

Public (1896) Department.

ORDINARY MS.

G.O., No. 611

Dated 11th June 1896

INDEXED.

[Despatch Abstract.]

MUHAMMADAN PILGRIMS IN THE HEDJAZ.

Informing the Government of India that this Government is in entire accord with its views on the proposals of Her Majesty's Consul at Jeddah for the prevention of the ~~of the~~ extortions practised at present upon-----.

BACK PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.
3464/96	263-4		1261		20-11-96		

India Office,
London, 20th February 1896.

Revenue,
No. 20.

To His Excellency the Right Honourable the Governor General of India in Council,

MY LORD,

WITH reference to the letter of your Excellency's Government No. 9 (Home), of the 18th June 1895, I forward, for your information, copy of the marginally noted correspondence relating to the treatment of pilgrims in the Hedjaz.

2. You will observe that Dr. Dickson, the British delegate at Constantinople, is opposed to anything in the nature of direct interference with pilgrims, even with the object of relieving them from the extortions practised upon them, and that holding this view he could not support some of the recommendations made by the Acting Consul at Jedda. I shall be glad to learn what are the views of your Excellency's Government in this matter.

3. It is satisfactory to learn from the letter of your Government, No. 13 (Home), of the 18th December last, that no complaints were made by pilgrims of ill-treatment during the last Haj.

I have the honour to be,

MY LORD,

Your Lordship's most obedient, humble Servant,

(Signed) GEORGE HAMILTON.

ENCLOSURES.

No. 1.

India Office,
9th August 1895.

R. & S. 1151.

SIR,

I AM directed by the Secretary of State for India in Council to forward, for submission to the Marquis of Salisbury, copy of a letter* from the Government of India upon the subject of the extortions practised upon pilgrims in the Hedjaz, and, with reference to the views urged in paragraphs 4 and 5, to ask whether any action has been taken by Her Majesty's Ambassador at Constantinople in pursuance of the suggestion of the late Dr. Abdur Razzack for the appointment of Muhammadan Consular officers at Mecca and Yembo.

I have, &c.,

A. GODLEY.

The Under Secretary of State,
Foreign Office.

No. 2.

Foreign Office,
20th September 1895.

SIR,

IN reply to your letter of the 9th ultimo, respecting the extortions practised on pilgrims in the Hedjaz, I am directed by the Marquess of Salisbury to state, for the information of Lord George Hamilton, that Her Majesty's Ambassador at Constantinople is bringing the complaints made on the subject to the notice of the Palace and of the Porte.

The question of appointing Consuls to Mecca and Yambo is under consideration.

I am, &c.,

H. PERCY ANDERSON.

The Under Secretary of State
for India.

No. 3.

Foreign Office,
12th October 1895.

SIR,

WITH reference to your letter of 9th August, I am directed by the Secretary of State for Foreign Affairs to transmit to you, to be laid before the Secretary of State for India in Council, the accompanying copy of a despatch from Her Majesty's Ambassador at Constantinople, on the subject of the extortions to which Indian pilgrims are subjected in the Hedjaz.

I am, &c.,

H. PERCY ANDERSON.

The Under Secretary of State
for India.

Enclosure in above.

Therapia,

1st October 1895.

No. 86, Commercial.

MY LORD,

WITH reference to your Despatch, No. 65, Commercial, of 19th August, I have the honour to report that I caused to be laid before His Imperial Majesty the Sultan a memorandum embodying the complaints made by British Indian pilgrims respecting the extortions to which they had been subjected in the Hedjaz during their pilgrimage to Mecca.

3

The Sultan sent me a message in reply stating that His Imperial Majesty had read the memorandum with the deepest regret; that his constant and earnest desire was that pilgrims, both Ottoman and foreign, should be able to perform their pilgrimage under favourable conditions, so that they might return home feeling happy and contented.

His Majesty added that he had taken into very serious consideration these complaints, and would instruct his ministers to consider what measures could be taken in order to prevent such exactions in future.

He would direct the Minister for Foreign Affairs to inform Her Majesty's Embassy of the steps which the Sublime Porte might decide upon to put a stop to the vexatious treatment of which the pilgrims complained, and of which His Majesty declared himself to be entirely ignorant.

My dragoman also communicated to the Grand Vizier a copy of the memorandum in question, and acquainted His Highness with the terms of the Sultan's reply. Said Pasha assured Mr. Marinitsch that the moment he received the necessary orders he would give the matter his most serious attention.

I have, &c.,

PHILIP CURRIE.

The Marquis of Salisbury, K.G.,
&c., &c., &c.

No. 4.

India Office,
22nd January 1896.

R. & S., 21.

SIR,

I AM directed by the Secretary of State for India to forward copy of the Government of India letter No. 13, dated 18th December 1895, with enclosures. papers noted in the margin, showing that, so far as the Indian Government have been able to ascertain, Indian pilgrims do not complain of having suffered ill-treatment during their pilgrimage to the holy places of Islam in the year 1895.

I have, &c.,

A. GODLEY.

The Under Secretary of State,
Foreign Office.

No. 5.

Foreign Office,
20th January 1896.

SIR,

IN continuation of previous correspondence, I am directed by the Secretary of State for Foreign Affairs to transmit to you, to be laid before the Secretary of State for India in Council, for any observations His Lordship may have to offer thereon, copy of a despatch respecting the exactions from pilgrims proceeding to the holy places.

I am, &c.,

FRANCIS BERTIE.

The Under Secretary of State
for India.

(No. 31. Commercial. Confidential.)

MY LORD,

Jeddah,

20th December 1895.

WITH reference to Sir T. H. Sanderson's Despatch No. 3, Commercial, of the 4th September last, I have the honour to submit to your Lordship some observations on the complaints which form the subject of the letter from the Colonial Office enclosed in that Despatch, and on the general question of the extortions to which British Muhammadan subjects, especially Malays, performing their pilgrimage to the holy places, are and have been for many years subjected in this country. In view of my brief experience of the Hedjaz, which even at the present time barely amounts to four months, I have delayed the preparation of the following report until, by diligent inquiry and better knowledge of the subject, I could approach this highly important and interesting question with more ample materials. I propose, after dealing with the individual complaints of Malay pilgrims, referred to in the letter from the Colonial Office, to make some general remarks on the charges made to pilgrims for camel-hire and lodging, and for their passage home by sea, and to offer a few suggestions which, if adopted, would, I venture to think, tend in some degree to lighten the expenses of the pilgrims.

The statements made by the pilgrims, enclosed in the letter from the Colonial Office, are of little practical use, owing to the absence of certain necessary particulars. In two cases only is it stated whether the pilgrims had luggage (which necessitates the hire of an additional camel), and in the case of lodging at Jeddah, Mecca, and Medina, it is not stated whether the pilgrims were supplied with fuel, oil, and water. Without this information it is impossible to determine accurately how far the sums paid by these individual pilgrims were in excess of the rates usually charged to Malay pilgrims, which, as I shall presently show, are themselves extortionate. It is, however, evident that, with the exception of Hadji Halil Hassan, the pilgrims were grossly overcharged for camel-hire between Jeddah and Mecca, and for lodging at Jeddah, Mecca, and Medina. The passage-money paid by the pilgrims for their return journey to Singapore was that usually charged to Javanese and Malays (both British and Dutch subjects).

The cases alluded to above are not by any means exceptional. From the day of their arrival in the Hedjaz until they have quitted its shores the pilgrims are systematically exploited. The fact that they are performing the most sacred religious duty which is incumbent on a member of the Muhammadan religion, that they have undertaken an arduous and dangerous journey for that purpose, and that they are for the most part provided with but a slender store of money which has been gathered together with difficulty at the cost of much self-denial and toil, does not appear to obtain for them the slightest respect, consideration, or humanity from the natives of this country. On their arrival in the Hedjaz they are at once fastened upon by a flock of harpies who prey upon them throughout their journey; they are regarded as so much merchandise, and while their small stock of money is shamelessly extorted from them for the benefit of wealthy officials and their protégés, they are continually robbed and wounded by Bedouins on the roads to the holy cities, and are not unfrequently treated with violence and contempt even by the camel-men who are employed by them.

The picture which I have drawn is by no means an exaggerated one. The numerous reports of the late Dr. Abdur Razzack, who devoted all his zeal and intelligence to the cause of the pilgrims, and who, as a Muhammadan, had exceptional opportunities for acquiring information on the subject, fully corroborate what I have said above. During the whole of Dr. Abdur Razzack's stay here, he waged incessant war against the plunderers of the pilgrims, making thereby powerful personal enemies, and he undoubtedly succeeded in reducing (especially in the case of the British Indians) the extortions practised on the pilgrims.

But the organisation with which he had to contend was too powerful to be easily shaken. Former Grand Shereefs have never, as far as I can learn, taken an active part in the exploitation of the pilgrims, although many exactions were committed by their entourage. The present Shereef, however, seeing that a large

fortune was to be easily acquired by a skilful manipulation of the instruments at his disposal, from the first devoted his undoubted intelligence to the attainment of this object, and, year by year, he takes fresh measures to exclude still more the possibility of consular interference in his schemes. The Grand Shereef alone appoints all the Motawwafs or Conductors of Pilgrims, who take charge of the latter during their stay in Mecca and their visit to Arafat. All payments for camel hire, &c., are made by the pilgrims through the Motawwafs, who charge them considerably more than the actual amounts paid to the camel-men, and to those who have any claim for remuneration, the balance being divided among themselves, the Grand Shereef, and other persons who are permitted by the latter to share in the spoil. The Wakils or pilgrim brokers who meet the pilgrims at Jeddah and act as agents on behalf of the Motawwafs and the Mokawwams, who accompany the pilgrims on the journey from Mecca to Medina and back, must be approved by the Grand Shereef before being employed by the Motawwafs. On his appointment the Grand Shereef assigns to each Motawwaf the pilgrims from certain districts, and to his share fall all such pilgrims as have not already been booked to a Motawwaf before leaving their own country.

At one time there were, I believe, among the Motawwafs of the Indian pilgrims some registered British subjects, and certainly at least five of the Wakils (pilgrim brokers) were registered in this Consulate. Since the last year or two, however, the Grand Shereef has gradually excluded all registered British subjects by declining to re-appoint them unless they become Turkish subjects. At the present time not a single Motawwaf of the Indian pilgrims and only one Wakil is registered in this Consulate. In the case of the Malay pilgrims not a single Motawwaf or Wakil is a registered British subject. As regards the Indians this Consulate is unable, owing to the provisions of the Ottoman Order in Council of 1873 (section 17), to check the abuse, but as natives of the Straits Settlements are not included in the terms of the section referred to above, I see no reason why British Malay subjects who are Motawwafs or Wakils should not be compelled to register themselves at this Consulate. The Dutch Javanese are not permitted to withdraw themselves from the jurisdiction of the Dutch Consul, who is thereby enabled to exercise some control over such Motawwafs as are natives of the Dutch East Indies, to the great benefit of the pilgrims. The Grand Shereef is now, however, making strenuous efforts to force this class of Motawwafs to become Turkish subjects, but as the Dutch Consulate does not recognise their right to divest themselves of their Dutch nationality, he will probably attempt to gradually exclude them from the list of Motawwafs. I will now endeavour to show in detail to what extent the pilgrims are overcharged, and how the money obtained from them nominally for camel-hire, &c., is really expended. For this purpose I have the honour to enclose two lists, showing in detail the charges made to the Indian and Malay pilgrims respectively from their arrival in this country until their departure. I will first deal with the list of charges made to the Malays (both British and Dutch subjects) who have always been more victimised than any other class of pilgrims. The list has been obtained from reliable sources and represents approximately the average charges, the prices naturally fluctuating according to the character of the individual Motawwaf or to other circumstances. If anything, the prices given in the list are less than those usually demanded from the pilgrims.

On the smaller items I need not dwell particularly. I can only say that they are for the most part excessive, and that the Motawwafs retain for themselves the greater portion of them.

The boat-hire charged to the Malay pilgrims for landing or embarking is extortionate, and the Sheikh-el-Mashaikh deducts from it at least 2 piastres (about $1\frac{1}{2}d.$) from each pilgrim for himself. Of the sum taken from the pilgrims ostensibly for camel-hire between Jeddah and Mecca, taking an average of * 98 piastres for each person's return journey, 77 $\frac{1}{2}$ piastres go to the camel-man. Of the balance (20 $\frac{1}{2}$ piastres) 5 piastres is paid for the Government pass for each camel, and 2 piastres to the clerk of the camel broker, while 3 $\frac{1}{2}$ piastres are retained for the Sheikh-el-Mashaikh, and 10 per cent. (in this case 9 $\frac{3}{4}$ piastres) for the Grand Shereef.

* 1L = 315 piastres.

For camel-hire from Mecca to Arafat and back the Motawwaf charges 10 Mexican dollars (1 dollar equals 33 piastres, or about 2s. 1d.) for each camel carrying two persons, or 5 dollars for each pilgrim. Of this 10 dollars, 5 dollars are given to the camel-man, and 14 piastres to the camel broker, while the Motawwaf retains 14 piastres for himself and 2 dollars for the Grand Shereef.

For camel-hire from Mecca to Medina and back (one camel for two persons) the average rate charged by the Motawwaf is 34 Mexican dollars and 3 piastres. Out of this the camel-man receives 23 dollars and 23 piastres, the camel broker 21 piastres, and the Mokawwam (guide) 1 dollar. Two dollars are paid for Government passes for the camel-man, and 13 piastres for the surety whom each camel-man has to produce. Of the balance the Motawwaf retains 21 piastres for himself, and gives 4 dollars to the Grand Shereef and 1 dollar and 31 piastres to Mahommed Ali Effendi (the Grand Shereef's Arabic Secretary) and Omar Nassif Effendi (the Grand Shereef's agent at Jeddah).

I now come to the question of the price paid by the pilgrims for their return passage to Singapore. The late Vice-Consul Abdur Razzack's exhaustive and remarkable report to Her Majesty's Ambassador at Constantinople, No. 22, of 25th August 1893, on the Herklots incident, contains a detailed history of the origin of the monopoly which at present controls the booking of Malay pilgrims. Until 1883 the Motawwafs and their wakils booked pilgrims by any vessel which happened to be in port, but in that year the shipping agents, in order to raise the prices and obtain larger profits for themselves, formed themselves into a syndicate, and secured the assistance of the Grand Shereef and the Vali by promising them a certain share of the profits. With some changes in the members of the syndicate and in the rates of passages, this state of things continued until 1893, when the Grand Shereef, captivated by the prospect of larger gains which the audacious proposals of Herklots suggested, threw over the syndicate, who found that the influence of the Grand Shereef, which they had first called into action, was now exerted against themselves, and that the vessels chartered by them left empty in spite of their protests and complaints. The action of Her Majesty's Embassy finally put a stop to the proceedings of Herklots, and matters returned to their normal state. At the present time the members of the syndicate are Omar Effendi Nassif (the agent at Jeddah of the Grand Shereef, and one of the wealthiest, most influential, and most unpopular men in the Hedjaz), Seyyid Omar Saggaf (a British subject), Messrs. Robinson and Co. (a British firm, agents for Holt's steamers and certain Dutch shipping companies, whose principal partner, a Mr. Robinson, is now in England, the managing partner being a Dutch subject), and, I believe, Messrs. Gellatly, Hanky, Sewell, and Co. Their *modus operandi* is as follows:—The rates for passages to Singapore and Java are fixed by the syndicate, the average charge for a ticket to Singapore being 33 or 34 Mexican dollars (about 3l. 9s. 1d. or 3l. 11s. 2d.). Each member chartered, or has consigned to him, two or more vessels, and is allowed one-quarter of the total number of Malay pilgrims, which, on the average, gives them 2,000 or 2,500 pilgrims each. The Motawwafs, or their wakils, collect from the pilgrims 33 dollars or 34 dollars, as the case may be, as passage-money. From this they deduct 7 dollars for themselves, and hand over the balance to the shipping agent, receiving tickets in return. Of this balance 14 to 16 dollars is paid to the ship, the Grand Shereef receives 5 dollars, the Sheikh-el-Mashaikh $\frac{1}{2}$ dollar, the Motawwaf's wakil and Mahommed Ali Effendi (the Grand Shereef's Arabic Secretary), 1 dollar between them. The balance (from 4 to 6 dollars) is divided among the members of the syndicate. No one outside the syndicate is allowed to ship any Malay pilgrims, nor are pilgrims booked except through the Motawwafs or their wakils.

It is only when a pilgrim is really unable to pay the full amount demanded, and has the consent of his Motawwaf or wakil, that he is able to take a ticket for himself at a lower rate.

The result of this mode of action has been to establish an absolute monopoly in favour of the syndicate, and at the present time the only vessels available are those consigned to or chartered by its members. Outside competition is practically impossible, as the influence of the Motawwafs, acting under the Grand Shereef's orders, prevents the pilgrims from booking except according to their directions.

I am not sure that the proceedings of this syndicate are not such as to bring those of its members who are British subjects within the reach of the English criminal law for conspiracy to defraud, but even if this were the case, of which I am doubtful, it would probably be difficult to obtain complete proof of the fraud practised on the pilgrims, although a record of all the transactions between the members of the syndicate and the Grand Shereef and others concerned are, I have every reason to believe, to be found in the books of Messrs. Robinson and Co. here.

The suppression of the present monopoly would not, however, in my opinion, be productive of any lasting benefit, as the Grand Shereef would always find means to resuscitate it in some other form. The only means by which the pilgrims can be effectually saved from this form of exaction is by being induced to take return tickets. I am aware that there are difficulties in the way of introducing any form of legislative compulsion to effect this object, and that the Government of the Straits Settlements would perhaps be disinclined to raise so delicate a question, but I would earnestly suggest that in any case every possible means be employed to induce the pilgrims to take return tickets before leaving Singapore. This system appears to work well in the case of the few Malay pilgrims who adopt it, and any practical difficulties would soon be overcome by arrangement with the shipowners, who would also benefit by the increased number of return tickets.

The agents here who are members of the above-mentioned syndicate would naturally object to any marked increase in the number of return tickets which would deprive them of their present profits, and would endeavour to prevent it by every possible means, but I do not anticipate any serious difficulty if the majority of the pilgrims can only be induced to see that it is to their advantage to take return tickets at Singapore, which, as a rule, average, I believe, about 48 Mexican dollars.

A comparison of the enclosed lists shows a striking difference between the charges made to the Indians and to the Malays respectively, which is still more marked when we consider that on the whole the Indians obtain better accommodation, &c., than the Malays. There are two reasons for this. The first is the superior intelligence of the Indian pilgrim, who, when he discovers that he is being cheated, resolutely resists the extortion, and who is generally well acquainted with the rules of the pilgrimage. The Malay or Javanese, on the other hand, delivers himself over completely to the Motawwaf and implicitly obeys all his instructions. Being ignorant of many of the first principles of his religion and of the rules of the Haj, any designing person has only to tell him that if he does not pay a certain charge the spiritual benefit of his pilgrimage will be entirely lost, for him to cheerfully submit to every kind of exaction. Cases have occurred where a Motawwaf, who had been forced to refund to the pilgrims money obtained from them on false pretences, has subsequently informed them that the money was for a sacred purpose and that their pilgrimage was now ruined, with the result that they implored him to take back the sum which he had been compelled to disgorge. Their docility and their ignorance of the rules of the pilgrimage, and of what things are "halal," or "permitted," and "haram," or "forbidden," have made the simplicity of the Malays proverbial in this country, and rendered them passive instruments in the hands of the Motawwafs. It is by influence of the latter that the syndicate mentioned above can successfully carry out a system of extortion which would not for a moment be submitted to by Indian pilgrims.

The second reason is that the Malay pilgrims are generally far better provided with money than the Indians. A large proportion of the latter land in this country in a destitute condition, and raise by begging at Jeddah and Mecca barely sufficient to support them during the pilgrimage. Those who are not destitute have for the most part little more than will carry them through the pilgrimage at the rates given in list B.

Although the charges made to the Indians appear moderate when compared with those made to the Malays, many of them are excessive, and it must be remembered that the accommodation which they obtain is of the most wretched

description. Some small charges appear in one of the enclosed lists which do not appear in the other, the reason of this being that the Indians and Malays travel on different systems, and that in list A only the more important items are mentioned. For camel-hire between Jeddah and Mecca the average charge made to Indian pilgrims is 6 rupees (for one camel carrying two persons) each way. Of this amount, $1\frac{1}{2}$ rupees are retained by the Motawwafs, the camel broker receives 1 rupee, the Government pass for the camel amounts to 1 rupee, and the balance, $2\frac{1}{2}$ rupees, goes to the camel driver.

From Mecca to Arafat the camel-hire charged for one camel carrying two persons is 15 rupees, or $7\frac{1}{2}$ rupees for each pilgrim. Of this 15 rupees, $\frac{1}{2}$ rupee is retained by the Motawwaf, and the balance ($14\frac{1}{2}$ rupees) is paid to the camel driver.

The camel-hire for the journey from Mecca to Medina and back is on an average 60 rupees for two persons. The Motawwaf retains for himself 6 rupees and for the Grand Shereef 9 rupees from this sum. He pays to the camel broker 3 rupees, and to the Government for a pass 3 rupees. The camel driver receives the balance of 39 rupees.

I have the honour to enclose a table which gives an idea of the total amount derived by the Grand Shereef and others from the camel-hire, boat-hire, and passage-money to Singapore. Taking the very lowest possible estimate for an ordinary pilgrimage the Grand Shereef annually derives from the Malay and Indian pilgrims about 9,104 $\frac{1}{2}$ l., the Sheikh-el-Mashaikh of the Malay pilgrims 609 $\frac{1}{2}$ l., Omar Nassif and Mahomed Ali about 939 $\frac{1}{2}$ l., the Syndicate of Shipping Agents 3,353 $\frac{1}{2}$ l., or a total of 14,003 $\frac{1}{2}$ l., of which 12,062 $\frac{1}{2}$ l. are obtained from the Malays and Javanese only. The Motawwafs, who, however, at least do something to earn their profits, receive from the camel-hire and (in the case of Malays and Javanese) from the passage to Singapore, a total of 9,937 $\frac{1}{2}$ l., of which 6,896 $\frac{1}{2}$ l. are obtained from the Malays and Javanese. But in addition they pocket a certain proportion of all the smaller charges made to the pilgrims, and also profit on the purchases of food, &c., which are all made by the pilgrims through them. Many of the pilgrims also give them a backshish at the end of the pilgrimage, and the total profits of the Motawwafs from Indians and Malays is, therefore, at the lowest about 22,000 $\frac{1}{2}$ l.

