

RECORDS OF THE HAJJ

A Documentary History
of the Pilgrimage to Mecca

VOLUME 9
Health affairs and the Hajj

ARCHIVE EDITIONS

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Contents

HEALTH AFFAIRS AND THE HAJJ

- 9.01 Climate and diseases of Mekka and Jeddah in the 19th century** 1
Extract from J. L. Burckhardt, *Travels in Arabia* (Henry Colburn, London, 1829)
Extract from R. Tresse, *Le Pèlerinage Syrien aux Villes Saintes de l'Islam* (Chaumette, Paris, 1937)
- 9.02 Outbreaks of cholera among pilgrims** 11
Extract from report by Henry A. Calvert, British Vice-Consul, Jeddah to Acting Agent and Consul General, Alexandria on board H. M. Steam-frigate 'Cyclops', 8 August 1858 [FO 195/579]
British Vice-Consul, Jeddah to Consul-General, Alexandria, 12 May and 29 May 1865; British Consul, Jeddah to Consul General in Egypt, Cairo, 3 May 1866, 24 April 1867 and 9 May 1867 [FO 195/879]
- 9.03 Health control of pilgrim traffic; deaths in consequence of cold weather and heavy rains; cholera outbreaks; statistics of pilgrim deaths; etc., 1872-1878** 45
Acting Consul, Jeddah to Consul General in Egypt, 27 February and 2 March 1872 [FO 195/956]
British Consul, Jeddah to British ambassador, Constantinople, 23 June 1875 [FO 78/2418]
Henry A. Calvert, British Consulate, Alexandria to Consul General in Egypt, 8 February 1876; Consul General in Egypt to Earl of Derby, Foreign Office, London enclosing copy of despatch from Sharif of Mecca, 30 March 1876 [FO 195/1103]
Vice-Consul, Jeddah to Earl of Derby, 10 February, 26 February and 14 March 1878, with enclosures [FO 881/3613]
C. Vivian, Cairo to Henry A. Calvert, 20 February 1878 [FO 195/1193]

- Assistant Surgeon Abdul-Razzack, Jeddah to British Consul, Jeddah, 7 March 1879 [*FO 195/1251*]
- 9.04 Regulation of the International Sanitary Board, Constantinople; prohibition of landing of non-Egyptian pilgrims at Egyptian ports, 1880; cholera epidemic and statistics of pilgrim deaths, 1880–1881** 79
- Dr J. Mackie, British delegate of the Egyptian Board of Health, Alexandria to Consul General, Cairo, 5 August 1880 [*FO 195/1313*]
- Excerpt from Cholera Report, 1881 with table of statistics of pilgrim deaths, Jeddah Health Office, 16 September–30 December 1881 [*FO 685/1*]
- 9.05 Health aspects of pilgrimage season of 1882; report on quarantine station at Camaran, November 1882** 109
- Assistant-Surgeon Abdul Razzack, Jeddah to Acting Consul with covering letter to Part 2 from Acting Consul, Jeddah to Government of India, 30 June 1883 [*FO 881/4845*]
- Draft report on Camaran quarantine station, 17 November 1882 [*FO 685/1*]
- 9.06 Reports on pilgrimage seasons of 1884 and 1885** 161
- Dr J. Dickson, Damascus to Lord Granville, 15 December 1884 [*FO 78/4093*]
- Consul Jago, Jeddah to Lord Granville, with enclosures, 21 January 1885 [*FO 881/5113*]
- British Vice-Consul, Camaran to Acting British Consul, Jeddah, 26 July 1885; Assistant Surgeon Abdul Razzack to British ambassador, Constantinople, 24 September 1885 [*FO 195/1514*]
- Shaikh Ata Mohammad, Hodeidah to Acting British Consul, Jeddah, 20 October 1885 [*FO 78/4094*]
- 9.07 Correspondence and reports concerning pilgrimage and conditions at Quarantine Station, Camaran, 1886–1890** 187
- Excerpt from report on the 'lazaret' at Camaran for pilgrim season of 1886 [*FO 195/1547*]
- First section of report in 'lazaret' at Camaran for pilgrim season of 1887 [*FO 195/1583*]
- Extracts from report on 'lazaret' at Camaran for pilgrim season of 1888; Assistant-Surgeon Abdul Razzack, Jeddah to British ambassador, Constantinople, 10 August 1889 [*FO 195/1653*]
- British Consulate, Jeddah to British Embassy, Constantinople enclosing letter from Sheikh Ata Mohammed, Camaran, 10 July 1890 [*FO 195/1689*]
- Dr J. Mackie, Alexandria to Sir C. Cookson enclosing statistical table, 7 November 1890 [*FO 881/6100*]
- 9.08 Pilgrim routes; comparison of Tor and Al-Wadj as sites for quarantine stations; report on quarantine arrangements of Camaran, 1891–1892** 211
- Dr J. Dickson to British Ambassador, Constantinople, 31 January 1891; Mr Law, Constantinople to British ambassador, Constantinople, 2 February 1891; Foreign Office,

- London to Sir C. Cookson, 11 February 1891; Sir W. White, Constantinople to Lord Salisbury, 10 February 1891
[FO 881/6273]
- Correspondence printed in 'The Times of India', 26 July 1891; report on the quarantine station, Camaran with statistical tables
[FO 195/1730]
- Acting Consul, Jeddah to British ambassador, Constantinople, 11 July 1892; Vice Consul, Hodaïdah to Acting Consul, Jeddah with sketch map of Camaran island, 30 September 1892
[FO 195/1767]
- 9.09 Cholera epidemic and statistical table of pilgrims at Tor quarantine station; report by Dr Salih Soubhy, 1893** 231
- Acting Consul, Jeddah to British ambassador, Constantinople, 24 July 1893 [FO 195/1805]
- Statistical table for year 1893, Conseil Sanitaire, Maritime, et Quarentenaire d'Egypte, 5 July-11 October 1893 [FO 881/6451]
- Report presented by Dr Salih Soubhy (inspecteur délégué du Conseil Sanitaire) published in *Pèlerinage à la Mecque et à Médine* (Cairo, 1894)
- 9.10 Visit to Jeddah hospital; plight of British Indian pilgrims at Medina; plague and its effects; report on Camaran, 1896-1900** 245
- Letter to the Acting British Consul, Jeddah, 27 July 1896; Acting British Consul, Jeddah to Government of India, 3 December 1896; British Consul, Jeddah to British ambassador, Constantinople, 11 June 1897; Vice-Consul, Jeddah to Consul, Jeddah, 16 June, 30 June and 29 July 1897
[FO 195/1987]
- Report on quarantine station, Camaran, 1899-1900
[FO 195/2083]
- 9.11 Reports on pilgrim quarantine station, Camaran, 1906-1910** 317
- 'Report on the pilgrim Season at Camaran for the year 1906-1907' [FO 195/2286]
- 'Report on the Lazaretto at Camaran for the Pilgrim Season, 1907-1908' [FO 195/2320]
- 'Report on the Pilgrimage to the Hedjaz, as observed at the Camaran Lazaretto, during the Season 1908-1909'; 'Report on the Lazaretto at Camaran for the Pilgrim Season, 1909-1910' [FO 195/2350]
- 9.12 Hajj affairs: health surveillance and the Hijaz railway; cholera outbreaks; bribery of quarantine inspector; account of Municipal Hospital, Jeddah, etc. 1906-1910** 377
- Extracts from 'Annual Review of Events, 1906-1908' [FO 881/9458]
- Extracts from 'Annual Review of Events, 1909-1910' [FO 881/9624]
- Extract concerning returning pilgrimage of 1909-10
[FO 424/250]
- Statistical table showing cases and deaths from plague, 1910
[FO 195/2350]

- Karim Khan, Jeddah to British ambassador, Constantinople, 27 November 1909 [FO 195/2320]
 Report on Municipal Hospital, Jeddah, 28 February 1910 [FO 195/2350]
- 9.13 The pilgrimage season of 1910–1911: the lazaretto at Tabuk; installation of disinfecting stoves; medical appointments; outbreak of cholera; opening of pilgrim hospital, Jeddah** 401
 Extract from 'Annual Review of Events, 1910–1911' [FO 881/10,000]
 Acting British Consul, Jeddah to British ambassador, Constantinople, enclosing copy of Sanitary Inspector's notice, 16 October 1911; Vice-Consul, Camaran to Acting Consul, Jeddah, 15 November 1911 [FO 195/2376]
 Extract from 'Annual Review of Events, 1911–12' [FO 424/250]
- 9.14 Sanitary arrangements at Mecca and Mina; dogs on pilgrim ships; state of the Hijaz Medical Service; quarantine and other health controls, 1916–1918** 413
 J. S. Kadri, Educational Inspector, 'A Pilgrim's Experiences', *Arab Bulletin* No. 34, December 1916
 Major C. P. Thomson to Director, Arab Bureau, Cairo, 22 October 1917 [FO 371/4194]
 Lt Col Wilson's official report on pilgrimage, *Arab Bulletin* No. 67, October 1917
 Major Gilmour's report on Jeddah's Public Health Department Mission, 1918; extract from report alleging inadequacies of current health measures, 14 October 1918 [FO 371/4194]
- 9.15 Pilgrimage Conference, Foreign Office, London; British interest in controlling pilgrim health services; position at Camaran; problems of water supply; medical reports, 1919–1920** 427
 Minutes of Conference on the Pilgrimage, 18 March 1919; note on Mecca pilgrimage by Dr Buchanan; telegram from Foreign Office, London to General Allenby, Cairo, 10 June 1919; note on position at Camaran with covering letter to Lord Curzon dated 20 June 1919 [FO 371/4194]
 Medical report by Capt J. M. Shah, 21 October 1919; Major W. E. Marshall, 'Report on the Hejaz Pilgrimage' with appendices, 28 November 1919; minutes of meeting of Pilgrimage Quarantine Committee, 18 December 1919 [FO 371/4195]
- 9.16 Friction between King Husain and British political officers over quarantine control; pilgrimage statistics; Indian pilgrimage hospital; smallpox epidemic, 1920–1921** 461
 Extracts from Jeddah Diaries by Colonel C. E. Vickery, British Agent, Jeddah, April–May 1920 [FO 686/26; FO 371/5242]
 Extract from report by Colonel Vickery, sent to Arab Bureau, Cairo enclosing note from Emir Abdullah b. Husain, telegram from two pilgrims and memorandum [FO 371/5092]
 Extract headed 'General' from Jeddah Diary for period 1–12 June 1920 [FO 686/26]

Printed correspondence between British Agent, Jeddah, the High Commissioner and King Husain of the Hijaz, June 1920 [FO 371/5093]

Telegram from Foreign Office, London to Lord Allenby, Cairo, 15 June 1920 [FO 371/5092]

Major Marshall, Jeddah to Arab Bureau, Ramleh, 31 July 1920 [FO 371/5243]

Extract headed 'Quarantine' from Summary of Events for period July–December 1920 [FO 371/6254]

Extract from Jeddah Diary concerning Emir Ali and the 'Mutawwifs', period ending 9 August 1920 [FO 686/26]

Extract headed 'Pilgrimage' from Summary of Events for period August 1920 [FO 371/6254]

Extract headed 'Dr Thabit' from Jeddah Diary for period 10–20 September 1920 [FO 371/5243]

Longer extract by Major W. Batten, Acting Political Agent, Jeddah concerning plight of Indian pilgrims, 1–10 September 1920 [FO 686/26]

Lord Allenby to Lord Curzon enclosing two reports by Major W. E. Marshall, a report by Dr Shousha, bacteriologist, and a letter from Captain D. Ahmed, Officer Commanding Indian Pilgrimage Hospital, Jeddah, 22 November 1920 [FO 371/5094B]

Extract headed '1921 Pilgrimage Quarantine' from Jeddah Diary for period 1 January–31 March 1921 [FO 371/6255]

Extracts from Jeddah Diaries for period February–March 1921 [FO 371/6524]

Extracts from Jeddah Report for period 21–30 April 1921, and from Jeddah Report concerning shortage of medicines, 21 August–10 September 1921 and from Jeddah Report concerning smallpox epidemic, 11 September–30 October 1921 [FO 371/6255]

9.17 Proceedings of the Pilgrimage Quarantine Committee; situation at Tor and Camaran; Amin Rihani's visit with King Husain to Abu Sa'd island; sanitary control of Hijaz Railway; etc., 1922–1924

511

Minutes of meeting at Foreign Office, London, 7 February 1922 [FO 371/7709]

Dr V. Cano, *Rapport sur le Pèlerinage au Hedjaz, 1922* (Société de Publications Egyptiennes, Alexandria, 1923) [FO 371/8943]

Extracts from Jeddah Diaries for periods 1–20 January 1922 and 1–20 April 1922; further extract concerning arrival of Turkish doctors, June 1922 [FO 371/7718]

Printed correspondence and reports ending with letter from Military Administrator, Camaran, 5 September 1922 [FO 371/8944]

Extracts from Jeddah Diaries concerning price of health certificates, January 1923, and quarantine situation, February 1923 [FO 371/8946]

Extract from Amin Rihani, *Around the Coasts of Arabia*, pp. 5–6 and 76–82 (Houghton Mifflin, 1930)

Article headed 'Mecca Pilgrimage Dispute' from 'The Times' newspaper, London, 12 July 1923 [FO 371/8944]

Extract from Jeddah Diary, February 1924 [FO 371/10006]
 Memorandum on meeting between King Husain and Sir Gilbert Clayton, 26 February 1924; note on interview between King Husain and Director of Health of Palestine, 3 March 1924 [FO 371/9999]
 High Commissioner to Secretary of State for the Colonies enclosing report on sanitary control of the Hedjaz Railway, 22 April 1924; minutes of Interdepartmental Pilgrimage Quarantine Committee [FO 371/10000]
 Extract from Jeddah Diary, June 1924 [FO 371/10006]

9.18 Maintenance of quarantine stations despite Hijaz – Najd conflict; provisions of Sanitary Coordination Committee for Pilgrimage; inspection of pilgrim lodgings; incidence of smallpox; etc., 1925–1927 571

Minutes of meeting of Pilgrimage Quarantine Committee, 20 February 1925 [FO 371/10812]
 Minutes of meeting of Pilgrimage Quarantine Committee, 17 November 1925 [FO 371/10814]
 Provisions of International Sanitary Convention 1926, Part III [FO 371/67509D]
 Acting Consul Jordan, Jeddah, to Sir Austen Chamberlain with enclosure, 15 February 1926 [FO 371/11436]
 Extracts from Jeddah Diaries for period February–April 1926 [FO 371/11442]
 High Commissariat Decree No. 260, Beirut, 27 April 1926 [FO 371/11436]
 Extract from Winifred Steger, *Always Bells*, pp. 78–80 Angus and Robertson, 1970)
 Extracts from Jeddah Diary for period March–April 1927 and from Jeddah diary, concerning Mr Philby, October 1927 [FO 371/12250]

