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(2) புதுக்கித் திருப்பிய நாள்
(3) ஆதாரக் குறிப்பவர் சுருக்கொப்பம்

தமிழ்நாடு ஆவணக் காப்பகம்.

தமிழ்நாடு அரசு

மு. கோபு துறை

அரசாணை எண். 688	அச்சகம்
மு. கோபுத் தாள் எண்.	பலவகை
நாள்: 19-9-1997	1997

மத்திய அரசு தலைப்படி கையாளலோ கூடாது.

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ORDINARY, MS.

Tab DEPARTMENT.	
G.O., DATED	19 th Sep 1899
No.	688

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[Despatch Abstract.]

Com G to the Protector of
Emigrants and the D. P. O.
for report letter from the
of I on the subject
the alleged hardships
suffered by women
pilgrims to the Holy Land.

READ AGAIN ORDER OF GOVERNMENT, DATED
189 , No. , MISCELLANEOUS.

ENCLOSURES.

CURRENT No.

STATEMENT WITH DITTO.

ORDER OF GOVERNMENT A A

LETTER OF GOVERNMENT.

STATEMENT WITH DITTO.

PAPERS NOT FILED UP, BEING KEPT FOR REFERENCE
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No. *8 Sanu*
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FROM

J. P. HEWETT, ESQ., C.I.E.,

Offg. Secretary to the Government of India,

TO

THE CHIEF SECRETARY TO THE GOVERNMENT OF
MADRAS.



Home Department.
Sanitary.

Simla, the 5th September 1894.

SIR,

I AM directed to forward a copy of the papers noted in the margin on the subject of certain representations made by Mr. Rafiuddin Ahmad on the hardships, which, it is alleged, are suffered by Moslem pilgrims to the Hedjaz.

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J. P. Hewett.

Offg. Secretary to the Government of India.

THE MECCA PILGRIMS BY THE MAULVI RAFIUDDIN AHMAD.

"There is due to God from men a pilgrimage unto the House for whosoever is able to find his way there."—AL QURAN, SURA AL IMRAN.

To be asked to give one's views on a burning question, in these columns, is an honour of which any person will feel proud. In this instance, however, duty and honour are happily combined, because I think it a duty, especially when the time of Al Haj, or the annual pilgrimage to Mecca, has drawn so very close, to bring the question of the misery and hardships annually undergone by Moslem pilgrims to the notice of the British and Turkish authorities so far as they are respectively responsible for the protection of life and property and due supervision of the health and comforts of the unfortunate pilgrims.

DISEASE AND DEATH AMONG THE PILGRIMS.

Last year, as in other previous years, the civilised world, during the period of the pilgrimage, were kept duly informed by Reuter's telegrams of the daily loss of thousands of precious and pious lives owing to the outbreak of cholera and other diseases not altogether beyond the reach of the healing hand of science and the parental care of wise administration. Last year, too, a British sailor, one of the surviving crew of a British vessel carrying pilgrims from Morocco to Jedda, told us a horrible tale of mortality on board his vessel engendered by over-crowding and want of due care on the part of the naval authorities. Not only a very large number of the pilgrim passengers, but also the entire crew, had succumbed to the outbreak of disease. The sailor added that his ship was only one of many others of the kind that meet with a similar fate almost every year, and piteously appealed to the Board of Trade for strict enquiries into this disgraceful state of affairs. About 20,000 lives werelost, chiefly from cholera, last year in the course of a single month. The unfortunate victims, it must be remembered, were the cream of Moslem orthodoxy and piety from different parts of the world.

THE PILGRIMAGE AT PRESENT AN INTERNATIONAL DANGER.

This enormous annual loss of most virtuous and highly precious blood, sustained by Islam, must necessarily weaken and prostrate her already exhausted body, and cannot be looked upon otherwise than with intense grief and horror by the entire number of her children—nay, by all religious denominations of the world. Because, however much Christians and other non-Moslem bodies might differ from us in dogmas, they are bound to admire the strength of conviction, loyalty to principle, and the spirit of self-sacrifice displayed by the Hadjees in such adverse and critical circumstances. But experience has taught us that appeals made merely on moral basis in Europe find responsive sympathy in few breasts only, and that masses in general are spurred to action only, by the expectation of sordid gain, or by fear of immediate harm. I must, therefore, remind my readers that people of all shades of religious or irreligious beliefs, in all countries, stand exposed to serious dangers of death and disease owing to the annual recurrence of cholera among the Meccan pilgrims. The havoc caused by the plague in France, Germany, and Russia in 1892, has taught a lesson to European nations which they are not likely to forget. Of course I am principally concerned with the well-being of my own co-religionists, and should not have troubled the British press with my remarks at all, did it not occur to me that the realisation of my object, as well as theirs, depends in this case on co-operation. As far as their own interests are concerned, the Europeans seldom stand in need of the neighbourly advice of an Asiatic—they are quite able to take care of themselves; but this question is one which tends to prove the inter-dependence of different nationalities and creeds.

The immediate scene of action lies under the sovereignty of a powerful Moslem prince, who will naturally be much better influenced by the public opinion of the people of his own persuasion than by the advice of aliens, which has not infrequently proved fatal to his country. Non-Muhammadan efforts towards the right solution of this question are not a little, therefore, dependent upon Moslem co-operation. On the other hand, a very large number of the pilgrims is drawn from Moslems under non-Muhammadan governance, and is conveyed to Arabia by Christian ship-owners, principally Englishmen, the great carriers of the world. The grievances of the Hadjees, as passengers, for instance, the over-crowding of the vessels and neglect of sanitary measures on board such vessels, can chiefly be redressed by the British Government, which has control over a very large number of pilgrim vessels. Here the followers of the Prophet are dependent for relief on the support of the British public and the help of other non-Moslem benefactors of humanity.

PUBLIC OPINION—MUHAMMADAN AND ENGLISH.

During the last four years this question has been discussed with much zeal and ability in the Muhammadan press. In India, my friend Mr. Muhammad Shahdin, an influential Muhammadan barrister in Lahore, issued an appeal to the Moslems of India, in the

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columns of the *Muhammadan Observer* of Calcutta in the year 1891. All enlightened Moslems sympathised heartily with the objects of the eloquent appeal. In Egypt, the *El Moiyad* opened its columns for the discussion of the subject. Anglo-Indian papers of influence called the attention of the Government of India to the grievances of the pilgrims, by means of powerful leading articles. In France, M. Pasteur has been writing in favour of the pilgrims. In England their cause has been ably advocated by Mr. Ernest Hart, the *British Medical Journal* and several of the English newspapers. Since three years I have been doing what little I can to bring the grievances of the pilgrims to the notice of the responsible authorities.

In November 1891, the *Daily Chronicle* published a letter of mine on the subject, and supported the same by extremely sympathetic editorial remarks. The result of this correspondence did some good. The then Viceroy, Lord Lansdowne, happening to be in Bombay, personally inspected a pilgrim vessel. But I have not yet learnt what salutary result followed this Viceregal inspection. I have received a number of complaints and petitions from the Hadjees begging me to do something for them. I drew the attention of Mr. Gladstone some time ago to their grievances, and received a letter of sympathy from him, in which the Right Honourable gentleman expressed a strong hope that the Sultan would do his best for the pilgrims.