In addition to the sum mentioned above as derived by the Grand Shereef from the Malay and Indian pilgrims, His Highness also receives a sum (often a large one) from each Motawwaf on his appointment.

In the event of a "Haj Akbar," or pilgrimage in which the 9th of Zilhajja falls on a Friday, which will probably be the case during the approaching pilgrimage, the profits of the Grand Shereef and the others who share in the spoil are almost doubled.

I venture to think that I have now to some extent shown the cause of the extortion complained of in the letter of the Colonial Office referred to above, and to make it evident that the Grand Shereef would make a determined resistance to any sweeping reform which would tend to deprive him of a large portion of his gains. I have now the honour to submit to your Lordship the following suggestions, which, if they could be carried out, would, I think, tend to ameliorate the lot of the pilgrims and to enable this Consulate to protect them more efficiently than it can at present.

1. The office of the Sheikh-el-Mashaikh or Chief Sheikh of the Malay pilgrims should be permanently abolished, not only in name but in fact. At the close of the pilgrimage of 1894, owing to the gross extortions of Hassan Daood and Yousuf Kettan, Sheikh-el-Mashaikh of the Indian and Malay pilgrims, respectively, the office of Sheikh-el-Mashaikh was abolished by Imperial trade. I find, however, that four months later, when the last pilgrimage commenced, a certain Jemal Zobeidi was appointed by the Shereef as "Nakib," or head of the Sheikh of Javanese (which includes Malays and other pilgrims from Singapore). He has all the powers of the former Sheikh-el-Mashaikh, and is even frequently given that name by the other Sheikhs. I have, therefore, throughout this report alluded to him as the Sheikh-el-Mashaikh. This appointment is quite unnecessary and is only a pretext for further extortions from the pilgrims. I would respectfully suggest that orders be sent to the Vali that this office is not to be revived under any form.

2. As I have shown in the beginning of this report, this Consulate has no voice in the appointment of Motawwafs and can exercise but little control over them. When any unusual act of extortion is committed it is possible to obtain the dismissal of a particular Motawwaf, but only after much correspondence and after the matter has been referred to Her Majesty's Embassy. In an ordinary year the number of Indian pilgrims who come to the Hedjaz amounts to about 16,000, while that of the Javanese amounts to about 12,000, of whom more than a quarter are British subjects from the Straits Settlements. Therefore, British subjects form nearly one-half of the total number of pilgrims who make the pilgrimage in an ordinary year.

That this Consulate should be able to exert some kind of control, however limited, over the Motawwafs, through whom the exactions are committed, is, I venture to think, highly necessary, especially in the case of the pilgrims from the Straits Settlements. I have the honour to submit that a certain number of the Motawwafs, appointed to take charge of the Indian pilgrims, should be required to be registered British Indian subjects, that the appointments of all Motawwafs should be renewed annually, and that every first appointment to the office of Motawwaf and annual renewal of it should be notified to this Consulate, which should have an absolute right to veto any appointment subject to an appeal to Her Majesty's Embassy at Constantinople. In the case of the Malay pilgrims I venture to suggest that a similar control should be established, with this difference, that, as Dutch-Javanese and British subjects from the Straits Settlements are classed together, a certain proportion of the Motawwafs should be appointed from registered Dutch and British subjects respectively, and that both the Dutch and British Consulates here should have the right of veto. That such a proposal would excite vigorous opposition on the part of the authorities of the Hedjaz is certain, but if it could be adopted even in a much more modified form it would be productive of much benefit to the pilgrims. I have dwelt more particularly in this report on the exactions committed by the Motawwafs for their own benefit and for that of officials and others, but cases also occur, and only too frequently, of ill-treatment suffered by the pilgrims at their hands and of the robbery by them of the effects and money of persons who die while on pilgrimage. It is to guard against this as well as against their exactions that I venture to think that the establishment of some sort of Consular control over them is absolutely necessary.

3. A large number of British pilgrims, especially Indians, arrive without passports. Apart from the question of the Turkish Passport Regulations it would be of great advantage if the Indian Government required every pilgrim to provide himself with a passport which could be supplied to him gratis. In the event of his death this passport would prove a means of identification and would enable his relatives to receive any money or effects which he might have or to trace him if missing.

4. As regards the control exercised by this Consulate over the pilgrims themselves for the purpose of protecting them, I have the honour to state that under existing circumstances it is and can but be very slight indeed. Those pilgrims who have passports hand over half of them to an agent of this Consulate, who meets them at the landing stage, and unless they voluntarily come to the Consulate, which rarely happens, or are hunted up by an agent, no further communication with them can be obtained. At their lodging-houses or in the turmoil of arrival and departure, it is impossible to question them with any success as to their experiences, and it is only on their return to their native country, or through the information supplied by their fellow-countrymen resident in the Hedjaz, that this Consulate can hear of individual cases of extortion. The Motawwafs and their wakils use their utmost endeavours to prevent the pilgrims from communicating with the Consulate, and in the case of Malays and other pilgrims from Singapore, to whom the foregoing remarks specially apply, they are almost invariably successful. I have the honour to state that it would be of great benefit if the Government of the Straits Settlements could find it in its power to enforce the following modification of a system which has for some time been carried out with success by the Dutch Government, but with this difference, that whereas the Dutch Government exacts Consular

fees, I would suggest that the formalities mentioned below be carried out gratis. Each pilgrim should be provided with a passport in duplicate like that issued by the Indian Government. On arrival here each pilgrim should be required to present himself at this Consulate and deposit one portion of his passport, retaining the other to which a *visé* should be affixed by Her Majesty's Consul. On his return to Jeddah after the pilgrimage he should be required to attend this Consulate and have a second *visé* attached to his passport. Any pilgrim whose passport on his return to Singapore is found not to bear the two *visés* should be liable to a penalty. By the adoption of this system this Consulate would not only be able, by questioning the pilgrims and hearing their complaints, to watch more closely the proceedings of the Motawwafs and check their exactions, but would also be able to trace those who are missing, ascertain whether they have settled in the country or have died, and in the latter case take steps to recover any effects which they may have left. As regards the natives of the Straits Settlements, I do not think that the extra worked entailed upon this Consulate would necessitate any increase of the present staff if a printed stamp were employed for the *visé*. If, however, such a measure were extended to the Indians, it would be necessary to add two clerks to the staff of the Indian Vice-Consul.

5. I have already urged the advisability of using every possible means to induce pilgrims from Singapore to take return tickets there. I would also recommend that measures should be taken to warn those pilgrims before their departure against the exactions to which they are likely to be exposed here, so that they may at least arrive with some knowledge of what is before them; if they would only resist exactions as the Indians do, they would gradually cease to be, as they are now, the most victimised of all the pilgrims. It should also be impressed upon them that they should, in spite of the Motawwafs, have recourse to this Consulate whenever they are in doubt as to the fairness of any charge.

In conclusion, I have the honour to state that there are many other circumstances connected with the pilgrimage which are deserving of consideration, but which I have been unable to mention in this report, which has already run to some length. During my stay here I have been much impressed by what I have ascertained and seen as to the sufferings and helplessness of the pilgrims, and I have thought it my duty to bring to your Lordship's notice the result of my observations and inquiries.

I have, &c.,

ARTHUR D. ALBAN.

P.S.—I should state that it is well known that the present Vali, like some of his predecessors, receives a portion of the sum obtained by the Grand Shereef from the pilgrims.

A. D. A.

Sub-Enclosure 1.

(A.)—TABLE showing approximately the Charges made to Javanese and Malay Pilgrims, and how some of these Charges are distributed.

<i>Jeddah.</i>		*M. dol. pias.	
Boat-hire from steamer (if in outer harbour) to shore	...	0	17
Boat-hire from steamer (if in inner harbour) to shore	...	0	12
Coolie for baggage from landing stage to the house	...	0	7
House rent at Jeddah	...	0	10
Backshish at Eve's tomb	...	0	4½
<i>Jeddah to Mecca.</i>			
Shugduf (palanquin) hire, each person	...	0	24½
Mat for shugduf (covering), each person	...	0	3½
Servant for preparing shugduf	...	0	1½
" for other work	...	0	3

* 1 Mexican dollar = 33 currency piastres; 315 currency piastres = 1½.

	M. dol. pias.
Wakil of Motawwaf (broker)	... 0 7
Camel-hire for one camel which carries two persons=65 to 130 piastres, therefore average for one person	... 1 16
Camel-hire for luggage (one camel), on an average	... 2 26½

Mecca.

House rent and first day's meal	... 3 0
House rent, including supply of fuel, oil, and water throughout the time	... 8 0
Backshish in Haram	... 0 4½
" at other sacred places	... 0 7
" at Jabal Noor	... 0 7

Mecca to Arafat.

Camel-hire to Arafat and back, each person	... 5 0
Meal at Arafat and Muna	... 2 0

Mecca to Medina.

Camel-hire from Mecca to Medina and back for one camel	34½
M. dollars, therefore for one person	... 17 1½
Shugduf-hire, each person	... 1 16½
Food for camel-man, each person	... 0 16½
Skins for water, each person	... 0 16½
Water-carrier during journey, each person	... 1 0

Medina.

House rent in Medina for one person	... 1 0
Guard for Shugduf	... 0 4½

Return passages.

Jeddah to Singapore	... 34 0
---------------------	----------

Notes (showing how sums obtained for above charges are divided).

	M. dol. pias.
Boat-hire—	
Boatman	... 0 15 or 10 piastres.
Sheikh-el-Mashaikh	... 0 2 in each case.
Camel-hire from Jeddah to Mecca	... 2 32 for one camel.
Clerk of camel broker, 2 piastres.	
Sheikh-el-Mashaikh, 3½ piastres.	
Government (Turkish), 5 piastres.	
Grand Shereef, 10 per cent.	
Balance to camel-man.	
Camel-hire to Arafat and back	... 10 0 for each camel.
Grand Shereef receives 2 M. dollars.	
Camel broker, 14 piastres.	
Motawwaf, 14 piastres.	
Balance to camel-man.	
Camel-hire from Mecca to Medina and back	... 34 3 for each camel.
Pass for camel in Mecca, 1 M. dollar.	
" " Medina, 1 M. dollar.	
Camel broker, 21 piastres.	
Guide who accompanies pilgrims, 1 M. dollar.	
Motawwaf, 21 piastres.	

Surety for camel-man, 13 piastres.
 Grand Shereef, 4 M. dollars.
 Mahommed Ali and Omar Nassif (Secretary and Agent of Grand Shereef), 1 M. dollar 31 piastres.
 Balance of 23 M. dollars 16 piastres paid to the camel-man.

Passage to Singapore.

	M. dol.	pias.
Grand Shereef receives	5	0
Motawwaf	7	0
Wakil of Motawwaf	0	28
Sheikh-el-Mashaikh	0	16½
Mohammed Ali, &c.	0	5
Ship	14 to 16	0

Balance to Syndicate.

Sub-Enclosure 2.

(B.)—TABLE showing approximately the Charges made to Indian Pilgrims for Camel-hire, &c., and how some of them are divided.

Jeddah.

	*Rs.	a.
Boat-hire from steamer to landing stage	0	8
Coolie for baggage to the house	1	0
House rent for one day	0	2

Jeddah to Mecca (or vice versa).

	Rs.	a.
Camel-hire, each person	3	0
Shugdof (palanquin) hire	2	0
Other expenses for preparation of the same	0	8
Payment at Hudda (stage between Jeddah and Mecca)	0	2

Mecca.

	Rs.	a.
House rent	5	0
Backshish to Motawwaf	5	0
" Zamzam carrier	2	0

Mecca to Arafat.

	M. dol.	pias.
Camel-hire to Arafat and back, each person	7	8
Shugdof-hire	2	0
Other expenses for preparation	0	8
House rent at Muna and Arafat	3	0
Sacrifice (at least)	5	0

Mecca to Medina.

	M. dol.	pias.
Camel-hire to Medina and back, each person	30	0
Shugdof-hire	2	8
Servant for interpreting with camel-man, &c.	2	0

Medina.

	M. dol.	pias.
House rent in Medina	2	0
Backshish to Mozawar (guide)	2	0
" at different sacred places of Medina	2	0
Guard for Shugdof	0	4
Return passage to Bombay	15	0

* 1 rupee = 17 currency piastres; 315 currency piastres = 1l.; 18½ rupees = 1l.

Notes (showing how sums charged for camel-hire are divided).

Rs. a.
 Camel-hire from Jeddah to Mecca ... 6 0 each way for one camel.

	Rs.	a.
Government (Turkish)	1	0
Clerk of camel broker	1	0
Motawwaf or his Wakil	1	8
Net amount to camel-man	2	8

Total ... 6 0

Camel-hire from Mecca to Arafat and back ... 15 0 for one camel.

	Rs.	a.
Motawwaf	0	8
Net amount to camel-man	14	8

Total ... 15 0

Camel-hire from Mecca to Medina and back ... 60 0 for one camel.

	Rs.	a.
Grand Shereef	9	0
Government (Turkish)	3	0
Camel broker	3	0
Motawwaf	6	0
Net amount to camel-man	39	0

Total ... 60 0

Sub-Enclosure 3.

(C.)—TABLE showing approximate Annual Profits of Officials and others from Camel-hire, &c., paid by British-Indian and Javanese (including Malay) Pilgrims.

Javanese and Malays.

	Grand Shereef.	Sheikh-el-Mashaikh.	Omar Nassif and Mahommed Ali.	Motawwafs and Wakils.	Syndicate.	Total.
	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.
Boat-hire on landing	...	16,000	...	...	...	16,000
" embarking	...	16,000	...	...	...	16,000
Camel-hire, Jeddah to Mecca...	39,000	14,000	...	...	...	53,000
Camel-hire, Mecca to Arafat and back.	264,000	...	...	16,000	...	280,000
Camel-hire, Mecca to Medina and back.	528,000	...	256,000	84,000	...	868,000
Camel-hire, Mecca to Jeddah...	39,000	14,000	...	...	...	53,000
Passage to Singapore	1,386,000	132,000	40,000	2,072,000	1,056,000	4,686,000
Total for Javanese and Malays	2,256,000	192,000	296,000	2,172,000	1,056,000	5,972,000

British Indians.

	Grand Shereef.	Sheikh-el-Mashaikh.	Omar Nassif and Mahomed Ali.	Motawwafs and Wakils.	Syndicate.	Total.
	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.
Camel-hire, Jeddah to Mecca...	...	...	...	242,000	...	242,000
Camel-hire, Mecca to Arafat and back.	...	...	...	66,000	...	66,000
Camel-hire, Mecca to Medina and back.	612,000	...	...	408,000	...	1,020,000
Camel-hire, Mecca to Jeddah...	...	...	...	242,000	...	242,000
Total for British Indians	612,000	...	...	958,000	...	1,570,000
Add total for Javanese and Malays.	2,256,000	192,000	296,000	2,172,000	1,056,000	5,972,000
Grand Total	2,868,000	192,000	296,000	3,130,000	1,056,000	7,542,000
£1 = 315 piastres	9,104l.	609l.	939l.	9,937l.*	3,353l.	23,942l.

N.B.—The above Table is based on the proportions shown in Tables (A) and (B). I have taken 8,000 as the number of pilgrims of each class who pay all the charges mentioned in those Tables. In the last pilgrimage, which was not a large one, the number of Indians who arrived here was about 17,000, and the number of those who returned home was nearly 13,000. The number of Javanese and Malays who arrived was over 11,000, and the number of those who returned home was over 9,000. I have counted those who did not return as having paid nothing, whereas probably many of them remained in the country after performing the pilgrimage, while of those who died, many must have paid some, at least, of the charges. I have also made an ample allowance for paupers who paid nothing at all, although, in any case, most of them would pay some of the charges. If one-third were added to the totals in this list it would still be moderate.

* Besides this the Motawwafs retain from other charges and from the purchases made by them for the pilgrims at least 13,000l., making a total of about 22,000l. That even this total is below the real gains of the Motawwafs is evident from the fact that some of them have been known to have paid nearly 1,000l. for their appointments.

No. 6.

Foreign Office,
1st February 1896.

SIR,

WITH reference to the letter from this Department, of the 20th ultimo, I am directed by the Secretary of State for Foreign Affairs to transmit to you, to be laid before the Secretary of State for India in Council, the accompanying copy of a Despatch from Her Majesty's Ambassador at Constantinople, forwarding remarks by Dr. Dickson on the report respecting extortions from pilgrims, copy of which was enclosed in the above-mentioned letter.

I am, &c.,

GEO. CURZON.

The Under Secretary of State
for India.

Enclosure in above.

(No. 5. Commercial.)

MY LORD,

Pera,

23rd January 1896.

I HAVE received from the Acting British Consul at Jeddah a copy of his Despatch to your Lordship, No. 31, Commercial and Confidential, of the 20th December, respecting extortions from pilgrims, and I have the honour to transmit herewith copy of some observations by Dr. Dickson, British Delegate on the Constantinople Board of Health, on Mr. Alban's report.

I have, &c.,

PHILIP CURRIE.

The Marquis of Salisbury, K.G.,
&c., &c., &c.

Sub-Enclosure.

Constantinople,

19th January 1896.

SIR,

I HAVE read Mr. Acting Consul Alban's Despatch No. 95, addressed to your Excellency on 23rd ultimo, complaining of the exactions made on pilgrims proceeding to and returning from Mecca. These exactions consist according to Mr. Alban's Despatch in exorbitant charges levied on the pilgrims by the "Motawwafs" or guides who secure their passage by sea for them direct, and instruct them in the performance of their religious rites, and receive from them the money necessary to meet all their expenses.

The Motawwafs are appointed by the Emir Grand Shereef of Mecca, who acts there as Chief Pontiff in all matters regarding the pilgrimage.

Another subject of complaint brought forward by Mr. Alban refers to the amount of passage-money paid by British Muhammadan subjects for their conveyance from India and from the Straits Settlements to Jeddah and their return back to their native country. Here again the baneful interference of the Motawwafs, combined with the competitive struggles of shipping interests, tend to victimise the pilgrims.

The last subject of complaint urged by Mr. Alban refers to the British Consul's inability to assist a good many pilgrims, owing to their neglecting to register themselves in the British Consulate at Jeddah.

Basing my ideas on the knowledge that I have acquired from a life-long residence among Muhammadans, I would respectfully observe that all direct interference with matters concerning their religion should be scrupulously avoided by Her Majesty's Government.

The pilgrimage to Mecca being considered by Muhammadans a sacred divine injunction, no interference whatever—not even for the good of the pilgrims themselves—ought to be made with it by persons of another faith who are looked upon by them as infidels, and whose meddling with their religious observances would be resented as an intolerable insult to their creed. An official notice, however, might be published in India and in the Straits Settlements, warning them of the extortions and exactions they would probably meet with in the performance of their pilgrimage to Mecca, and recommending, in order to avoid them as far as possible, that they should take return tickets when they quitted India or the Straits Settlements for Jeddah, and that they should register themselves in the British Consulate at Jeddah, on their arrival there, and on their return from Mecca, so as to enable the British Consul to protect them, when appealed to, and also to recover, for the benefit of their heirs, the property of those who might die during the performance of the pilgrimage. No mention of any sort should be made in such notice of the Grand Shereef.

I beg to return herewith Mr. Alban's despatch above referred to.

I have, &c.,

E. D. DICKSON.

His Excellency Sir P. Currie, G.C.B.,

&c., &c., &c.

1689

No. 3 Sanitary
119

FROM

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

Secretary to the Government of India,

TO

The Chief Secy. to the Govt. of Madras.

Home Department.
Sanitary.

CHIEF SECRETARY
18 MAY 1896
GOVERNMENT OF INDIA
Simla, the 11 May 1896.

SIR,

In continuation of the letter from this Dept. No 7,2 dt 6th Jan'y 1896, I am directed to forward for the information of this

Excellency the Governor in Council the accompanying copy of a
* No. 20 (Revenue), dated the 20th February 1896. Despatch* from Her Majesty's Secretary of State for India, and its enclosures, relating to the treatment of Muhammadan pilgrims in the Hedjaz.

2. It will be seen that, so far as British Indian pilgrims are concerned, Her Majesty's Consul at Jeddah makes suggestions to the following effect, with a view to prevent the extortions that are at present practised upon them:—

- (a) that some of the Motawwafs (conductors of pilgrims) should be chosen and appointed from among registered British Indian subjects;
- (b) that pilgrims should be encouraged and advised to register themselves at the British Consulate at Jeddah;
- (c) that every Indian pilgrim should procure a passport; and
- (d) that pilgrims should be encouraged to take return tickets.

Dr. Dickson, the British delegate at Constantinople, is averse to anything in the nature of direct interference, even with the object of relieving pilgrims from the extortions practised upon them and would limit the action taken to the publication in India of an official notice warning pilgrims that, with a view to avoiding the usual hardships and oppression as far as possible, they should (a) secure return tickets and (b) register themselves without fail at the British Consulate.

3. The Secretary of State desires to have the opinion of the Government of India in regard to the proposals of Mr. Alban, and before replying the Governor General in Council would be glad to be favoured with the views of *this Excellency the Governor in Council* on the subject.

4. As at present advised the Governor General in Council is disposed to think that the appointment of British Indian subjects to officiate as Motawwafs might be productive of good, and the Government of India have received intimation that the Vali of the Hedjaz has been directed not to oppose such appointments. Registration at the British Consulate would also, probably, for the reasons

1686
Publications
1689

given by Mr. Alban, tend to assist pilgrims. The Government of India have frequently expressed the view that it should not be made obligatory on pilgrims to take out passports, and to this opinion they are disposed to adhere. The consequence to a pilgrim who arrives in the Hedjaz without a passport will, however, apparently be that he will have to pay a double fee before he can get one, while if he neglects to get one at Jeddah he will run the risk of being debarred altogether from visiting the holy places; and it appears to the Governor General in Council that this should be made known as widely as possible to intending pilgrims.