9.19 Resolutions adopted at Pilgrimage Conference, Beirut (1929); difficulties of Egyptian Medical Mission; effects of rumoured outbreak of cholera; Ibn Sa‘ud’s position in relation to Health Organization of League of Nations; etc., 1929–1934 595

‘Résolutions adoptées par les conférents’, 17–18 January 1929 [FO 371/19001]
 Extracts from Jeddah Diary paragraph 11, February 1929 and paragraphs 27–31, June 1929 [FO 371/13728]
 Extract from Jeddah Diary, paragraphs 22–23, March 1930 [FO 371/14460]
 Acting High Commissioner, Cairo to Mr A. Henderson, 3 April 1930 [FO 371/14456]
 Acting High Commissioner, Cairo to Mr A. Henderson, 12 April 1930 [IOR: R/15/1/575]
 Extract from Jeddah Diary, paragraph 14, May 1930, and paragraphs 23–26, June 1930 [FO 371/14460]
 Government of Bombay to Foreign Office, London, 17 June 1930 enclosing letter from Acting Resident and Commander-in-Chief, Aden to Political Department, Bombay, 10 May 1930; extract from report by British Representative, Health

- Committee, League of Nations and Office International d'Hygiène Publique, Paris, ca. August 1930 [FO 371/14456]
- British Legation, Jeddah to Secretary of State for Foreign Affairs, 6 February 1931; pilgrim notifications, Ministry of Interior, Baghdad, March 1931; British Legation, Jeddah to Government of India, 31 May 1931 [FO 371/15290]
- Pilgrim notification, Ministry of Interior, 28 February 1932 [FO 371/16018]
- Sections from 'Rapport sur le Pèlerinage au Hedjaz' translated English, *The Moslem World* Vol. XXIV No. 3, July 1934
- 9.20 Health situation vis-à-vis pilgrimage of 1935; Muslim dissatisfaction with health restrictions; sanitary control of pilgrims travelling overland, 1935** 639
- Extract from Jeddah Diary, March 1935 [FO 371/19104]
- Extract from 'Umm al Qura' No. 541, 19 April 1935; British Legation, Jeddah to Sir John Simon, Foreign Office, London enclosing letter from Emir Faisal b. 'Abd al-'Aziz, Mecca, 21 May 1935; Dr Morgan, Ministry of Health, London to Foreign Office, London, enclosing note on sanitary control of overland pilgrim routes, 29 August 1935; British Embassy, Baghdad to Foreign Office, London enclosing despatch on the pilgrim route from Najaf to Medina, 17 October 1935 [FO 371/19002]
- 9.21 Development of motor transport and need for sanitary control of pilgrim land routes to Mecca; expansion of Saudi Arabian medical services; situation at Camaran quarantine station; etc., 1936-1939** 665
- Draft record of meeting at Foreign Office, 5 March 1936 [FO 371/20055]
- Notes entitled 'Sanitary Control of the Mecca Pilgrimage' and 'Health Service in Saudi Arabia', undated [FO 371/20840]
- Extract headed 'Public Health Department' from *Pilgrim's Guide* issued by Saudi Arabian Government, 1936 [FO 371/19002]
- Extract from Jeddah Diary, paragraphs 351 and 352, October 1936 [FO 371/20062]
- Extract from Jeddah Diary, paragraph 435, December 1936; and paragraphs 59-63, January 1937 [FO 371/20841]
- Extract from Jeddah Diary, paragraphs 403-404, October 1938 [FO 371/21905]
- Extract from Jeddah Diary, paragraph 108, February 1939 [FO 371/23271]
- Report of the Civil Administrator and Director, Camaran, 1938-39 (Government of India Press, Calcutta) [FO 371/23268]
- 9.22 Working of quarantine station, Camaran; proposed closure of quarantine station at Tor; revisions to Pilgrimage Clauses of International Sanitary Conventions; sanitary aerodromes for aircraft carrying pilgrims; etc., 1945-1947** 715
- Civil Administrator and Director, Camaran to Chief Secretary to the Government, Aden Colony, Aden, 1946; telegram from Jeddah to Camaran, 5 November 1946; note by Dr E. D. Pridie, 18 November 1946; draft letter from Foreign Office, London to British Embassy, Cairo and note by Dr E. D. Pridie

dated 22 November 1946; note concerning pilgrim flights from Palestine and Syria, 26 November 1946 [FO 371/52800]

K. Green, Ministry of Health, London to Foreign Office, London, 21 January 1947 [FO 371/67509D]

Paper by Dr M. T. Morgan on health control of pilgrimage to Mecca – forming enclosure to former item by K. Green [FO 371/52800]

Notes of meeting at Ministry of Health regarding proposed revision of pilgrimage clauses of International Sanitary Conventions [FO 732/89/1]

Telegram from Saudi Arabian Ministry of Foreign Affairs to British Legation, Jeddah, undated [FO 371/62090]

British Embassy, Cairo to Foreign Office, London enclosing note on pilgrim quarantine by Dr Pridie, 3 April 1947; Dr M. T. Morgan, Port of London Health Authority to Foreign Office, London enclosing his note on work of commission appointed by World Health Organization, 20 May 1947 [FO 371/62089]

9.23 Pilgrimage health report; situation at Camaran quarantine station; smallpox epidemic among Philippine pilgrims; pilgrim shipping; restrictions on pilgrimage from Pakistan; health regulations, 1949–1950 759

Extract from note on the quarantine station at Camaran with covering letter, 9 November 1949 [FO 371/75036]

Airgram from American Embassy, Jeddah to Secretary of State, Washington DC, 3 November 1949 [US National Archives, 890F. 404/11-349]

Ministry of Defence, London to Foreign Office, London, 8 December 1949 [FO 371/75036]

American Embassy, Jeddah to Department of State, Washington DC, 6 February 1950 (413/2-650) and 27 March 1950 (413/3/2750) [US National Archives, Series 886A]

Acting British High Commissioner, Pakistan to Commonwealth Relations Office, London, 29 July 1950; Baghdad radio broadcast, 30 July 1950; Acting British High Commissioner, Pakistan to Commonwealth Relations Office, London, 15 August 1950; Egyptian Embassy, London to Foreign Office, London enclosing regulations for pilgrimage, 24 August 1950 [FO 371/82698]

9.24 Enforcement of Hajj health instructions; pilgrimage from Gulf states and Indonesia; Egyptian medical services, 1951–1952 779

American Embassy, Jeddah to Department of State, Washington DC enclosing instructions concerning pilgrims' housing, 23 May 1951 (55/5-2351) and 16 August 1951 (413/8-1651) [US National Archives, Series 886A]

Chief Quarantine Medical Officer, Bahrain to World Health Organisation, Geneva, 18 February 1952; British Embassy, Jeddah to Foreign Office, London, 6 April 1952; British Residency, Bahrain to World Health Organisation, Geneva, 12 May 1952 [FO 371/98847]

Port of London Health Authority to Foreign Office, London, 6 August 1952; British Embassy, Djakarta to Foreign Office, London, 23 October 1952 [FO 371/98848]

- 9.25 Quarantine arrangements at Jeddah; lifting of World Health Organization Hajj regulations, 1953–1956** 791
 Foreign Office, London to British Embassy, Jeddah, 29 September 1953; British Embassy, Jeddah to Foreign Office, London, 17 October 1953 and 13 March 1954
[FO 371/104884, 110130]
 American Embassy, Jeddah to Department of State, Washington DC, enclosing Saudi Arabian newspaper extract, 9 June 1956 *[US National Archives, Series 886A, 413/6–956]*
- 9.26 Staffing of the Malayan Mission to Mecca; medical treatment of pilgrims travelling from the Far East, 1957–1958** 799
 Telegram from Commonwealth Relations Office to British High Commissioner, Pakistan, 28 March 1957 *[FO 371/12173]*
 Article from 'The Times' newspaper, London, 9 January and 10 April 1958
- 9.27 Services rendered to pilgrims by Saudi Arabian Health Ministry; Islamic position vis-à-vis pilgrimage and hygiene** 807
 Extract from 'Saudi Gazette', 3 July 1988 and from 'Arab News', 25 September 1992
- 9.28 Selected bibliography** 813
 'Pilgrimage and cholera epidemic in Saudi Arabia (A bibliographic survey from 1831–1979)'. *[Article from Hamdard Medicus, Quarterly Journal of Science and Medicine, Pakistan, January–June 1986]*

**HEALTH AFFAIRS
AND THE HAJJ**

9.01

Climate and diseases of Mekka and
Jeddah in the 19th century

CLIMATE AND DISEASES OF MEKKA AND DJIDDA.

THE climate of Mekka is sultry and unwholesome; the rocks which enclose its narrow valley, intercept the wind, especially that from the north, and reflect the rays of the sun with redoubled heat. In the months of August, September, and October, the heat is excessive: during my residence at Mekka a suffocating hot wind pervaded the atmosphere for five successive days in September. The rainy season usually begins in December; but the rains are not uninterrupted, as in other tropical countries falling only at intervals of five or six days but then with great violence. Showers are not unfrequent, even in summer: the Mekkawys say that the clouds coming from the sea-side are those which copiously irrigate the ground; while those which come from the East, or the high mountains, produce only mere showers, or gushes. The want of rain is very frequently felt here: I was told that four successive years of copious rains are seldom experienced; which is, probably, the main reason why all the Bedouins in this neighbourhood are poor, the greater part of their cattle dying in years of drought, from want of pasturage.

The air of Mekka is generally very dry. Dews begin to fall in the month of January, after a few heavy showers of rain: the contrary is the case at Djidda, where the atmosphere, even during the greatest heat, is damp, arising from the sea vapours, and the numerous marshes on that low coast. The dampness of the air is there so great, that in the month of September, in a hot and perfectly clear day, I found my

upper gown wet completely through, from being two hours in the open air. There are heavy dews also by night, during that month and in October; thick fogs appeared on the coast, in the evening and morning. During the summer months, the wind blows generally between east and south, seldom veering to the west, but sometimes to the north. In September, the regular northerly winds set in, and continue during the whole winter. In the Hedjaz, as on the sea-coast of Egypt, the north-east wind is more damp than any other; and during its prevalence, the stone pavement in the interior of the houses always appeared as if covered with moisture.

The diseases prevalent in both towns are much the same; and the coast of the Hedjaz is perhaps among the most unhealthy countries of the East. Intermittent fevers are extremely common, as are likewise dysenteries, which usually terminate in swellings of the abdomen, and often prove fatal. Few persons pass a whole year without a slight attack of these disorders; and no stranger settles at Mekka or Djidda, without being obliged to submit, during the first months of his residence, to one of these distempers; a fact, of which ample proof was afforded in the Turkish army, under Mohammed Aly Pacha. Inflammatory fevers are less frequent at Djidda than at Mekka; but the former place is often visited with a putrid fever, which, as the inhabitants told me, sometimes appeared to be contagious; fifty persons having been known to die of it in one day. Asamy and Fasy mention frequent epidemical diseases at Mekka: in A.H. 671, a pestilence broke out, which carried off fifty persons a day; and in 749, 793, and 829, others also infected the town: in the latter year two thousand persons died. These authors, however, never mention the plague; nor had it made its appearance in the Hedjaz within the memory of the oldest inhabitants; whence a belief was entertained, that the Almighty protected this holy province from its ravages; but, in the spring of 1815, it broke out with great violence, as I shall mention in another place, and Mekka and Djidda lost, perhaps, one-sixth of their population.

Ophthalmia is very little known in the Hedjaz. I saw a single

instance of leprosy, in a Bedouin at Tayf. The elephantiasis and Guinea-worm are not uncommon, especially the former, of which I have seen many frightful cases. It is said that stone in the bladder is frequent at Mekka, caused, perhaps, by the peculiar quality of the water; to the badness of which many other diseases also may be ascribed in this hot country, where such quantities of it are daily drunk. I heard that the only surgeons who knew how to perform the operation of extracting the stone from the bladder, are Bedouins of the tribe of Beni Sad, who live in the mountains, about thirty miles south of Tayf. In time of peace, some of them repair annually to Mekka, to perform this operation, the knowledge of which they consider as a secret hereditary in some families of their tribe. They are said to use a common razor, and, in general, with success.

Sores on the legs, especially on the shin-bone, are extremely common both at Mekka and Djidda; but more so at the latter place, where the dampness of the atmosphere renders their cure much more difficult; indeed, in that damp climate, the smallest scratch, or bite of any insect, if neglected, becomes a sore, and soon after an open wound: nothing is more common than to see persons walking in the streets, having on their legs sores of this kind, which, if neglected, often corrode the bone. As their cure demands patience, and, above all, repose, the lower classes seldom apply the proper remedies in time; and when they have increased to such a state as to render their application indispensably necessary, no good surgeons are to be found; fever ensues, and many of the patients die. I believe that one-fourth of the population of Djidda is constantly afflicted with ulcers on their legs; the bad nature of these sores is further aggravated by the use of seawater for ablutions.

During my stay at Mekka, I seldom enjoyed perfect good health. I was twice attacked by fever; and, after the departure of the Syrian Hadj, by a violent diarrhœa, from which I had scarcely recovered when I set out for Medina. In those days, even when I was free from disease, I felt great lassitude, a depression of spirits, and a total want of appetite. During the five days of the Hadj, I was luckily in good

health, though I was under great apprehensions from the consequences of taking the ihram. My strength was greatly diminished, and it required much effort, whenever I left my room, to walk about.

I attributed my illness chiefly to bad water, previous experience having taught me that my constitution is very susceptible of the want of good light water, that prime article of life in eastern countries. Brackish water in the Desert is perhaps salutary to travellers: heated as they are by the journey, and often labouring under obstructions from the quality of their food on the road, it acts as a gentle aperient, and thus supplies the place of medicinal draughts; but the contrary is the case when the same water is used during a continued sedentary residence, when long habit only can accustom the stomach to receive it. Had I found myself in better health and spirits, I should probably have visited some of the neighbouring valleys to the south, or passed a few months among the Bedouins of the Hedjaz; but the worst effect of ill health upon a traveller, is the pusillanimity which accompanies it, and the apprehensions with which it fills the mind, of fatigues and dangers, that, under other circumstances, would be thought undeserving of notice.

Les consuls raisonnaient en logiciens, en occidentaux, sans liens religieux séculaires avec le passé, lorsqu'ils conseillaient l'oubli de la voie de terre. Les Turcs ne pouvaient abandonner une pratique millénaire qui se rattachait sans effort au pèlerinage de l'Adieu conduit par le Prophète en l'an 10-H. Ils ne pouvaient renoncer, dans l'Arabie attardée, à ce signe tangible de la puissance califale. Ils ne pouvaient pas non plus éviter la visite de Médine. L'erreur psychologique des consuls du XIX^e siècle se répètera au XX^e siècle.