During my recent visit to Constantinople and her ruler, I placed the complaints of the pilgrims before Ahmad Jalaluddin Pasha, the Sultan's Aide-de-camp, who promised to submit the same to His Majesty, and let me know His Majesty's reply. I have lately succeeded in forming a Committee of enlightened Indian Moslems, who have promised me their full co-operation in bringing relief to the suffering pilgrims.

RESPONSIBILITY OF THE BRITISH GOVERNMENT.

The British Government is responsible for the redress of the following grievances:— Over-crowding of pilgrim vessels; neglect of sanitary measures on the part of the authorities on board the ship; absence of wholesome food and insufficiency of fresh water supplied to the pilgrim passenger; absence of suitable medical aid (Muhammadan lady patients can only be treated by female doctors, therefore every pilgrim ship must have one male and one female doctor, both understanding at least two Muhammadan languages of the East); absence of suitable lodgings and competent doctors at quarantine stations.

THE KORAN AND THE PILGRIMAGE.

It has been argued that one of the great difficulties in the way of effecting any improvement in the present system of a voyage to Mecca is the extreme poverty of the pilgrims. It is also said that Islam enjoins every one of her children, be he rich or poor, to repair on a pilgrimage to Mecca. I must, therefore, give here the provisions of the Islamic law upon the subject. The Koran says:—

"There is due to God from man a pilgrimage to the House for *whosoever is able to find his way there.*"

According to Sharah Wikayah (a book much valued by all Sunnis), pilgrimage to Mecca is only incumbent upon every Moslem "free, healthy, adult, possessing means of subsistence and conveyance, a little more than what is essentially necessary for the maintenance of himself and his family till his return from the pilgrimage. It is also necessary that the way or journey should be free from dangers to life and property."

WHAT THE SULTAN SHOULD DO.

In the opinion of those who have studied the subject, the right solution of this all absorbing-question consists in the appointment of a Commission by His Majesty the Sultan, essentially be non-political. It should consist of the educated and enlightened representatives of Turkish Moslems as well as a few Moslems belonging to other parts of the Muhammadan world, but acknowledging the Caliphate of Abdul Hamid.

Inter alia, the Commission should inquire into the following: The principal sources of cholera in the Holy Land; the burial of the flesh and blood of animals sacrificed during the Hadj; the condition of latrines and drainage in general; the purity and sufficiency of water supplied to the pilgrims; the poverty of the pilgrims; the hardship imposed upon pilgrims by enforced quarantine; causes of sickness among pilgrim vessels; the condition of houses occupied by the Hadjees; cases of extortion and official despotism; the best means of protecting the property of the Hadjees; prevention of dangers to the life and limb of the Hadjees; how to secure safe and comfortable journey to the pilgrims.

But, in order practically to carry out this suggestion, two things are necessary—the consent of His Majesty the Sultan and a sum of money sufficient to defray the expenses of the Commission and to execute its recommendations. The Porte is already beset with a great many pecuniary difficulties, and is hardly in a position to undertake any pecuniary risk. The amount, therefore, must come from those merely interested in the sanitary improvement of Mecca and those interested in the Holy City, historically and religiously.

As a humble admirer of the present Sultan, I may venture to suggest—indeed, if suggestion be necessary to so enlightened a ruler—that His Majesty's influence among his spiritual followers beyond his own dominions is pre-eminently a moral one. Anything that tends to diminish this influence among the Moslems necessarily weakens the bond of affection that binds them to his august person. Unfortunately, there are some Muhammadans who dispute the title of the Sultan to the Caliphate and watch every opportunity to make His Majesty unpopular by inventing false stories about his indifference to the needs of his spiritual followers. The advisers of the Caliph cannot do better than nail the lies of these malcontents to the counter without delay.

The principal fact that elevates his position and strengthens the Sultan's claim to the Caliphate is His Majesty's guardianship of the holy shrines. The average Moslem outside Turkey knows very little about the Caliph. He judges the power and the prestige of the Sultan from what he sees of his administration in Mecca and Medina. It is to the interests of the Sultan, therefore, to offer every possible comfort to the Meccan pilgrim.

THE CONSEQUENCES OF A "LAISSEZ ALLER" POLICY.

If the present unsatisfactory state of person and property continues in the Holy City for any length of time, the following evils, among others, will surely arise:

The recurrence of the plague in Mecca will diminish the number of the Hadjees. Thousands of persons, otherwise qualified to visit the House of God, will be, in the nature of things, prevented from visiting. The Prophet has forbidden his followers to visit a place infested with cholera (Waba), or to leave a place similarly situated. These people will not only be deprived of the high spiritual blessing, but also of the great temporal advantage which the Hadj indirectly bestows upon the faithful, namely, mutual knowledge, esteem, and affection engendered by personal intercourse. It will diminish commerce and deprive many of the Sultan's Arabian subjects, dependent upon the pilgrims, of their livelihood. It means also the loss of great moral influence to the Sultan; for the pilgrims, many of whom are men of high character and education, cannot but mark the difference between the system of administration in the dominions of the Sultan and that of the country they come from. The contrast, even after making due allowance for all circumstances, must tell unfavourably against the prestige of the greatest Moslem monarch upon earth. The thinking Moslem who visits Arabia, the fountain-head of true religion and the birthplace of the greatest moral teacher of the world, is moved to tears at its present condition. It is in the interests of humanity and Islam, no less than in those of Turkey and her ruler, that the insanitary condition of the Moslem holy places, and the hardships which the pilgrims have at present to undergo, should be at once removed. The pilgrims ask nothing but the bare necessities of human existence and the most essential rights of citizenship, namely, pure air, pure water, and security of life and property. Shall they ask for them in vain?

INDIA OFFICE,
London, the 5th July 1894.

REVENUE,
No. 86.

To His Excellency The Right Honourable The Governor General of
India in Council.

MY LORD,

At page 1133 of the British Medical Journal was an article by Mr. Rafiuddin Ahmad on the hardship suffered by Moslem pilgrims to the Hedjaz. Mr. Ahmad has now sent to me the enclosed representation.

2. Mr. Ahmad lays stress upon five distinct matters namely,—

- (1) the ineffectiveness of the protection of pilgrims at Bombay;
- (2) the over-crowding on pilgrim vessels;
- (3) the desirability of having women doctors to examine women pilgrims on shore, and to tend women pilgrims on ship board;
- (4) the insufficiency of the fresh water supply on pilgrim ships;
- (5) the evils of the Camaran quarantine system.

3. I apprehend that Mr. Ahmad over-estimates the mortality on pilgrim ships. On the outward passage from Bombay, so far as I am informed, the pilgrims are generally healthy and mortality is small; though returning pilgrims sometimes fare worse. The orders you are about to issue in connection with the recent Paris Convention, will, when properly carried out, provide adequately against over-crowding and insufficiency of water on pilgrim vessels. And I shall be glad to learn how far you may deem it necessary to take action on Mr. Ahmad's other suggestions.