5. The suggestion that pilgrims should secure return tickets is not made for the first time and the Government of India have already informed the Secretary of State that they do not consider it practicable either to insist on a pilgrim providing himself with a return ticket or to require him to show that he has sufficient funds for the return journey. The charges for a return ticket are not uniform, and it would apparently be wholly impracticable to insist on all pilgrims procuring them. Even if the price were fixed, it would be undesirable to place any such restrictions on the liberty of Indian Muhammadan subjects in this matter. Such interference would, as has been explained to the Secretary of State, be likely to give rise to considerable religious excitement in this country, and the Government of India deprecated the adoption of any measure which is capable of being understood as an attempt on the part of the British Government to fetter Her Majesty's Muhammadan subjects in the exercise of their religious rights.

6. I am to request that the Government of India may be favoured at an early date with the views of the Secretary of State on the proposals made in the correspondence now forwarded.

I have the honour to be,

SIR,

Your most obedient Servant,

J. P. Hewitt

Secretary to the Government of India.

CURRENT No. 1689

Public Department

From the Secretary to the Govt.
of India,
Home Dept.
(Sanitary)

No. 3 Sanitary
119

Dated 11
Recd 18 } May '96
Regd 18
Encls - one

Replied

Forwarding copy a despatch
from the Secretary of State
for India and its enclosure,
re the treatment of
Muhammadan pilgrims
in the Hedjaz.

Pub. No. 100 221-1-96
908 224-11-95
883 224-11-95
Pilgrim traffic file

Public Department.

C. No. 1689.

NOTE.

The Government of India
forwards correspondence embodying a
very detailed account of the extor-
tions practised upon Muhammadan Pil-
grims by their Co-religionists in
the Hedjaz.

Table C. on pages 13 and
14 shows that the annual profit made
by the various classes of officials
and middlemen on the fees realized
for camel hire an aggregate 224,000,
of which however only one fifth is
got out of British Indian subjects,
as shown below:-

	Rs.	Per. Cent
From Javanese and Malay	19,000.	79
" British Indian Subje jects...	5,000.	21
Total	24,000	100

From paragraphs 4 and 5 on
page 6 it is clear that Indian Pil-
grims fare also much better in every
other respect than their brothers
from Java and Malay.

The British Consul at Jeddah
suggests as preventive measures the
registration of British Indian Sub-
jects as Pilgrim conductors and the
provision of Pass-ports and return
tickets.

The Government of India requests the opinion of this Government thereon formulating at the same time a decided expression of its own conclusions and recommendations.

As a matter of fact, very few Pilgrims are so thoroughly ignorant of the facts as it is supposed. On the contrary passive submission to exactions, privations and difficulties of this kind is believed to add to the merit of the Pilgrimage itself, and it is submitted that the less interference there is, the better.

The following draft reply is therefore submitted for approval.

The proposed reply appears to be sufficient. Southern India has by little to do with the matter as the pilgrims from it are comparatively few and they seem from what one has seen occasionally in consequence in regard to the treatment of pilgrims in the Hedjaz to be pretty well able to take care of themselves. The proper whenever he has to suffer more or less to tortures and my personal opinion from a personal of the pilgrims is that what is proposed can have little if any effect in a country the conditions of which are those of the Hedjaz.

9/6/96

Letter.
No. 611 of 11 June 96

TO
The Secretary to the Government
of India,
Home Dept. (Sanitary)

Sir,

I am directed to acknowledge
the receipt of your letter No. 3. Sanitary
119
dated 11th May 1896, relating to
the treatment of Muhammadan pilgrims
in the Hedjaz and in reply to state
that His Excellency the Governor in
Council is in entire accord with
the views of the Government of India
as formulated therein.

10/6/96
10/6/96

11.6.96

10/6/96

10/6/96

In the
Hedgarz.

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When signed _____ } 189

AN AGAIN G.O., No. _____ DATED _____
189 _____

CURRENT No. _____

ENCLOSURES TO G. No. _____

ORDER OF GOVERNMENT A A A A A A A

LETTER OF GOVERNMENT.

STATEMENT WITH DITTO.

PAPERS NOT FILLED UP, BEING MEANT FOR DESPATCH
IN ORIGINAL.

N.B.—

A = Copy in full.
B = Not to be copied.
P = Copy abstract only.
Q = Copy heading only.

India Office,
London, 20th February 1896.

Revenue,
No. 20.

To His Excellency the Right Honourable the Governor General of
India in Council,

MY LORD,

WITH reference to the letter of your Excellency's Government No. 9
(Home), of the 18th June 1895, I forward,
for your information, copy of the margin-
ally noted correspondence relating to the
treatment of pilgrims in the Hedjaz.

To Foreign Office, 9th August 1895.
From ditto, 20th September 1895.
From ditto, 12th October 1895, and enclosure.
To ditto, 22nd January 1896.
From ditto, 20th January 1896, and enclosures.
From ditto, 1st February 1896, and enclosures.

2. You will observe that Dr. Dickson, the British delegate at Constantinople, is opposed to anything in the nature of direct interference with pilgrims, even with the object of relieving them from the extortions practised upon them, and that holding this view he could not support some of the recommendations made by the Acting Consul at Jedda. I shall be glad to learn what are the views of your Excellency's Government in this matter.

3. It is satisfactory to learn from the letter of your Government, No. 13 (Home), of the 18th December last, that no complaints were made by pilgrims of ill-treatment during the last Haj.

I have the honour to be,

MY LORD,

Your Lordship's most obedient, humble Servant,

(Signed) GEORGE HAMILTON.

ENCLOSURES.

No. 1.

India Office,
9th August 1895.

R. & S. 1151.

SIR,

I AM directed by the Secretary of State for India in Council to forward, for submission to the Marquis of Salisbury, copy of a letter* from the Government of India upon the subject of the extortions practised upon pilgrims in the Hedjaz, and, with reference to the views urged in paragraphs 4 and 5, to ask whether any action has been taken by Her Majesty's Ambassador at Constantinople in pursuance of the suggestion of the late Dr. Abdur Razzack for the appointment of Muhammadan Consular officers at Mecca and Yembo.

I have, &c.,

A. GODLEY.

The Under Secretary of State,
Foreign Office.

No. 2.

Foreign Office,
20th September 1895.

SIR,

IN reply to your letter of the 9th ultimo, respecting the extortions practised on pilgrims in the Hedjaz, I am directed by the Marquess of Salisbury to state, for the information of Lord George Hamilton, that Her Majesty's Ambassador at Constantinople is bringing the complaints made on the subject to the notice of the Palace and of the Porte.

The question of appointing Consuls to Mecca and Yambo is under consideration.

I am, &c.,

H. PERCY ANDERSON.

The Under Secretary of State
for India.

No. 3.

Foreign Office,
12th October 1895.

SIR,

WITH reference to your letter of 9th August, I am directed by the Secretary of State for Foreign Affairs to transmit to you, to be laid before the Secretary of State for India in Council, the accompanying copy of a despatch from Her Majesty's Ambassador at Constantinople, on the subject of the extortions to which Indian pilgrims are subjected in the Hedjaz.

I am, &c.,

H. PERCY ANDERSON.

The Under Secretary of State
for India.

Enclosure in above.

Therapia,

1st October 1895.

No. 86, Commercial.

MY LORD,

WITH reference to your Despatch, No. 65, Commercial, of 19th August, I have the honour to report that I caused to be laid before His Imperial Majesty the Sultan a memorandum embodying the complaints made by British Indian pilgrims respecting the extortions to which they had been subjected in the Hedjaz during their pilgrimage to Mecca.

The Sultan sent me a message in reply stating that His Imperial Majesty had read the memorandum with the deepest regret; that his constant and earnest desire was that pilgrims, both Ottoman and foreign, should be able to perform their pilgrimage under favourable conditions, so that they might return home feeling happy and contented.

His Majesty added that he had taken into very serious consideration these complaints, and would instruct his ministers to consider what measures could be taken in order to prevent such exactions in future.

He would direct the Minister for Foreign Affairs to inform Her Majesty's Embassy of the steps which the Sublime Porte might decide upon to put a stop to the vexatious treatment of which the pilgrims complained, and of which His Majesty declared himself to be entirely ignorant.

My dragoman also communicated to the Grand Vizier a copy of the memorandum in question, and acquainted His Highness with the terms of the Sultan's reply. Said Pasha assured Mr. Marinitsch that the moment he received the necessary orders he would give the matter his most serious attention.

I have, &c.,

PHILIP CURRIE.

The Marquis of Salisbury, K.G.,
&c., &c., &c.

No. 4.

India Office,
22nd January 1896.

R. & S., 21.

SIR,

I AM directed by the Secretary of State for India to forward copy of the Government of India letter No. 13, dated 18th December 1895, with enclosures, papers noted in the margin, showing that, so far as the Indian Government have been able to ascertain, Indian pilgrims do not complain of having suffered ill-treatment during their pilgrimage to the holy places of Islam in the year 1895.

I have, &c.,

A. GODLEY.

The Under Secretary of State,
Foreign Office.

No. 5.

Foreign Office,
20th January 1896.

SIR,

IN continuation of previous correspondence, I am directed by the Secretary of State for Foreign Affairs to transmit to you, to be laid before the Secretary of State for India in Council, for any observations His Lordship may have to offer thereon, copy of a despatch respecting the exactions from pilgrims proceeding to the holy places.

I am, &c.,

FRANCIS BERTIE.

The Under Secretary of State
for India.

(No. 31. Commercial. Confidential.)

Jeddah,

MY LORD,

20th December 1895.

WITH reference to Sir T. H. Sanderson's Despatch No. 3, Commercial, of the 4th September last, I have the honour to submit to your Lordship some observations on the complaints which form the subject of the letter from the Colonial Office enclosed in that Despatch, and on the general question of the extortions to which British Muhammadan subjects, especially Malays, performing their pilgrimage to the holy places, are and have been for many years subjected in this country. In view of my brief experience of the Hedjaz, which even at the present time barely amounts to four months, I have delayed the preparation of the following report until, by diligent inquiry and better knowledge of the subject, I could approach this highly important and interesting question with more ample materials. I propose, after dealing with the individual complaints of Malay pilgrims, referred to in the letter from the Colonial Office, to make some general remarks on the charges made to pilgrims for camel-hire and lodging, and for their passage home by sea, and to offer a few suggestions which, if adopted, would, I venture to think, tend in some degree to lighten the expenses of the pilgrims.

The statements made by the pilgrims, enclosed in the letter from the Colonial Office, are of little practical use, owing to the absence of certain necessary particulars. In two cases only is it stated whether the pilgrims had luggage (which necessitates the hire of an additional camel), and in the case of lodging at Jeddah, Mecca, and Medina, it is not stated whether the pilgrims were supplied with fuel, oil, and water. Without this information it is impossible to determine accurately how far the sums paid by these individual pilgrims were in excess of the rates usually charged to Malay pilgrims, which, as I shall presently show, are themselves extortionate. It is, however, evident that, with the exception of Hadji Halil Hassan, the pilgrims were grossly overcharged for camel-hire between Jeddah and Mecca, and for lodging at Jeddah, Mecca, and Medina. The passage-money paid by the pilgrims for their return journey to Singapore was that usually charged to Javanese and Malays (both British and Dutch subjects).

The cases alluded to above are not by any means exceptional. From the day of their arrival in the Hedjaz until they have quitted its shores the pilgrims are systematically exploited. The fact that they are performing the most sacred religious duty which is incumbent on a member of the Muhammadan religion, that they have undertaken an arduous and dangerous journey for that purpose, and that they are for the most part provided with but a slender store of money which has been gathered together with difficulty at the cost of much self-denial and toil, does not appear to obtain for them the slightest respect, consideration, or humanity from the natives of this country. On their arrival in the Hedjaz they are at once fastened upon by a flock of harpies who prey upon them throughout their journey; they are regarded as so much merchandise, and while their small stock of money is shamelessly extorted from them for the benefit of wealthy officials and their protégés, they are continually robbed and wounded by Bedouins on the roads to the holy cities, and are not unfrequently treated with violence and contumely even by the camel-men who are employed by them.

The picture which I have drawn is by no means an exaggerated one. The numerous reports of the late Dr. Abdur Razzack, who devoted all his zeal and intelligence to the cause of the pilgrims, and who, as a Muhammadan, had exceptional opportunities for acquiring information on the subject, fully corroborate what I have said above. During the whole of Dr. Abdur Razzack's stay here, he waged incessant war against the plunderers of the pilgrims, making thereby powerful personal enemies, and he undoubtedly succeeded in reducing (especially in the case of the British Indians) the extortions practised on the pilgrims.

But the organisation with which he had to contend was too powerful to be easily shaken. Former Grand Sherreefs have never, as far as I can learn, taken an active part in the exploitation of the pilgrims, although many exactions were committed by their entourage. The present Sherreef, however, seeing that a large

fortune was to be easily acquired by a skilful manipulation of the instruments at his disposal, from the first devoted his undoubted intelligence to the attainment of this object, and, year by year, he takes fresh measures to exclude still more the possibility of consular interference in his schemes. The Grand Sherreef alone appoints all the Motawwafs or Conductors of Pilgrims, who take charge of the latter during their stay in Mecca and their visit to Arafat. All payments for camel hire, &c., are made by the pilgrims through the Motawwafs, who charge them considerably more than the actual amounts paid to the camel-men, and to those who have any claim for remuneration, the balance being divided among themselves, the Grand Sherreef, and other persons who are permitted by the latter to share in the spoil. The Wakils or pilgrim brokers who meet the pilgrims at Jeddah and act as agents on behalf of the Motawwafs and the Mokawwams, who accompany the pilgrims on the journey from Mecca to Medina and back, must be approved by the Grand Sherreef before being employed by the Motawwafs. On his appointment the Grand Sherreef assigns to each Motawwaf the pilgrims from certain districts, and to his share fall all such pilgrims as have not already been booked to a Motawwaf before leaving their own country.

At one time there were, I believe, among the Motawwafs of the Indian pilgrims some registered British subjects, and certainly at least five of the Wakils (pilgrim brokers) were registered in this Consulate. Since the last year or two, however, the Grand Sherreef has gradually excluded all registered British subjects by declining to re-appoint them unless they become Turkish subjects. At the present time not a single Motawwaf of the Indian pilgrims and only one Wakil is registered in this Consulate. In the case of the Malay pilgrims not a single Motawwaf or Wakil is a registered British subject. As regards the Indians this Consulate is unable, owing to the provisions of the Ottoman Order in Council of 1873 (section 17), to check the abuse, but as natives of the Straits Settlements are not included in the terms of the section referred to above, I see no reason why British Malay subjects who are Motawwafs or Wakils should not be compelled to register themselves at this Consulate. The Dutch Javanese are not permitted to withdraw themselves from the jurisdiction of the Dutch Consul, who is thereby enabled to exercise some control over such Motawwafs as are natives of the Dutch East Indies, to the great benefit of the pilgrims. The Grand Sherreef is now, however, making strenuous efforts to force this class of Motawwafs to become Turkish subjects, but as the Dutch Consulate does not recognise their right to divest themselves of their Dutch nationality, he will probably attempt to gradually exclude them from the list of Motawwafs. I will now endeavour to show in detail to what extent the pilgrims are overcharged, and how the money obtained from them nominally for camel-hire, &c., is really expended. For this purpose I have the honour to enclose two lists, showing in detail the charges made to the Indian and Malay pilgrims respectively from their arrival in this country until their departure. I will first deal with the list of charges made to the Malays (both British and Dutch subjects) who have always been more victimised than any other class of pilgrims. The list has been obtained from reliable sources and represents approximately the average charges, the prices naturally fluctuating according to the character of the individual Motawwaf or to other circumstances. If anything, the prices given in the list are less than those usually demanded from the pilgrims.

On the smaller items I need not dwell particularly. I can only say that they are for the most part excessive, and that the Motawwafs retain for themselves the greater portion of them.

The boat-hire charged to the Malay pilgrims for landing or embarking is extortionate, and the Sheikh-el-Mashaikh deducts from it at least 2 piastres (about 1½d.) from each pilgrim for himself. Of the sum taken from the pilgrims ostensibly for camel-hire between Jeddah and Mecca, taking an average of * 98 piastres for each person's return journey, 77½ piastres go to the camel-man. Of the balance (20½ piastres) 5 piastres is paid for the Government pass for each camel, and 2 piastres to the clerk of the camel broker, while 3½ piastres are retained for the Sheikh-el-Mashaikh, and 10 per cent. (in this case 9½ piastres) for the Grand Sherreef.

* 1L = 315 piastres.

For camel-hire from Mecca to Arafat and back the Motawwaf charges 10 Mexican dollars (1 dollar equals 33 piastres, or about 2s. 1d.) for each camel carrying two persons, or 5 dollars for each pilgrim. Of this 10 dollars, 5 dollars are given to the camel man, and 14 piastres to the camel broker, while the Motawwaf retains 14 piastres for himself and 2 dollars for the Grand Shereef.

For camel-hire from Mecca to Medina and back (one camel for two persons) the average rate charged by the Motawwaf is 34 Mexican dollars and 3 piastres. Out of this the camel-man receives 23 dollars and 23 piastres, the camel broker 21 piastres, and the Mokawwam (guide) 1 dollar. Two dollars are paid for Government passes for the camel-man, and 13 piastres for the surety whom each camel-man has to produce. Of the balance the Motawwaf retains 21 piastres for himself, and gives 4 dollars to the Grand Shereef and 1 dollar and 31 piastres to Mahommed Ali Effendi (the Grand Shereef's Arabic Secretary) and Omar Nassif Effendi (the Grand Shereef's agent at Jeddah).

I now come to the question of the price paid by the pilgrims for their return passage to Singapore. The late Vice-Consul Abdur Razzack's exhaustive and remarkable report to Her Majesty's Ambassador at Constantinople, No. 22, of 25th August 1893, on the Herklots incident, contains a detailed history of the origin of the monopoly which at present controls the booking of Malay pilgrims. Until 1883 the Motawwafs and their wakils booked pilgrims by any vessel which happened to be in port, but in that year the shipping agents, in order to raise the prices and obtain larger profits for themselves, formed themselves into a syndicate, and secured the assistance of the Grand Shereef and the Vali by promising them a certain share of the profits. With some changes in the members of the syndicate and in the rates of passages, this state of things continued until 1893, when the Grand Shereef, captivated by the prospect of larger gains which the audacious proposals of Herklots suggested, threw over the syndicate, who found that the influence of the Grand Shereef, which they had first called into action, was now exerted against themselves, and that the vessels chartered by them left empty in spite of their protests and complaints. The action of Her Majesty's Embassy finally put a stop to the proceedings of Herklots, and matters returned to their normal state. At the present time the members of the syndicate are Omar Effendi Nassif (the agent at Jeddah of the Grand Shereef, and one of the wealthiest, most influential, and most unpopular men in the Hedjaz), Seyyid Omar Saggaf (a British subject), Messrs. Robinson and Co. (a British firm, agents for Holt's steamers and certain Dutch shipping companies, whose principal partner, a Mr. Robinson, is now in England, the managing partner being a Dutch subject), and, I believe, Messrs. Gellatly, Hanky, Sewell, and Co. Their *modus operandi* is as follows:—The rates for passages to Singapore and Java are fixed by the syndicate, the average charge for a ticket to Singapore being 33 or 34 Mexican dollars (about 3l. 9s. 1d. or 3l. 11s. 2d.). Each member charters, or has consigned to him, two or more vessels, and is allowed one-quarter of the total number of Malay pilgrims, which, on the average, gives them 2,000 or 2,500 pilgrims each. The Motawwafs, or their wakils, collect from the pilgrims 33 dollars or 34 dollars, as the case may be, as passage-money. From this they deduct 7 dollars for themselves, and hand over the balance to the shipping agent, receiving tickets in return. Of this balance 14 to 16 dollars is paid to the ship, the Grand Shereef receives 5 dollars, the Sheikh-el-Mashaikh $\frac{1}{2}$ dollar, the Motawwaf's wakil and Mahommed Ali Effendi (the Grand Shereef's Arabic Secretary), 1 dollar between them. The balance (from 4 to 6 dollars) is divided among the members of the syndicate. No one outside the syndicate is allowed to ship any Malay pilgrims, nor are pilgrims booked except through the Motawwafs or their wakils.

It is only when a pilgrim is really unable to pay the full amount demanded, and has the consent of his Motawwaf or wakil, that he is able to take a ticket for himself at a lower rate.

The result of this mode of action has been to establish an absolute monopoly in favour of the syndicate, and at the present time the only vessels available are those consigned to or chartered by its members. Outside competition is practically impossible, as the influence of the Motawwafs, acting under the Grand Shereef's orders, prevents the pilgrims from booking except according to their directions.

I am not sure that the proceedings of this syndicate are not such as to bring those of its members who are British subjects within the reach of the English criminal law for conspiracy to defraud, but even if this were the case, of which I am doubtful, it would probably be difficult to obtain complete proof of the fraud practised on the pilgrims, although a record of all the transactions between the members of the syndicate and the Grand Shereef and others concerned are, I have every reason to believe, to be found in the books of Messrs. Robinson and Co. here.

The suppression of the present monopoly would not, however, in my opinion, be productive of any lasting benefit, as the Grand Shereef would always find means to resuscitate it in some other form. The only means by which the pilgrims can be effectually saved from this form of exaction is by being induced to take return tickets. I am aware that there are difficulties in the way of introducing any form of legislative compulsion to effect this object, and that the Government of the Straits Settlements would perhaps be disinclined to raise so delicate a question, but I would earnestly suggest that in any case every possible means be employed to induce the pilgrims to take return tickets before leaving Singapore. This system appears to work well in the case of the few Malay pilgrims who adopt it, and any practical difficulties would soon be overcome by arrangement with the shipowners, who would also benefit by the increased number of return tickets.