Les événements allaient bientôt donner raison à la prudence orientale et à sa méfiance envers les innovations radicales. La voie de terre, si méprisée par les Turcs et la foule des croyants pressés, allait bientôt retrouver des adeptes devant

(1) Consulat de Damas, Damas, le 18 Mai 1869.

la propagation du choléra à La Mekke. (1) En 1831, le choléra fit son apparition à la Mekke et se propagea jusqu'en Europe. Les Puissances s'émurent, il fut créé un premier organe de défense, le conseil Supérieur de Santé à Constantinople, en 1838, dont le rôle fut assez effacé. En 1847, les grandes puissances installèrent des médecins sanitaires dans plusieurs villes de l'empire ottoman. La France en établit un à Damas. Grâce à la correspondance partiellement retrouvée des titulaires de ce poste, nous avons pu donner de loin en loin un aspect du retour de la caravane. (2)

En février 1865, une grande épidémie de choléra s'étendit dans le monde entier, de Java à New-York et même sur la côte californienne. Elle était la rançon du grand développement de la marine à vapeur et de la rapidité des moyens de communication.

L'année suivante à la conférence internationale de Constantinople de mai 1866, il ne fut pas bien séant de faire admettre que l'épidémie venait des Indes et que La Mekke avait servi de relai. L'Angleterre ne voulait pas gêner son trafic maritime dans l'Océan Indien et l'Empire ottoman ne pouvait astreindre le Hedjaz et les pèlerins à l'observation des règles sanitaires demandées par la conférence.

(1) Le problème de la véhiculation du choléra par les pèlerins fit naître toute une littérature médicale à propos des pèlerinages, dans laquelle nous trouvons épisodiquement des renseignements sur la caravane de Damas. — Voir l'ouvrage de synthèse sur la question : Médecin général Duguet : Le Pèlerinage de la Mecque au point de vue religieux, social et humanitaire. (Geuthner, 1932.) Nous y renvoyons pour l'histoire sanitaire des pèlerinages. De 1866 à 1912, trente Congrès sanitaires internationaux ont élaboré peu à peu la défense sanitaire du globe contre les épidémies d'Orient.

(2) A. Fauvel : Le Choléra. Etiologie et prophylaxie, p. 126. Paris, 1868 : « Jamais la caravane de pèlerins de La Mecque en proie au choléra (et cette circonstance s'est répétée assez souvent) n'a importé la maladie à Damas. Les documents établissent que quand cette caravane a quitté La Mecque avec le choléra, parmi elle, toujours la maladie s'y est éteinte après une semaine ou deux de marche ».

Sur la lutte livrée contre le choléra, l'on consultera également E.-L. Rouillet. Rapport sur les lazarets de Camaran de Fao d'Hanakim et d'El Wedj. Revue des Inventions Techniques, Paris, 1894, p. 4.

A. Proust : L'orientation nouvelle de la Politique sanitaire. Massou, 1896.

En 1866, il fut aisément prouvé que les caravanes par la voie de terre ne transmettaient jamais le choléra à leur retour, la longueur de leur voyage constituait une quarantaine ambulante suffisante à éteindre le fléau. Les premiers organismes disposés à réagir contre le mauvais vouloir ottoman et britannique furent la compagnie de Suez et le gouvernement Egyptien. Ils imposèrent des quarantaines et des isolements draconiens aux bateaux à pèlerins en transit. (1) En 1867, le docteur Castaldi fut chargé de l'exploration des ports de la mer Rouge dans le but de rechercher une localité convenable comme station quarantenaire pour les pèlerins de La Mekke. Après quelques déboires l'on se fixa à Tor au Nord et à Camaran au Sud.

Le lazaret de Tor devint l'épouvantail des pèlerins musulmans de l'Asie Mineure. Celui de Camaran effrayait autant les Persans. A plusieurs reprises, notamment en 1873, le conseil quarantenaire d'Alexandrie se vit dans l'obligation d'interdire le passage du canal aux pèlerins de l'Asie Mineure.

Ces mesures affectaient vivement les hajji dont la grande majorité était peu à même d'en apprécier les intentions. Pressés de rentrer chez eux aussitôt le pèlerinage accompli, ils supportaient avec irritation les quarantaines et les désinfections. Ces opérations étaient pratiquées dans les premières années avec un matériel et un personnel insuffisants. Elles n'étaient pas à l'abri de tout reproche. Aussi on vit s'établir un *modus vivendi* dans la circulation des fidèles.

Lorsque le pèlerinage était déclaré net au départ, les pèlerins employaient les moyens de transport maritimes. Si le retour était brut, ils refluaient vers les caravanes terrestres.

Ce mouvement s'établit très vite. « Rebutés par les rigueurs quaranténaires, les Indiens et les Persans sont venus en plus grand nombre que les années précédentes par le Golfe Persique et ont traversé l'Arabie par caravanes, écrit le consul de Djedda en 1869 (1). Nous voyons déjà depuis 1867 se reconstituer peu à peu les grandes caravanes de la péninsule. On a remarqué également que plus les pèlerins reprennent leur ancienne route à travers les vastes déserts et les plateaux élevés de l'Arabie centrale, plus le mouvement religieux s'accroît dans les Tribus et les grandes provinces qu'ils traversaient. En effet elles semblent, cette année s'être levée en masse pour suivre ces flots de hajji qui les entraînaient à leur suite ».

(1) M. A. E. : Poste de Djedda. Djedda, le 17 Mai 1869, f° 283.

9.02

Outbreaks of cholera among pilgrims

(8 August 1858)

At 8 A.M. on the 7th August, we left Jeddah for Suez, having on board a Turkish Officer bearing despatches from the Pasha to his Government. It was fortunate there was nothing further to detain Captain Pullen at Jeddah; for disease, said to be cholera, was committing ravages among the pilgrims; and the dead bodies were carelessly thrown overboard from the vessels anchored near us, and floated about the

ship, thus endangering the health of the crew,
whom it was expedient to remove at once from
this pernicious atmosphere.

(Copy.)

No. 28.

Her Majesty's Consulate,
Jedda, May 12. 1865.

Sir,

I regret to report to you that the cholera is, at the present moment, committing great ravages in the provinces of the Hedjaz.

At no time can either Mecca or Jedda be considered healthy towns, the average rates of death, compared with the population, being high, especially during the pilgrim season; but, this year, the mortality has been excessive;

the
Robert G. Folger, Esq. C. B.

Her Majesty's Agent and Consul-General.

Cairo.

the exciting causes may principally be found in the unusually large concourse of pilgrims who have been attracted by this jubilee year, and in the arrival here of several vessels whose crew and passengers had been decimated by cholera, which they had caught at Mokulla, on the Hadramout Coast (as reported to you in my despatch No 10, of the 10th of March last). - The disease seems to have been travelling up the Red Sea, having been severe at Bodeide, and appearing afterwards at Mecca and Jadda. -

For the last two or three weeks, rumours have prevailed here of the

cholera being at Mecca, though it was denied by some persons; but, within the last few days, we have had sad proofs of the disease having declared itself with alarming severity among the pilgrims, when they were all assembled in the valley of Mina. -

It is the sacred duty of every pilgrim to sacrifice at Mina, on the day of Koorban Bairam, a camel, sheep, or goat, with his own hand. The richer pilgrims slay several camels, or ten or twenty sheep, the flesh of which they leave for the poor. It will therefore be understood that the meat of such a vast number of animals, killed all in one day, spoils before it can possibly

possibly be eaten; and the unconsumed portion, together with the offal, is left to putrefy and infect the air, in the very midst of the immense encampment. The poorer pilgrims, among whom are the Fellahs, Indians, and Javanese, take advantage of the occasion, not only by eating immoderately, but by partaking of the meat after it has become tainted; and, as might be expected, it is among them principally that the cholera is said to have made the most victims.

Another predisposing cause is the insufficiency of the pilgrims' clothing. It consists but of two pieces of cotton cloth, one being wrapped round the loins, and

and the other thrown over the shoulders; and the head must be bare. In such attire the devotees are naturally affected by the varying changes of temperature, many of the poorer among them, exposing themselves in the daytime to the scorching sun, and sleeping in the open air without any shelter, subjected to heavy dews and unwholesome exhalations. Could any conditions for the development of disease be more favorable than these?

As no registrations of deaths or other statistical records are kept in this country, it would be impossible to ascertain, with any approach to accuracy, the exact extent

extent of ravages committed by the cholera, nor the actual number of pilgrims assembled at Mina; but I may venture on a rough calculation of the number of the latter.

Those who arrived here by sea from Iraq, and from India, the Straits Settlements, Java, &c., may be reckoned at between 50,000 and 52,000, and the caravans from the north and from various parts of Arabia, with four fifths of the inhabitants of Jeddah and of Mecca, contributed perhaps 40,000 more. Their mass, therefore, probably have been about 90,000 human beings all congregated in one spot, so that it is very likely that, during the few days

when they were at Mount Arafat and Mena, exposed to the broiling sun, to the night dews, and to the baneful effluvia from the putrefying flesh around them, many may have been carried off, though not, I should imagine, to the daily extent stated by the natives, which they estimate at from 3,000 to 5,000. That the mortality has, however, been very great on the pilgrims' journey from Mecca hither may be evidenced by the dead having been buried in large trenches by the road side, without having undergone the usual washing before interment.

The pilgrims, foreign and native,
began

began to return to Jeddah two days ago, and the town, which was almost deserted a week back, will soon have its streets and houses overcrowded. Many will embark before a week is over, but the interval will be fraught with anxiety and danger, as the disease will probably continue its ravages during that time. The weather today must, I fear, be conducive to its extension, as the thermometer marks 91° in doors; 103° in the open air in the shade; and 148° exposed to the sun's rays, and the morning has been close and oppressive, without a breath of air.

So severe has already been the visitation

visitation, that most of the pilgrims who had intended visiting Medina (which is no compulsory duty of a pilgrim) have, panic-struck, given up the journey, and they all seem animated with one wish, - that of getting away.

We have had here several cases of cholera, and much intermittent and typhoid fever, and dysentery; but the cholera, thus far, has not been very severe; and I would fain hope that its comparative mildness may be due to the prevalence of strong northerly sea-breezes, which purify the air; however, there certainly now are unmistakable
signs

signs of a predisposition to cholera, many persons being taken with vomiting and diarrhoea. Among others, several Europeans, mostly belonging to British vessels, have been thus seized with vomiting, purging, and severe griping pains, the attack sometimes coming on without any preliminary symptoms. None of these cases (amounting to seven or eight) were fatal, as the patients arrested the progress of the disease by timely medicines, and recovered their health in a few days, or hours. Some Lascars, on board some of the Indiamen have also been attacked, and several have died. The greater

mortality among them may be accounted for by their religious scruples, or indifference, about taking medicines, by their uncleanly habits, and by the unwholesomeness of their food.

The chief inspector of the Turkish Military Hospital here, informed me the other day that about 12 cases of cholera had occurred among his patients, of whom three had died, but one of these had been previously suffering from intermittent fever and diarrhoea.

I understand that two Egyptian medical officers had been sent to watch the disease and study the mode of treatment

treatment, but they arrived so late that, not to miss the pilgrimage, they had to leave all their medicines behind, and were therefore unable to be of any assistance. If, later, I learn anything from them, I shall let you know it; meanwhile, I shall keep you regularly informed of the progress of the epidemic.

I sincerely hope that the northerly winds will prevent its following the pilgrims to Meccah.

I have the honor to be, Sir,

(signed) Henry H. Calvert.

Meccah, Oct 18/62

Copy.

No. 31.

Her Majesty's Consulate,
Jedda, May 29. 1868.

Sir,

I have the satisfaction to report the further diminution, if not total disappearance, of the cholera at Jedda. If it does exist, the cases must be too few to cause much uneasiness. The last death which came to my notice (though there may have been others) occurred on the 24th instant, the patient sinking in about 15 hours from the commencement of the attack.

Robert G. Colquhoun, Esq., C. B.

Her Majesty's Agent and Consul-General
Alexandria.

I should, however, add that his constitution was previously debilitated.

In my despatch No 29 of the 17th of May, I mentioned how serious was the confusion on board of several English steamers, in consequence of the possible invasion of them by the pilgrims, in their anxiety to leave the place. I am happy to learn that they reached Mezz safely, and without any disturbance. Ten deaths from cholera occurred on board of one of them, and one death on the other, which, considering the large number of ailing pilgrims who embarked, was not much.

I may here mention two circumstances connected with this subject,

illustrative of the extreme laxity or supineness of the local authorities in this province, and shewing the little value set upon human life, and the impunity with which crimes may be committed:—Several corpses of persons who had probably died on board of the Steamers, having been thrown overboard, were found lying at low water on the inner coral reefs of the harbour. I went to inform the Governor, who promised that they should be interred; however, they were left there for several days afterwards, putrefying in the sun, — ghastly sights to behold! and I believe that some, if not all, are still unburied.

The Captain of an English vessel
now

now in port related to me that, while passing in his boat the other day, near one of the "Brijieh" steamers, he saw a scuffle in one of the shore-boats alongside of her, when one of the disputants, - apparently a Turk, - deliberately killed his adversary with a sabre-cut, and threw the body overboard! Though this took place in the presence of many, the murderer was not molested. - The Captain could scarcely believe what he saw until the next day, when, while taking a stroll on the reefs, with other captains, they unexpectedly came across the body of
the

the murdered man, which exhibited a fearful gash in the side! This crime is known to the whole town, and yet, I have not heard of the punishment, or even arrest, of the apafkin.

The Governor-General, Vadjihy Pasha, has gone to the mountain town of Tayef, to escape from the epidemic. There is a rumour that he intends marching against the Asyrs, and that the Grand Sherif of Mecca has volunteered to accompany him, in the hope of bringing about a cessation of hostilities, through his influence with that turbulent tribe. —

Oris

Our town is now without a single soldier, all the troops having been sent to Mecca; but it is said that others will soon replace them.

I have the honor to be, Sir

(signed) Henry H. Calvert.

V. General, A.S.C.

P.S.

The Arabs have rendered the roads between Mecca and Medina impracticable; so that the pilgrims who purpose visiting the latter shrine, have returned here, with the intention of proceeding thither via Yambo.

H.H.C.

Copy.
 No 14.

British Consulate
 Jeddah May 3. 1858.

Sir,

I have the honour to report to you
 that a considerable number of Pilgrims
 have already arrived at this Port on
 their return from the pilgrimage to
 Mecca.

I am happy to be able to state that,
 as far as I have been able to ascertain
 both from letters received from the
 Grand Sheriff and other Authorities
 at Mecca as well as from information
 gathered from trustworthy sources here,

Colonel E. Stanton R. E. C. B.

the

2-

2-

2-

The state of public health among the Pilgrims at Mecca, on Mount Arafat and in the Valley of Huma has been most satisfactory.

