Naga Hills, the American Baptist missionaries realized the need of medical aid to the sufferings was inevitable; for no one who has come to this land could fail to see this compelling need which is still so evident. The advance of medical science in the west and the increased attention paid to matters of hygiene tended to make the Missions more conscious of the need for medical service in India generally. It was also felt that such much needed aid should be sent to mission fields and the best available healing methods should go hand in hand and supplement the preaching of the Gospel by word and so fulfill the command of Christ to “Go Preach the Gospel and heal the sick”.

The study thus reveals that, the Christian missionaries and their wives took up the responsibilities of health and medical services with what little knowledge they had. It was truly evident that, through humanitarian and medical missions many hearts were won to Christianity. We may say that, the medical works of the
Christian missionaries to a great extend brought significant changes. The new converts became cleaner, more hygienic, had better life style and this eventually minimized the sicknesses and diseases.

Endnotes and References:


9 *A letter Relating to 1st Association Held in Naga Hills: March 12-14, 1897, Second Council Held at Impur, 1898*.


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17 Narola Imchen, *Women in Church and society: The story of Ao Naga women*, p. 59. Hereafter referred to as Narola; *Women and society*.
21 Narola, *women and society*, p. 64, 65.
26 Medical Work Report in 125th Anniversary Jubilee Reports of Baptist work in NEi 1836-1936, p. 21.
29 Baptist Missionary magazine, 1891, p. 445.
30 Baptist Missionary Magazine, 1899, p. 316.
32 *Ibid*, 13-15
33 Mary Mead Clark, *Corner in India*, p. 85-86.
36 Saintang, *Christianity and Change*, p. 152.