The agents here who are members of the above-mentioned syndicate would naturally object to any marked increase in the number of return ticket which would deprive them of their present profits, and would endeavour to prevent it by every possible means, but I do not anticipate any serious difficulty if the majority of the pilgrims can only be induced to see that it is to their advantage to take return tickets at Singapore, which, as a rule, average, I believe, about 48 Mexican dollars.

A comparison of the enclosed lists shows a striking difference between the charges made to the Indians and to the Malays respectively, which is still more marked when we consider that on the whole the Indians obtain better accommodation, &c., than the Malays. There are two reasons for this. The first is the superior intelligence of the Indian pilgrim, who, when he discovers that he is being cheated, resolutely resists the extortion, and who is generally well acquainted with the rules of the pilgrimage. The Malay or Javanese, on the other hand, delivers himself over completely to the Motawwaf and implicitly obeys all his instructions. Being ignorant of many of the first principles of his religion and of the rules of the Haj, any designing person has only to tell him that if he does not pay a certain charge the spiritual benefit of his pilgrimage will be entirely lost, for him to cheerfully submit to every kind of exaction. Cases have occurred where a Motawwaf, who had been forced to refund to the pilgrims money obtained from them on false pretences, has subsequently informed them that the money was for a sacred purpose and that their pilgrimage was now ruined, with the result that they implored him to take back the sum which he had been compelled to disgorge. Their docility and their ignorance of the rules of the pilgrimage, and of what things are "halal," or "permitted," and "haram," or "forbidden," have made the simplicity of the Malays proverbial in this country, and rendered them passive instruments in the hands of the Motawwafs. It is by influence of the latter that the syndicate mentioned above can successfully carry out a system of extortion which would not for a moment be submitted to by Indian pilgrims.

The second reason is that the Malay pilgrims are generally far better provided with money than the Indians. A large proportion of the latter land in this country in a destitute condition, and raise by begging at Jeddah and Mecca barely sufficient to support them during the pilgrimage. Those who are not destitute have for the most part little more than will carry them through the pilgrimage at the rates given in list B.

Although the charges made to the Indians appear moderate when compared with those made to the Malays, many of them are excessive, and it must be remembered that the accommodation which they obtain is of the most wretched

description. Some small charges appear in one of the enclosed lists which do not appear in the other, the reason of this being that the Indians and Malays travel on different systems, and that in list A only the more important items are mentioned. For camel-hire between Jeddah and Mecca the average charge made to Indian pilgrims is 6 rupees (for one camel carrying two persons) each way. Of this amount, $1\frac{1}{2}$ rupees are retained by the Motawwafs, the camel broker receives 1 rupee, the Government pass for the camel amounts to 1 rupee, and the balance, $2\frac{1}{2}$ rupees, goes to the camel driver.

From Mecca to Arafat the camel-hire charged for one camel carrying two persons is 15 rupees, or $7\frac{1}{2}$ rupees for each pilgrim. Of this 15 rupees, $\frac{1}{2}$ rupee is retained by the Motawwaf, and the balance ($14\frac{1}{2}$ rupees) is paid to the camel driver.

The camel-hire for the journey from Mecca to Medina and back is on an average 60 rupees for two persons. The Motawwaf retains for himself 6 rupees and for the Grand Shereef 9 rupees from this sum. He pays to the camel broker 3 rupees, and to the Government for a pass 3 rupees. The camel driver receives the balance of 39 rupees.

I have the honour to enclose a table which gives an idea of the total amount derived by the Grand Shereef and others from the camel-hire, boat-hire, and passage-money to Singapore. Taking the very lowest possible estimate for an ordinary pilgrimage the Grand Shereef annually derives from the Malay and Indian pilgrims about 9,104 $\frac{1}{2}$ l., the Sheikh-el-Mashaikh of the Malay pilgrims 609 $\frac{1}{2}$ l., Omar Nassif and Mahommed Ali about 939 $\frac{1}{2}$ l., the Syndicate of Shipping Agents 3,353 $\frac{1}{2}$ l., or a total of 14,003 $\frac{1}{2}$ l., of which 12,062 $\frac{1}{2}$ l. are obtained from the Malays and Javanese only. The Motawwafs, who, however, at least do something to earn their profits, receive from the camel-hire and (in the case of Malays and Javanese) from the passage to Singapore, a total of 9,937 $\frac{1}{2}$ l., of which 6,896 $\frac{1}{2}$ l. are obtained from the Malays and Javanese. But in addition they pocket a certain proportion of all the smaller charges made to the pilgrims, and also profit on the purchases of food, &c., which are all made by the pilgrims through them. Many of the pilgrims also give them a backshish at the end of the pilgrimage, and the total profits of the Motawwafs from Indians and Malays is, therefore, at the lowest about 22,000 $\frac{1}{2}$ l.

In addition to the sum mentioned above as derived by the Grand Shereef from the Malay and Indian pilgrims, His Highness also receives a sum (often a large one) from each Motawwaf on his appointment.

In the event of a "Haj Akbar," or pilgrimage in which the 9th of Zilhajja falls on a Friday, which will probably be the case during the approaching pilgrimage, the profits of the Grand Shereef and the others who share in the spoil are almost doubled.

I venture to think that I have now to some extent shown the cause of the extortion complained of in the letter of the Colonial Office referred to above, and to make it evident that the Grand Shereef would make a determined resistance to any sweeping reform which would tend to deprive him of a large portion of his gains. I have now the honour to submit to your Lordship the following suggestions, which, if they could be carried out, would, I think, tend to ameliorate the lot of the pilgrims and to enable this Consulate to protect them more efficiently than it can at present.

1. The office of the Sheikh-el-Mashaikh or Chief Sheikh of the Malay pilgrims should be permanently abolished, not only in name but in fact. At the close of the pilgrimage of 1894, owing to the gross extortions of Hassan Daood and Yousuf Kettan, Sheikh-el-Mashaikh of the Indian and Malay pilgrims, respectively, the office of Sheikh-el-Mashaikh was abolished by Imperial trade. I find, however, that four months later, when the last pilgrimage commenced, a certain Jemal Zobeidi was appointed by the Shereef as "Nakib," or head of the Sheikhs of Javanese (which includes Malays and other pilgrims from Singapore). He has all the powers of the former Sheikh-el-Mashaikh, and is even frequently given that name by the other Sheikhs. I have, therefore, throughout this report alluded to him as the Sheikh-el-Mashaikh. This appointment is quite unnecessary and is only a pretext for further extortions from the pilgrims. I would respectfully suggest that orders be sent to the Vali that this office is not to be revived under any form.

2. As I have shown in the beginning of this report, this Consulate has no voice in the appointment of Motawwafs and can exercise but little control over them. When any unusual act of extortion is committed it is possible to obtain the dismissal of a particular Motawwaf, but only after much correspondence and after the matter has been referred to Her Majesty's Embassy. In an ordinary year the number of Indian pilgrims who come to the Hedjaz amounts to about 16,000, while that of the Javanese amounts to about 12,000, of whom more than a quarter are British subjects from the Straits Settlements. Therefore, British subjects form nearly one-half of the total number of pilgrims who make the pilgrimage in an ordinary year.

That this Consulate should be able to exert some kind of control, however limited, over the Motawwafs, through whom the exactions are committed, is, I venture to think, highly necessary, especially in the case of the pilgrims from the Straits Settlements. I have the honour to submit that a certain number of the Motawwafs, appointed to take charge of the Indian pilgrims, should be required to be registered British Indian subjects, that the appointments of all Motawwafs should be renewed annually, and that every first appointment to the office of Motawwaf and annual renewal of it should be notified to this Consulate, which should have an absolute right to veto any appointment subject to an appeal to Her Majesty's Embassy at Constantinople. In the case of the Malay pilgrims I venture to suggest that a similar control should be established, with this difference, that, as Dutch-Javanese and British subjects from the Straits Settlements are classed together, a certain proportion of the Motawwafs should be appointed from registered Dutch and British subjects respectively, and that both the Dutch and British Consulates here should have the right of veto. That such a proposal would excite vigorous opposition on the part of the authorities of the Hedjaz is certain, but if it could be adopted even in a much more modified form it would be productive of much benefit to the pilgrims. I have dwelt more particularly in this report on the exactions committed by the Motawwafs for their own benefit and for that of officials and others, but cases also occur, and only too frequently, of ill-treatment suffered by the pilgrims at their hands and of the robbery by them of the effects and money of persons who die while on pilgrimage. It is to guard against this as well as against their exactions that I venture to think that the establishment of some sort of Consular control over them is absolutely necessary.

3. A large number of British pilgrims, especially Indians, arrive without passports. Apart from the question of the Turkish Passport Regulations it would be of great advantage if the Indian Government required every pilgrim to provide himself with a passport which could be supplied to him gratis. In the event of his death this passport would prove a means of identification and would enable his relatives to receive any money or effects which he might have or to trace him if missing.

4. As regards the control exercised by this Consulate over the pilgrims themselves for the purpose of protecting them, I have the honour to state that under existing circumstances it is and can but be very slight indeed. Those pilgrims who have passports hand over half of them to an agent of this Consulate, who meets them at the landing stage, and unless they voluntarily come to the Consulate, which rarely happens, or are hunted up by an agent, no further communication with them can be obtained. At their lodging-houses or in the turmoil of arrival and departure, it is impossible to question them with any success as to their experiences, and it is only on their return to their native country, or through the information supplied by their fellow-countrymen resident in the Hedjaz, that this Consulate can hear of individual cases of extortion. The Motawwafs and their wakils use their utmost endeavours to prevent the pilgrims from communicating with the Consulate, and in the case of Malays and other pilgrims from Singapore, to whom the foregoing remarks specially apply, they are almost invariably successful. I have the honour to state that it would be of great benefit if the Government of the Straits Settlements could find it in its power to enforce the following modification of a system which has for some time been carried out with success by the Dutch Government, but with this difference, that whereas the Dutch Government exacts Consular

fees, I would suggest that the formalities mentioned below be carried out gratis. Each pilgrim should be provided with a passport in duplicate like that issued by the Indian Government. On arrival here each pilgrim should be required to present himself at this Consulate and deposit one portion of his passport, retaining the other to which a *visé* should be affixed by Her Majesty's Consul. On his return to Jeddah after the pilgrimage he should be required to attend this Consulate and have a second *visé* attached to his passport. Any pilgrim whose passport on his return to Singapore is found not to bear the two *visés* should be liable to a penalty. By the adoption of this system this Consulate would not only be able, by questioning the pilgrims and hearing their complaints, to watch more closely the proceedings of the Motawwafs and check their exactions, but would also be able to trace those who are missing, ascertain whether they have settled in the country or have died, and in the latter case take steps to recover any effects which they may have left. As regards the natives of the Straits Settlements, I do not think that the extra worked entailed upon this Consulate would necessitate any increase of the present staff if a printed stamp were employed for the *visé*. If, however, such a measure were extended to the Indians, it would be necessary to add two clerks to the staff of the Indian Vice-Consul.

5. I have already urged the advisability of using every possible means to induce pilgrims from Singapore to take return tickets there. I would also recommend that measures should be taken to warn those pilgrims before their departure against the exactions to which they are likely to be exposed here, so that they may at least arrive with some knowledge of what is before them; if they would only resist exactions as the Indians do, they would gradually cease to be, as they are now, the most victimised of all the pilgrims. It should also be impressed upon them that they should, in spite of the Motawwafs, have recourse to this Consulate whenever they are in doubt as to the fairness of any charge.

In conclusion, I have the honour to state that there are many other circumstances connected with the pilgrimage which are deserving of consideration, but which I have been unable to mention in this report, which has already run to some length. During my stay here I have been much impressed by what I have ascertained and seen as to the sufferings and helplessness of the pilgrims, and I have thought it my duty to bring to your Lordship's notice the result of my observations and inquiries.

I have, &c.,

ARTHUR D. ALBAN.

P.S.—I should state that it is well known that the present Vali, like some of his predecessors, receives a portion of the sum obtained by the Grand Shereef from the pilgrims.

A. D. A.

Sub-Enclosure 1.

(A.)—TABLE showing approximately the Charges made to Javanese and Malay Pilgrims, and how some of these Charges are distributed.

Jeddah.

	*M. dol.	pias.
Boat-hire from steamer (if in outer harbour) to shore	...	0 17
Boat-hire from steamer (if in inner harbour) to shore	...	0 12
Coolie for baggage from landing stage to the house	...	0 7
House rent at Jeddah	...	0 10
Backshish at Eve's tomb	...	0 4½

Jeddah to Mecca.

	*M. dol.	pias.
Shugduf (palanquin) hire, each person	...	0 24½
Mat for shugduf (covering), each person	...	0 3½
Servant for preparing shugduf	...	0 1½
" for other work	...	0 3

* 1 Mexican dollar = 33 currency piastres; 315 currency piastres = 11.

	M. dol.	pias.
Wakil of Motawwaf (broker)	...	0 7
Camel-hire for one camel which carries two persons=65 to 130 piastres, therefore average for one person	...	1 16
Camel-hire for luggage (one camel), on an average	...	2 26½

Mecca.

House rent and first day's meal	...	3 0
House rent, including supply of fuel, oil, and water throughout the time	...	8 0
Backshish in Haram	...	0 4½
" at other sacred places	...	0 7
" at Jabal Noor	...	0 7

Mecca to Arafat.

Camel-hire to Arafat and back, each person	...	5 0
Meal at Arafat and Muna	...	2 0

Mecca to Medina.

Camel-hire from Mecca to Medina and back for one camel	34½	
M. dollars, therefore for one person	...	17 1½
Shugduf-hire, each person	...	1 16½
Food for camel-man, each person	...	0 16½
Skins for water, each person	...	0 16½
Water-carrier during journey, each person	...	1 0

Medina.

House rent in Medina for one person	...	1 0
Guard for Shugduf	...	0 4½

Return passages.

Jeddah to Singapore	...	34 0
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Notes (showing how sums obtained for above charges are divided).

	M. dol.	pias.
Boat-hire—		
Boatman	...	0 15 or 10 piastres.
Sheikh-el-Mashaikh	...	0 2 in each case.
Camel-hire from Jeddah to Mecca	...	2 32 for one camel.
Clerk of camel broker, 2 piastres.		
Sheikh-el-Mashaikh, 3½ piastres.		
Government (Turkish), 5 piastres.		
Grand Shereef, 10 per cent.		
Balance to camel-man.		
Camel-hire to Arafat and back	...	10 0 for each camel.
Grand Shereef receives 2 M. dollars.		
Camel broker, 14 piastres.		
Motawwaf, 14 piastres.		
Balance to camel-man.		
Camel-hire from Mecca to Medina and back	...	34 3 for each camel.
Pass for camel in Mecca, 1 M. dollar.		
" " Medina, 1 M. dollar.		
Camel broker, 21 piastres.		
Guide who accompanies pilgrims, 1 M. dollar.		
Motawwaf, 21 piastres.		

Surety for camel-man, 13 piastres.

Grand Shereef, 4 M. dollars.

Mahommed Ali and Omar Nassif (Secretary and Agent of Grand Shereef), 1 M. dollar 31 piastres.

Balance of 23 M. dollars 16 piastres paid to the camel-man.

Passage to Singapore.

	M. dol.	pias.
Grand Shereef receives	5	0
Motawwaf	7	0
Wakil of Motawwaf	0	28
Sheikh-el-Mashaikh	0	16½
Mohammed Ali, &c.	0	5
Ship	14 to 16	0

Balance to Syndicate.

Sub-Enclosure 2.

(B.)—TABLE showing approximately the Charges made to Indian Pilgrims for Camel-hire, &c., and how some of them are divided.

Jeddah.

	*Rs.	a.
Boat-hire from steamer to landing stage	0	8
Coolie for baggage to the house	1	0
House rent for one day	0	2

Jeddah to Mecca (or vice versa).

Camel-hire, each person	3	0
Shugdof (palanquin) hire	2	0
Other expenses for preparation of the same	0	8
Payment at Hudda (stage between Jeddah and Mecca)	0	2

Mecca.

House rent	5	0
Backshish to Motawwaf	5	0
„ Zamzam carrier	2	0

Mecca to Arafat.

	M. dol.	pias.
Camel-hire to Arafat and back, each person	7	8
Shugdof-hire	2	0
Other expenses for preparation	0	8
House rent at Muna and Arafat	3	0
Sacrifice (at least)	5	0

Mecca to Medina.

Camel-hire to Medina and back, each person	30	0
Shugdof-hire	2	8
Servant for interpreting with camel-man, &c.	2	0

Medina.

House rent in Medina	2	0
Backshish to Mozawar (guide) *	2	0
„ at different sacred places of Medina	2	0
Guard for Shugdof	0	4
Return passage to Bombay	15	0

* 1 rupee = 17 currency piastres; 315 currency piastres = 18½; 18½ rupees = 11.

Notes (showing how sums charged for camel-hire are divided).

Camel-hire from Jeddah to Mecca ... Rs. a. 6 0 each way for one camel.

	Rs.	a.
Government (Turkish)	1	0
Clerk of camel broker	1	0
Motawwaf or his Wakil	1	8
Net amount to camel-man	2	8
Total	6	0

Camel-hire from Mecca to Arafat and back ... 15 0 for one camel.

	Rs.	a.
Motawwaf	0	8
Net amount to camel-man	14	8
Total	15	0

Camel-hire from Mecca to Medina and back ... 60 0 for one camel.

	Rs.	a.
Grand Shereef	9	0
Government (Turkish)	3	0
Camel broker	3	0
Motawwaf	6	0
Net amount to camel-man	39	0
Total	60	0

Sub-Enclosure 3.

(C.)—TABLE showing approximate Annual Profits of Officials and others from Camel-hire, &c., paid by British-Indian and Javanese (including Malay) Pilgrims.

Javanese and Malays.

	Grand Shereef.	Sheikh-el-Mashaikh.	Omar Nassif and Mahommed Ali.	Motawwafs and Wakils.	Syndicate.	Total.
	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.
Boat-hire on landing	...	16,000	...	...	...	16,000
„ embarking	...	16,000	...	...	...	16,000
Camel-hire, Jeddah to Mecca...	39,000	14,000	...	...	...	53,000
Camel-hire, Mecca to Arafat and back.	264,000	...	...	16,000	...	280,000
Camel-hire, Mecca to Medina and back.	528,000	...	256,000	84,000	...	868,000
Camel-hire, Mecca to Jeddah...	39,000	14,000	...	...	...	53,000
Passage to Singapore	1,386,000	132,000	40,000	2,072,000	1,056,000	4,686,000
Total for Javanese and Malays	2,256,000	192,000	296,000	2,172,000	1,056,000	5,972,000

British Indians.

	Grand Shereef.	Sheikh-el-Mashaikh.	Omar Nassif and Mahommed Ali.	Motawwafs and Wakils.	Syndicate.	Total.
	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.
Camel-hire, Jeddah to Mecca...	...	...	...	242,000	...	242,000
Camel-hire, Mecca to Arafat and back.	...	...	...	66,000	...	66,000
Camel-hire, Mecca to Medina and back.	612,000	...	...	408,000	...	1,020,000
Camel-hire, Mecca to Jeddah...	...	...	...	242,000	...	242,000
Total for British Indians	612,000	...	...	958,000	...	1,570,000
Add total for Javanese and Malays.	2,256,000	198,000	296,000	2,172,000	1,056,000	5,972,000
Grand Total	2,868,000	192,000	296,000	3,130,000	1,056,000	7,542,000
£1 = 315 piastres ...	9,104l.	609l.	939l.	9,937l.*	3,353l.	23,942l.

N.B.—The above Table is based on the proportions shown in Tables (A) and (B). I have taken 8,000 as the number of pilgrims of each class who pay all the charges mentioned in those Tables. In the last pilgrimage, which was not a large one, the number of Indians who arrived here was about 17,000, and the number of those who returned home was nearly 13,000. The number of Javanese and Malays who arrived was over 11,000, and the number of those who returned home was over 9,000. I have counted those who did not return as having paid nothing, whereas probably many of them remained in the country after performing the pilgrimage, while of those who died, many must have paid some, at least, of the charges. I have also made an ample allowance for paupers who paid nothing at all, although, in any case, most of them would pay some of the charges. If one-third were added to the totals in this list it would still be moderate.

* Besides this the Motawwafs retain from other charges and from the purchases made by them for the pilgrims at least 13,000l., making a total of about 22,000l. That even this total is below the real gains of the Motawwafs is evident from the fact that some of them have been known to have paid nearly 1,000l. for their appointments.

No. 6.

Foreign Office,
1st February 1896.

SIR,

WITH reference to the letter from this Department, of the 20th ultimo, I am directed by the Secretary of State for Foreign Affairs to transmit to you, to be laid before the Secretary of State for India in Council, the accompanying copy of a Despatch from Her Majesty's Ambassador at Constantinople, forwarding remarks by Dr. Dickson on the report respecting extortions from pilgrims, copy of which was enclosed in the above-mentioned letter.

I am, &c.,

GEO. CURZON.

The Under Secretary of State
for India.

Enclosure in above.

(No. 5. Commercial.)

MY LORD,

Pera,

23rd January 1896.

I HAVE received from the Acting British Consul at Jeddah a copy of his Despatch to your Lordship, No. 31, Commercial and Confidential, of the 20th December, respecting extortions from pilgrims, and I have the honour to transmit herewith copy of some observations by Dr. Dickson, British Delegate on the Constantinople Board of Health, on Mr. Alban's report.

I have, &c.,

PHILIP CURRIE.

The Marquis of Salisbury, K.G.,
&c., &c., &c.

Sub-Enclosure.

Constantinople,
19th January 1896.

SIR,

I HAVE read Mr. Acting Consul Alban's Despatch No. 95, addressed to your Excellency on 23rd ultimo, complaining of the exactions made on pilgrims proceeding to and returning from Mecca. These exactions consist according to Mr. Alban's Despatch in exorbitant charges levied on the pilgrims by the "Motawwafs" or guides who secure their passage by sea for them direct, and instruct them in the performance of their religious rites, and receive from them the money necessary to meet all their expenses.