The sanitary regulations respecting cleanliness which have been enforced during the Pilgrimage this year and in the execution of which the Grand Sheriffs and the other authorities at Mecca have displayed great energy appear to have produced most beneficial effects.

The comparatively small number of Pilgrims who have visited Mecca this year which may be estimated at about fifty thousand in all
has

has probably aided in producing
this fortunate result.

I beg to inclose a literal translation
of the letter from the Grand Sheriff
of Mecca before alluded to.

I have the honour to be

— — —

(Signed) Arthur Raby
Council.

Copy

No 25.

British Consulate

Jeddah April 21st 1858.

Sir,

I have the honor to report that I received, on the 20th instant, a letter from the Governor General of the Hedjaz giving me a most satisfactory account of the state of the public health during the whole period of the Pilgrimage, on Mount Arafat and Mt. Alimad, and also of the happy results attending the sanitary measures adopted by His Excellency with a view to the preservation of good health amongst the Pilgrims.

Colonel Stanton C. B.

His

at the ...

His Excellency mentions at the same time the occurrence of a very small number of deaths, out of a concourse of about fifty to sixty thousand Pilgrims, most of whom are now returning to this port in order to embark for Suez -

Under the judicious administration of the Kaimakam here, ample arrangements have been made for the temporary accommodation of the Pilgrims returning from Mecca; and he is now concerting measures with me so as to prevent the vessels, under British, as well as Turkish flag destined to carry the Pilgrims, from being over-crowded -

I have also the honour to report the arrival here, on the 2nd Instant

Instance; of a Turkish Medical Staff & consisting of seven Turkish Doctors and of Dr. Casalati, as the chief Medical Inspector - Dr. Casalati has instructions from Constantinople to proceed, as far as the straits of Bab-el-Mandeb in search of some convenient spot, on the Arabian Coast, for the establishment of a quarantine station intended for the Pilgrims coming from India, who would, under this arrangement, have to perform quarantine previous to their arrival here -

This measure was suggested, last year, by the ~~the~~ Cholera Conference at Constantinople; and the Turkish Government has accordingly
planned

placed by Corvella (arrived here the other
day from Bassorah) or Dr. Castellodi's
disposal for the proposed cruise -

I have &c.

(Signed) A. Sandison.

No. 2.

Her Majesty's Consulate,

Alexandria, May 9. 1867.

My Lord,

I have the satisfaction of informing Your Excellency that, thus far, the health of the returning pilgrims has continued to be excellent.

According to the official returns received by the Egyptian Board of Health, the number of pilgrims, who arrived at Jeddah by sea from all ports, was 11,395;

His Excellency
The Right Honorable

Lord Lyons, G. C. B.

88117

8847 of whom were from Suez, and, (of these 8847,) 4,361 have already returned to Egypt, after undergoing five days' quarantine at Moses' Wells, near Suez. - Notwithstanding the healthy state of the pilgrims, every precaution is taken to avert the possibility ^{of disease} among them. All the vessels are fumigated and purified, as soon as they have landed their passengers at Moses' Wells; and the pilgrims, who have arrived at Alexandria, have been made to encamp at Mex, a place at some distance from

the town, but contiguous with the harbours, and from whence they are embarked.

The Sanitary Commission in the Hedjaz complain that the measures previously taken at Mecca to ensure a supply of pure water to the pilgrims, has not been observed this year; and that there is difficulty at Jeddah in preventing passengers from landing before the medical visit on board has taken place, the local Authorities affording the Commission little or no support.

My acquaintance with Jeddah leads me to think that the Authorities have
really

really not the means of assisting the
sanitary officers, the staff of police
being inefficient and very inadequate
to control so large a multitude. The
presence of one or two ships of war
during the pilgrimage would be of
more material assistance than the
whole police force united.

I have the honor to be, my
Lord, with the highest respect,

Your Excellency's

most obedient

humble servant.

Henry W. Calvert.

Yours, very respectfully,

9.03

Health control of pilgrim traffic;
deaths in consequence of cold
weather and heavy rains;
cholera outbreaks;
statistics of pilgrim deaths; etc,
1872-1878

Copy

N^o. 6.

British Consulate
Jeddah February 27. 1872

Sir,

I have the honour to report to you the termination of the Pilgrimage and the most satisfactory state of public health as well amongst the Pilgrims as in Mecca.

The Cholera had already altogether disappeared at Mecca since last twenty or twenty five days and no signs or case of Cholera or any disease, which was so much dreaded, appeared during the days of the Pilgrimage.

I have the honour to be

Colonel G. Stanton R. I. C. B., (signed) P. Sourian
 for Majesty's Agent and Acting Consul
 Consul General in Egypt
 Cairo

Copy.

No. 7.

British Consulate

Jeddah March 2. 1872

Sir:

Since closing my Despatch No. 6 of the 27th of February last reporting the total disappearance of the Cholera at Mecca and its non-appearance on the days of the Pilgrimage I have the honour to report that communications were received yesterday evening by the Sanitary Inspector at this port that the Cholera has reappeared at Mecca during the last three days and therefore no clean Bills of Health will be given to the Vessels leaving this port and that the Vessels have to convey the pilgrims to Wadge.

I have the honour to be

Colonel E. Stanton R.E., C.B.

cc cc cc
 (signed) P. Laurian
 Acting Consul

cc cc cc

Cairo

Consular
3 of 1875.

Boysal

Suez, June 23rd 1875.

Your Excellency,

I have the honor to inform you that in consequence of the British Consulate having been withdrawn from Jeddah, previous to 1874, at which date it was reestablished on my appointment to the post as Her Majesty's Consul, the duty of controlling the Pilgrim traffic carried on by means of British vessels had necessarily devolved on the Turkish Officials of the Sanitary Establishment of that Port, a duty which I am sorry to say has been and continues to be most unsatisfactorily performed, inasmuch that favor and partiality is shown to Turkish and Egyptian Steamers, while those which belong to British Subjects are exposed to unfair treatment, losses and

and serious inconveniences, to overcome which, I fear and hesitate to state what the practice has been, at all events, I am convinced from what has ~~been~~ ^{during} fallen under my personal observation, the last Pilgrim Season, that such power as controlling the number of Passengers to be carried on board of British Vessels, should not be left in the hands of Turkish officials, certainly not, when Her Majesty's Consul is present, and whose duty it unquestionably is to attend to such matters, not only for the protection of British Interests, but that also for the working of the Passenger Acts, to which his attention has been called by recent despatches from the Foreign office and the Government of India.

I should suggest
that

that instead of disputing the right of exercising an assumed duty which does not belong to a Sanitary Institution, and which their desire to retain clearly indicates an interested motive, their attention be diverted to the filthy condition of the spot where the Pilgrims congregate, and to the numbers of those who embark in crowded ships to die outside of Confluent Small Pox, duties disregarded...

I earnestly request Your Excellency will be good enough to cause the Sanitary Administration of Constantinople to issue instructions to their representatives at Jeddah, to confine themselves to their Sanitary duties, and to the granting of Bills of Health when applied for, and to cease from interfering with the management

management of British Ships and -
interests, or other duties which belong to
Her Majesty's Consul. -

I have the honor to be,
Your Excellency,
Your Excellency's most
Obedient humble Servant,
A. Reyt.
H. B. V. Consul
Jeddah.

To
Sir Henry Elliot G. C. B.
Her Majesty's Ambassador
Plenipotentiary Extraor^{ry}
To the Sublime Porte
Constantinople

Copy
Secretary
No. 2

Her Majesty's Consulate
Alexandria, February 8. 1876.

Sir,

I have the honor to state that a meeting of the Egyptian Board of Health was held yesterday morning.

The reports on the state of the public health among the pilgrims in the Mezzeh are, on the whole, satisfactory, except that small pox has prevailed among the poorer classes - A considerable increase in mortality has also occurred

General Stanton C. B.

among

among returning pilgrims, the explanation of which may be found in the circumstance of their having been exposed to unprecedentedly cold weather with heavy rains after their departure from Jeddah for el Widy and Suez. Snow had even fallen on the mountains near el Widy. Thus, among 4,000 pilgrims who left Jeddah about a month ago, 70 deaths had occurred up to the time of their arrival at Suez, 18 of which deaths were on board of a Russian Steamer. The causes of death were diarrhoea, & pulmonary

pulmonary complaints, diphtheria,
and exposure of elderly persons
to the weather. -

The Turkish Board of
Health has made a regulation
that vessels shall not carry
more than one passenger per
ton in the Red Sea, and not
more than two for every three
tons in the Mediterranean. -

The Cattle plague, had
appeared near Greece. -

The Cholera is reported
to have entirely ceased in Syria.

I have - - -
signed: Henry H. Calvert

Copy
 regular
 no. 25

Bairo, March 30. 1876

My Lord,

I have the honor to forward
 herewith to Your Lordship the copy
 of a despatch which I have just
 received from His Excellency Cherif
 Pacha stating that the Pilgrimage
 being now at an end the quarantine
 hitherto imposed on vessels
 arriving from the Hedjaz has
 been removed.

I have
 signed: Rowd Stanton

To
 The Earl of Derby

Copy
Circular

N^o 153.

Baie le 29 Mars 1876

Monsieur l'Agent et Consul Général

L'Intendance Générale &
Sanitaire m'informe que l'arrivée
de la grande caravane ayant
mis fin au pèlerinage, qui s'est,
d'ailleurs, accompli dans de bonnes
conditions hygiéniques, la
quarantaine imposée aux provenances
du Hedjaz a été supprimée, et
que les députations de la Mer
Rouge ont reçu des instructions
en conséquence -

J'ai l'honneur d'appeler
votre bienveillante attention sur

M^r. le Général Stanton

cette

cette mesure, qui fait intéresser
nos nationaux, et je saisis de ce
Le Ministre des Affaires étrangères
signé: Chéif

CONFIDENTIAL.

(3018.)

No. 1.

Vice-Consul Wylde to the Earl of Derby.—(Received March 16.)

(No. 1. Consular. Confidential.)

My Lord,

Jeddah, February 10, 1878.

I HAVE the honour to forward two inclosures in this despatch, a statistic, marked No. 1, of deaths that have taken place from the 25th December last till the 7th February, showing a mortality of 599 in a local population of about 40,000, together with the pilgrims for all ports which have left, making a total of 54,000 persons. Average death per thousand per annum during a very unhealthy period of 90 days, in what may be termed a pilgrim population.

The doctors in Jeddah are all at variance with regard to the nature of the disease that has taken place lately. Dr. Buez, the Vice-Consul for France, maintains that there never has been cholera here; and Dr. Schafi, the Egyptian Delegate, pronounces no opinion in the matter, and gives out that at Yembo, where there are now over 7,000 pilgrims, and 3,000 that have left, no case of cholera existed among them or the inhabitants of the town.

The pilgrimage passed off satisfactorily, and the sanitary authorities congratulated the resident foreign Consuls that the Hadj had passed without the signs of an epidemic. The weather was then very warm for the time of year. A sudden change of temperature took place, an extreme of cold for the country combined with heavy rains such as have hardly ever been experienced before in the Hedjaz. Mecca was flooded, and the ossal from the sacrifices at Moona and Arafat was washed into the town. The Holy Temple was flooded, and many pilgrims drowned and killed by houses falling.

Cholera was reported, and certainly a heavier mortality than usual took place at Mecca. What the disease really was there is no unanimity about.

The sanitary state of the streets in Jeddah was very bad; the stench from the stagnant water was disgusting in the extreme.

The authorities allowed the pilgrims and beggars in great numbers to enter the town; they had to encamp on the ground, totally unaccustomed to the wet and cold, and provided with indifferent clothing and food, the mortality amongst them was naturally large. The sanitary authorities, with the local officials, might have prevented much of the disease had they shown any common energy; but nothing was done, and everything was left in a state of chaos. Deaths from cholera were constated on the mere word of the Arabs who came to the Quarantine Officer for burial certificates.

They were interrogated with regard to the symptoms of death, and any one that had vomiting or dysentery before death was put down under the category of cholera.

I was at the Sanitary Office myself during several interrogations, and can vouch for the truth of my statement. To bear out what I say, I have only to refer your Lordship to the deaths from cholera that took place between the 25th and 31st December, when the mortality from other causes is so ridiculously small, especially when the town was crowded with pilgrims, and diseases from various causes might be expected.

The death on the 18th January reported from cholera is also one that I consider not fairly constated. The man was a wealthy householder that arrived from Mecca. He had been unwell for some time, was consumptive, and died in a very short time, without medical aid till just a few hours before his death. The Turkish doctor constated the case as one from cholera, but did not call in any of the other doctors in consultation.

[617]

B

I have received the Dragoman of the Persian Consulate, sent by the Persian Consul, who wishes to protest against the farce of the quarantine of observation imposed outside Jeddah on arrivals by land from Medina and Mecca, who are kept for five days before being allowed to enter the town. The wealthy inhabitants and those that can and will pay the guardians are allowed to enter the town at once. The head of the Turkish sanitary administration from Constantinople passed in with his whole retinue without performing quarantine, and was the first to break the laws of his own administration.

I am informed that a petition is being drawn up against the anomaly of the existing circumstances, and that the Commander of Her Majesty's ship "Wild Swan" will be asked to report on what has been going on. Buglas and sambucks leave the harbour nearly daily, crowded with passengers, without bills of health, no supervision whatever is kept over them, and they land their passengers on the opposite coast a short distance away from Massowah and Souakim, while steamers are kept in quarantine for many days. I have repeatedly brought to the notice of the quarantine doctors here how unsatisfactory are the existing arrangements, and can get no support from them to remedy the evil.

While outside Jeddah Harbour on the 4th instant, I encountered a bugla which I hailed, and found that it had come from Confidah, a place where cholera was supposed to exist. The bugla got free pratique, and on asking the chief doctor of the administration next morning what was the news from Confidah, he knew nothing regarding the vessel's arrival. I took the precaution to interrogate a passenger, a corporal of the Turkish army, regarding the reported outbreak of cholera, and he informs me it does not exist, that 1,200 soldiers and invalids from Apah, seven days' march in the interior, were on their way to Confidah, and that at Yabah, near Confidah, some seven or eight died, chiefly from sunstroke.

I have been daily, my Lord, amongst the pilgrims since the commencement of the Hajj, and have not seen a case of cholera. I have every reason to believe that I know the symptoms of this disease, as four years' residence in Ceylon, and nearly eight years in the East, gives me some little experience of the various diseases that natives generally suffer from.

I have, &c.
(Signed) A. B. WYLDE.

Inclosure 1 in No. 1.

STATISTICS of Deaths at Jeddah from the 26th December, 1877, to 7th February, 1878.