4. The Camaran quarantine station is entirely under the Turkish Government. But the recommendations of the Paris Convention, the representations of Her Majesty's Government, and the strenuous action of the Constantinople Sanitary Council will, it may be hoped, have effect in obtaining some real amelioration of the state of affairs at Camaran.

I have the honour to be,

MY LORD,

Your Lordship's most obedient, humble Servant,

HENRY H. FOWLER.

COMMON ROOM,
MIDDLE TEMPLE, E.C.,
The 14th June 1894.

Dear Sir, /

I have the honour to place before you, as promised on Thursday last, some of the principal grievances of the Indian Muhammadan pilgrims to Mecca. As you are already aware, thousands of Hadjees arrive every year at Bombay on

their way to and return from the Moslem Holy Land. A few years ago Lord Dufferin appointed an officer called the protector of pilgrims at Bombay in order to safeguard the interests and look after the reasonable comforts of the pilgrim passengers. No doubt much good has been done by the creation of this office, but the expected results have not been attained. I learn that the duties of this officer have not been properly defined and that his department is altogether undermanned. The Government should provide him with a good staff of assistants, and see that he and his staff are placed beyond the touch of corruption.

The over-crowding of the pilgrim vessels is a serious grievance. Pilgrim carrying is a very remunerative trade and its profits are quite large enough to admit of less crowding on pilgrim vessels. In the 3rd class or "tween deck," the space allowed (9 superficial and 54 cubic feet per head) is utterly inadequate. In the monsoons the pilgrims are as a matter of necessity driven into "tween decks" where they die like bees. No humane Government will ever allow such a disgraceful state of affairs to continue.

Another serious grievance is the medical examination of female pilgrims. It is a well-known fact that Muhammadan ladies do not like to be examined by male doctors, on principle. And yet the poor female pilgrims are examined, before leaving Bombay, by the Health Officer of Bombay who is generally accompanied by the protector of pilgrims and other male officers. It is desirable that this examination should be made by a competent Lady Doctor for the Health Officer. It is equally necessary that every pilgrim vessel should have one male and one female doctor on board, and that these should be able to speak the Uron language. Muhammadan doctors, of course, should be preferred to those belonging to other religions.

Complaints have also been made regarding insufficient supply of fresh water on board the vessels. At Kumeran the pilgrims are accommodated in a lazaretto and there they are overhauled and fumigated. This compulsory quarantine of 10 days costs each pilgrim one rupee per day, which sum the poor pilgrim can ill-afford to pay. The Government should come to the assistance of the pilgrim and try to stop such unjust and inequitable extortions.

I have already explained to you the importance of the pilgrim question, but I must add here that any sympathy and assistance shown by the British Government to the Hadjees will always be acknowledged with gratitude by a loyal and grateful people.

Thanking you again for your kindness to me personally and for the sympathy which you were good enough to express for the sufferings of the pilgrims.

Believe me, &c.,

RAFIUDDIN AHMAD.

The Right Honourable

H. H. FOWLER, M.P.,

Her Majesty's Secretary of State for India.

Public Dept.

From

The Govt of India
Home Dept.
(Sanitary)
Simla

No 8 Sanitary
251

Dated 8th }
Recd 12th } September 1894
Repd: 13th }
Encl: one + 7 s.c. of the Current
+ Encl. No. 1.

Subject

Chokeni Pilgrims to Hedjaz

Forwarding copy of papers
regarding certain representation
made by Mr. Rafiuddin Ahmad on
the hardships which are suffered
by — and requesting to be
furnished with a full report on the
measures taken by this Govt for the
protection of pilgrims before their
departure for the Hedjaz.

WITH ORDER

Order

1879/94
would be the
Protector of Emigrants
Madras, and the
Princy Port Officer for
early report.

35B
14/9

1879/94

Protector of Emigrants - DESPATCHED
Princy Port Officer 24 SEP 94

26/9

No.

FROM

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G. C. Press, Simla.—No. 798 H. D.—3-9-94.—41.

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This enormous annual loss of most virtuous and highly precious blood, sustained by Islam, must necessarily weaken and prostrate her already exhausted body, and cannot be looked upon otherwise than with intense grief and horror by the entire number of her children—nay, by all religious denominations of the world. Because, however much Christians and other non-Moslem bodies might differ from us in dogmas, they are bound to admire the strength of conviction, loyalty to principle, and the spirit of self-sacrifice displayed by the Hadjees in such adverse and critical circumstances. But experience has taught us that appeals made merely on moral basis in Europe find responsive sympathy in few breasts only, and that masses in general are spurred to action only, by the expectation of sordid gain, or by fear of immediate harm. I must, therefore, remind my readers that people of all shades of religious or irreligious beliefs, in all countries, stand exposed to serious dangers of death and disease owing to the annual recurrence of cholera among Meccan pilgrims. The havoc caused by the plague in France, Germany, and Russia in 1892, has taught a lesson to European nations which they are not likely to forget. Of course I am principally concerned with the well-being of my own co-religionists, and should not have troubled the British press with my remarks at all, did it not occur to me that the realisation of my object, as well as theirs, depends in this case on co-operation. As far as their own interests are concerned, the Europeans seldom stand in need of the neighbourly advice of an Asiatic—they are quite able to take care of themselves; but this question is one which tends to prove the inter-dependence of different nationalities and creeds.

The immediate scene of action lies under the sovereignty of a powerful Moslem prince, who will naturally be much better influenced by the public opinion of the people of his own persuasion than by the advice of aliens, which has not infrequently proved fatal to his country. Non-Muhammadan efforts towards the right solution of this question are not a little, therefore, dependent upon Moslem co-operation. On the other hand, a very large number of the pilgrims is drawn from Moslems under non-Muhammadan governance, and is conveyed to Arabia by Christian ship-owners, principally Englishmen, the great carriers of the world. The grievances of the Hadjees, as passengers, for instance, the over-crowding of the vessels and neglect of sanitary measures on board such vessels, can chiefly be redressed by the British Government, which has control over a very large number of pilgrim vessels. Here the followers of the Prophet are dependent for relief on the support of the British public and the help of other non-Moslem benefactors of humanity.

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During the last four years this question has been discussed with much zeal and ability in the Muhammadan press. In India, my friend Mr. Muhammad Shahdin, an influential Muhammadan barrister in Lahore, issued an appeal to the Moslems of India, in the

columns of the *Muhammadan Observer* of Calcutta in the year 1891. All enlightened Moslems sympathised heartily with the objects of the eloquent appeal. In Egypt, the *El Moiyad* opened its columns for the discussion of the subject. Anglo-Indian papers of influence called the attention of the Government of India to the grievances of the pilgrims, by means of powerful leading articles. In France, M. Pasteur has been writing in favour of the pilgrims. In England their cause has been ably advocated by Mr. Ernest Hart, the *British Medical Journal* and several of the English newspapers. Since three years I have been doing what little I can to bring the grievances of the pilgrims to the notice of the responsible authorities.