The Motawwafs are appointed by the Emir Grand Shereef of Mecca, who acts there as Chief Pontiff in all matters regarding the pilgrimage.

Another subject of complaint brought forward by Mr. Alban refers to the amount of passage-money paid by British Muhammadan subjects for their conveyance from India and from the Straits Settlements to Jeddah and their return back to their native country. Here again the baneful interference of the Motawwafs, combined with the competitive struggles of shipping interests, tend to victimise the pilgrims.

The last subject of complaint urged by Mr. Alban refers to the British Consul's inability to assist a good many pilgrims, owing to their neglecting to register themselves in the British Consulate at Jeddah.

Basing my ideas on the knowledge that I have acquired from a life-long residence among Muhammadans, I would respectfully observe that all direct interference with matters concerning their religion should be scrupulously avoided by Her Majesty's Government.

The pilgrimage to Mecca being considered by Muhammadans a sacred divine injunction, no interference whatever—not even for the good of the pilgrims themselves—ought to be made with it by persons of another faith who are looked upon by them as infidels, and whose meddling with their religious observances would be resented as an intolerable insult to their creed. An official notice, however, might be published in India and in the Straits Settlements, warning them of the extortions and exactions they would probably meet with in the performance of their pilgrimage to Mecca, and recommending, in order to avoid them as far as possible, that they should take return tickets when they quitted India or the Straits Settlements for Jeddah, and that they should register themselves in the British Consulate at Jeddah, on their arrival there, and on their return from Mecca, so as to enable the British Consul to protect them, when appealed to, and also to recover, for the benefit of their heirs, the property of those who might die during the performance of the pilgrimage. No mention of any sort should be made in such notice of the Grand Shereef.

I beg to return herewith Mr. Alban's despatch above referred to.

I have, &c.,

E. D. DICKSON.

His Excellency Sir P. Currie, G.C.B.,
&c., &c., &c.

India Office,
London, 20th February 1896.

Revenue,
No. 20.

To His Excellency the Right Honourable the Governor General of
India in Council,

MY LORD,

WITH reference to the letter of your Excellency's Government No. 9
(Home), of the 18th June 1895, I forward,
for your information, copy of the margin-
ally noted correspondence relating to the
treatment of pilgrims in the Hedjaz.

To Foreign Office, 9th August 1895.
From ditto, 20th September 1895.
From ditto, 12th October 1895, and enclosure.
To ditto, 22nd January 1896.
From ditto, 20th January 1896, and enclosures.
From ditto, 1st February 1896, and enclosures.

2. You will observe that Dr. Dickson, the British delegate at Constantinople, is opposed to anything in the nature of direct interference with pilgrims, even with the object of relieving them from the extortions practised upon them, and that holding this view he could not support some of the recommendations made by the Acting Consul at Jedda. I shall be glad to learn what are the views of your Excellency's Government in this matter.

3. It is satisfactory to learn from the letter of your Government, No. 13 (Home), of the 18th December last, that no complaints were made by pilgrims of ill-treatment during the last Haj.

I have the honour to be,

MY LORD,

Your Lordship's most obedient, humble Servant,

(Signed) GEORGE HAMILTON.

ENCLOSURES.

No. 1.

India Office,
9th August 1895.

R. & S. 1151.

SIR,

I AM directed by the Secretary of State for India in Council to forward,
• India Home (Sanitary) No. 9 of 1895, dated 18th June. for submission to the Marquis of Salisbury, copy of a letter* from the Government of India upon the subject of the extortions practised upon pilgrims in the Hedjaz, and, with reference to the views urged in paragraphs 4 and 5, to ask whether any action has been taken by Her Majesty's Ambassador at Constantinople in pursuance of the suggestion of the late Dr. Abdur Razzack for the appointment of Muhammadan Consular officers at Mecca and Yembo.

I have, &c.,

A. GODLEY.

The Under Secretary of State,
Foreign Office.

2
No. 2.

Foreign Office,
20th September 1895.

SIR,

IN reply to your letter of the 9th ultimo, respecting the extortions practised on pilgrims in the Hedjaz, I am directed by the Marquess of Salisbury to state, for the information of Lord George Hamilton, that Her Majesty's Ambassador at Constantinople is bringing the complaints made on the subject to the notice of the Palace and of the Porte.

The question of appointing Consuls to Mecca and Yambo is under consideration.

I am, &c.,

H. PERCY ANDERSON.

The Under Secretary of State
for India.

No. 3.

Foreign Office,
12th October 1895.

SIR,

WITH reference to your letter of 9th August, I am directed by the Secretary of State for Foreign Affairs to transmit to you, to be laid before the Secretary of State for India in Council, the accompanying copy of a despatch from Her Majesty's Ambassador at Constantinople, on the subject of the extortions to which Indian pilgrims are subjected in the Hedjaz.

I am, &c.,

H. PERCY ANDERSON.

The Under Secretary of State
for India.

Enclosure in above.

Therapia,
1st October 1895.

No. 86, Commercial.

MY LORD,

WITH reference to your Despatch, No. 65, Commercial, of 19th August, I have the honour to report that I caused to be laid before His Imperial Majesty the Sultan a memorandum embodying the complaints made by British Indian pilgrims respecting the extortions to which they had been subjected in the Hedjaz during their pilgrimage to Mecca.

3

The Sultan sent me a message in reply stating that His Imperial Majesty had read the memorandum with the deepest regret; that his constant and earnest desire was that pilgrims, both Ottoman and foreign, should be able to perform their pilgrimage under favourable conditions, so that they might return home feeling happy and contented.

His Majesty added that he had taken into very serious consideration these complaints, and would instruct his ministers to consider what measures could be taken in order to prevent such exactions in future.

He would direct the Minister for Foreign Affairs to inform Her Majesty's Embassy of the steps which the Sublime Porte might decide upon to put a stop to the vexatious treatment of which the pilgrims complained, and of which His Majesty declared himself to be entirely ignorant.

My dragoman also communicated to the Grand Vizier a copy of the memorandum in question, and acquainted His Highness with the terms of the Sultan's reply. Said Pasha assured Mr. Marinitsch that the moment he received the necessary orders he would give the matter his most serious attention.

I have, &c.,

PHILIP CURRIE.

The Marquis of Salisbury, K.G.,
&c., &c., &c.

No. 4.

India Office,
22nd January 1896.

R. & S., 21.

SIR,

I AM directed by the Secretary of State for India to forward copy of the Government of India letter No. 13, dated 18th December 1895, with enclosures. papers noted in the margin, showing that, so far as the Indian Government have been able to ascertain, Indian pilgrims do not complain of having suffered ill-treatment during their pilgrimage to the holy places of Islam in the year 1895.

I have, &c.,

A. GODLEY.

The Under Secretary of State,
Foreign Office.

No. 5.

Foreign Office,
20th January 1896.

SIR,

IN continuation of previous correspondence, I am directed by the Secretary of State for Foreign Affairs to transmit to you, to be laid before the Secretary of State for India in Council, for any observations His Lordship may have to offer thereon, copy of a despatch respecting the exactions from pilgrims proceeding to the holy places.

I am, &c.,

FRANCIS BERTIE.

The Under Secretary of State
for India.

Enclosure 1 in No. 5.

(No. 31. Commercial. Confidential.)

MY LORD,

Jeddah,

20th December 1895.

WITH reference to Sir T. H. Sanderson's Despatch No. 3, Commercial, of the 4th September last, I have the honour to submit to your Lordship some observations on the complaints which form the subject of the letter from the Colonial Office enclosed in that Despatch, and on the general question of the extortions to which British Muhammadan subjects, especially Malays, performing their pilgrimage to the holy places, are and have been for many years subjected in this country. In view of my brief experience of the Hedjaz, which even at the present time barely amounts to four months, I have delayed the preparation of the following report until, by diligent inquiry and better knowledge of the subject, I could approach this highly important and interesting question with more ample materials. I propose, after dealing with the individual complaints of Malay pilgrims, referred to in the letter from the Colonial Office, to make some general remarks on the charges made to pilgrims for camel-hire and lodging, and for their passage home by sea, and to offer a few suggestions which, if adopted, would, I venture to think, tend in some degree to lighten the expenses of the pilgrims.

The statements made by the pilgrims, enclosed in the letter from the Colonial Office, are of little practical use, owing to the absence of certain necessary particulars. In two cases only is it stated whether the pilgrims had luggage (which necessitates the hire of an additional camel), and in the case of lodging at Jeddah, Mecca, and Medina, it is not stated whether the pilgrims were supplied with fuel, oil, and water. Without this information it is impossible to determine accurately how far the sums paid by these individual pilgrims were in excess of the rates usually charged to Malay pilgrims, which, as I shall presently show, are themselves extortionate. It is, however, evident that, with the exception of Hadji Halil Hassan, the pilgrims were grossly overcharged for camel-hire between Jeddah and Mecca, and for lodging at Jeddah, Mecca, and Medina. The passage-money paid by the pilgrims for their return journey to Singapore was that usually charged to Javanese and Malays (both British and Dutch subjects).

The cases alluded to above are not by any means exceptional. From the day of their arrival in the Hedjaz until they have quitted its shores the pilgrims are systematically exploited. The fact that they are performing the most sacred religious duty which is incumbent on a member of the Muhammadan religion, that they have undertaken an arduous and dangerous journey for that purpose, and that they are for the most part provided with but a slender store of money which has been gathered together with difficulty at the cost of much self-denial and toil, does not appear to obtain for them the slightest respect, consideration, or humanity from the natives of this country. On their arrival in the Hedjaz they are at once fastened upon by a flock of harpies who prey upon them throughout their journey; they are regarded as so much merchandise, and while their small stock of money is shamelessly extorted from them for the benefit of wealthy officials and their protégés, they are continually robbed and wounded by Bedouins on the roads to the holy cities, and are not unfrequently treated with violence and contumely even by the camel-men who are employed by them.

The picture which I have drawn is by no means an exaggerated one. The numerous reports of the late Dr. Abdur Razzack, who devoted all his zeal and intelligence to the cause of the pilgrims, and who, as a Muhammadan, had exceptional opportunities for acquiring information on the subject, fully corroborate what I have said above. During the whole of Dr. Abdur Razzack's stay here, he waged incessant war against the plunderers of the pilgrims, making thereby powerful personal enemies, and he undoubtedly succeeded in reducing (especially in the case of the British Indians) the extortions practised on the pilgrims.

But the organisation with which he had to contend was too powerful to be easily shaken. Former Grand Shereefs have never, as far as I can learn, taken an active part in the exploitation of the pilgrims, although many exactions were committed by their entourage. The present Shereef, however, seeing that a large

fortune was to be easily acquired by a skilful manipulation of the instruments at his disposal, from the first devoted his undoubted intelligence to the attainment of this object, and, year by year, he takes fresh measures to exclude still more the possibility of consular interference in his schemes. The Grand Shereef alone appoints all the Motawwafs or Conductors of Pilgrims, who take charge of the latter during their stay in Mecca and their visit to Arafat. All payments for camel hire, &c., are made by the pilgrims through the Motawwafs, who charge them considerably more than the actual amounts paid to the camel-men, and to those who have any claim for remuneration, the balance being divided among themselves, the Grand Shereef, and other persons who are permitted by the latter to share in the spoil. The Wakils or pilgrim brokers who meet the pilgrims at Jeddah and act as agents on behalf of the Motawwafs and the Mokawwams, who accompany the pilgrims on the journey from Mecca to Medina and back, must be approved by the Grand Shereef before being employed by the Motawwafs. On his appointment the Grand Shereef assigns to each Motawwaf the pilgrims from certain districts, and to his share fall all such pilgrims as have not already been booked to a Motawwaf before leaving their own country.

At one time there were, I believe, among the Motawwafs of the Indian pilgrims some registered British subjects, and certainly at least five of the Wakils (pilgrim brokers) were registered in this Consulate. Since the last year or two, however, the Grand Shereef has gradually excluded all registered British subjects by declining to re-appoint them unless they become Turkish subjects. At the present time not a single Motawwaf of the Indian pilgrims and only one Wakil is registered in this Consulate. In the case of the Malay pilgrims not a single Motawwaf or Wakil is a registered British subject. As regards the Indians this Consulate is unable, owing to the provisions of the Ottoman Order in Council of 1873 (section 17), to check the abuse, but as natives of the Straits Settlements are not included in the terms of the section referred to above, I see no reason why British Malay subjects who are Motawwafs or Wakils should not be compelled to register themselves at this Consulate. The Dutch Javanese are not permitted to withdraw themselves from the jurisdiction of the Dutch Consul, who is thereby enabled to exercise some control over such Motawwafs as are natives of the Dutch East Indies, to the great benefit of the pilgrims. The Grand Shereef is now, however, making strenuous efforts to force this class of Motawwafs to become Turkish subjects, but as the Dutch Consulate does not recognise their right to divest themselves of their Dutch nationality, he will probably attempt to gradually exclude them from the list of Motawwafs. I will now endeavour to show in detail to what extent the pilgrims are overcharged, and how the money obtained from them nominally for camel-hire, &c., is really expended. For this purpose I have the honour to enclose two lists, showing in detail the charges made to the Indian and Malay pilgrims respectively from their arrival in this country until their departure. I will first deal with the list of charges made to the Malays (both British and Dutch subjects) who have always been more victimised than any other class of pilgrims. The list has been obtained from reliable sources and represents approximately the average charges, the prices naturally fluctuating according to the character of the individual Motawwaf or to other circumstances. If anything, the prices given in the list are less than those usually demanded from the pilgrims.

On the smaller items I need not dwell particularly. I can only say that they are for the most part excessive, and that the Motawwafs retain for themselves the greater portion of them.

The boat-hire charged to the Malay pilgrims for landing or embarking is extortionate, and the Sheikh-el-Mashaikh deducts from it at least 2 piastres (about 1½d.) from each pilgrim for himself. Of the sum taken from the pilgrims ostensibly for camel-hire between Jeddah and Mecca, taking an average of * 98 piastres for each person's return journey, 77½ piastres go to the camel-man. Of the balance (20½ piastres) 5 piastres is paid for the Government pass for each camel, and 2 piastres to the clerk of the camel broker, while 3½ piastres are retained for the Sheikh-el-Mashaikh, and 10 per cent. (in this case 9½ piastres) for the Grand Shereef.

* 11 = 315 piastres.

For camel-hire from Mecca to Arafat and back the Motawwaf charges 10 Mexican dollars (1 dollar equals 33 piastres, or about 2s. 1d.) for each camel carrying two persons, or 5 dollars for each pilgrim. Of this 10 dollars, 5 dollars are given to the camel man, and 14 piastres to the camel broker, while the Motawwaf retains 14 piastres for himself and 2 dollars for the Grand Shereef.

For camel-hire from Mecca to Medina and back (one camel for two persons) the average rate charged by the Motawwaf is 34 Mexican dollars and 3 piastres. Out of this the camel-man receives 23 dollars and 23 piastres, the camel broker 21 piastres, and the Mokawwam (guide) 1 dollar. Two dollars are paid for Government passes for the camel-man, and 13 piastres for the surety whom each camel-man has to produce. Of the balance the Motawwaf retains 21 piastres for himself, and gives 4 dollars to the Grand Shereef and 1 dollar and 31 piastres to Mahommed Ali Effendi (the Grand Shereef's Arabic Secretary) and Omar Nassif Effendi (the Grand Shereef's agent at Jeddah).

I now come to the question of the price paid by the pilgrims for their return passage to Singapore. The late Vice-Consul Abdur Razzack's exhaustive and remarkable report to Her Majesty's Ambassador at Constantinople, No. 22, of 25th August 1893, on the Herklots incident, contains a detailed history of the origin of the monopoly which at present controls the booking of Malay pilgrims. Until 1883 the Motawwafs and their wakils booked pilgrims by any vessel which happened to be in port, but in that year the shipping agents, in order to raise the prices and obtain larger profits for themselves, formed themselves into a syndicate, and secured the assistance of the Grand Shereef and the Vali by promising them a certain share of the profits. With some changes in the members of the syndicate and in the rates of passages, this state of things continued until 1893, when the Grand Shereef, captivated by the prospect of larger gains which the audacious proposals of Herklots suggested, threw over the syndicate, who found that the influence of the Grand Shereef, which they had first called into action, was now exerted against themselves, and that the vessels chartered by them left empty in spite of their protests and complaints. The action of Her Majesty's Embassy finally put a stop to the proceedings of Herklots, and matters returned to their normal state. At the present time the members of the syndicate are Omar Effendi Nassif (the agent at Jeddah of the Grand Shereef, and one of the wealthiest, most influential, and most unpopular men in the Hedjaz), Seyyid Omar Saggaf (a British subject), Messrs. Robinson and Co. (a British firm, agents for Holt's steamers and certain Dutch shipping companies, whose principal partner, a Mr. Robinson, is now in England, the managing partner being a Dutch subject), and, I believe, Messrs. Gellatly, Hanky, Sewell, and Co. Their *modus operandi* is as follows:—The rates for passages to Singapore and Java are fixed by the syndicate, the average charge for a ticket to Singapore being 33 or 34 Mexican dollars (about 3l. 9s. 1d. or 3l. 11s. 2d.). Each member charters, or has consigned to him, two or more vessels, and is allowed one-quarter of the total number of Malay pilgrims, which, on the average, gives them 2,000 or 2,500 pilgrims each. The Motawwafs, or their wakils, collect from the pilgrims 33 dollars or 34 dollars, as the case may be, as passage-money. From this they deduct 7 dollars for themselves, and hand over the balance to the shipping agent, receiving tickets in return. Of this balance 14 to 16 dollars is paid to the ship, the Grand Shereef receives 5 dollars, the Sheikh-el-Mashaikh $\frac{1}{2}$ dollar, the Motawwaf's wakil and Mahommed Ali Effendi (the Grand Shereef's Arabic Secretary), 1 dollar between them. The balance (from 4 to 6 dollars) is divided among the members of the syndicate. No one outside the syndicate is allowed to ship any Malay pilgrims, nor are pilgrims booked except through the Motawwafs or their wakils.

It is only when a pilgrim is really unable to pay the full amount demanded, and has the consent of his Motawwaf or wakil, that he is able to take a ticket for himself at a lower rate.

The result of this mode of action has been to establish an absolute monopoly in favour of the syndicate, and at the present time the only vessels available are those consigned to or chartered by its members. Outside competition is practically impossible, as the influence of the Motawwafs, acting under the Grand Shereef's orders, prevents the pilgrims from booking except according to their directions.

I am not sure that the proceedings of this syndicate are not such as to bring those of its members who are British subjects within the reach of the English criminal law for conspiracy to defraud, but even if this were the case, of which I am doubtful, it would probably be difficult to obtain complete proof of the fraud practised on the pilgrims, although a record of all the transactions between the members of the syndicate and the Grand Shereef and others concerned are, I have every reason to believe, to be found in the books of Messrs. Robinson and Co. here.

The suppression of the present monopoly would not, however, in my opinion, be productive of any lasting benefit, as the Grand Shereef would always find means to resuscitate it in some other form. The only means by which the pilgrims can be effectually saved from this form of exaction is by being induced to take return tickets. I am aware that there are difficulties in the way of introducing any form of legislative compulsion to effect this object, and that the Government of the Straits Settlements would perhaps be disinclined to raise so delicate a question, but I would earnestly suggest that in any case every possible means be employed to induce the pilgrims to take return tickets before leaving Singapore. This system appears to work well in the case of the few Malay pilgrims who adopt it, and any practical difficulties would soon be overcome by arrangement with the shipowners, who would also benefit by the increased number of return tickets.

The agents here who are members of the above-mentioned syndicate would naturally object to any marked increase in the number of return tickets which would deprive them of their present profits, and would endeavour to prevent it by every possible means, but I do not anticipate any serious difficulty if the majority of the pilgrims can only be induced to see that it is to their advantage to take return tickets at Singapore, which, as a rule, average, I believe, about 48 Mexican dollars.

A comparison of the enclosed lists shows a striking difference between the charges made to the Indians and to the Malays respectively, which is still more marked when we consider that on the whole the Indians obtain better accommodation, &c., than the Malays. There are two reasons for this. The first is the superior intelligence of the Indian pilgrim, who, when he discovers that he is being cheated, resolutely resists the extortion, and who is generally well acquainted with the rules of the pilgrimage. The Malay or Javanese, on the other hand, delivers himself over completely to the Motawwaf and implicitly obeys all his instructions. Being ignorant of many of the first principles of his religion and of the rules of the Haj, any designing person has only to tell him that if he does not pay a certain charge the spiritual benefit of his pilgrimage will be entirely lost, for him to cheerfully submit to every kind of exaction. Cases have occurred where a Motawwaf, who had been forced to refund to the pilgrims money obtained from them on false pretences, has subsequently informed them that the money was for a sacred purpose and that their pilgrimage was now ruined, with the result that they implored him to take back the sum which he had been compelled to disgorge. Their docility and their ignorance of the rules of the pilgrimage, and of what things are "halal," or "permitted," and "haram," or "forbidden," have made the simplicity of the Malays proverbial in this country, and rendered them passive instruments in the hands of the Motawwafs. It is by influence of the latter that the syndicate mentioned above can successfully carry out a system of extortion which would not for a moment be submitted to by Indian pilgrims.

The second reason is that the Malay pilgrims are generally far better provided with money than the Indians. A large proportion of the latter land in this country in a destitute condition, and raise by begging at Jeddah and Mecca barely sufficient to support them during the pilgrimage. Those who are not destitute have for the most part little more than will carry them through the pilgrimage at the rates given in list B.

Although the charges made to the Indians appear moderate when compared with those made to the Malays, many of them are excessive, and it must be remembered that the accommodation which they obtain is of the most wretched

description. Some small charges appear in one of the enclosed lists which do not appear in the other, the reason of this being that the Indians and Malays travel on different systems, and that in list A only the more important items are mentioned. For camel-hire between Jeddah and Mecca the average charge made to Indian pilgrims is 6 rupees (for one camel carrying two persons) each way. Of this amount, $1\frac{1}{2}$ rupees are retained by the Motawwafs, the camel broker receives 1 rupee, the Government pass for the camel amounts to 1 rupee, and the balance, $2\frac{1}{2}$ rupees, goes to the camel driver.