Date.	Cholera and Choleric symptoms.	Ordinary Diseases.	Female.	Male.	Total.
Dec. 25, 1877	9	5	1	13	14
26,	16	1	4	13	17
27,	29	..	2	27	29
28,	36	..	3	33	36
29,	22	4	4	22	26
30,	36	4	6	34	40
31,	26	9	8	27	35
Jan. 1, 1878	16	10	6	20	26
2,	11	11	5	17	22
3,	9	23	7	25	32
4,	3	11	4	10	14
5,	1	13	5	9	14
6,	..	14	5	9	14
7,	..	17	6	11	17
8,	..	9	2	7	9
9,	..	11	2	9	11
10,	..	16	6	10	16
11,	..	11	3	8	11
12,	..	12	6	6	12
13,	..	9	0	9	9
14,	..	10	3	7	10
15,	..	6	1	5	6
16,	..	5	2	3	5
17,	..	12	4	8	12
18,	1	10	3	8	11
19,	..	10	6	4	10
20,	..	8	1	7	8
21,	..	9	3	6	9
22,	..	6	1	2	6

Date.	Cholera and Choleric symptoms.	Ordinary Diseases.	Female.	Male.	Total.
Jan. 23, 1878	..	12	4	8	12
24,	..	10	3	7	10
25,	..	10	1	9	10
26,	..	6	1	5	6
27,	..	9	4	5	9
28,	..	6	2	4	6
29,	..	5	3	2	5
30,	..	7	3	4	7
31,	..	9	6	3	9
Feb. 1,	..	4	2	2	4
2,	..	4	2	2	4
3,	..	9	2	7	9
4,	..	1	1	0	1
5,	..	8	0	8	8
6,	..	9	4	5	9
7,	..	9	4	5	9
	215	384	154	445	599

Inclosure 2 in No. 1.

M. Kaidsi to the Sanitary Administration at Constantinople.

Service Sanitaire du Médine, le 15 Janvier, 1878.

J'AI l'honneur d'annoncer à l'honorable Administration Sanitaire le renseignement sur l'épidémie de choléra à Médine depuis la dernière communication jusqu'à la date du présent rapport.

6 Janvier courant, caravan de Damas, avec 3,000 personnes (tout compris), 7 Janvier, galle de Bougdad avec leur nombre des pèlerins arrivés, c'est-à-dire 2,500 Hadgis, et le 10 Janvier caravan d'Egypte avec leurs employés, seulement chacun prient leur chemin dans un état sanitaire brut. D'après notre décision pour le temps de demeure les visiteurs à Médine sans interruption vont et vient jusqu'aujourd'hui; enfin à peu près 500 visiteurs, avec 700 pauvres mendiants, existent à présent dans la ville de Médine.

Heureusement à mesure que la ville débarrassé de l'encombrement en grand nombre des pèlerins et la prolongation de toutes les mesures hygiéniques nécessaires pour conserver la santé générale, l'intensité des principaux symptômes initiales observé parmi les attaques cholériques commença à abaisser de jour en jour, et le tableau ci-dessus indique ainsi l'intensité de la marche de maladie en question.

Mortalité Journalière par le Choléra.								Mortalité Journalière par Maladies ordinaires.	Total.	
Date.	Turcs.	Arabes.	Mograbien.	Indiens.	Javanèses.	Persans.	Habitants et Indigènes du Médine.			
Janvier 5 ..	2	4	2	4	..	..	3	15	5	20
6	4	..	8	..	..	1	13	3	18
7	4	1	6	..	..	3	14	6	20
8	1	4	..	..	4	9	9	18
9	1	2	2	..	..	2	7	5	12
10	1	1	1	..	..	..	3	5	8
11	8	8
12	1	1	9	10
13	7	7
14	10	10
	2	14	7	25	..	..	14	62	69	131

Les quatre attaques des habitants du Médine que j'ai indiqué dans notre communication précédente, trois de ces cas est mort et un à l'état de convalescence jusqu'aujourd'hui; et dans l'espace de dix jours aussi j'ai observé même dix-sept attaques, dont onze est mort, et le reste sur le point de guérir, mais outre cela nous avons encore cinq cas de choléra parmi les pèlerins pauvres dans l'ambulance.

En un mot, je vous informe aussi que depuis deux jours personne mort par le choléra. Le thermomètre oscille entre 11 degrés et 15 degrés Réaumur.

(Signé) AB. KAIDSI, Médecin Sanitaire.

Vice-Consul Wyldc to the Earl of Derby.—(Received March 25.)

(No. 2. Consular.)

(Extract.)

Jeddah, February 26, 1878.

IN referring you, my Lord, to my despatch of the 10th February, Consular, No. 1, I have given my opinion whether cholera exists or not, and the more I see and hear of what has taken place, the more I am convinced that the disease was not cholera, as if it had been, considering the dreadful state of the different towns, the death-rate would have been enormous, while hitherto it has not been large. I shall forward, my Lord, by next mail, a report from a doctor who has been with the pilgrims since the 6th December, which will, I think, clear up a great deal of the mystery regarding the reported outbreak of epidemics that so frequently occur in the Red Sea, and that are constated by the sanitary authorities.

I have also heard, on the best authority, that the pilgrims at Gebel Tor and Moses Wells, the two quarantine stations, are in the most abject state of misery, dying of starvation and without means to buy food. They are neglected, and the most common necessaries of life, such as bread and water of a most indifferent quality, are sold to them at famine prices. That many of the pilgrims who arrived at Gebel Tor healthy came on board after the quarantine was over in a most emaciated condition. They were so badly off for food that it was with difficulty that they were kept out of the ship's cabins and stealing the officers' dinners.

Not a case of cholera has taken place from the 5th January, except the case which was not fairly proved on the 18th. This is fifty-three days without a case of cholera, and still Jeddah is cut off from communication with other ports by quarantine.

An instance, my Lord, of how unfair quarantine restrictions imposed are, that the Austrian Lloyd's Steamer "Polline" left Jeddah for Aden and Bombay, two days before the steam-ship "St. Osyth" was admitted to free pratique, landed her pilgrims, passengers, and cargo, loaded another full cargo at Bombay, and arrived at Suez and passed the Canal before the "St. Osyth," on a voyage from Jeddah to Suez, via Gebel Tor, was allowed to transship her pilgrims.

There has been, since the month of May last, a great deal of fever in the Hedjaz of a remittent and bilious type, of which five of the Consular household suffered last July, myself among the number. The symptoms of this fever are constant vomiting and diarrhoea, and I should not be at all surprised that the supposed epidemic that took place was not found out to be a severe form of the fever that has been prevalent here for the last ten months, and now exists at Jeddah among many of the inhabitants.

The Health Reports from the different towns in the Hedjaz are satisfactory, and there can be no pretext for putting the departures from Jeddah into quarantine; already the damage to trade has been enormous. Wheat and rice are getting scarce and rising in price, owing to the falling off in imports; should Jeddah be cut off from communication much longer; the want of grain will seriously damage the welfare of the poorer inhabitants.

Vice-Consul Wyldc to the Earl of Derby.—(Received April 22.)

(No. 3. Consular.)

My Lord,

Jeddah, March 14, 1878.

IN continuation of my report upon the alleged outbreak of cholera forming despatches Nos. 1 and 2, Consular, I have the honour to inclose a report from the surgeon of the steam-ship "Achilles;" Dr. Potts, who is making a voyage to sea for the benefit of his health, and I trust that an impartial opinion like his on the way quarantine is administered in the Red Sea will be of value, and will support what I have said regarding the total inutility of these establishments as at present administered. The second inclosure is a statistic of deaths at Jeddah till date.

The quarantine restrictions imposed have been the constant topic of conversation amongst the leading Arabs and merchants of the place, and they all complain bitterly of the manner in which quarantine is imposed with all its needless and absurd restrictions.

I am convinced that no one would grumble if quarantine was imposed when an

epidemic really broke out, and all would help and lend their aid to the officials when they required it, but native merchants cannot, and I think very properly will not, give the sanitary authorities of this port, and Egypt, credit for disinterested motives when they see what a source of wealth the report of an epidemic occasions.

The Jeddah quarantine revenue per annum can be taken at the lowest estimate at 5,000*l.*, a sum perfectly adequate to keep up a first-rate establishment, the present one being most indifferent, only the bare work of boarding departures and arrivals being done. At Tor, what with quarantine dues for passengers and vessels, the establishment must prove remunerative and more than self-supporting, and, from what I have seen of the others in the Red Sea, they are all a source of revenue to the country, and doubly so when quarantine is established.

The fees on cargo come from the merchants, year by year they see quarantine restrictions getting more severe and trade being made more difficult, and still they get nothing for their money, and the sanitary state of the town becoming worse.

They also see that the native craft are not hampered like steamers or large sailing vessels, and that by employing the native craft and encouraging smuggling without troubling the quarantine authorities they can still continue to trade with the other coast, and even with Suez. Many hulks have left here and the neighbourhood without bills of health, and a very brisk trade has been done with this kind of craft. If these are allowed to go away without let or hindrance it does seem very absurd to put obstacles in the way of legitimate trade.

Up till date there has been no news received whether there is any diminution in the extent of quarantine. [I have received a despatch from the Political Resident at Aden, of which I inclose your Lordship a copy, in which the rigour at that port has been somewhat relaxed.

In conversation with the head of the sanitary establishment and the French Vice-Consul, they complained of the manner in which Europeans were made to undergo quarantine at Aden. Mrs. Arnaud, the wife of the sanitary doctor in question, and M. Bertrand, the Dragoman of the French Consulate, left here by the Austrian steamer "Castore" for Aden, and on arrival were made to undergo six days' quarantine in an open boat; a great hardship for a lady.

By the Indian Passenger Act all steamers that leave Jeddah for India with pilgrims on board are obliged to call at Aden to procure a bill of health, thereby making it a lazaretto.

If Aden is intended for that purpose it ought to have accommodation for pilgrims, this it has not. It has always been most forcibly brought to the attention of this Consulate by the authorities at Aden, that pilgrims will not be allowed to land in any numbers, and that Aden is not a lazaretto, in contradiction to the Indian Passenger Act, chap. IV, paragraph 27, which says that all vessels bound for India must go to Aden, and cannot leave till they have procured a clean bill of health.

However, it is a port where all transshipments for cargo and passengers for Zanzibar and the coast down to Delagoa Bay take place, and therefore Moslems on Hadj for Zanzibar must pass via Aden. The usual method adopted is to put passengers in open boats. This may be very well for people in good health, but hardly the treatment for invalids.*

The pilgrim trade and its administration is capable of many improvements, and for the sake of humanity the present state of things ought not to be allowed to continue.

Intimately as I am acquainted with the working of the pilgrim traffic, and much as I have done to try and better the condition of present affairs, they still go on in the same manner, and till one law is passed for all ships engaged in the pilgrim traffic a repetition of what now takes place may be expected, and some serious accidents may be looked for, on account of steamers that are not adapted for the trade engaging in it.

Should any further information, my Lord, be required, I shall be happy to furnish it, and use my utmost endeavours to put matters on a more satisfactory footing than they are now.

I have, &c.
(Signed) A. B. WYLDE.

Inclosure 1 in No. 3.

Dr. Potts to Vice-Consul Wyldie.

Sir,

Jeddah, February 28, 1876.

I RECEIVED your letter of yesterday, in which you ask me to report to you my opinion and what I have seen of the reported outbreak of cholera at Jeddah; also as to

* The passage in brackets was omitted in the copies sent to Her Majesty's Ambassadors.

the health of the pilgrims in general. This I shall be happy to do, and will commence my report from the time when we first embarked pilgrims at Suez on board the "Achilles" on 6th December, 1877.

As soon as we had come through the Canal sailing-boats came alongside full of pilgrims, who immediately rushed on board, climbing up the sides and rigging of the vessel, thus preventing us from seeing who had paid and who had not, and therefore making it impossible for me to see whether any of the pilgrims were in bad health, there being no sort of police in Suez Harbour to assist in any way.

The pilgrims were men chiefly from Algiers, Tunis, and Tripoli, with a few Egyptians and Turks.

On the 7th December we started for Jeddah amidst a perfect tumult, as the whole ship's crew were engaged pushing pilgrims from off the side of the vessel, who were shrieking and endeavouring to get on board, we having already 400 on board when, I am informed, only 300 were paid for, and we steamed out of Suez, the pilgrims endeavouring to get on board as we went along. We reached Jeddah in four days, viz., on the 11th December, during which time the pilgrims were in good health, with the exception of one man, who was suffering from remittent fever, from which he died. The rest, as I said before, with the exception of being dirty and covered with vermin, were perfectly healthy. Our pilgrims all left the ship on the 11th December. Next day I went on shore, and visited the town of Jeddah. I found that they had had lately very heavy rains, the whole place was a mass of stinking mud; the Bazaar, the chief street of the town, was a foot deep in mud, which stank as is scarcely to be imagined, and quite sufficient to cause disease. The pilgrims at this time had all gone to Mecca, and Jeddah was comparatively empty. On the 19th December there was another great storm, the rain coming down as I never saw it elsewhere, and such as had not been experienced in Jeddah for years. The pilgrims were now coming down from Mecca to Jeddah in great numbers. Many of the pilgrims were drowned, and others had to take shelter on the mountains to save their lives. Jeddah was again a foot deep in stinking mud, with no scavengers employed to remedy the evil; and on this mud thousands of pilgrims were encamping and sleeping. So what with the various hardships, privations, and losses many had undergone through the rain, to then come into the town covered with mud, giving forth a most execrable miasma, was at any rate enough to make them ill. On the 25th December it was reported that epidemic cholera had broken out at Mecca on the 23rd, and was prevalent also at Jeddah.

Wishing to see something of cholera I went about the town of Jeddah, and saw many sick. Most of those I saw were suffering from bilious remittent fever, no doubt caused by the malaria given off from the damp ground on which they were encamping.

The symptoms of these sufferers differed in many respects from those of cholera; they were mostly free from diarrhoea and had not the shrunken and livid face of cholera. Many of these died, and after death were reported by the quarantine authorities to have died of cholera. Other pilgrims had a fever more of a typhoid type; many were suffering from diarrhoea, but with which the patients lived several days, not as in cholera, when they often die in two or three hours. I can confidently state to you that I never saw a case of cholera in Jeddah, and that I do not believe it to have existed in the town. My visits amongst the pilgrims extended over six days both ashore and afloat, during which time the pilgrims were said to be dying at the average rate of about thirty per day from cholera.

My next opportunity of observing pilgrims was on the 30th December, when we took on board the "Achilles" 670 pilgrims at Jeddah for Suez; they were chiefly natives of Tunis, Tangiers, and Oran, with about 50 Egyptians, and all appeared in perfect health. With these we took away a foul bill of health, stating that epidemic cholera was rife at Jeddah and Mecca, in consequence of which we had to ride quarantine at Gebel Tor. On our voyage from Jeddah to Gebel Tor, which took three days, I found several of the Hadgees suffering from fever; two died of typhus fever, one of bilious remittent fever, and one man of old age. There were several cases of small-pox, but this disease is thought nothing of in Jeddah, and for which there is no quarantine exacted in Egypt. On reaching Tor an official came alongside and took away my bill of health and told me to come on shore. I accordingly did so, and was shown into the quarantine doctor's house, after which visit I was not even allowed to touch the quay with the boat. All my Hadgees were landed the day after our arrival in apparently good health, with the exception of two cases of small-pox. The quarantine at Gebel Tor, as regards a means of preventing infection, I proclaim to be a perfect farce, and more likely to breed disease than otherwise.