In November 1891, the *Daily Chronicle* published a letter of mine on the subject, and supported the same by extremely sympathetic editorial remarks. The result of this correspondence did some good. The then Viceroy, Lord Lansdowne, happening to be in Bombay, personally inspected a pilgrim vessel. But I have not yet learnt what salutary result followed this Viceregal inspection. I have received a number of complaints and petitions from the Hadjees begging me to do something for them. I drew the attention of Mr. Gladstone some time ago to their grievances, and received a letter of sympathy from him, in which the Right Honourable gentleman expressed a strong hope that the Sultan would do his best for the pilgrims.

During my recent visit to Constantinople and her ruler, I placed the complaints of the pilgrims before Ahmad Jalaluddin Pasha, the Sultan's Aide-de-camp, who promised to submit the same to His Majesty, and let me know His Majesty's reply. I have lately succeeded in forming a Committee of enlightened Indian Moslems, who have promised me their full co-operation in bringing relief to the suffering pilgrims.

RESPONSIBILITY OF THE BRITISH GOVERNMENT.

The British Government is responsible for the redress of the following grievances:—
Over-crowding of pilgrim vessels; neglect of sanitary measures on the part of the authorities on board the ship; absence of wholesome food and insufficiency of fresh water supplied to the pilgrim passenger; absence of suitable medical aid (Muhammadan lady patients can only be treated by female doctors, therefore every pilgrim ship must have one male and one female doctor, both understanding at least two Muhammadan languages of the East); absence of suitable lodgings and competent doctors at quarantine stations.

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It has been argued that one of the great difficulties in the way of effecting any improvement in the present system of a voyage to Mecca is the extreme poverty of the pilgrims. It is also said that Islam enjoins every one of her children, be he rich or poor, to repair on a pilgrimage to Mecca. I must, therefore, give here the provisions of the Islamic law upon the subject. The Koran says:—

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According to Sharah Wikayah (a book much valued by all Sunnis), pilgrimage to Mecca is only incumbent upon every Moslem "free, healthy, adult, possessing means of subsistence and conveyance, a little more than what is essentially necessary for the maintenance of himself and his family till his return from the pilgrimage. It is also necessary that the way or journey should be free from dangers to life and property."

WHAT THE SULTAN SHOULD DO.

In the opinion of those who have studied the subject, the right solution of this all absorbing-question consists in the appointment of a Commission by His Majesty the Sultan, to inquire into and report upon the grievances of the pilgrims. The Commission should essentially be non-political. It should consist of the educated and enlightened representatives of Turkish Moslems as well as a few Moslems belonging to other parts of the Muhammadan world, but acknowledging the Caliphate of Abdul Hamid.

Inter alia, the Commission should inquire into the following: The principal sources of cholera in the Holy Land; the burial of the flesh and blood of animals sacrificed during the Hadj; the condition of latrines and drainage in general; the purity and sufficiency of water supplied to the pilgrims; the poverty of the pilgrims; the hardship imposed upon pilgrims by enforced quarantine; causes of sickness among pilgrim vessels; the condition of houses occupied by the Hadjees; cases of extortion and official despotism; the best means of protecting the property of the Hadjees; prevention of dangers to the life and limb of the Hadjees; how to secure safe and comfortable journey to the pilgrims.

But, in order practically to carry out this suggestion, two things are necessary—the consent of His Majesty the Sultan and a sum of money sufficient to defray the expenses of the Commission and to execute its recommendations. The Porte is already beset with a great many pecuniary difficulties, and is hardly in a position to undertake any pecuniary risk. The amount, therefore, must come from those merely interested in the sanitary improvement of Mecca and those interested in the Holy City, historically and religiously.

As a humble admirer of the present Sultan, I may venture to suggest—indeed, if suggestion be necessary to so enlightened a ruler—that His Majesty's influence among his spiritual followers beyond his own dominions is pre-eminently a moral one. Anything that tends to diminish this influence among the Moslems necessarily weakens the bond of affection that binds them to his august person. Unfortunately, there are some Muhammadans who dispute the title of the Sultan to the Caliphate and watch every opportunity to make His Majesty unpopular by inventing false stories about his indifference to the needs of his spiritual followers. The advisers of the Caliph cannot do better than nail the lies of these malcontents to the counter without delay.

The principal fact that elevates his position and strengthens the Sultan's claim to the Caliphate is His Majesty's guardianship of the holy shrines. The average Moslem outside Turkey knows very little about the Caliph. He judges the power and the prestige of the Sultan from what he sees of his administration in Mecca and Medina. It is to the interests of the Sultan, therefore, to offer every possible comfort to the Meccan pilgrim.

THE CONSEQUENCES OF A "LAISSEZ ALLER" POLICY.

If the present unsatisfactory state of person and property continues in the Holy City for any length of time, the following evils, among others, will surely arise:

The recurrence of the plague in Mecca will diminish the number of the Hadjees. Thousands of persons, otherwise qualified to visit the House of God, will be, in the nature of things, prevented from visiting. The Prophet has forbidden his followers to visit a place infested with cholera (Waba), or to leave a place similarly situated. These people will not only be deprived of the high spiritual blessing, but also of the great temporal advantage which the Hadj indirectly bestows upon the faithful, namely, mutual knowledge, esteem, and affection engendered by personal intercourse. It will diminish commerce and deprive many of the Sultan's Arabian subjects, dependent upon the pilgrims, of their livelihood. It means also the loss of great moral influence to the Sultan; for the pilgrims, many of whom are men of high character and education, cannot but mark the difference between the system of administration in the dominions of the Sultan and that of the country they come from. The contrast, even after making due allowance for all circumstances, must tell unfavourably against the prestige of the greatest Moslem monarch upon earth. The thinking Moslem who visits Arabia, the fountain-head of true religion and the birthplace of the greatest moral teacher of the world, is moved to tears at its present condition. It is in the interests of humanity and Islam, no less than in those of Turkey and her ruler, that the insanitary condition of the Moslem holy places, and the hardships which the pilgrims have at present to undergo, should be at once removed. The pilgrims ask nothing but the barest necessities of human existence and the most essential rights of citizenship, namely, pure air, pure water, and security of life and property. Shall they ask for them in vain?

INDIA OFFICE,
London, the 5th July 1894.

REVENUE,
No. 86.

To His Excellency The Right Honourable The Governor General of
India in Council.

MY LORD,

At page 1133 of the British Medical Journal was an article by Mr. Rafiuddin Ahmad on the hardship suffered by Moslem pilgrims to the Hedjaz. Mr. Ahmad has now sent to me the enclosed representation.

2. Mr. Ahmad lays stress upon five distinct matters namely,—

- (1) the ineffectiveness of the protection of pilgrims at Bombay;
- (2) the over-crowding on pilgrim vessels;
- (3) the desirability of having women doctors to examine women pilgrims on shore, and to tend women pilgrims on ship board;
- (4) the insufficiency of the fresh water supply on pilgrim ships;
- (5) the evils of the Camaran quarantine system.