From Mecca to Arafat the camel-hire charged for one camel carrying two persons is 15 rupees, or $7\frac{1}{2}$ rupees for each pilgrim. Of this 15 rupees, $\frac{1}{2}$ rupee is retained by the Motawwaf, and the balance ($14\frac{1}{2}$ rupees) is paid to the camel driver.

The camel-hire for the journey from Mecca to Medina and back is on an average 60 rupees for two persons. The Motawwaf retains for himself 6 rupees and for the Grand Shereef 9 rupees from this sum. He pays to the camel broker 3 rupees, and to the Government for a pass 3 rupees. The camel driver receives the balance of 39 rupees.

I have the honour to enclose a table which gives an idea of the total amount derived by the Grand Shereef and others from the camel-hire, boat-hire, and passage-money to Singapore. Taking the very lowest possible estimate for an ordinary pilgrimage the Grand Shereef annually derives from the Malay and Indian pilgrims about 9,104*l.*, the Sheikh-el-Mashaikh of the Malay pilgrims 609*l.*, Omar Nassif and Mahommed Ali about 939*l.*, the Syndicate of Shipping Agents 3,353*l.*, or a total of 14,003*l.*, of which 12,062*l.* are obtained from the Malays and Javanese only. The Motawwafs, who, however, at least do something to earn their profits, receive from the camel-hire and (in the case of Malays and Javanese) from the passage to Singapore, a total of 9,937*l.*, of which 6,896*l.* are obtained from the Malays and Javanese. But in addition they pocket a certain proportion of all the smaller charges made to the pilgrims, and also profit on the purchases of food, &c., which are all made by the pilgrims through them. Many of the pilgrims also give them a backshish at the end of the pilgrimage, and the total profits of the Motawwafs from Indians and Malays is, therefore, at the lowest about 22,000*l.*

In addition to the sum mentioned above as derived by the Grand Shereef from the Malay and Indian pilgrims, His Highness also receives a sum (often a large one) from each Motawwaf on his appointment.

In the event of a "Haj Akbar," or pilgrimage in which the 9th of Zilhajja falls on a Friday, which will probably be the case during the approaching pilgrimage, the profits of the Grand Shereef and the others who share in the spoil are almost doubled.

I venture to think that I have now to some extent shown the cause of the extortion complained of in the letter of the Colonial Office referred to above, and to make it evident that the Grand Shereef would make a determined resistance to any sweeping reform which would tend to deprive him of a large portion of his gains. I have now the honour to submit to your Lordship the following suggestions, which, if they could be carried out, would, I think, tend to ameliorate the lot of the pilgrims and to enable this Consulate to protect them more efficiently than it can at present.

1. The office of the Sheikh-el-Mashaikh or Chief Sheikh of the Malay pilgrims should be permanently abolished, not only in name but in fact. At the close of the pilgrimage of 1894, owing to the gross extortions of Hassan Daood and Yousuf Kettan, Sheikh-el-Mashaikh of the Indian and Malay pilgrims, respectively, the office of Sheikh-el-Mashaikh was abolished by Imperial trade. I find, however, that four months later, when the last pilgrimage commenced, a certain Jemal Zobeidi was appointed by the Shereef as "Nakib," or head of the Sheikhs of Javanese (which includes Malays and other pilgrims from Singapore). He has all the powers of the former Sheikh-el-Mashaikh, and is even frequently given that name by the other Sheikhs. I have, therefore, throughout this report alluded to him as the Sheikh-el-Mashaikh. This appointment is quite unnecessary and is only a pretext for further extortions from the pilgrims. I would respectfully suggest that orders be sent to the Vali that this office is not to be revived under any form.

2. As I have shown in the beginning of this report, this Consulate has no voice in the appointment of Motawwafs and can exercise but little control over them. When any unusual act of extortion is committed it is possible to obtain the dismissal of a particular Motawwaf, but only after much correspondence and after the matter has been referred to Her Majesty's Embassy. In an ordinary year the number of Indian pilgrims who come to the Hedjaz amounts to about 16,000, while that of the Javanese amounts to about 12,000, of whom more than a quarter are British subjects from the Straits Settlements. Therefore, British subjects form nearly one-half of the total number of pilgrims who make the pilgrimage in an ordinary year.

That this Consulate should be able to exert some kind of control, however limited, over the Motawwafs, through whom the exactions are committed, is, I venture to think, highly necessary, especially in the case of the pilgrims from the Straits Settlements. I have the honour to submit that a certain number of the Motawwafs, appointed to take charge of the Indian pilgrims, should be required to be registered British Indian subjects, that the appointments of all Motawwafs should be renewed annually, and that every first appointment to the office of Motawwaf and annual renewal of it should be notified to this Consulate, which should have an absolute right to veto any appointment subject to an appeal to Her Majesty's Embassy at Constantinople. In the case of the Malay pilgrims I venture to suggest that a similar control should be established, with this difference, that, as Dutch-Javanese and British subjects from the Straits Settlements are classed together, a certain proportion of the Motawwafs should be appointed from registered Dutch and British subjects respectively, and that both the Dutch and British Consulates here should have the right of veto. That such a proposal would excite vigorous opposition on the part of the authorities of the Hedjaz is certain, but if it could be adopted even in a much more modified form it would be productive of much benefit to the pilgrims. I have dwelt more particularly in this report on the exactions committed by the Motawwafs for their own benefit and for that of officials and others, but cases also occur, and only too frequently, of ill-treatment suffered by the pilgrims at their hands and of the robbery by them of the effects and money of persons who die while on pilgrimage. It is to guard against this as well as against their exactions that I venture to think that the establishment of some sort of Consular control over them is absolutely necessary.

3. A large number of British pilgrims, especially Indians, arrive without passports. Apart from the question of the Turkish Passport Regulations it would be of great advantage if the Indian Government required every pilgrim to provide himself with a passport which could be supplied to him gratis. In the event of his death this passport would prove a means of identification and would enable his relatives to receive any money or effects which he might have or to trace him if missing.

4. As regards the control exercised by this Consulate over the pilgrims themselves for the purpose of protecting them, I have the honour to state that under existing circumstances it is and can but be very slight indeed. Those pilgrims who have passports hand over half of them to an agent of this Consulate, who meets them at the landing stage, and unless they voluntarily come to the Consulate, which rarely happens, or are hunted up by an agent, no further communication with them can be obtained. At their lodging-houses or in the turmoil of arrival and departure, it is impossible to question them with any success as to their experiences, and it is only on their return to their native country, or through the information supplied by their fellow-countrymen resident in the Hedjaz, that this Consulate can hear of individual cases of extortion. The Motawwafs and their wakils use their utmost endeavours to prevent the pilgrims from communicating with the Consulate, and in the case of Malays and other pilgrims from Singapore, to whom the foregoing remarks specially apply, they are almost invariably successful. I have the honour to state that it would be of great benefit if the Government of the Straits Settlements could find it in its power to enforce the following modification of a system which has for some time been carried out with success by the Dutch Government, but with this difference, that whereas the Dutch Government exacts Consular

fees, I would suggest that the formalities mentioned below be carried out gratis. Each pilgrim should be provided with a passport in duplicate like that issued by the Indian Government. On arrival here each pilgrim should be required to present himself at this Consulate and deposit one portion of his passport, retaining the other to which a *visé* should be affixed by Her Majesty's Consul. On his return to Jeddah after the pilgrimage he should be required to attend this Consulate and have a second *visé* attached to his passport. Any pilgrim whose passport on his return to Singapore is found not to bear the two *visés* should be liable to a penalty. By the adoption of this system this Consulate would not only be able, by questioning the pilgrims and hearing their complaints, to watch more closely the proceedings of the Motawwafs and check their exactions, but would also be able to trace those who are missing, ascertain whether they have settled in the country or have died, and in the latter case take steps to recover any effects which they may have left. As regards the natives of the Straits Settlements, I do not think that the extra work entailed upon this Consulate would necessitate any increase of the present staff if a printed stamp were employed for the *visé*. If, however, such a measure were extended to the Indians, it would be necessary to add two clerks to the staff of the Indian Vice-Consul.

5. I have already urged the advisability of using every possible means to induce pilgrims from Singapore to take return tickets there. I would also recommend that measures should be taken to warn those pilgrims before their departure against the exactions to which they are likely to be exposed here, so that they may at least arrive with some knowledge of what is before them; if they would only resist exactions as the Indians do, they would gradually cease to be, as they are now, the most victimised of all the pilgrims. It should also be impressed upon them that they should, in spite of the Motawwafs, have recourse to this Consulate whenever they are in doubt as to the fairness of any charge.

In conclusion, I have the honour to state that there are many other circumstances connected with the pilgrimage which are deserving of consideration, but which I have been unable to mention in this report, which has already run to some length. During my stay here I have been much impressed by what I have ascertained and seen as to the sufferings and helplessness of the pilgrims, and I have thought it my duty to bring to your Lordship's notice the result of my observations and inquiries.

I have, &c.,

ARTHUR D. ALBAN.

P.S.—I should state that it is well known that the present Vali, like some of his predecessors, receives a portion of the sum obtained by the Grand Shereef from the pilgrims.

A. D. A.

Sub-Enclosure 1.

(A.)—TABLE showing approximately the Charges made to Javanese and Malay Pilgrims, and how some of these Charges are distributed.

<i>Jeddah.</i>		*M. dol. pias.	
Boat-hire from steamer (if in outer harbour) to shore	...	0	17
Boat-hire from steamer (if in inner harbour) to shore	...	0	12
Coolie for baggage from landing stage to the house	...	0	7
House rent at Jeddah	...	0	10
Backshish at Eve's tomb	...	0	4½
<i>Jeddah to Mecca.</i>			
Shugduf (palanquin) hire, each person	...	0	24½
Mat for shugduf (covering), each person	...	0	3½
Servant for preparing shugduf	...	0	1½
" for other work	...	0	3

* 1 Mexican dollar = 33 currency piastres; 315 currency piastres = 17.

	M. dol. pias.
Wakil of Motawwaf (broker)	... 0 7
Camel-hire for one camel which carries two persons=65 to 130 piastres, therefore average for one person	... 1 16
Camel-hire for luggage (one camel), on an average	... 2 26½

Mecca.

House rent and first day's meal	... 3 0
House rent, including supply of fuel, oil, and water throughout the time	... 8 0
Backshish in Haram	... 0 4½
" at other sacred places	... 0 7
" at Jabal Noor	... 0 7

Mecca to Arafat.

Camel-hire to Arafat and back, each person	... 5 0
Meal at Arafat and Muna	... 2 0

Mecca to Medina.

Camel-hire from Mecca to Medina and back for one camel	34½
M. dollars, therefore for one person	... 17 1½
Shugduf-hire, each person	... 1 16½
Food for camel-man, each person	... 0 16½
Skins for water, each person	... 0 16½
Water-carrier during journey, each person	... 1 0

Medina.

House rent in Medina for one person	... 1 0
Guard for Shugduf	... 0 4½

Return passages.

Jeddah to Singapore	... 34 0
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Notes (showing how sums obtained for above charges are divided).

	M. dol. pias.
Boat-hire—	
Boatman	... 0 15 or 10 piastres.
Sheikh-el-Mashaikh	... 0 2 in each case.
Camel-hire from Jeddah to Mecca	... 2 32 for one camel.
Clerk of camel broker, 2 piastres.	
Sheikh-el-Mashaikh, 3½ piastres.	
Government (Turkish), 5 piastres.	
Grand Shereef, 10 per cent.	
Balance to camel-man.	
Camel-hire to Arafat and back	... 10 0 for each camel.
Grand Shereef receives 2 M. dollars.	
Camel broker, 14 piastres.	
Motawwaf, 14 piastres.	
Balance to camel-man.	
Camel-hire from Mecca to Medina and back	... 34 3 for each camel.
Pass for camel in Mecca, 1 M. dollar.	
" " Medina, 1 M. dollar.	
Camel broker, 21 piastres.	
Guide who accompanies pilgrims, 1 M. dollar.	
Motawwaf, 21 piastres.	

Surety for camel-man, 13 piastres.
 Grand Shereef, 4 M. dollars.
 Mahommed Ali and Omar Nassif (Secretary and Agent of Grand Shereef), 1 M. dollar 31 piastres.
 Balance of 23 M. dollars 16 piastres paid to the camel-man.

Passage to Singapore.

	M. dol.	pias.
Grand Shereef receives	5	0
Motawwaf	7	0
Wakil of Motawwaf	0	28
Sheikh-el-Mashaikh	0	16½
Mohammed Ali, &c.	0	5
Ship	14 to 16	0

Balance to Syndicate.

Sub-Enclosure 2.

(B.)—TABLE showing approximately the Charges made to Indian Pilgrims for Camel-hire, &c., and how some of them are divided.

Jeddah.

	*Rs.	a.
Boat-hire from steamer to landing stage	0	8
Coolie for baggage to the house	1	0
House rent for one day	0	2

Jeddah to Mecca (or vice versa).

Camel-hire, each person	3	0
Shugdud (palanquin) hire	2	0
Other expenses for preparation of the same	0	8
Payment at Hudda (stage between Jeddah and Mecca)	0	2

Mecca.

House rent	5	0
Backshish to Motawwaf	5	0
" Zamzam carrier	2	0

Mecca to Arafat.

	M. dol.	pias.
Camel-hire to Arafat and back, each person	7	8
Shugdud-hire	2	0
Other expenses for preparation	0	8
House rent at Muna and Arafat	3	0
Sacrifice (at least)	5	0

Mecca to Medina.

Camel-hire to Medina and back, each person	30	0
Shugdud-hire	2	8
Servant for interpreting with camel-man, &c.	2	0

Medina.

House rent in Medina	2	0
Backshish to Mozawar (guide)	2	0
" at different sacred places of Medina	2	0
Guard for Shugdud	0	4
Return passage to Bombay	15	0

* 1 rupee = 17 currency piastres; 315 currency piastres = 18½; 18½ rupees = 18.

Notes (showing how sums charged for camel-hire are divided).

	Rs.	a.
Camel-hire from Jeddah to Mecca	6	0 each way for one camel.
Government (Turkish)	1	0
Clerk of camel broker	1	0
Motawwaf or his Wakil	1	8
Net amount to camel-man	2	8
Total	6	0

Camel-hire from Mecca to Arafat and back	15	0 for one camel.
Motawwaf	0	8
Net amount to camel-man	14	8
Total	15	0

Camel-hire from Mecca to Medina and back	60	0 for one camel.
Grand Shereef	9	0
Government (Turkish)	3	0
Camel broker	3	0
Motawwaf	6	0
Net amount to camel-man	39	0
Total	60	0

Sub-Enclosure 3.

(C.)—TABLE showing approximate Annual Profits of Officials and others from Camel-hire, &c., paid by British-Indian and Javanese (including Malay) Pilgrims.

Javanese and Malays.

	Grand Shereef.	Sheikh-el-Mashaikh.	Omar Nassif and Mahommed Ali.	Motawwafs and Wakils.	Syndicate.	Total.
	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.
Boat-hire on landing	...	16,000	...	...	...	16,000
" embarking	...	16,000	...	...	...	16,000
Camel-hire, Jeddah to Mecca...	39,000	14,000	...	...	...	53,000
Camel-hire, Mecca to Arafat and back.	264,000	...	...	16,000	...	280,000
Camel-hire, Mecca to Medina and back.	528,000	...	256,000	84,000	...	868,000
Camel-hire, Mecca to Jeddah...	39,000	14,000	...	...	...	53,000
Passage to Singapore	1,386,000	132,000	40,000	2,072,000	1,056,000	4,686,000
Total for Javanese and Malays	2,256,000	192,000	296,000	2,172,000	1,056,000	5,972,000

British Indians.

	Grand Shereef.	Sheikh-el-Mashaikh.	Omar Nassif and Mahomed Ali.	Motawwafs and Wakils.	Syndicate.	Total.
	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.
Camel-hire, Jeddah to Mecca...	...	...	...	...	...	...
Camel-hire, Mecca to Arafat and back.	...	...	...	242,000	...	242,000
Camel-hire, Mecca to Medina and back.	612,000	...	...	66,000	...	66,000
Camel-hire, Mecca to Jeddah...	...	...	...	408,000	...	1,020,000
Total for British Indians	612,000	...	...	242,000	...	242,000
Add total for Javanese and Malays.	2,256,000	192,000	...	958,000	...	1,570,000
Grand Total	2,868,000	192,000	296,000	2,172,000	1,056,000	5,972,000
£1 = 315 piastres ...	9,104l.	609l.	296,000	3,130,000	1,056,000	7,542,000
			939l.	9,937l.*	3,353l.	23,942l.

N.B.—The above Table is based on the proportions shown in Tables (A) and (B). I have taken 8,000 as the number of pilgrims of each class who pay all the charges mentioned in those Tables. In the last pilgrimage, which was not a large one, the number of Indians who arrived here was about 17,000, and the number of those who returned home was nearly 13,000. The number of Javanese and Malays who arrived was over 11,000, and the number of those who returned home was over 9,000. I have counted those who did not return as having paid nothing, whereas probably many of them remained in the country after performing the pilgrimage, while of those who died, many must have paid some, at least, of the charges. I have also made an ample allowance for paupers who paid nothing at all, although, in any case, most of them would pay some of the charges. If one-third were added to the totals in this list it would still be moderate.

* Besides this the Motawwafs retain from other charges and from the purchases made by them for the pilgrims at least 13,000l., making a total of about 22,000l. That even this total is below the real gains of the Motawwafs is evident from the fact that some of them have been known to have paid nearly 1,000l. for their appointments.

No. 6.

Foreign Office,
1st February 1896.

SIR,

WITH reference to the letter from this Department, of the 20th ultimo, I am directed by the Secretary of State for Foreign Affairs to transmit to you, to be laid before the Secretary of State for India in Council, the accompanying copy of a Despatch from Her Majesty's Ambassador at Constantinople, forwarding remarks by Dr. Dickson on the report respecting extortions from pilgrims, copy of which was enclosed in the above-mentioned letter.

The Under Secretary of State
for India.

I am, &c.,

GEO. CURZON.

Enclosure in above.

(No. 5. Commercial.)

MY LORD,

I HAVE received from the Acting British Consul at Jeddah a copy of his Despatch to your Lordship, No. 31, Commercial and Confidential, of the 20th December, respecting extortions from pilgrims, and I have the honour to transmit herewith copy of some observations by Dr. Dickson, British Delegate on the Constantinople Board of Health, on Mr. Alban's report.

The Marquis of Salisbury, K.G.,
&c., &c., &c.

I have, &c.,

PHILIP CURRIE.

Sub-Enclosure.

Constantinople,
19th January 1896.

SIR,

I HAVE read Mr. Acting Consul Alban's Despatch No. 95, addressed to your Excellency on 23rd ultimo, complaining of the exactions made on pilgrims proceeding to and returning from Mecca. These exactions consist according to Mr. Alban's Despatch in exorbitant charges levied on the pilgrims by the "Motawwafs" or guides who secure their passage by sea for them direct, and instruct them in the performance of their religious rites, and receive from them the money necessary to meet all their expenses.

The Motawwafs are appointed by the Emir Grand Shereef of Mecca, who acts there as Chief Pontiff in all matters regarding the pilgrimage.

Another subject of complaint brought forward by Mr. Alban refers to the amount of passage-money paid by British Muhammadan subjects for their conveyance from India and from the Straits Settlements to Jeddah and their return back to their native country. Here again the baneful interference of the Motawwafs, combined with the competitive struggles of shipping interests, tend to victimise the pilgrims.

The last subject of complaint urged by Mr. Alban refers to the British Consul's inability to assist a good many pilgrims, owing to their neglecting to register themselves in the British Consulate at Jeddah.

Basing my ideas on the knowledge that I have acquired from a life-long residence among Muhammadans, I would respectfully observe that all direct interference with matters concerning their religion should be scrupulously avoided by Her Majesty's Government.

The pilgrimage to Mecca being considered by Muhammadans a sacred divine injunction, no interference whatever—not even for the good of the pilgrims themselves—ought to be made with it by persons of another faith who are looked upon by them as infidels, and whose meddling with their religious observances would be resented as an intolerable insult to their creed. An official notice, however, might be published in India and in the Straits Settlements, warning them of the extortions and exactions they would probably meet with in the performance of their pilgrimage to Mecca, and recommending, in order to avoid them as far as possible, that they should take return tickets when they quitted India or the Straits Settlements for Jeddah, and that they should register themselves in the British Consulate at Jeddah, on their arrival there, and on their return from Mecca, so as to enable the British Consul to protect them, when appealed to, and also to recover, for the benefit of their heirs, the property of those who might die during the performance of the pilgrimage. No mention of any sort should be made in such notice of the Grand Shereef.

I beg to return herewith Mr. Alban's despatch above referred to.

I have, &c.,

E. D. DICKSON.

His Excellency Sir P. Currie, G.C.B.,
&c., &c., &c.

India Office,
London, 20th February 1896.

Revenue,
No. 20.

To His Excellency the Right Honourable the Governor General of
India in Council,

MY LORD,

WITH reference to the letter of your Excellency's Government No. 9
(Home), of the 18th June 1895, I forward,
for your information, copy of the margin-
ally noted correspondence relating to the
treatment of pilgrims in the Hedjaz.

To Foreign Office, 9th August 1895.
From ditto, 20th September 1895.
From ditto, 12th October 1895, and enclosure.
To ditto, 22nd January 1896.
From ditto 20th January 1896, and enclosures.
From ditto, 1st February 1896, and enclosures.

2. You will observe that Dr. Dickson, the British delegate at Constantinople, is opposed to anything in the nature of direct interference with pilgrims, even with the object of relieving them from the extortions practised upon them, and that holding this view he could not support some of the recommendations made by the Acting Consul at Jedda. I shall be glad to learn what are the views of your Excellency's Government in this matter.