All the ships in the harbour were allowed to communicate with one another, and

communication was kept up with the shore by means of presents from the ships in quarantine, which the doctors were most pleased to accept. The number of pilgrims on shore from the various steamers was, in all, 4,000. They were all stationed near each other in tents, which held about twenty pilgrims each, each tent being about 6 ft. from the adjoining one.

On our arrival we were told by the quarantine authorities that, in all probability, we should have to ride but ten days in quarantine, as no cases of cholera had up to the present taken place. On the 9th January a protestation was made by all the captains of the ships stationed at Tor against our being kept in quarantine so long as there was no cholera amongst the pilgrims. This protestation was made to the head quarantine official, who then immediately stated that six deaths had taken place from cholera amongst the pilgrims of the steam-ship "Achilles."

During the twenty-eight days we were at Tor no more deaths took place amongst the pilgrims from cholera. This, in my opinion, proves that the six deaths reported by the quarantine authorities as from cholera could not have been such, as, had the cases been of cholera, and the epidemic really prevalent, the deaths would have been more like 600 than 6. The pilgrims were being starved, had undergone great trials by reason of the heavy rains, were exposed at Tor to a scorching sun during the day, and at night to an almost freezing temperature, the wind blowing off Mount Sinai. Under such conditions, they were ready to catch any epidemic which might have come amongst them; and, in my opinion, had cholera appeared amongst them, it would never have stopped at so small a number as six.

The quarantine authorities at Tor would not for a long time tell us how long we should have to stop, constantly putting us off, naming a certain day. When the day arrived, they would say that they had not yet received the news they expected from Alexandria, and that they could not give us pratique. This at last became so irksome that we threatened to go to Suez if they would not tell us for certain. They then told us we must stop twenty-one days after the day on which the last death from cholera took place. This we did, making twenty-eight days quarantine at Tor. On the 19th January, some of our Hadgee passengers came on board to get the remains of some provisions which they had left on board. The first thing they did was to make for our fresh-water pump to get water, and they reported that the Hadgees were dying on shore from hunger, thirst, and cold, but there was no cholera. The authorities were allowing food to be sold to the Hadgees at famine prices. A small loaf of bread, weighing about six ounces, was sold for 4 piastres (8d.), a small chicken for 3s., and brackish water at a very dear rate.

On the 22nd January our Hadgees revolted, killed an Egyptian soldier, and about thirty set off on foot to Suez. In consequence of this their tents were removed nearer to the mountains. On the 29th January we were told we might proceed on to Moses' Wells. We were still in quarantine, and they would give us no bills of health. The pilgrims, however, before leaving shore, were obliged to pay to the quarantine 3 dollars. Each of those who had not 3 dollars they took their goods from them. This I was told by the pilgrims on coming on board the "Achilles." Thus the quarantine authorities will make a large sum, as 15,000 pilgrims are expected at Tor this year. Our ship had to pay 25*l.*, irrespective of the pilgrims.

The Hadgees came on board at Tor in an emaciated, starving, and weakened condition. Many had neither money nor food left. We reached Moses' Wells, a quarantine station, about four and a-half miles from Suez, on the 30th January, but when we arrived the authorities would not allow us to land our pilgrims. The day after our arrival, they said we might land our Egyptian pilgrims, which we did, about fifty in number; but with the others, they wanted to force us through the Canal. The Hadgees remaining on board became tumultuous, and they threatened to cut our throats. They had no food, were absolutely starving, and many were thrown overboard who died of nothing but want of food. Day by day went on, we making most urgent entreaties to the authorities both at Moses' Wells and Suez, to allow our pilgrims to be landed, but "No" was their answer. The pilgrims became more riotous, seized the steward, who they knew had the care of our stores, shook him, and spat in his face, and attempted to force the store-room doors open.

On the 3rd February Captain Jones, the master of the steam-ship "Achilles," became so alarmed that he took a boat to Suez and refused to return to the ship, so went into quarantine on shore at Suez; the next morning he sent word to bring the steamer up to Suez; so accordingly we went there and demanded a guard of soldiers, as our lives were in jeopardy; this was refused. The next day we made the same application, and narrated the instance of the steward being shaken and the store-room attempted to be forced;

this the Governor said he did not consider an act of violence, and until some act of violence was committed he could not give us a guard; he was then asked if he meant to say that when all our throats were cut he would send a guard to look out after dead men. This seemed to rouse him, and twelve soldiers with two officers were sent on board, also food was sent alongside in boats for those Hadgees who had money and chose to buy. On the 7th February it was agreed that by paying 1 dollar a-head for each Hadgee we should be allowed to land them at Moses' Wells, which was done.

Had it not been for the presence of an English man-of-war at Jeddah we never should have been able to tally our passengers into the ship, nor should I have been able to turn back many that were sick, as the pilgrims tried to take charge of the "Achilles" when embarking. From what I can see of Jeddah now all the streets are dry, were there any ordinary sanitary precautions adopted when rain came on, a great deal of sickness might be prevented, and were cases of small-pox and fever separated from the pilgrims as soon as they occurred, the chances of infection would be much lessened.

Jeddah is entirely without a proper hospital system, although the want might be easily remedied. I consider the whole quarantine regulations in the Red Sea as utterly disorganized.

To conclude, I can assure you that during the whole time I have been with the Hadgees I have not seen among them one case of cholera or with cholera symptoms. I believe the whole epidemic to be a farce, and simply the report raised to levy quarantine dues and taxes.

I have, &c.

(Signed) LAURENCE POTTS, M.R.C.S., England, L.S.A., London,
Surgeon Steam-ship "Achilles," and late Resident Medical
Officer, Charing Cross Hospital.

Inclosure 2 in No. 3.

STATISTICS of Deaths at Jeddah from 8th February, 1878, to the 13th March, 1878.

Date.	Cholera and Choleric symptoms.	Ordinary Diseases.	Small-pox.	Male.	Female.	Total.
Feb. 8, 1878	..	2	3	5	..	5
9,	..	4	..	3	1	4
10,	..	5	..	4	1	5
11,	..	6	..	4	2	6
12,	..	5	..	4	1	5
13,	..	3	..	2	1	3
14,	..	2	2	2	2	4
15,	..	1	2	2	1	3
16,	..	2	..	1	1	2
17,	..	4	1	3	2	5
18,	..	3	1	1	3	4
19,	..	2	1	2	1	3
20,	..	3	..	3	..	3
21,	..	2	1	1	2	3
22,	..	3	1	3	1	4
23,	..	8	2	7	3	10
24,	..	3	1	3	1	4
25,	..	6	1	5	2	7
26,	..	2	..	1	1	2
27,	..	3	..	2	1	3
28,	..	2	..	1	1	2
Mar. 1,	..	2	..	1	1	2
2,	..	2	1	3	..	3
3,	..	2	..	1	1	2
4,	..	2	1	2	1	3
5,	..	3	2	4	1	5
6,	..	4	1	5	..	5
7,	..	2	..	2	..	2
8,	..	2	1	..	3	3
9,	..	2	..	2	..	2
10,	..	3	..	2	1	3
11,	..	3	..	..	3	3
12,	..	4	..	2	2	4
13,	..	4	..	2	2	4
		106	22	85	43	128

Copy
 History No. 3.

Cairo, Feb. 20, 1872

Sir,

I have to acquaint you that H. His Ex^{ty} have learnt with great regret from the recent despatch you have addressed to me the inclination of the Egyptian Board of Health to inflict Quarantine measures and without reference to sanitary considerations on Pilgrims carrying vessels, more especially when the health of the Pilgrims in the Mecca is satisfactory; & I am directed to instruct you to remonstrate strongly against any proposal of this sort & to urge that the Pilgrims at the Quarantine Stations may be properly provisioned & cared for, as in the absence of such precautions their health cannot be expected to improve, & Quarantine will only have increased the evil it was intended to guard against.

N. A. Calcutt Esq

Ans

His Highness's Govt. have also invited the French Govt. to instruct their delegate to join in this protest.

Your recent reports, however, show that the Sanitary arrangements at the Camp at Foe are improved; & with respect to the proposal to impose Quarantine when the health of the Hedjaz is good, Colucci's Pasha positively assured me that there is no idea of increasing the ordinary quarantine of observation, but only to compel the Pilgrims to submit to it at Foe instead of at Ennes's wells.

He says that this proposal is forced on the Board of Health by the wilful concealment of the existence of disease practised by the Ottoman Authorities in the Hedjaz, & he has promised me to propose to the Board of Health to reduce this Quarantine

Quarantine of observation to 24 hours, on condition that A. viz's Govt. will undertake to call the serious attention of the Consular Board of Health to the conduct of their officials.

You will be good enough to report
Done if Colucci Pacha fulfills his promise.

I have _____

(S.D.) / C. Vivian

March 7th 1879

Jeddah

Copy

Sir

With reference to your
enquiry regarding the prevalence
of cholera amongst the pilgrims
this Haj season, I have the
honor to inform you that,
since I have been in this
country, from the 12th November
last up to date, I have
according to my instructions
mixed freely with the pilgrims
both at this place as well as
at

at Mecca and Medina,
affording Medical aid to those
cases which came under my
observation.

As my first arrival at
Jeddah my stay there was
very short, but enough to give
me an idea of the very unclean
state of the town. The pilgrims
whom I had accompanied
from Bombay, started off
for Mecca, after a couple of
days and I necessarily went
with them. At Mecca I found
most of the pilgrims in a
tolerably good state of health,
a few however, suffered from
Low Remittent Fevers and
Dysentery which I was told

had mostly been contracted on board ship, due I think to the unwholesome food and the confined and crowded atmosphere of the Tween-deck. This was generally among the poor.

During the Haj while stopping at Meona when it is the time to sacrifice and feast many of the pilgrims fell sick especially those who were encamped around the slaughter sheds and although in many cases there was vomiting and purging, I did not see or hear of any case of cholera.

When

When we returned to Mecca a good deal of sickness prevailed amongst the poor and middle class of pilgrims. Low Remittent Fevers, Dysentery, Diarrhea and a few cases of Pneumonia. The Diarrhea was of the most severe type but no cholera symptoms ever supervened.

In several cases of Remittent Fevers, I found the patients suffering from vomiting and Purging which in one or two cases was the immediate cause of death. Doubtless if the ignorant people amongst whom these casualties occurred were asked as to how these persons died, their answer would in all probability, be cholera.

Throughout

Throughout my stay at Mecca both previous to my departure for Medina and after my return from that place, I was frequently called upon for medical aid not only by patients of the pilgrim class but also by many of the Meccans themselves, but I never heard of, or observed, any case bearing the least semblance to cholera.

On the way to Medina and back many fell sick and a few died, but it was the old tale over again, Remittent Fever, Dysentery, Diarrhea and Bronchitis.

The fatigues of the journey
the

the inconstancy of the weather ranging from great heat during the day, except when near the sea coast, to severe cold at night and the irregular hours of diet, all contributed to disorder the system and especially the bowels but no cholera appeared.

I made minute enquiries among the Mutawwifs and others about the outbreak of cholera at Mecca last year, and from the accounts which I received from them, I am disposed to believe, that it could not have been cholera.

In the crowded state of the towns and dwelling houses during the Hajj

an epidemic of cholera would spread rapidly and destroy thousands but a few isolated cases may have occurred in those houses which were unusually filthy and where the drinking water might have become contaminated. The nature of the country, the dryness of the atmosphere, the fine air of the valleys and the purity of the water available to all at Mecca, do not favor the development of cholera, and there is no doubt that if the Turkish medical men and the Governors of each town took

the slightest interest in the
 Sanitary arrangements of
 the towns ^{where} they are located
 and simply looked after
 the cleanliness of the place,
 it would preclude all
 possibility of the outbreak of
 Epidemics and one half of
 the evils would be done away
 with

I have the honor to be

Sir

your most Obedient

servant

Signed Abdul Razak

Asst. Surgeon

y

H B Miss Comand

Jeddah

9.04

Regulation of the International
Sanitary Board, Constantinople;
prohibition of landing of non-Egyptian
pilgrims at Egyptian ports, 1880;
cholera epidemic and statistics of
pilgrim deaths, 1880–1881

Copy

Dr Mackie
President of the
Sanitary Board of
Health

Alexandria, August 5, 1880

Sir,

I have the honour to report —
that at a meeting of the Egyptian
Board of Health held today a
resolution has been passed in
view of the return pilgrimage —
season prohibiting the landing or
transshipment of non Egyptian —
pilgrims arriving from the Holy
in any Egyptian port. The vessels
embarking non-Egyptian pilgrims
at Jeddah for the Mediterranean
will therefore be obliged to pass

Chas. A. Cookson Esquire through
His Acting Agent & Consul General
No. — — — — — No.

through the Suez Canal without transshipment or disembarkation.

The resolution was passed by a large majority. - The delegates who voted for the resolution were the delegate of France, and Medical delegate (Medecin Sanitaire) Belgium, Turkey, Egypt, Norway and Sweden, Holland & England. -

The delegates who voted against and in favour of transshipment were: Italy, Russia, Austria, Hungary and Germany, being 9 for and 4 against. - It will therefore be necessary to warn

all English Steamship Companies,
Agents & all whom it may
concern, that no non-Egyptian
pilgrims are to be embarked at
Jeddah for the destination of
Suez. - Egyptian pilgrims only,
furnished with letter of residence
are to be received at Suez. -

Agents or Captains giving
passage tickets for Suez to
non-Egyptian pilgrims do so
at their own risk. -

The Turkish Delegate said
a communication from the
Sanitary inspector at Jeddah,
stating that two English steamers
which

which had embarked pilgrims at Port Said & Suez had arrived at Jeddah & were found to be in contravention of the Turkish rules lately issued. - The Captains have protested against the fines wished to be imposed on the ground that - they were ignorant of the regulations & that no notification had been made to them at Port Said or Suez. As the Constantinople "Reglement pour le transport des pelerins" is not yet in force in Egypt, the President maintained that it was not his duty to interfere in seeing
the

the Turkish rules observed in Egyptian Ports. - This seemed to me so very doubtful and in any case so very unjust to navigation that I insisted on putting the vote of the meeting, a proposition for the mean time as *ca. d'urgence* that the Sanitary delegate at Port Said or Suez, or other port of Egypt should be requested to inform all Captains of vessels embarking pilgrims, that they subject themselves to a heavy fine by not conforming to the Turkish rules, & that they should insist officiously on
the

the vessels being measured, & the measurement certified, so as to know the number of passengers they will be allowed to take without contravention. I also requested that this should be communicated by telegraph today to the Sanitary Agents of Port Said & Suez. — The contraventions in most cases will be in the number of pilgrims for the cubic space, & not in the other details of the "reglement." — In case of other English vessels arriving at Port Said or Suez to embark pilgrims for Jeddah it would be advisable

to inform the Consuls also to the same effect, giving them the measurement or cubic space required by the Constantinople rules for each pilgrim, so that the Captains may have the means if they choose of protecting themselves. I would suggest that the Captain should have his vessel measured (if not already measured) by some of the Official experts of the Suez Canal Company, whose Certificate must be received at Jeddah.