3. I apprehend that Mr. Ahmad over-estimates the mortality on pilgrim ships. On the outward passage from Bombay, so far as I am informed, the pilgrims are generally healthy and mortality is small; though returning pilgrims sometimes fare worse. The orders you are about to issue in connection with the recent Paris* Convention, will, when properly carried out, provide adequately against over-crowding and insufficiency of water on pilgrim vessels. And I shall be glad to learn how far you may deem it necessary to take action on Mr. Ahmad's other suggestions.

* My recent Despatch No. 72 (Revenue), dated the 7th June 1894.

4. The Camaran quarantine station is entirely under the Turkish Government. But the recommendations of the Paris Convention, the representations of Her Majesty's Government, and the strenuous action of the Constantinople Sanitary Council will, it may be hoped, have effect in obtaining some real amelioration of the state of affairs at Camaran.

I have the honour to be,

MY LORD,

Your Lordship's most obedient, humble Servant,

HENRY H. FOWLER.

COMMON ROOM,
MIDDLE TEMPLE, E.C.,
The 14th June 1894.

Dear Sir,

I have the honour to place before you, as promised on Thursday last, some of the principal grievances of the Indian Muhammadan pilgrims to Mecca. As you are already aware, thousands of Hadjees arrive every year at Bombay on

their way to and return from the Moslem Holy Land. A few years ago Lord Dufferin appointed an officer called the protector of pilgrims at Bombay in order to safeguard the interests and look after the reasonable comforts of the pilgrim passengers. No doubt much good has been done by the creation of this office, but the expected results have not been attained. I learn that the duties of this officer have not been properly defined and that his department is altogether undermanned. The Government should provide him with a good staff of assistants, and see that he and his staff are placed beyond the touch of corruption.

The over-crowding of the pilgrim vessels is a serious grievance. Pilgrim carrying is a very remunerative trade and its profits are quite large enough to admit of less crowding on pilgrim vessels. In the 3rd class or "tween deck," the space allowed (9 superficial and 54 cubic feet per head) is utterly inadequate. In the monsoons the pilgrims are as a matter of necessity driven into "tween decks" where they die like bees. No humane Government will ever allow such a disgraceful state of affairs to continue.

Another serious grievance is the medical examination of female pilgrims. It is a well-known fact that Muhammadan ladies do not like to be examined by male doctors, on principle. And yet the poor female pilgrims are examined, before leaving Bombay, by the Health Officer of Bombay who is generally accompanied by the protector of pilgrims and other male officers. It is desirable that this examination should be made by a competent Lady Doctor for the Health Officer. It is equally necessary that every pilgrim vessel should have one male and one female doctor on board, and that these should be able to speak the Uron language. Muhammadan doctors, of course, should be preferred to those belonging to other religions.

Complaints have also been made regarding insufficient supply of fresh water on board the vessels. At Kumeran the pilgrims are accommodated in a lazaretto and there they are overhauled and fumigated. This compulsory quarantine of 10 days costs each pilgrim one rupee per day, which sum the poor pilgrim can ill-afford to pay. The Government should come to the assistance of the pilgrim and try to stop such unjust and inequitable extortions.

I have already explained to you the importance of the pilgrim question, but I must add here that any sympathy and assistance shown by the British Government to the Hadjees will always be acknowledged with gratitude by a loyal and grateful people.

Thanking you again for your kindness to me personally and for the sympathy which you were good enough to express for the sufferings of the pilgrims.

Believe me, &c.,

RAFIUDDIN AHMAD.

The Right Honourable

H. H. FOWLER, M.P.,

Her Majesty's Secretary of State for India.

No.

FROM

J. P. HEWETT, Esq., C.I.E.,

Offg. Secretary to the Government of India,

TO

THE CHIEF SECRETARY TO THE GOVERNMENT OF
MADRAS.

Home Department.
Sanitary.

Simla, the September 1894.

SIR,

I AM directed to forward a copy of the papers noted in the margin on the subject of certain representations made by Mr. Rafiuddin Ahmad on the hardships, which, it is alleged, are suffered by Moslem pilgrims to the Hedjaz.

Extract from the *British Medical Journal*, dated the 26th May 1894.
From Her Majesty's Secretary of State for India, No. 86 (Revenue), dated the 5th July 1894, and enclosures.

2. I am to state that of the five distinct matters, referred to by Mr. Ahmad and summarised in paragraph 2 of the Secretary of State's Despatch, those relating to over-crowding and insufficiency of water on pilgrim vessels are under the consideration of the Government of India in connection with the Paris Convention mentioned by the Secretary of State.

3. With regard to the suggestion made by Mr. Ahmad as to the desirability of having women doctors to examine female pilgrims on shore and to tend them on board, I am to enquire whether, in the opinion of the Government of Madras, it would not be possible to arrange for the inspection of such pilgrims, before the departure of a vessel from Madras, by Lady Doctors. The Government of India are disposed to think that attendance by Lady Doctors on female pilgrims during the voyage is unnecessary even if it were practicable. This is, however, a matter which may well await the issue of the other improvements under contemplation.

4. I am also to request that the Government of India may be furnished with a full report on the measures taken at Madras for the protection of pilgrims before their departure for the Hedjaz. The Governor General in Council would also be glad to receive any suggestions which the Governor in Council may wish to make for improving matters in this connection.

I have the honour to be,

SIR,

Your most obedient Servant,

J. P. HEWETT,

Offg. Secretary to the Government of India.

Extract from the British Medical Journal, dated the 26th May 1894.

THE MECCA PILGRIMS BY THE MAULVI RAFIUDDIN AHMAD.

"There is due to God from men a pilgrimage unto the House for whosoever is able to find his way there."—AL QURAN, SURA AL IMRAN.

To be asked to give one's views on a burning question, in these columns, is an honour of which any person will feel proud. In this instance, however, duty and honour are happily combined, because I think it a duty, especially when the time of Al Haj, or the annual pilgrimage to Mecca, has drawn so very close, to bring the question of the misery and hardships annually undergone by Moslem pilgrims to the notice of the British and Turkish authorities so far as they are respectively responsible for the protection of life and property and due supervision of the health and comforts of the unfortunate pilgrims.

DISEASE AND DEATH AMONG THE PILGRIMS.

Last year, as in other previous years, the civilised world, during the period of the pilgrimage, were kept duly informed by Reuter's telegrams of the daily loss of thousands of precious and pious lives owing to the outbreak of cholera and other diseases not altogether beyond the reach of the healing hand of science and the parental care of wise administration. Last year, too, a British sailor, one of the surviving crew of a British vessel carrying pilgrims from Morocco to Jedda, told us a horrible tale of mortality on board his vessel engendered by over-crowding and want of due care on the part of the naval authorities. Not only a very large number of the pilgrim passengers, but also the entire crew, had succumbed to the outbreak of disease. The sailor added that his ship was only one of many others of the kind that meet with a similar fate almost every year, and piteously appealed to the Board of Trade for strict enquiries into this disgraceful state of affairs. About 20,000 lives were lost, chiefly from cholera, last year in the course of a single month. The unfortunate victims, it must be remembered, were the cream of Moslem orthodoxy and piety from different parts of the world.