3. It is satisfactory to learn from the letter of your Government, No. 13 (Home), of the 18th December last, that no complaints were made by pilgrims of ill-treatment during the last Haj.

I have the honour to be,

MY LORD,

Your Lordship's most obedient, humble Servant,

(Signed) GEORGE HAMILTON.

ENCLOSURES.

No. 1.

India Office,
9th August 1895.

R. & S. 1151.

SIR,

I AM directed by the Secretary of State for India in Council to forward,
• India Home (Sanitary) No. 9 of 1895, dated 18th June. for submission to the Marquis of Salisbury, copy of a letter* from the Government of India upon the subject of the extortions practised upon pilgrims in the Hedjaz, and, with reference to the views urged in paragraphs 4 and 5, to ask whether any action has been taken by Her Majesty's Ambassador at Constantinople in pursuance of the suggestion of the late Dr. Abdur Razzack for the appointment of Muhammadan Consular officers at Mecca and Yembo.

I have, &c.,

A. GODLEY.

The Under Secretary of State,
Foreign Office.

2
No. 2.

Foreign Office,
20th September 1895.

SIR,

IN reply to your letter of the 9th ultimo, respecting the extortions practised on pilgrims in the Hedjaz, I am directed by the Marquess of Salisbury to state, for the information of Lord George Hamilton, that Her Majesty's Ambassador at Constantinople is bringing the complaints made on the subject to the notice of the Palace and of the Porte.

The question of appointing Consuls to Mecca and Yambo is under consideration.

I am, &c.,

H. PERCY ANDERSON.

The Under Secretary of State
for India.

No. 3.

Foreign Office,
12th October 1895.

SIR,

WITH reference to your letter of 9th August, I am directed by the Secretary of State for Foreign Affairs to transmit to you, to be laid before the Secretary of State for India in Council, the accompanying copy of a despatch from Her Majesty's Ambassador at Constantinople, on the subject of the extortions to which Indian pilgrims are subjected in the Hedjaz.

I am, &c.,

H. PERCY ANDERSON.

The Under Secretary of State
for India.

Enclosure in above.

Therapia,

1st October 1895.

No. 86, Commercial.

MY LORD,

WITH reference to your Despatch, No. 65, Commercial, of 19th August, I have the honour to report that I caused to be laid before His Imperial Majesty the Sultan a memorandum embodying the complaints made by British Indian pilgrims respecting the extortions to which they had been subjected in the Hedjaz during their pilgrimage to Mecca.

3

The Sultan sent me a message in reply stating that His Imperial Majesty had read the memorandum with the deepest regret; that his constant and earnest desire was that pilgrims, both Ottoman and foreign, should be able to perform their pilgrimage under favourable conditions, so that they might return home feeling happy and contented.

His Majesty added that he had taken into very serious consideration these complaints, and would instruct his ministers to consider what measures could be taken in order to prevent such exactions in future.

He would direct the Minister for Foreign Affairs to inform Her Majesty's Embassy of the steps which the Sublime Porte might decide upon to put a stop to the vexatious treatment of which the pilgrims complained, and of which His Majesty declared himself to be entirely ignorant.

My dragoman also communicated to the Grand Vizier a copy of the memorandum in question, and acquainted His Highness with the terms of the Sultan's reply. Said Pasha assured Mr. Marinitsch that the moment he received the necessary orders he would give the matter his most serious attention.

I have, &c.,

PHILIP CURRIE.

The Marquis of Salisbury, K.G.,
&c., &c., &c.

No. 4.

India Office,
22nd January 1896.

R. & S., 21.

SIR,

I AM directed by the Secretary of State for India to forward copy of the Government of India letter No. 13, dated 18th December 1895, with enclosures, papers noted in the margin, showing that, so far as the Indian Government have been able to ascertain, Indian pilgrims do not complain of having suffered ill-treatment during their pilgrimage to the holy places of Islam in the year 1895.

I have, &c.,

A. GODLEY.

The Under Secretary of State,
Foreign Office.

No. 5.

Foreign Office,
20th January 1896.

SIR,

IN continuation of previous correspondence, I am directed by the Secretary of State for Foreign Affairs to transmit to you, to be laid before the Secretary of State for India in Council, for any observations His Lordship may have to offer thereon, copy of a despatch respecting the exactions from pilgrims proceeding to the holy places.

I am, &c.,

FRANCIS BERTIE.

The Under Secretary of State
for India.

(No. 31. Commercial. Confidential.)

MY LORD,

Jeddah,

20th December 1895.

WITH reference to Sir T. H. Sanderson's Despatch No. 3, Commercial, of the 4th September last, I have the honour to submit to your Lordship some observations on the complaints which form the subject of the letter from the Colonial Office enclosed in that Despatch, and on the general question of the extortions to which British Muhammadan subjects, especially Malays, performing their pilgrimage to the holy places, are and have been for many years subjected in this country. In view of my brief experience of the Hedjaz, which even at the present time barely amounts to four months, I have delayed the preparation of the following report until, by diligent inquiry and better knowledge of the subject, I could approach this highly important and interesting question with more ample materials. I propose, after dealing with the individual complaints of Malay pilgrims, referred to in the letter from the Colonial Office, to make some general remarks on the charges made to pilgrims for camel-hire and lodging, and for their passage home by sea, and to offer a few suggestions which, if adopted, would, I venture to think, tend in some degree to lighten the expenses of the pilgrims.

The statements made by the pilgrims, enclosed in the letter from the Colonial Office, are of little practical use, owing to the absence of certain necessary particulars. In two cases only is it stated whether the pilgrims had luggage (which necessitates the hire of an additional camel), and in the case of lodging at Jeddah, Mecca, and Medina, it is not stated whether the pilgrims were supplied with fuel, oil, and water. Without this information it is impossible to determine accurately how far the sums paid by these individual pilgrims were in excess of the rates usually charged to Malay pilgrims, which, as I shall presently show, are themselves extortionate. It is, however, evident that, with the exception of Hadji Halil Hassan, the pilgrims were grossly overcharged for camel-hire between Jeddah and Mecca, and for lodging at Jeddah, Mecca, and Medina. The passage-money paid by the pilgrims for their return journey to Singapore was that usually charged to Javanese and Malays (both British and Dutch subjects).

The cases alluded to above are not by any means exceptional. From the day of their arrival in the Hedjaz until they have quitted its shores the pilgrims are systematically exploited. The fact that they are performing the most sacred religious duty which is incumbent on a member of the Muhammadan religion, that they have undertaken an arduous and dangerous journey for that purpose, and that they are for the most part provided with but a slender store of money which has been gathered together with difficulty at the cost of much self-denial and toil, does not appear to obtain for them the slightest respect, consideration, or humanity from the natives of this country. On their arrival in the Hedjaz they are at once fastened upon by a flock of harpies who prey upon them throughout their journey; they are regarded as so much merchandise, and while their small stock of money is shamelessly extorted from them for the benefit of wealthy officials and their protégés, they are continually robbed and wounded by Bedouins on the roads to the holy cities, and are not unfrequently treated with violence and contumely even by the camel-men who are employed by them.

The picture which I have drawn is by no means an exaggerated one. The numerous reports of the late Dr. Abdur Razzack, who devoted all his zeal and intelligence to the cause of the pilgrims, and who, as a Muhammadan, had exceptional opportunities for acquiring information on the subject, fully corroborate what I have said above. During the whole of Dr. Abdur Razzack's stay here, he waged incessant war against the plunderers of the pilgrims, making thereby powerful personal enemies, and he undoubtedly succeeded in reducing (especially in the case of the British Indians) the extortions practised on the pilgrims.

But the organisation with which he had to contend was too powerful to be easily shaken. Former Grand Shereefs have never, as far as I can learn, taken an active part in the exploitation of the pilgrims, although many exactions were committed by their entourage. The present Shereef, however, seeing that a large

fortune was to be easily acquired by a skilful manipulation of the instruments at his disposal, from the first devoted his undoubted intelligence to the attainment of this object, and, year by year, he takes fresh measures to exclude still more the possibility of consular interference in his schemes. The Grand Shereef alone appoints all the Motawwafs or Conductors of Pilgrims, who take charge of the latter during their stay in Mecca and their visit to Arafat. All payments for camel hire, &c., are made by the pilgrims through the Motawwafs, who charge them considerably more than the actual amounts paid to the camel-men, and to those who have any claim for remuneration, the balance being divided among themselves, the Grand Shereef, and other persons who are permitted by the latter to share in the spoil. The Wakils or pilgrim brokers who meet the pilgrims at Jeddah and act as agents on behalf of the Motawwafs and the Mokawwams, who accompany the pilgrims on the journey from Mecca to Medina and back, must be approved by the Grand Shereef before being employed by the Motawwafs. On his appointment the Grand Shereef assigns to each Motawwaf the pilgrims from certain districts, and to his share fall all such pilgrims as have not already been booked to a Motawwaf before leaving their own country.

At one time there were, I believe, among the Motawwafs of the Indian pilgrims some registered British subjects, and certainly at least five of the Wakils (pilgrim brokers) were registered in this Consulate. Since the last year or two, however, the Grand Shereef has gradually excluded all registered British subjects by declining to re-appoint them unless they become Turkish subjects. At the present time not a single Motawwaf of the Indian pilgrims and only one Wakil is registered in this Consulate. In the case of the Malay pilgrims not a single Motawwaf or Wakil is a registered British subject. As regards the Indians this Consulate is unable, owing to the provisions of the Ottoman Order in Council of 1873 (section 17), to check the abuse, but as natives of the Straits Settlements are not included in the terms of the section referred to above, I see no reason why British Malay subjects who are Motawwafs or Wakils should not be compelled to register themselves at this Consulate. The Dutch Javanese are not permitted to withdraw themselves from the jurisdiction of the Dutch Consul, who is thereby enabled to exercise some control over such Motawwafs as are natives of the Dutch East Indies, to the great benefit of the pilgrims. The Grand Shereef is now, however, making strenuous efforts to force this class of Motawwafs to become Turkish subjects, but as the Dutch Consulate does not recognise their right to divest themselves of their Dutch nationality, he will probably attempt to gradually exclude them from the list of Motawwafs. I will now endeavour to show in detail to what extent the pilgrims are overcharged, and how the money obtained from them nominally for camel-hire, &c., is really expended. For this purpose I have the honour to enclose two lists, showing in detail the charges made to the Indian and Malay pilgrims respectively from their arrival in this country until their departure. I will first deal with the list of charges made to the Malays (both British and Dutch subjects) who have always been more victimised than any other class of pilgrims. The list has been obtained from reliable sources and represents approximately the average charges, the prices naturally fluctuating according to the character of the individual Motawwaf or to other circumstances. If anything, the prices given in the list are less than those usually demanded from the pilgrims.

On the smaller items I need not dwell particularly. I can only say that they are for the most part excessive, and that the Motawwafs retain for themselves the greater portion of them.

The boat-hire charged to the Malay pilgrims for landing or embarking is extortionate, and the Sheikh-el-Mashaikh deducts from it at least 2 piastres (about 1½d.) from each pilgrim for himself. Of the sum taken from the pilgrims ostensibly for camel-hire between Jeddah and Mecca, taking an average of * 98 piastres for each person's return journey, 77½ piastres go to the camel-man. Of the balance (20½ piastres) 5 piastres is paid for the Government pass for each camel, and 2 piastres to the clerk of the camel broker, while 3½ piastres are retained for the Sheikh-el-Mashaikh, and 10 per cent. (in this case 9½ piastres) for the Grand Shereef.

* 1l. = 315 piastres.

For camel-hire from Mecca to Arafat and back the Motawwaf charges 10 Mexican dollars (1 dollar equals 33 piastres, or about 2s. 1d.) for each camel carrying two persons, or 5 dollars for each pilgrim. Of this 10 dollars, 5 dollars are given to the camel-man, and 14 piastres to the camel broker, while the Motawwaf retains 14 piastres for himself and 2 dollars for the Grand Shereef.

For camel-hire from Mecca to Medina and back (one camel for two persons) the average rate charged by the Motawwaf is 34 Mexican dollars and 3 piastres. Out of this the camel-man receives 23 dollars and 23 piastres, the camel broker 21 piastres, and the Mokawwam (guide) 1 dollar. Two dollars are paid for Government passes for the camel-man, and 13 piastres for the surety whom each camel-man has to produce. Of the balance the Motawwaf retains 21 piastres for himself, and gives 4 dollars to the Grand Shereef and 1 dollar and 31 piastres to Mahommed Ali Effendi (the Grand Shereef's Arabic Secretary) and Omar Nassif Effendi (the Grand Shereef's agent at Jeddah).

I now come to the question of the price paid by the pilgrims for their return passage to Singapore. The late Vice-Consul Abdur Razzack's exhaustive and remarkable report to Her Majesty's Ambassador at Constantinople, No. 22, of 25th August 1893, on the Herklots incident, contains a detailed history of the origin of the monopoly which at present controls the booking of Malay pilgrims. Until 1883 the Motawwafs and their wakils booked pilgrims by any vessel which happened to be in port, but in that year the shipping agents, in order to raise the prices and obtain larger profits for themselves, formed themselves into a syndicate, and secured the assistance of the Grand Shereef and the Vali by promising them a certain share of the profits. With some changes in the members of the syndicate and in the rates of passages, this state of things continued until 1893, when the Grand Shereef, captivated by the prospect of larger gains which the audacious proposals of Herklots suggested, threw over the syndicate, who found that the influence of the Grand Shereef, which they had first called into action, was now exerted against themselves, and that the vessels chartered by them left empty in spite of their protests and complaints. The action of Her Majesty's Embassy finally put a stop to the proceedings of Herklots, and matters returned to their normal state. At the present time the members of the syndicate are Omar Effendi Nassif (the agent at Jeddah of the Grand Shereef, and one of the wealthiest, most influential, and most unpopular men in the Hedjaz), Seyyid Omar Saggaf (a British subject), Messrs. Robinson and Co. (a British firm, agents for Holt's steamers and certain Dutch shipping companies, whose principal partner, a Mr. Robinson, is now in England, the managing partner being a Dutch subject), and, I believe, Messrs. Gellatly, Hanky, Sewell, and Co. Their *modus operandi* is as follows:—The rates for passages to Singapore and Java are fixed by the syndicate, the average charge for a ticket to Singapore being 33 or 34 Mexican dollars (about 3l. 9s. 1d. or 3l. 11s. 2d.). Each member chartered, or has consigned to him, two or more vessels, and is allowed one-quarter of the total number of Malay pilgrims, which, on the average, gives them 2,000 or 2,500 pilgrims each. The Motawwafs, or their wakils, collect from the pilgrims 33 dollars or 34 dollars, as the case may be, as passage-money. From this they deduct 7 dollars for themselves, and hand over the balance to the shipping agent, receiving tickets in return. Of this balance 14 to 16 dollars is paid to the ship, the Grand Shereef receives 5 dollars, the Sheikh-el-Mashaikh $\frac{1}{2}$ dollar, the Motawwaf's wakil and Mahommed Ali Effendi (the Grand Shereef's Arabic Secretary), 1 dollar between them. The balance (from 4 to 6 dollars) is divided among the members of the syndicate. No one outside the syndicate is allowed to ship any Malay pilgrims, nor are pilgrims booked except through the Motawwafs or their wakils.

It is only when a pilgrim is really unable to pay the full amount demanded, and has the consent of his Motawwaf or wakil, that he is able to take a ticket for himself at a lower rate.

The result of this mode of action has been to establish an absolute monopoly in favour of the syndicate, and at the present time the only vessels available are those consigned to or chartered by its members. Outside competition is practically impossible, as the influence of the Motawwafs, acting under the Grand Shereef's orders, prevents the pilgrims from booking except according to their directions.

I am not sure that the proceedings of this syndicate are not such as to bring those of its members who are British subjects within the reach of the English criminal law for conspiracy to defraud, but even if this were the case, of which I am doubtful, it would probably be difficult to obtain complete proof of the fraud practised on the pilgrims, although a record of all the transactions between the members of the syndicate and the Grand Shereef and others concerned are, I have every reason to believe, to be found in the books of Messrs. Robinson and Co. here.

The suppression of the present monopoly would not, however, in my opinion, be productive of any lasting benefit, as the Grand Shereef would always find means to resuscitate it in some other form. The only means by which the pilgrims can be effectually saved from this form of exaction is by being induced to take return tickets. I am aware that there are difficulties in the way of introducing any form of legislative compulsion to effect this object, and that the Government of the Straits Settlements would perhaps be disinclined to raise so delicate a question, but I would earnestly suggest that in any case every possible means be employed to induce the pilgrims to take return tickets before leaving Singapore. This system appears to work well in the case of the few Malay pilgrims who adopt it, and any practical difficulties would soon be overcome by arrangement with the shipowners, who would also benefit by the increased number of return tickets.

The agents here who are members of the above-mentioned syndicate would naturally object to any marked increase in the number of return tickets which would deprive them of their present profits, and would endeavour to prevent it by every possible means, but I do not anticipate any serious difficulty if the majority of the pilgrims can only be induced to see that it is to their advantage to take return tickets at Singapore, which, as a rule, average, I believe, about 48 Mexican dollars.

A comparison of the enclosed lists shows a striking difference between the charges made to the Indians and to the Malays respectively, which is still more marked when we consider that on the whole the Indians obtain better accommodation, &c., than the Malays. There are two reasons for this. The first is the superior intelligence of the Indian pilgrim, who, when he discovers that he is being cheated, resolutely resists the extortion, and who is generally well acquainted with the rules of the pilgrimage. The Malay or Javanese, on the other hand, delivers himself over completely to the Motawwaf and implicitly obeys all his instructions. Being ignorant of many of the first principles of his religion and of the rules of the Haj, any designing person has only to tell him that if he does not pay a certain charge the spiritual benefit of his pilgrimage will be entirely lost, for him to cheerfully submit to every kind of exaction. Cases have occurred where a Motawwaf, who had been forced to refund to the pilgrims money obtained from them on false pretences, has subsequently informed them that the money was for a sacred purpose and that their pilgrimage was now ruined, with the result that they implored him to take back the sum which he had been compelled to disgorge. Their docility and their ignorance of the rules of the pilgrimage, and of what things are "halal," or "permitted," and "haram," or "forbidden," have made the simplicity of the Malays proverbial in this country, and rendered them passive instruments in the hands of the Motawwafs. It is by influence of the latter that the syndicate mentioned above can successfully carry out a system of extortion which would not for a moment be submitted to by Indian pilgrims.

The second reason is that the Malay pilgrims are generally far better provided with money than the Indians. A large proportion of the latter land in this country in a destitute condition, and raise by begging at Jeddah and Mecca barely sufficient to support them during the pilgrimage. Those who are not destitute have for the most part little more than will carry them through the pilgrimage at the rates given in list B.

Although the charges made to the Indians appear moderate when compared with those made to the Malays, many of them are excessive, and it must be remembered that the accommodation which they obtain is of the most wretched

description. Some small charges appear in one of the enclosed lists which do not appear in the other, the reason of this being that the Indians and Malays travel on different systems, and that in list A only the more important items are mentioned. For camel-hire between Jeddah and Mecca the average charge made to Indian pilgrims is 6 rupees (for one camel carrying two persons) each way. Of this amount, $1\frac{1}{2}$ rupees are retained by the Motawwafs, the camel broker receives 1 rupee, the Government pass for the camel amounts to 1 rupee, and the balance, $2\frac{1}{2}$ rupees, goes to the camel driver.

From Mecca to Arafat the camel-hire charged for one camel carrying two persons is 15 rupees, or $7\frac{1}{2}$ rupees for each pilgrim. Of this 15 rupees, $\frac{1}{2}$ rupee is retained by the Motawwaf, and the balance ($14\frac{1}{2}$ rupees) is paid to the camel driver.

The camel-hire for the journey from Mecca to Medina and back is on an average 60 rupees for two persons. The Motawwaf retains for himself 6 rupees and for the Grand Shereef 9 rupees from this sum. He pays to the camel broker 3 rupees, and to the Government for a pass 3 rupees. The camel driver receives the balance of 39 rupees.

I have the honour to enclose a table which gives an idea of the total amount derived by the Grand Shereef and others from the camel-hire, boat-hire, and passage-money to Singapore. Taking the very lowest possible estimate for an ordinary pilgrimage the Grand Shereef annually derives from the Malay and Indian pilgrims about 9,104 $\frac{1}{2}$ l., the Sheikh-el-Mashaikh of the Malay pilgrims 609 $\frac{1}{2}$ l., Omar Nassif and Mahommed Ali about 939 $\frac{1}{2}$ l., the Syndicate of Shipping Agents 3,353 $\frac{1}{2}$ l., or a total of 14,003 $\frac{1}{2}$ l., of which 12,062 $\frac{1}{2}$ l. are obtained from the Malays and Javanese only. The Motawwafs, who, however, at least do something to earn their profits, receive from the camel-hire and (in the case of Malays and Javanese) from the passage to Singapore, a total of 9,937 $\frac{1}{2}$ l., of which 6,896 $\frac{1}{2}$ l. are obtained from the Malays and Javanese. But in addition they pocket a certain proportion of all the smaller charges made to the pilgrims, and also profit on the purchases of food, &c., which are all made by the pilgrims through them. Many of the pilgrims also give them a backshish at the end of the pilgrimage, and the total profits of the Motawwafs from Indians and Malays is, therefore, at the lowest about 22,000 $\frac{1}{2}$ l.

In addition to the sum mentioned above as derived by the Grand Shereef from the Malay and Indian pilgrims, His Highness also receives a sum (often a large one) from each Motawwaf on his appointment.

In the event of a "Haj Akbar," or pilgrimage in which the 9th of Zilhajja falls on a Friday, which will probably be the case during the approaching pilgrimage, the profits of the Grand Shereef and the others who share in the spoil are almost doubled.

I venture to think that I have now to some extent shown the cause of the extortion complained of in the letter of the Colonial Office referred to above, and to make it evident that the Grand Shereef would make a determined resistance to any sweeping reform which would tend to deprive him of a large portion of his gains. I have now the honour to submit to your Lordship the following suggestions, which, if they could be carried out, would, I think, tend to ameliorate the lot of the pilgrims and to enable this Consulate to protect them more efficiently than it can at present.