The President communicated a letter from the Egyptian Minister of the Interior requesting the Board to abolish forthwith the Quarantine at

at Tar against return pilgrims.
The President proposed the
immediate discussion of this
proposition which I strongly
opposed, on the grounds that
it was a serious and radical
proposition and as the question
had never been submitted to
the delegates before, they ought
to have time to study it & get
information thereupon. Although
personally, I am in favour of
abolishing the quarantine
in ordinary times when the
health is good in the Hedjaz,
I thought it a proposition
deserving of serious study and
not

not to be adopted by a peremptory order of the Minister of the Interior. The discussion is therefore postponed. In the meantime I shall be glad if you will make it a subject of official communication with the English Government and the embassy at Constantinople to obtain their views for my guidance. - The French delegate strongly opposes it. - The abolition of the Quarantine referring only to Foreign pilgrims, leaving to Egypt always the right to deal with Egyptian pilgrims if it should be thought necessary.

to keep them a day or two under observation before entering Egypt, as by the resolution of today, all Foreign pilgrims are to go straight through the Suez Canal, I do not see that the Quarantine at Sor has any more, a raison d'être in respect of them, so far as Egypt is concerned, it remains now to see whether the European powers still consider it necessary for the protection of Europe against epidemics in times when the health is good, or indeed at any

time. —

I have the honour to be
Sir,

Your Most Obedient
humble servant

(Signed) J. Mackie

1882.

Cholera Report for
1881.

Received a letter from
 Dr. Wartabet, the Head of the
 Jeddah Health Office, saying "I am
 happy to inform you that
 there is no foundation whatever
 for the rumors that Cholera
 has prevailed in Mecca during
 the present season."

However, ^{Dr. Wartabet} he further assured me
 verbally that the ordinary annual
 of fever & some dysentery were the
 only serious complaints that Dr.
 Kowri had discovered.

However, private information
 presented the ^{confidence} assurance that
 it had never followed assurances
 from such a quarter. Dr.
 Wartabet being a Kiam could
 not himself go to Mecca and
 there was much reason to suppose
 that ^{such} interests were involved, connected

with

with the Haj alone, as would
 make the Authorities, ^{the 5. 5. 1881} anxious
 to conceal by almost any means
 a fact which if made public
 might reduce the number of
 pilgrims & their prospects
 of health & safety.

Dr. Schaffner Bey, Delegate
 of the Egyptian San. Bd.,
 had now arrived in Jeddah
 and I found that he
 possessed the confidence of
 the European community to an
 unusual degree. He was regarded
 as a man who in spite of
 all obstacles would set at the
 truth and report it faithfully
 & was credited with considerable
 professional knowledge, gained
 during a residence of many years
 in France, in addition to great
 of the honour of his profession.

The

The British Consul & myself therefore begged him, finally in a joint letter of Sept. 17, to proceed without delay to Mecca & do as the former to report the state of health as he found it. He was about to start immediately when Dr. Kourri ~~of~~ who had meantime rec'd a disquieting letter from Dr. Bekir ^{in Mecca} begged him to wait a day in order that he might accompany him.

They accordingly left Jeddah arrived together in Mecca on the 20th Sept and with Drs. Bekir & Monastir proceeded immediately to the examination of the documents available & verify the state of health. From the ^{various} health returns it appeared that since the ^{16th} Sept. the predominant cause of death was a diarrhoea ^{wh. generally} ~~of a fatal~~ proved fatal in from 24 to 42 hours & that it had ~~increased~~ increased as to the amount of 15 deaths on the last day.

D.

+ whom he did not wait I have brought
to him but want to ~~bring~~ ^{see} ~~for~~ ~~them~~

D. Schaffey ^{was too} insisted on
much in earnest not to follow
up the examination of papers
by that of persons, ⁺ & orders
having been given. That no
corpse should be buried
until the doctor had seen it
be they proceeded to the Javanese
quarter. ⁺ Here in the midst of
the most horrible filth, crowded
into ^{houses} quite insufficient
for their number, ^{inhabited by the capital's of their territories,} were hundreds
of Javanese Pilgrims. They ate, slept &
heard the all the calls of nature
in one room or rather one cellar,
the latter being so dark that
without a lantern one stumbled
over their numerous boxes & had
in excrement neither salted
fish ^{the smell of the} ~~the smell of the~~
^{resembled that of the latter.} ~~absolutely~~ ^{absolutely} the same. The Dutch
Consul tells me that in their own
country, ^{being for the benefit of the human race,} the Javanese are clean

and

and pleasant in their habits.

In the Hadjjas they are generally considered the dirtiest of all the Pilgrims. From my own observation I should say that they are ^{apparently} bad travellers and too dependant on their Sheikhs in whom they have implicit reliance as holy men. They appear to be the most believing of true believers & think all is for the best ⁱⁿ ~~the~~ ^{the} ~~land~~ of lands.

Amongst these people several cases of Cholera were found ^{and} ~~as there~~ ^{was} ~~no~~ ^{had} ~~been~~ ^{ended} ~~fatally~~ were heard of by the Doctors. Deaths were sustained amongst ^{Pilgrims of} other nations & amongst the Soldiers and the conclusion of several was that Asiatic Cholera existed but that the cases were as yet so limited that energetic sanitary measures might avert an epidemic.

3^d There

These measures would appear to have
 been greatly needed. According to the
 letter ^{part of these Sept 1} of
 report of Dr. Monastapha, & Dr. Bekir
 who was at Tripoli, there were also
 the Vali & the P. Sheriff, ^{the}
 cleaning of the city had been ^{the} repeated
 since a month and a half. The
 Chief of the Police ^{represented Govt} was in charge
 of the City and there is no reason
 to suppose that any ^{doubt} improvement
 would have been made than its
 filthy both in the streets & houses
 windows & out of doors would have
 been allowed to increase ~
 up to & beyond the Haj day, had
 it not been for Medical action.

The Vali lost no time in
 enforcing the ~~Doctors~~ ^{Doctors} ~~commands~~ ^{commands}
 & accordingly, the crowded houses
 were cleared out especially those
 & cleaned, the streets were
 cleaned, ^{so were all} also latrines, &
 an inspection of provisions
 was instituted, especially directed
 against

~~the Pilgrims from Medina~~
 Pilgrims and in these the
 disease ^{again} made progress in the city.
 However ^{some} measures were ^{and} taken
 to prevent its increase. The crowding
 of houses was at least prohibited
 & for the most part prevented.
 Many Pilgrims ^{who lodge in huts about the city} arriving here
 inspected, they were sent to
 hospital if found with Choleric
 symptoms. Two days before
 the Feast of Arafat the
 Cisterns there were ^{emptied}
 & cleaned & a cordon ^{of soldiers} was
 established for the inspection
 of provisions. But the day of
 Arafat, ^{Nov 1st} ^{the} ^{leaves} of
^{arrives} 50,000 people
 are assembled in tents beneath
^{the} ^{mount} ^{of} ^{from} ^{down} ^{to} ^{Mecca}
 on one of the hottest days during
 the ^{season} ^{the} ^{numbers} are 30,000 of them
 on the mount ^{half} ^{headed}, ^{with}
^{lopes} ^{around}

bodies exposed, almost entirely
 exposed to the rays of the sun
 A letter of the 2nd Nov from
 the Dragoon at Mecca tells me
 there were only 4 fresh cases ^{remained}
 at Mecca, but there is a ^{supplicative} P.S. from

Schaffers Key to the effect that
 he will write "down, when this is
 something interesting to tell." On
 the 3rd the account sent is less
 favorable & on the 4th the ~~the~~ ^{the} ~~the~~
 seems I have obtained a great
 hold. Everyone ^{who is well & strong} ~~is well & strong~~ ^{is well & strong}
 Mecca, leaving hundreds of
 unburied bodies behind &
 soon the city itself as well
 as the road between it &
 Mecca stinks with corpses.

The official returns of the following ^{successing} few days
 find no idea of
 the mortality for so one
 could count the bodies.
 The

The day so spent is followed by
 feasting, it being very acceptable
 that the greatest possible quantity
 of food should be consumed ^{by each pilgrim} ~~in the~~ ^{in the}
 sacred spot. & the

more than ordinary
 much attention seems to be
 been paid to ^{the} ~~the~~ ^{the} ~~the~~
 preventing the bad effects of
 or make the sacrifice etc: take
 place annually at Mecca, during
 the 3 days Feast. The appointed
 slaughter houses were more than
 usually wanted to, for this the ~~the~~
 appointed purpose & was
 more or less varied & rather less
 varied meat was consumed, ^{than usual} ~~than usual~~
 the last few days ^{the last few days} ~~the last few days
 originally carried
 away. But & &~~

The figures in ^{these} ~~the~~ official
 returns represent the
 number bound of tickets for
 travel issued by the Sanitary
 Dept. wh. is always decreasing
 as will be explained. On the
 5th ~~the~~ ^{Pilgrims} Mecca ~~people~~ were
 dying in hundreds in Mecca
 & most, who could ~~afford~~ ^{procure}
 a Camel or a donkey commenced
 to fly. On the 6th the Town
 was offensive in every quarter
 & by the 7th there remained
 only the Mecca people &
 the Pilgrims. The latter who
 could not move, except a
 portion of those bound for
 Jeddah, & the former who
 for the most part are
 very indifferent to the cholera.
 They know by experience
 that it is usually almost
 certain

to Redjeng from September 10. 1881 to December 30.
 Adah Health Office.

22 nd	23 rd	24 th	25 th	26 th	27 th	28 th	29 th	30 th	31 st	Total	Remarks.
11	8	11	9	9	4	3	4	-	-	114	I. First Caravan left Mecca for Medinah.
First of Hrafat (November 14 th)										491	
occurred before first of Hrafat										200	Medinah
but in the caravan										6	II. Medinah Caravan arrived from Medinah
Caravan left 5 th of Medinah										701	III. Caravan arrived. IV. Caravan left for Mecca
of Medinah										1891	V. Caravan commenced barriere at Mecca
at after the first of Hrafat										128	VI. Between Mecca and Hrafat included.
1										2321	
1										15721	
										148	VII. Between Hrafat and Mecca included
										1484	VIII. Mecca
										142	
										148	IX. Pilgrims began to arrive from Mecca
										181	X. The Syrian & Egyptian return Caravans were healthy on route and on arrival but 6 Soldiers died of the plague and died. In the ordinary Caravan 10 cases were found & arrived.
										186	XI. Cholera ceased at Medinah.
										124	XII. Pilgrims arrived from "
										57	XIII. Pilgrims began to arrive from Medinah.
										3	XIV. Pilgrims arrived from Medinah
										3743	13

259
 17
 276
 267
 141
 484

3743
 276
 3464
 454
 4251

4251
 3743
 508

895
 276
 819
 508
 1127

159

future compared to the Pilgrims
 of the poor. Numbers of them
 find their profit in it. The
 Cadi, the Mutawifs ~~that~~
 (Sheikhs or guides) the Betelmebl
 (Institution receiving untold profit)
 (or board board). Putting on
 one side the very poor, a
 dead Indian Pilgrims may, after the Holy Day
 be said to represent 50 or 60 dead
 alive he is not worth more
 than ²⁰ to ²⁰ at most. Even
 the very poor are ^{often} ^{a few cupes}
 if they die. ^{with the assistance}
^{while by} the ^{the other hand taking}
 & juddel together ^{is} more
 than 100 ^{inhabitants} ^{per} ^{year}
 have died of Cholera this
 year and about 1000 ^{Bedouins}
 The total mortality ^{of this disease}
 is estimated
^{the} Medical men at from
 8000 to 10,000. Taking the
 weather estimate there ^{with}
 been

9.05

Health aspects of pilgrimage season of
1882; report on quarantine station at
Camaran, November 1882

Printed for the use of the Foreign Office. March 17, 1883.

CONFIDENTIAL.

(4762.)

Report on the "Haj," 1882.

PART I.

THE past "Haj" season has been chiefly remarkable for a slight outbreak of cholera, with which, and sanitary questions, I propose to deal specially in this part of my Report.

The condition of the pilgrims on board ship, and the petty but harassing attacks of the Bedouins upon the unprotected and unwary Hajis will form the subject of a second part.

I will commence with a few details of the gathering of the Hajis, the state of Moona and Mecca as observed by me this season, and show what, in my opinion, is the probable cause of the outbreak.

I find, from the Quarantine Register, which Dr. Wortabet has very kindly allowed me to make a copy of, that the first batch of pilgrims for this Haj arrived in the steamship "Fidra" on the 20th November, 1881, and from that date up to the 19th October, 1882, when the last steamer laden with pilgrims arrived, the number of pilgrims by sea alone amounted to 25,580 souls. The Damascus and Medina caravans, and the Bedouins and Arabs who, from the 1st of Zil Haj up to the 8th day of the month, were constantly streaming towards Mecca from all parts of Arabia—Nejd, Yemen, Hedjaz, &c.—amounted to many thousands more.

The population of Mecca must have come up to about 90,000 on the 7th (20th October, 1882) and 8th (21st October, 1882) days of Zil Haj.

On the 7th (20th October, 1882), however, all classes commenced to leave Mecca for Arafat, and by the afternoon of the 8th (21st October, 1882) there had occurred an almost general migration.

The ordinary population of Mecca is supposed to be about 50,000.

But during all this time, although there was an excess of 40,000 or 45,000 over the normal population, but little sickness was complained of.

On the plains of Arafat, on the 9th day (22nd October, 1882) of Zil Haj, the number of the pilgrims arrives at its maximum, and this year there must have been from 70,000 to 75,000. These left this place *en masse*, as usual, after sunset, and halted for the night at Muzdalafa, and by the morning of the 10th Zil Haj (23rd October, 1882) they had arrived in Moona. On this day all the people sacrifice and bathe, and then change their pilgrim's garb for the ordinary dress. The three days at Moona are days of sacrificing, rejoicing, and feasting, but the second morning ushered in a day of woe for many, especially the poorer classes.