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This enormous annual loss of most virtuous and highly precious blood, sustained by Islam, must necessarily weaken and prostrate her already exhausted body, and cannot be looked upon otherwise than with intense grief and horror by the entire number of her children—nay, by all religious denominations of the world. Because, however much Christians and other non-Moslem bodies might differ from us in dogmas, they are bound to admire the strength of conviction, loyalty to principle, and the spirit of self-sacrifice displayed by the Hadjees in such adverse and critical circumstances. But experience has taught us that appeals made merely on moral basis in Europe find responsive sympathy in few breasts only, and that masses in general are spurred to action only, by the expectation of sordid gain, or by fear of immediate harm. I must, therefore, remind my readers that people of all shades of religious or irreligious beliefs, in all countries, stand exposed to serious dangers of death and disease owing to the annual recurrence of cholera among the Meccan pilgrims. The havoc caused by the plague in France, Germany, and Russia in 1892, has taught a lesson to European nations which they are not likely to forget. Of course I am principally concerned with the well-being of my own co-religionists, and should not have troubled the British press with my remarks at all, did it not occur to me that the realisation of my object, as well as theirs, depends in this case on co-operation. As far as their own interests are concerned, the Europeans seldom stand in need of the neighbourly advice of an Asiatic—they are quite able to take care of themselves; but this question is one which tends to prove the inter-dependence of different nationalities and creeds.

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The British Government is responsible for the redress of the following grievances:— Over-crowding of pilgrim vessels; neglect of sanitary measures on the part of the authorities on board the ship; absence of wholesome food and insufficiency of fresh water supplied to the pilgrim passenger; absence of suitable medical aid (Muhammadian lady patients can only be treated by female doctors, therefore every pilgrim ship must have one male and one female doctor, both understanding at least two Muhammadian languages of the East); absence of suitable lodgings and competent doctors at quarantine stations.

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But, in order practically to carry out this suggestion, two things are necessary—the consent of His Majesty the Sultan and a sum of money sufficient to defray the expenses of the Commission and to execute its recommendations. The Porte is already beset with a great many pecuniary difficulties, and is hardly in a position to undertake any pecuniary risk. The amount, therefore, must come from those merely interested in the sanitary improvement of Mecca and those interested in the Holy City, historically and religiously.

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HENRY H. FOWLER.

COMMON ROOM,
MIDDLE TEMPLE, E.C.,
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I have the honour to place before you, as promised on Thursday last, some of the principal grievances of the Indian Muhammadan pilgrims to Mecca. As you are already aware, thousands of Hadjees arrive every year at Bombay on

their way to and return from the Moslem Holy Land. A few years ago Lord Dufferin appointed an officer called the protector of pilgrims at Bombay in order to safeguard the interests and look after the reasonable comforts of the pilgrim passengers. No doubt much good has been done by the creation of this office, but the expected results have not been attained. I learn that the duties of this officer have not been properly defined and that his department is altogether undermanned. The Government should provide him with a good staff of assistants, and see that he and his staff are placed beyond the touch of corruption.

The over-crowding of the pilgrim vessels is a serious grievance. Pilgrim carrying is a very remunerative trade and its profits are quite large enough to admit of less crowding on pilgrim vessels. In the 3rd class or "tween deck," the space allowed (9 superficial and 54 cubic feet per head) is utterly inadequate. In the monsoons the pilgrims are as a matter of necessity driven into "tween decks" where they die like bees. No humane Government will ever allow such a disgraceful state of affairs to continue.

Another serious grievance is the medical examination of female pilgrims. It is a well-known fact that Muhammadan ladies do not like to be examined by male doctors, on principle. And yet the poor female pilgrims are examined, before leaving Bombay, by the Health Officer of Bombay who is generally accompanied by the protector of pilgrims and other male officers. It is desirable that this examination should be made by a competent Lady Doctor for the Health Officer. It is equally necessary that every pilgrim vessel should have one male and one female doctor on board, and that these should be able to speak the Uron language. Muhammadan doctors, of course, should be preferred to those belonging to other religions.

Complaints have also been made regarding insufficient supply of fresh water on board the vessels. At Kumeran the pilgrims are accommodated in a lazaretto and there they are overhauled and fumigated. This compulsory quarantine of 10 days costs each pilgrim one rupee per day, which sum the poor pilgrim can ill-afford to pay. The Government should come to the assistance of the pilgrim and try to stop such unjust and inequitable extortions.

I have already explained to you the importance of the pilgrim question, but I must add here that any sympathy and assistance shown by the British Government to the Hadjees will always be acknowledged with gratitude by a loyal and grateful people.

Thanking you again for your kindness to me personally and for the sympathy which you were good enough to express for the sufferings of the pilgrims.

Believe me, &c.,

RAFIUDDIN AHMAD.

The Right Honourable

H. H. FOWLER, M.P.,

Her Majesty's Secretary of State for India.

No.

FROM

J. P. HEWETT, Esq., C.I.E.,

Offg. Secretary to the Government of India,

TO

THE CHIEF SECRETARY TO THE GOVERNMENT OF
MADRAS.

Home Department.
Sanitary.

Simla, the September 1894.

SIR,

I AM directed to forward a copy of the papers noted in the margin on the subject of certain representations made by Mr. Rafiuddin Ahmad on the hardships, which, it is alleged, are suffered by Moslem pilgrims to the Hedjaz.

Extract from the *British Medical Journal*, dated the 26th May 1894.
From Her Majesty's Secretary of State for India, No. 86 (Revenue), dated the 5th July 1894, and enclosures.

2. I am to state that of the five distinct matters, referred to by Mr. Ahmad and summarised in paragraph 2 of the Secretary of State's Despatch, those relating to over-crowding and insufficiency of water on pilgrim vessels are under the consideration of the Government of India in connection with the Paris Convention mentioned by the Secretary of State.

3. With regard to the suggestion made by Mr. Ahmad as to the desirability of having women doctors to examine female pilgrims on shore and to tend them on board, I am to enquire whether, in the opinion of the Government of Madras, it would not be possible to arrange for the inspection of such pilgrims, before the departure of a vessel from Madras, by Lady Doctors. The Government of India are disposed to think that attendance by Lady Doctors on female pilgrims during the voyage is unnecessary even if it were practicable. This is, however, a matter which may well await the issue of the other improvements under contemplation.

4. I am also to request that the Government of India may be furnished with a full report on the measures taken at Madras for the protection of pilgrims before their departure for the Hedjaz. The Governor General in Council would also be glad to receive any suggestions which the Governor in Council may wish to make for improving matters in this connection.

I have the honour to be,

SIR,

Your most obedient Servant,

J. P. HEWETT,

Offg. Secretary to the Government of India.

Extract from the British Medical Journal, dated the 26th May 1894.

THE MECCA PILGRIMS BY THE MAULVI RAFIUDDIN AHMAD.

"There is due to God from men a pilgrimage unto the House for whosoever is able to find his way there."—AL QURAN, SURA AL IMRAN.