1. The office of the Sheikh-el-Mashaikh or Chief Sheikh of the Malay pilgrims should be permanently abolished, not only in name but in fact. At the close of the pilgrimage of 1894, owing to the gross extortions of Hassan Daood and Yousuf Kettan, Sheikh-el-Mashaikh of the Indian and Malay pilgrims, respectively, the office of Sheikh-el-Mashaikh was abolished by Imperial trade. I find, however, that four months later, when the last pilgrimage commenced, a certain Jemal Zobeidi was appointed by the Shereef as "Nakib," or head of the Sheikhs of Javanese (which includes Malays and other pilgrims from Singapore). He has all the powers of the former Sheikh-el-Mashaikh, and is even frequently given that name by the other Sheikhs. I have, therefore, throughout this report alluded to him as the Sheikh-el-Mashaikh. This appointment is quite unnecessary and is only a pretext for further extortions from the pilgrims. I would respectfully suggest that orders be sent to the Vali that this office is not to be revived under any form.

2. As I have shown in the beginning of this report, this Consulate has no voice in the appointment of Motawwafs and can exercise but little control over them. When any unusual act of extortion is committed it is possible to obtain the dismissal of a particular Motawwaf, but only after much correspondence and after the matter has been referred to Her Majesty's Embassy. In an ordinary year the number of Indian pilgrims who come to the Hedjaz amounts to about 16,000, while that of the Javanese amounts to about 12,000, of whom more than a quarter are British subjects from the Straits Settlements. Therefore, British subjects form nearly one-half of the total number of pilgrims who make the pilgrimage in an ordinary year.

That this Consulate should be able to exert some kind of control, however limited, over the Motawwafs, through whom the exactions are committed, is, I venture to think, highly necessary, especially in the case of the pilgrims from the Straits Settlements. I have the honour to submit that a certain number of the Motawwafs, appointed to take charge of the Indian pilgrims, should be required to be registered British Indian subjects, that the appointments of all Motawwafs should be renewed annually, and that every first appointment to the office of Motawwaf and annual renewal of it should be notified to this Consulate, which should have an absolute right to veto any appointment subject to an appeal to Her Majesty's Embassy at Constantinople. In the case of the Malay pilgrims I venture to suggest that a similar control should be established, with this difference, that, as Dutch-Javanese and British subjects from the Straits Settlements are classed together, a certain proportion of the Motawwafs should be appointed from registered Dutch and British subjects respectively, and that both the Dutch and British Consulates here should have the right of veto. That such a proposal would excite vigorous opposition on the part of the authorities of the Hedjaz is certain, but if it could be adopted even in a much more modified form it would be productive of much benefit to the pilgrims. I have dwelt more particularly in this report on the exactions committed by the Motawwafs for their own benefit and for that of officials and others, but cases also occur, and only too frequently, of ill-treatment suffered by the pilgrims at their hands and of the robbery by them of the effects and money of persons who die while on pilgrimage. It is to guard against this as well as against their exactions that I venture to think that the establishment of some sort of Consular control over them is absolutely necessary.

3. A large number of British pilgrims, especially Indians, arrive without passports. Apart from the question of the Turkish Passport Regulations it would be of great advantage if the Indian Government required every pilgrim to provide himself with a passport which could be supplied to him gratis. In the event of his death this passport would prove a means of identification and would enable his relatives to receive any money or effects which he might have or to trace him if missing.

4. As regards the control exercised by this Consulate over the pilgrims themselves for the purpose of protecting them, I have the honour to state that under existing circumstances it is and can but be very slight indeed. Those pilgrims who have passports hand over half of them to an agent of this Consulate, who meets them at the landing stage, and unless they voluntarily come to the Consulate, which rarely happens, or are hunted up by an agent, no further communication with them can be obtained. At their lodging-houses or in the turmoil of arrival and departure, it is impossible to question them with any success as to their experiences, and it is only on their return to their native country, or through the information supplied by their fellow-countrymen resident in the Hedjaz, that this Consulate can hear of individual cases of extortion. The Motawwafs and their wakils use their utmost endeavours to prevent the pilgrims from communicating with the Consulate, and in the case of Malays and other pilgrims from Singapore, to whom the foregoing remarks specially apply, they are almost invariably successful. I have the honour to state that it would be of great benefit if the Government of the Straits Settlements could find it in its power to enforce the following modification of a system which has for some time been carried out with success by the Dutch Government, but with this difference, that whereas the Dutch Government exacts Consular

fees, I would suggest that the formalities mentioned below be carried out gratis. Each pilgrim should be provided with a passport in duplicate like that issued by the Indian Government. On arrival here each pilgrim should be required to present himself at this Consulate and deposit one portion of his passport, retaining the other to which a *visé* should be affixed by Her Majesty's Consul. On his return to Jeddah after the pilgrimage he should be required to attend this Consulate and have a second *visé* attached to his passport. Any pilgrim whose passport on his return to Singapore is found not to bear the two *visés* should be liable to a penalty. By the adoption of this system this Consulate would not only be able, by questioning the pilgrims and hearing their complaints, to watch more closely the proceedings of the Motawwafs and check their exactions, but would also be able to trace those who are missing, ascertain whether they have settled in the country or have died, and in the latter case take steps to recover any effects which they may have left. As regards the natives of the Straits Settlements, I do not think that the extra worked entailed upon this Consulate would necessitate any increase of the present staff if a printed stamp were employed for the *visé*. If, however, such a measure were extended to the Indians, it would be necessary to add two clerks to the staff of the Indian Vice-Consul.

5. I have already urged the advisability of using every possible means to induce pilgrims from Singapore to take return tickets there. I would also recommend that measures should be taken to warn those pilgrims before their departure against the exactions to which they are likely to be exposed here, so that they may at least arrive with some knowledge of what is before them; if they would only resist exactions as the Indians do, they would gradually cease to be, as they are now, the most victimised of all the pilgrims. It should also be impressed upon them that they should, in spite of the Motawwafs, have recourse to this Consulate whenever they are in doubt as to the fairness of any charge.

In conclusion, I have the honour to state that there are many other circumstances connected with the pilgrimage which are deserving of consideration, but which I have been unable to mention in this report, which has already run to some length. During my stay here I have been much impressed by what I have ascertained and seen as to the sufferings and helplessness of the pilgrims, and I have thought it my duty to bring to your Lordship's notice the result of my observations and inquiries.

I have, &c.,

ARTHUR D. ALBAN.

P.S.—I should state that it is well known that the present Vali, like some of his predecessors, receives a portion of the sum obtained by the Grand Shereef from the pilgrims.

A. D. A.

Sub-Enclosure 1.

(A.)—TABLE showing approximately the Charges made to Javanese and Malay Pilgrims, and how some of these Charges are distributed.

Jeddah.

	*M. dol.	pias.
Boat-hire from steamer (if in outer harbour) to shore	...	0 17
Boat-hire from steamer (if in inner harbour) to shore	...	0 12
Coolie for baggage from landing stage to the house	...	0 7
House rent at Jeddah	...	0 10
Backshish at Eve's tomb	...	0 4½

Jeddah to Mecca.

Shugduf (palanquin) hire, each person	...	0 24½
Mat for shugduf (covering), each person	...	0 3½
Servant for preparing shugduf	...	0 1½
" for other work	...	0 3

* 1 Mexican dollar = 33 currency piastres; 315 currency piastres = 1½.

	M. dol.	pias.
Wakil of Motawwaf (broker)	...	0 7
Camel-hire for one camel which carries two persons=65 to 130 piastres, therefore average for one person	...	1 16
Camel-hire for luggage (one camel), on an average	...	2 26½

Mecca.

House rent and first day's meal	...	3 0
House rent, including supply of fuel, oil, and water throughout the time	...	8 0
Backshish in Haram	...	0 4½
" at other sacred places	...	0 7
" at Jabal Noor	...	0 7

Mecca to Arafat.

Camel-hire to Arafat and back, each person	...	5 0
Meal at Arafat and Muna	...	2 0

Mecca to Medina.

Camel-hire from Mecca to Medina and back for one camel	34½	
M. dollars, therefore for one person	...	17 1½
Shugduf-hire, each person	...	1 16½
Food for camel-man, each person	...	0 16½
Skins for water, each person	...	0 16½
Water-carrier during journey, each person	...	1 0

Medina.

House rent in Medina for one person	...	1 0
Guard for Shugduf	...	0 4½

Return passages.

Jeddah to Singapore	...	34 0
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Notes (showing how sums obtained for above charges are divided).

M. dol. pias.

Boat-hire—	
Boatman	...
Sheikh-el-Mashaikh	...
Camel-hire from Jeddah to Mecca	...
Clerk of camel broker, 2 piastres.	
Sheikh-el-Mashaikh, 3½ piastres.	
Government (Turkish), 5 piastres.	
Grand Shereef, 10 per cent.	
Balance to camel-man.	
Camel-hire to Arafat and back	...
Grand Shereef receives 2 M. dollars.	
Camel broker, 14 piastres.	
Motawwaf, 14 piastres.	
Balance to camel-man.	
Camel-hire from Mecca to Medina and back	...
Pass for camel in Mecca, 1 M. dollar.	
" " Medina, 1 M. dollar.	
Camel broker, 21 piastres.	
Guide who accompanies pilgrims, 1 M. dollar.	
Motawwaf, 21 piastres.	

Surety for camel-man, 13 piastres.
 Grand Shereef, 4 M. dollars.
 Mahommed Ali and Omar Nassif (Secretary and Agent of Grand Shereef), 1 M. dollar 31 piastres.
 Balance of 23 M. dollars 16 piastres paid to the camel-man.

Passage to Singapore.

	M. dol.	pias.
Grand Shereef receives	...	5 0
Motawwaf	...	7 0
Wakil of Motawwaf	...	0 28
Sheikh-el-Mashaikh	...	0 16½
Mohammed Ali, &c.	...	0 5
Ship	...	14 to 16 0

Balance to Syndicate.

Sub-Enclosure 2.

(B.)—TABLE showing approximately the Charges made to Indian Pilgrims for Camel-hire, &c., and how some of them are divided.

Jeddah.

	*Rs.	a.
Boat-hire from steamer to landing stage	...	0 8
Coolie for baggage to the house	...	1 0
House rent for one day	...	0 2

Jeddah to Mecca (or vice versa).

Camel-hire, each person	...	3 0
Shugduf (palanquin) hire	...	2 0
Other expenses for preparation of the same	...	0 8
Payment at Hudda (stage between Jeddah and Mecca)	...	0 2

Mecca.

House rent	...	5 0
Backshish to Motawwaf	...	5 0
" Zamzam carrier	...	2 0

Mecca to Arafat.

	M. dol.	pias.
Camel-hire to Arafat and back, each person	...	7 8
Shugduf-hire	...	2 0
Other expenses for preparation	...	0 8
House rent at Muna and Arafat	...	3 0
Sacrifice (at least)	...	5 0

Mecca to Medina.

Camel-hire to Medina and back, each person	...	30 0
Shugduf-hire	...	2 8
Servant for interpreting with camel-man, &c.	...	2 0

Medina.

House rent in Medina	...	2 0
Backshish to Mozawar (guide)	...	2 0
" at different sacred places of Medina	...	2 0
Guard for Shugduf	...	0 4
Return passage to Bombay	...	15 0

* 1 rupee = 17 currency piastres; 315 currency piastres = 18½; 18½ rupees = 18.

Notes (showing how sums charged for camel-hire are divided).

	Rs.	a.
Camel-hire from Jeddah to Mecca	...	6 0 each way for one camel.

	Rs.	a.
Government (Turkish)	...	1 0
Clerk of camel broker	...	1 0
Motawwaf or his Wakil	...	1 8
Net amount to camel-man	...	2 8
Total	...	6 0

Camel-hire from Mecca to Arafat and back	...	15 0 for one camel.
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	Rs.	a.
Motawwaf	...	0 8
Net amount to camel-man	...	14 8
Total	...	15 0

Camel-hire from Mecca to Medina and back	...	60 0 for one camel.
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	Rs.	a.
Grand Shereef	...	9 0
Government (Turkish)	...	3 0
Camel broker	...	3 0
Motawwaf	...	6 0
Net amount to camel-man	...	39 0
Total	...	60 0

Sub-Enclosure 3.

(C.)—TABLE showing approximate Annual Profits of Officials and others from Camel-hire, &c., paid by British-Indian and Javanese (including Malay) Pilgrims.

Javanese and Malays.

	Grand Shereef.	Sheikh-el-Mashaikh.	Omar Nassif and Mahommed Ali.	Motawwafs and Wakils.	Syndicate.	Total.
	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.
Boat-hire on landing	...	16,000	...	...	...	16,000
" embarking	...	16,000	...	...	...	16,000
Camel-hire, Jeddah to Mecca...	39,000	14,000	...	...	...	53,000
Camel-hire, Mecca to Arafat and back.	264,000	...	...	16,000	...	280,000
Camel-hire, Mecca to Medina and back.	528,000	...	256,000	84,000	...	868,000
Camel-hire, Mecca to Jeddah...	39,000	14,000	...	...	...	53,000
Passage to Singapore	1,386,000	132,000	40,000	2,072,000	1,056,000	4,686,000
Total for Javanese and Malays	2,256,000	192,000	296,000	2,172,000	1,056,000	5,972,000

British Indians.

	Grand Shereef.	Sheikh-el-Mashaikh.	Omar Nassif and Mahommed Ali.	Motawwafs and Wakils.	Syndicate.	Total.
	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.	Piastres.
Camel-hire, Jeddah to Mecca...	...	...	...	242,000	...	242,000
Camel-hire, Mecca to Arafat and back.	...	...	...	66,000	...	66,000
Camel-hire, Mecca to Medina and back.	612,000	...	...	408,000	...	1,020,000
Camel-hire, Mecca to Jeddah...	...	...	...	242,000	...	242,000
Total for British Indians	612,000	...	...	958,000	...	1,570,000
Add total for Javanese and Malays.	2,256,000	192,000	296,000	2,172,000	1,056,000	5,972,000
Grand Total	2,868,000	192,000	296,000	3,130,000	1,056,000	7,542,000
£1 = 315 piastres	9,104l.	609l.	939l.	9,937l.*	3,353l.	23,942l.

N.B.—The above Table is based on the proportions shown in Tables (A) and (B). I have taken 8,000 as the number of pilgrims of each class who pay all the charges mentioned in those Tables. In the last pilgrimage, which was not a large one, the number of Indians who arrived here was about 17,000, and the number of those who returned home was nearly 13,000. The number of Javanese and Malays who arrived was over 11,000, and the number of those who returned home was over 9,000. I have counted those who did not return as having paid nothing, whereas probably many of them remained in the country after performing the pilgrimage, while of those who died, many must have paid some, at least, of the charges. I have also made an ample allowance for paupers who paid nothing at all, although, in any case, most of them would pay some of the charges. If one-third were added to the totals in this list it would still be moderate.

* Besides this the Motawwafs retain from other charges and from the purchases made by them for the pilgrims at least 13,000l., making a total of about 22,000l. That even this total is below the real gains of the Motawwafs is evident from the fact that some of them have been known to have paid nearly 1,000l. for their appointments.

No. 6.

Foreign Office,
1st February 1896.

SIR,

WITH reference to the letter from this Department, of the 20th ultimo, I am directed by the Secretary of State for Foreign Affairs to transmit to you, to be laid before the Secretary of State for India in Council, the accompanying copy of a Despatch from Her Majesty's Ambassador at Constantinople, forwarding remarks by Dr. Dickson on the report respecting extortions from pilgrims, copy of which was enclosed in the above-mentioned letter.

I am, &c.,

GEO. CURZON.

The Under Secretary of State
for India.

Enclosure in above.

(No. 5. Commercial.)

MY LORD,

Pera,
23rd January 1896.

I HAVE received from the Acting British Consul at Jeddah a copy of his Despatch to your Lordship, No. 31, Commercial and Confidential, of the 20th December, respecting extortions from pilgrims, and I have the honour to transmit herewith copy of some observations by Dr. Dickson, British Delegate on the Constantinople Board of Health, on Mr. Alban's report.

I have, &c.,

PHILIP CURRIE.

The Marquis of Salisbury, K.G.,
&c., &c., &c.

Sub-Enclosure.

Constantinople,

19th January 1896.

SIR,

I HAVE read Mr. Acting Consul Alban's Despatch No. 95, addressed to your Excellency on 23rd ultimo, complaining of the exactions made on pilgrims proceeding to and returning from Mecca. These exactions consist according to Mr. Alban's Despatch in exorbitant charges levied on the pilgrims by the "Motawwafs" or guides who secure their passage by sea for them direct, and instruct them in the performance of their religious rites, and receive from them the money necessary to meet all their expenses.

The Motawwafs are appointed by the Emir Grand Shereef of Mecca, who acts there as Chief Pontiff in all matters regarding the pilgrimage.

Another subject of complaint brought forward by Mr. Alban refers to the amount of passage-money paid by British Muhammadan subjects for their conveyance from India and from the Straits Settlements to Jeddah and their return back to their native country. Here again the baneful interference of the Motawwafs, combined with the competitive struggles of shipping interests, tend to victimise the pilgrims.

The last subject of complaint urged by Mr. Alban refers to the British Consul's inability to assist a good many pilgrims, owing to their neglecting to register themselves in the British Consulate at Jeddah.

Basing my ideas on the knowledge that I have acquired from a life-long residence among Muhammadans, I would respectfully observe that all direct interference with matters concerning their religion should be scrupulously avoided by Her Majesty's Government.

The pilgrimage to Mecca being considered by Muhammadans a sacred divine injunction, no interference whatever—not even for the good of the pilgrims themselves—ought to be made with it by persons of another faith who are looked upon by them as infidels, and whose meddling with their religious observances would be resented as an intolerable insult to their creed. An official notice, however, might be published in India and in the Straits Settlements, warning them of the extortions and exactions they would probably meet with in the performance of their pilgrimage to Mecca, and recommending, in order to avoid them as far as possible, that they should take return tickets when they quitted India or the Straits Settlements for Jeddah, and that they should register themselves in the British Consulate at Jeddah, on their arrival there, and on their return from Mecca, so as to enable the British Consul to protect them, when appealed to, and also to recover, for the benefit of their heirs, the property of those who might die during the performance of the pilgrimage. No mention of any sort should be made in such notice of the Grand Shereef.

I beg to return herewith Mr. Alban's despatch above referred to.

I have, &c.,

E. D. DICKSON.

His Excellency Sir P. Currie, G.C.B.,
&c., &c., &c.

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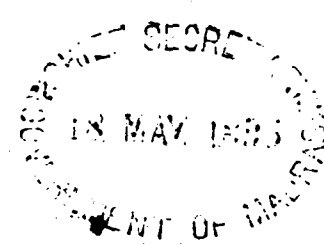
FROM

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

Secretary to the Government of India,

To

for the War



Home Department.
Sanitary.

Simla, the 11th May 1896.

SIR,

I am directed to forward for

the accompanying copy of a
Despatch* from Her Majesty's Secretary of State
for India, and its enclosures, relating to the treat-
ment of Muhammadan pilgrims in the Hedjaz.

2. It will be seen that, so far as British Indian pilgrims are concerned, Her Majesty's Consul at Jeddah makes suggestions to the following effect, with a view to prevent the extortions that are at present practised upon them:—

- (a) that some of the Motawwafs (conductors of pilgrims) should be chosen, and appointed from among registered British Indian subjects;
- (b) that pilgrims should be encouraged and advised to register themselves at the British Consulate at Jeddah;
- (c) that every Indian pilgrim should procure a passport; and
- (d) that pilgrims should be encouraged to take return tickets.

D. Dickson, the British delegate at Constantinople, is averse to anything in the nature of direct interference, even with the object of relieving pilgrims from the extortions practised upon them and would limit the action taken to the publication in India of an official notice warning pilgrims that, with a view to avoiding the usual hardships and oppression as far as possible, they should (a) secure return tickets and (b) register themselves without fail at the British Consulate.

3. The Secretary of State desires to have the opinion of the Government of India in regard to the proposals of Mr. Alban, and before replying the Governor General in Council would be glad to be favoured with

on the subject.

4. As at present advised the Governor General in Council is disposed to think that the appointment of British Indian subjects to officiate as Motawwafs might be productive of good, and the Government of India have received intimation that the Vali of the Hedjaz has been directed not to oppose such appointments. Registration at the British Consulate would also, probably, for the reasons

given by Mr. Alban, tend to assist pilgrims. The Government of India have frequently expressed the view that it should not be made obligatory on pilgrims to take out passports, and to this opinion they are disposed to adhere. The consequence to a pilgrim who arrives in the Hedjaz without a passport will, however, apparently be that he will have to pay a double fee before he can get one, while if he neglects to get one at Jeddah he will run the risk of being debarred altogether from visiting the holy places; and it appears to the Governor General in Council that this should be made known as widely as possible to intending pilgrims.

5. The suggestion that pilgrims should secure return tickets is not made for the first time and the Government of India have already informed the Secretary of State that they do not consider it practicable either to insist on a pilgrim providing himself with a return ticket or to require him to show that he has sufficient funds for the return journey. The charges for a return ticket are not uniform, and it would apparently be wholly impracticable to insist on all pilgrims procuring them. Even if the price were fixed, it would be undesirable to place any such restrictions on the liberty of Indian Muhammadan subjects in this matter. Such interference would, as has been explained to the Secretary of State, be likely to give rise to considerable religious excitement in this country, and the Government of India deprecated the adoption of any measure which is capable of being understood as an attempt on the part of the British Government to fetter Her Majesty's Muhammadan subjects in the exercise of their religious rights.

6. I am to request that the Government of India may be favoured at an early date with views

on the proposals made in the correspondence now forwarded.

I have the honour to be,

SIR,

Your most obedient Servant,

J. P. HEWETT,

Secretary to the Government of India.

No.

FROM

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

Secretary to the Government of India,

TO

Home Department.
Sanitary.

Simla, the May 1896.

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11-6-96*