To be asked to give one's views on a burning question, in these columns, is an honour of which any person will feel proud. In this instance, however, duty and honour are happily combined, because I think it a duty, especially when the time of Al Haj, or the annual pilgrimage to Mecca, has drawn so very close, to bring the question of the misery and hardships annually undergone by Moslem pilgrims to the notice of the British and Turkish authorities so far as they are respectively responsible for the protection of life and property and due supervision of the health and comforts of the unfortunate pilgrims.

DISEASE AND DEATH AMONG THE PILGRIMS.

Last year, as in other previous years, the civilised world, during the period of the pilgrimage, were kept duly informed by Reuter's telegrams of the daily loss of thousands of precious and pious lives owing to the outbreak of cholera and other diseases not altogether beyond the reach of the healing hand of science and the parental care of wise administration. Last year, too, a British sailor, one of the surviving crew of a British vessel carrying pilgrims from Morocco to Jedda, told us a horrible tale of mortality on board his vessel engendered by over-crowding and want of due care on the part of the naval authorities. Not only a very large number of the pilgrim passengers, but also the entire crew, had succumbed to the outbreak of disease. The sailor added that his ship was only one of many others of the kind that meet with a similar fate almost every year, and piteously appealed to the Board of Trade for strict enquiries into this disgraceful state of affairs. About 20,000 lives were lost, chiefly from cholera, last year in the course of a single month. The unfortunate victims, it must be remembered, were the cream of Moslem orthodoxy and piety from different parts of the world.

THE PILGRIMAGE AT PRESENT AN INTERNATIONAL DANGER.

This enormous annual loss of most virtuous and highly precious blood, sustained by Islam, must necessarily weaken and prostrate her already exhausted body, and cannot be looked upon otherwise than with intense grief and horror by the entire number of her children—nay, by all religious denominations of the world. Because, however much Christians and other non-Moslem bodies might differ from us in dogmas, they are bound to admire the strength of conviction, loyalty to principle, and the spirit of self-sacrifice displayed by the Hadjees in such adverse and critical circumstances. But experience has taught us that appeals made merely on moral basis in Europe find responsive sympathy in few breasts only, and that masses in general are spurred to action only, by the expectation of sordid gain, or by fear of immediate harm. I must, therefore, remind my readers that people of all shades of religious or irreligious beliefs, in all countries, stand exposed to the serious dangers of death and disease owing to the annual recurrence of cholera among the Meccan pilgrims. The havoc caused by the plague in France, Germany, and Russia in 1892, has taught a lesson to European nations which they are not likely to forget. Of course I am principally concerned with the well-being of my own co-religionists, and should not have troubled the British press with my remarks at all, did it not occur to me that the realisation of my object, as well as theirs, depends in this case on co-operation. As far as their own interests are concerned, the Europeans seldom stand in need of the neighbourly advice of an Asiatic—they are quite able to take care of themselves; but this question is one which tends to prove the inter-dependence of different nationalities and creeds.

The immediate scene of action lies under the sovereignty of a powerful Moslem prince, who will naturally be much better influenced by the public opinion of the people of his own persuasion than by the advice of aliens, which has not infrequently proved fatal to his country. Non-Muhammadan efforts towards the right solution of this question are not a little, therefore, dependent upon Moslem co-operation. On the other hand, a very large number of the pilgrims is drawn from Moslems under non-Muhammadan governance, and is conveyed to Arabia by Christian ship-owners, principally Englishmen, the great carriers of the world. The grievances of the Hadjees, as passengers, for instance, the over-crowding of the vessels and neglect of sanitary measures on board such vessels, can chiefly be redressed by the British Government, which has control over a very large number of pilgrim vessels. Here the followers of the Prophet are dependent for relief on the support of the British public and the help of other non-Moslem benefactors of humanity.

PUBLIC OPINION—MUHAMMADAN AND ENGLISH.

During the last four years this question has been discussed with much zeal and ability in the Muhammadan press. In India, my friend Mr. Muhammad Shahdin, an influential Muhammadan barrister in Lahore, issued an appeal to the Moslems of India, in the

columns of the *Muhammadan Observer* of Calcutta in the year 1891. All enlightened Moslems sympathised heartily with the objects of the eloquent appeal. In Egypt, the *El Moiyad* opened its columns for the discussion of the subject. Anglo-Indian papers of influence called the attention of the Government of India to the grievances of the pilgrims, by means of powerful leading articles. In France, M. Pasteur has been writing in favour of the pilgrims. In England their cause has been ably advocated by Mr. Ernest Hart, the *British Medical Journal* and several of the English newspapers. Since three years I have been doing what little I can to bring the grievances of the pilgrims to the notice of the responsible authorities.

In November 1891, the *Daily Chronicle* published a letter of mine on the subject, and supported the same by extremely sympathetic editorial remarks. The result of this correspondence did some good. The then Viceroy, Lord Lansdowne, happening to be in Bombay, personally inspected a pilgrim vessel. But I have not yet learnt what salutary result followed this Viceregal inspection. I have received a number of complaints and petitions from the Hadjees begging me to do something for them. I drew the attention of Mr. Gladstone some time ago to their grievances, and received a letter of sympathy from him, in which the Right Honourable gentleman expressed a strong hope that the Sultan would do his best for the pilgrims.

During my recent visit to Constantinople and her ruler, I placed the complaints of the pilgrims before Ahmad Jalaluddin Pasha, the Sultan's Aide-de-camp, who promised to submit the same to His Majesty, and let me know His Majesty's reply. I have lately succeeded in forming a Committee of enlightened Indian Moslems, who have promised me their full co-operation in bringing relief to the suffering pilgrims.

RESPONSIBILITY OF THE BRITISH GOVERNMENT.

The British Government is responsible for the redress of the following grievances:— Over-crowding of pilgrim vessels; neglect of sanitary measures on the part of the authorities on board the ship; absence of wholesome food and insufficiency of fresh water supplied to the pilgrim passenger; absence of suitable medical aid (Muhammadan lady patients can only be treated by female doctors, therefore every pilgrim ship must have one male and one female doctor, both understanding at least two Muhammadan languages of the East); absence of suitable lodgings and competent doctors at quarantine stations.

THE KORAN AND THE PILGRIMAGE.

It has been argued that one of the great difficulties in the way of effecting any improvement in the present system of a voyage to Mecca is the extreme poverty of the pilgrims. It is also said that Islam enjoins every one of her children, be he rich or poor, to repair on a pilgrimage to Mecca. I must, therefore, give here the provisions of the Islamic law upon the subject. The Koran says:—

"There is due to God from man a pilgrimage to the House for *whosoever is able to find his way there.*"

According to Sharah Wikayah (a book much valued by all Sunnis), pilgrimage to Mecca is only incumbent upon every Moslem "free, healthy, adult, possessing means of subsistence and conveyance, a little more than what is essentially necessary for the maintenance of himself and his family till his return from the pilgrimage. It is also necessary that the way or journey should be free from dangers to life and property."

WHAT THE SULTAN SHOULD DO.

In the opinion of those who have studied the subject, the right solution of this all absorbing question consists in the appointment of a Commission by His Majesty the Sultan, to inquire into and report upon the grievances of the pilgrims. The Commission should essentially be non-political. It should consist of the educated and enlightened representatives of Turkish Moslems as well as a few Moslems belonging to other parts of the Muhammadan world, but acknowledging the Caliphate of Abdul Hamid.

Inter alia, the Commission should inquire into the following: The principal sources of cholera in the Holy Land; the burial of the flesh and blood of animals sacrificed during the Hadj; the condition of latrines and drainage in general; the purity and sufficiency of water supplied to the pilgrims; the poverty of the pilgrims; the hardship imposed upon pilgrims by enforced quarantine; causes of sickness among pilgrim vessels; the condition of houses occupied by the Hadjees; cases of extortion and official despotism; the best means of protecting the property of the Hadjees; prevention of dangers to the life and limb of the Hadjees; how to secure safe and comfortable journey to the pilgrims.

But, in order practically to carry out this suggestion, two things are necessary—the consent of His Majesty the Sultan and a sum of money sufficient to defray the expenses of the Commission and to execute its recommendations. The Porte is already beset with a great many pecuniary difficulties, and is hardly in a position to undertake any pecuniary risk. The amount, therefore, must come from those merely interested in the sanitary improvement of Mecca and those interested in the Holy City, historically and religiously.

As a humble admirer of the present Sultan, I may venture to suggest—indeed, if suggestion be necessary to so enlightened a ruler—that His Majesty's influence among his spiritual followers beyond his own dominions is pre-eminently a moral one. Anything that tends to diminish this influence among the Moslems necessarily weakens the bond of affection that binds them to his august person. Unfortunately, there are some Muhammadans who dispute the title of the Sultan to the Caliphate and watch every opportunity to make His Majesty unpopular by inventing false stories about his indifference to the needs of his spiritual followers. The advisers of the Caliph cannot do better than nail the lies of these malcontents to the counter without delay.

The principal fact that elevates his position and strengthens the Sultan's claim to the Caliphate is His Majesty's guardianship of the holy shrines. The average Moslem outside Turkey knows very little about the Caliph. He judges the power and the prestige of the Sultan from what he sees of his administration in Mecca and Medina. It is to the interests of the Sultan, therefore, to offer every possible comfort to the Meccan pilgrim.

THE CONSEQUENCES OF A "LAISSEZ-ALLER" POLICY.

If the present unsatisfactory state of person and property continues in the Holy City for any length of time, the following evils, among others, will surely arise:

The recurrence of the plague in Mecca will diminish the number of the Hadjees. Thousands of persons, otherwise qualified to visit the House of God, will be, in the nature of things, prevented from visiting. The Prophet has forbidden his followers to visit a place infested with cholera (Waba), or to leave a place similarly situated. These people will not only be deprived of the high spiritual blessing, but also of the great temporal advantage which the Hadj indirectly bestows upon the faithful, namely, mutual knowledge, esteem, and affection engendered by personal intercourse. It will diminish commerce and deprive many of the Sultan's Arabian subjects dependent upon the pilgrims, of their livelihood. It means also the loss of great moral influence to the Sultan; for the pilgrims, many of whom are men of high character and education, cannot but mark the difference between the system of administration in the dominions of the Sultan and that of the country they come from. The contrast, even after making due allowance for all circumstances, must tell unfavourably against the prestige of the greatest Moslem monarch upon earth. The thinking Moslem who visits Arabia, the fountain-head of true religion and the birthplace of the greatest moral teacher of the world, is moved to tears at its present condition. It is in the interests of humanity and Islam, no less than in those of Turkey and of the Sultan, that the insanitary condition of the Moslem holy places, and the hardships which the pilgrims have at present to undergo, should be at once removed. The pilgrims ask nothing but the bare necessities of human existence and the most essential rights of citizenship, namely, pure air, pure water, and security of life and property. Shall they ask for them in vain?

CC. GEORGE KATON 23

INDIA OFFICE,
London, the 5th July 1894.

REVENUE,
No. 86.

To His Excellency The Right Honourable The Governor General of
India in Council.

MY LORD,

At page 1133 of the British Medical Journal was an article by Mr. Rafiuddin Ahmad on the hardship suffered by Moslem pilgrims to the Hedjaz. Mr. Ahmad has now sent to me the enclosed representation.

Letter dated the 14th June 1894.

2. Mr. Ahmad lays stress upon five distinct matters namely,—

- (1) the ineffectiveness of the protection of pilgrims at Bombay;
- (2) the over-crowding on pilgrim vessels;
- (3) the desirability of having women doctors to examine women pilgrims on shore, and to tend women pilgrims on ship board;
- (4) the insufficiency of the fresh water supply on pilgrim ships;
- (5) the evils of the Camaran quarantine system.

3. I apprehend that Mr. Ahmad over-estimates the mortality on pilgrim ships. On the outward passage from Bombay, so as far as I am informed, the pilgrims are generally healthy and mortality is small; though returning pilgrims sometimes fare worse. The orders you are about to issue in connection with the recent Paris* Convention, will, when properly carried out, provide adequately against over-crowding and insufficiency of water on pilgrim vessels. And I shall be glad to learn how far you may deem it necessary to take action on Mr. Ahmad's other suggestions.

* My recent Despatch No. 72 (Revenue), dated the 7th June 1894.

4. The Camaran quarantine station is entirely under the Turkish Government. But the recommendations of the Paris Convention, the representations of Her Majesty's Government, and the strenuous action of the Constantinople Sanitary Council will, it may be hoped, have effect in obtaining some real amelioration of the state of affairs at Camaran.

I have the honour to be,

MY LORD,

Your Lordship's most obedient, humble Servant,

HENRY H. FOWLER.

COMMON ROOM,
MIDDLE TEMPLE, E.C.,
The 14th June 1894.

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their way to and return from the Moslem Holy Land. A few years ago Lord Dufferin appointed an officer called the protector of pilgrims at Bombay in order to safeguard the interests and look after the reasonable comforts of the pilgrim passengers. No doubt much good has been done by the creation of this office, but the expected results have not been attained. I learn that the duties of this officer have not been properly defined and that his department is altogether undermanned. The Government should provide him with a good staff of assistants, and see that he and his staff are placed beyond the touch of corruption.

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Another serious grievance is the medical examination of female pilgrims. It is a well-known fact that Muhammadan ladies do not like to be examined by male doctors, on principle. And yet the poor female pilgrims are examined, before leaving Bombay, by the Health Officer of Bombay who is generally accompanied by the protector of pilgrims and other male officers. It is desirable that this examination should be made by a competent Lady Doctor for the Health Officer. It is equally necessary that every pilgrim vessel should have one male and one female doctor on board, and that these should be able to speak the Uron language. Muhammadan doctors, of course, should be preferred to those belonging to other religions.

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The Right Honourable

H. H. FOWLER, M.P.,

Her Majesty's Secretary of State for India.