But why should this be so? the question naturally arises. Why, notwithstanding all the sanitary precautions which are supposed to have been taken, should a great many pilgrims fall sick first in this place? Why should the ghastly spectre of cholera, said to have been imported from India, lie hidden somewhere amongst the pilgrims, like the woes of the human race in Pandora's box, and first start up from its covert only in the town and plains of Moona? Why should not the pilgrims, during their passage through Jeddah and their long stay in Mecca before the Haj, have suffered from cholera? The cause is perhaps not far to be found. Throughout the year the town of Moona lies desolate and deserted but for the presence of a few Bedouins, and it is only during the Haj season that it and the neighbouring valley are peopled by thousands and tens of thousands.

This season, excepting the one main thoroughfare, all the lanes and streets of the

town, and almost every spot near the camp of the pilgrims, were made into a place of convenience, causing a terribly offensive smell even on the first day. This became worse on the second, and an unbearable stench on the third. Coupled with the above was the fact that although all the pilgrims were supposed to have sacrificed the first day, the trenches in front of the sheds where sacrifices were offered were not properly covered up, besides which, everywhere in the streets and about the places where the pilgrims were encamped, heads, legs, and entrails of animals were lying side by side with human excreta. The whole place reeked with night-soil, slaughtered animals, and decomposing entrails. Very often pieces of flesh and garbage are carried up to the tops of houses by carrion birds.

The Moona of to-day was the same as the Moona of four years ago, when I had been deputed by the Government of India to report on the sanitary condition of the places through which the pilgrims passed during the Hajj. There was no difference except in the place where the Vali was encamped, which was pretty clean, and a portion around the new hospital, which, by the way, is a nice little building, but not capable of holding one-thousandth part of the pilgrims, even during a poorly attended Hajj. The rest of the place was generally in the same state as I had found it four years before. The public latrines are worse than useless. They are formed by a platform of mud with about twenty holes 6 to 8 inches deep, screened off from each other by a wall about 4 feet high. On each side of the holes are loose stones for the feet, but these are frequently buried in the mud. The holes are soon filled, and the place becomes so filthy that it is impossible to enter. They seem to be never cleaned out, and the use of disinfectants is unknown. Practically, they might as well not exist, as they do nothing to prevent the whole camp from being fouled.

Notwithstanding the statement of Dr. Nouri Effendi to myself and the Consular Dragoman that there are, besides eighty Takroories and five "arabas" (carts), fifty "askaries" (soldiers) looking after the cleanliness of the whole place, I must say that excepting the three parts mentioned above, viz., the main thoroughfare and the plot around the hospital and where the Vali was encamped, the place was as unclean and dirty as dirty could be.

Refuse matters were lying everywhere, and in most places the odours of offensive gases, the products of decaying animal matter, were palpably present in the surrounding atmosphere, and freely inhaled by thousands of the vast multitude. The poorer classes, many of them weakened by privation, situated nearer to these disgusting and sickening materials than their richer brethren encamped in comparatively better places or housed more comfortably in the town of Moona, must have been subjected to a process of slow but sure enervation by the inhalation of these noxious vapours.

The air, far from tending to purify the blood, which every act of inspiration is considered naturally to accomplish, must have upset every healthy process in the organization, and produced frequently, by itself alone, nausea, headache, malaise, diarrhoea, and other allied diseases.

It is well known to all students of the dissecting-room how many are troubled with nausea and headache, and attacked with diarrhoea and fever, when engaged in their anatomical studies. The conditions which affect the medical student on a small scale exist in Moona in a more exaggerated form.

Even the houses in Moona are so dusty and musty that one feels a sense of suffocation on first entering them, because after the season they are shut up and rest undisturbed in their filthy compounds until the advent of the next Hajj, when they are perhaps swept and aired.

When such is the state of the whole place, and the sanitary condition so unsatisfactory as tending more to produce an unhealthy state of the system than otherwise, it is not at all surprising that some sort of an epidemic sickness like cholera should break out amongst such a large mass of people as are assembled at Moona and its neighbourhood.

The predisposing causes of cholera are supposed to be disregard of sanitary laws, long abstinence, over-fatigue, uncleanliness, bad food, and breathing vitiated air.

In the pilgrim none of these predispositions are wanting. From the time he leaves his home he is subjected to privations. His meals are untimely, he has often to content himself with doubtful food, and the poor make frequent and involuntary fasts. Nearly all suffer a variety of discomfort, not only on board ship, but during the weary tramp with the caravan, and before the wide plains of Arafat are reached, the Hajji is too often fairly broken down with fatigue, and arrives in the narrow valley of Moona to breathe the tainted air so very prejudicial to health in the worst condition for resisting it.

Given the predisposing causes, the exciting cause is now only wanted to induce that much-dreaded disease—cholera.

Leaving aside all theorizing and theoretical views about the modes of transmission, production, &c., which do not come under the scope of this Report, I may observe, without being far from the truth, that impure water, of all others, is generally supposed to be the exciting cause of cholera.

If we now turn to inquire about the quality of the water which the bulk of the pilgrims drink in Moona, its source, and mode of supply, we will find that it is rain-water which collects in the "sahreejas," or underground tanks, attached to most of the houses, once in the year during the rainy season. The falling rain washes down all the objectionable materials from the roofs and the compounds, or "hoshes," as they are called, and sweeps them into these "sahreejas," where the water, with its accompanying impurities, lies stagnating throughout the year until the Hajis come and disturb it once more.

It should also be borne in mind that when the pilgrims leave Moona after their three to five days' stay, and return to Mecca, the town and the plain remain as they are left, in that foul state which I have described, no steps being taken for the removal of those masses of debris and filthy elements which lie scattered around, and become first partially baked by the sun, and afterwards gradually crumble away by the action of the atmosphere. When the rains come down, all these are mixed up with the falling waters which percolate the loose sandy soil. Now, as after a certain depth a stratum of rock is met, accumulation of water must occur, and it is probable that this to a great extent takes place in the "sahreejas" situated under ground, and not impervious owing to their bad construction.

They are made of slabs of stone joined together by a kind of mortar, but the joinings are imperfect, and many tanks lose half the water collected by leakage.

Again, these "sahreejas," I must add, are never cleaned out, and whatever may be the nature of the sediment which has once collected in them, it receives an addition year after year.

The bulk of the pilgrims use this water because it is cheap, while those who can afford to obtain water from the Ain Zobeida, which runs about 2 miles off. We had to pay 10 piastres, sometimes a rupee, for a "ziffa" (four small water-skins) of water from the Zobeida aqueduct. The water from the "sahreejas" would have cost only half, or even less.

The use of this water, combined with the predisposing causes above alluded to and the poisonous and nauseating atmosphere of most parts of the town, are quite enough, in my opinion, not only to produce vomiting and purging, but that distressing train of symptoms which characterize cholera.

In almost all the cases which I saw I was told that simple vomiting came first, then diarrhoea, which afterwards became aggravated and developed into cholera.

The sudden attack, followed by death in a few hours, which one sees in India, and which makes cholera so much dreaded, was very rare here, at least not seen by me.

Up to the end of the first day of Moona no cases of cholera had occurred. It commenced towards the close of the second day, continued up to the third, and when, after the evening of the last day, the pilgrims began to move towards Mecca, there is no doubt that they carried with them into the Holy City the germs of the disease, having sufficiently absorbed, inhaled, imbibed, and retained the *materies morbi* of the dreaded scourge.

I am not in a position to give statistics of this outbreak, as it was not possible for myself alone to attend to even the Indian pilgrims, leaving other nationalities and the citizens of Mecca (though I did attend a few of the latter) out of the question.

I had tried to obtain a list of cases and deaths from cholera from Dr. Nouri Effendi, but he very politely refused to give me any information on the subject.

From my own observations and inquiries I found that 3 cases of cholera had occurred in Moona on the third day (25th October, 1882); and in Mecca, the first day after arrival, viz., the 26th October, 1882, 42 deaths had occurred from the same cause; on the 27th October, 5 deaths occurred; on the 28th October, 6 deaths occurred; on the 29th October, 30 deaths occurred; on the 30th October, 17 deaths occurred; on the 31st October, 6 deaths occurred; on the 1st November, 3 deaths occurred; on the 2nd November, 5 deaths occurred; making a total of 114 deaths; and when we left Mecca, on the evening of the 5th November, 1882, no case had occurred for two days. However, from a Report which Dr. Wortabet had received from Mecca, and of which he sent a copy to the Consulate, the total of deaths from

cholera from the 24th October to the 6th December, 1882, appears to have been as follows:—

In Mecca	..	..	..	..	..	..	..	324
En route between Mecca and Medina	..	..	..	..	..	..	..	21
In Medina	..	..	..	..	..	..	..	248
In Fejdah	..	..	..	..	..	..	..	12
In Confudah	..	..	..	..	..	..	..	3
In Lithc	..	..	..	..	..	..	..	8
In Rabouk	..	..	..	..	..	..	..	3
Total	..	..	..	..	..	..	..	619

Even from the above it is apparent that the death-rate in Mecca was not high, considering that the population must have ranged from 50,000 to 90,000 at the time.

The mildness of the cholera in Mecca I attribute to the influence of the pure water which the pilgrims obtained on their entry into the city, and I believe only those whose system had become completely imbued with the toxic materials for the production of the disease were unable to recover from its effects and subsequently fell victims to it.

The entire Mahomedan world should be grateful to the Indian merchants in Mecca and elsewhere, and especially to Hajis Abdullah Arab and Abdul Waleed Wahdana, for their personal efforts and liberality, for such a blessing as the water which now runs through the Zobeida aqueduct. But for this pure stream, the state of Mecca otherwise was so unclean this year as to be quite sufficient to carry on and promote that irritability of the system which first commenced in Moona, if not to be the source of the causation of the disease itself.

Dr. Schaffey Bey, to whom my thanks are due for his politeness and readiness to afford me any information I wanted, was kind enough to show me the first case of cholera which occurred in Mecca, and on which he was attending.

The patient was a Takroori, a race of blacks who belong to the poorest class, consume bad food, and generally inhabit the back slums of Mecca.

The roads and lanes through which I accompanied Dr. Schaffey were impassable without befoulment and disgust. From the time we struck out of the main thoroughfare, which was the only one tolerably clean, and entered the lanes leading to the huts of these Takroories, all along we found the path literally paved with every variety of refuse matter, not to mention the disgusting little heaps of human and animal dung which lined each side of the way and were lying wherever they had been ejected.

On arriving at a cluster of hovels, we squeezed ourselves through an opening in one, and found that the floor was fully 18 or 20 inches below the outer level, and the whole place was thus in a manner actually steeped in dirt.

If such was the state of Mecca and Moona, is it at all to be wondered how cholera broke out? The only wonder is how it should have subsided so quickly. The reason I have already pointed out, viz., the influence upon the system of a pure supply of water. As a germano instance, I may remark on the benefit that Calcutta, once notoriously unhealthy and a famous place for cholera, has derived by the introduction of a supply of good water. Cases of cholera, though occasional in the suburbs, are now as rare in the city as they were formerly rife.

The common opinion among the sensible and knowing classes of Arabs and the Meccans themselves is that the cause of the sickness which generally prevails among the pilgrims after their descent from Arafat to Moona, and continues for some time in Mecca also, is the unsanitary condition of Moona and the abominable stench that pervades the town after the first day, and increases day by day, as well as the impure water which the majority of the pilgrims drink.

The people are well aware of these facts, and there are few believers in those who tax India with originating Hedjaz cholera instead of recognizing and combating the two obvious exciting causes which, alas! exist in these "holy places," on seeing which it is impossible not to feel indignation as a Mussulman, as well as disapproval as a medical man.

Haji Abdullah Arab, whose name I have already mentioned in connection with the Ain Zobeida, stated to me that during the last two years, when cleaning out the aqueduct, the workmen had found in several places, where the aqueduct had broken down, carcasses of donkeys, dogs, and sheep, in every stage of decay. These contaminations were not present this year in the Meccan water supply.

During the time I was in Mecca after the Haj, and cholera was going on, Dr. Nouri Effendi told me and the Consular Dragoman, Yousaf Effendi, that cholera had been imported from India by the "Columbian," and said, "Both Dr. Wortabet and your Consul will be called to account, one for giving pratique, and the other for sheltering a sick British subject in the Consulate." This is a surprisingly weak theory, owing to the facts of the case, as I have reason to believe them, and seeing that the arrival of the "Columbian" on the 24th August was not followed by cholera either in Jeddah or Mecca.

When and amongst whom did the cholera first exhibit itself? The answer is, taking the Report of the Sanitary Medical Staff in Mecca to the Constantinople Board, on the first day of Moona (23rd October) amongst the Takroories and Turkish soldiers from the "Batoun," Turkish man-of-war. A traveller by the Syrian caravan and other Arabs were then attacked, but no Indian suffered, as far as is known, until the 26th October, after being subjected to the unhealthy influences I have described, and two months after the arrival of the above-mentioned ship. Nor is there anything beyond the merest conjecture to trace the disease to the "Shelly" and "Red Sea," as has been attempted by some, in consequence of their being admitted to pratique after twenty-four hours only of observation.

Each of these ships had made a very good voyage, and from the time of their leaving Bombay up to their arrival in Jeddah nothing like cholera had occurred on board. When the "Shelly" was under observation no suspicious case was found. The bulk of the passengers were pilgrims from Hyderabad, and I had made inquiries from the "Hakeem" who had been especially deputed by the Hyderabad Government to look after the pilgrims, and found that the pilgrims had kept very good health during the voyage. Besides being detained twenty-four hours under observation in Jeddah, the "Shelly" had been in quarantine in Cameran also more than twenty-four hours, when the captain was forced by threats from the pilgrims to sail for Jeddah without delay.

During the time the "Red Sea" was under observation in Jeddah no bad case was found on board, and when the pilgrims landed from the ship I was present on the quarantine wharf, and I did not see any sick person amongst them.

Twelve days' passage from Bombay to Jeddah was sufficient time, I believe, for the cholera to show itself amongst the pilgrims if it was at all lurking amongst them.

Here I cannot help remarking and agreeing with what Dr. Schaffey Bey said in a conversation which I had with him about the origin of Hedjaz cholera, that cholera has been very likely always endemic in Moona, and the pilgrims must have suffered annually, but as no proper medical supervision was in force before this, it was never brought to light, and it has been only since the appointment of "Délégués" by other nations that the question has been mooted and discussed, and the cry about cholera raised.

In conclusion, I must add that although it is more than probable that the facts to which I have alluded may have been the real cause of the outbreak of cholera in the Hedjaz this year, yet, in the uncertain state of medical science and want of complete knowledge of the causation of diseases, it is difficult to be positive as to its true origin. On the whole, appearances are more for than against the arguments which I have adduced. I may not find many supporters in the Hedjaz in the view I have taken, but the insanitary facts I have stated are undeniable, and the sooner arrangements are made for purging Mecca and Moona of their impurities, and for real sanitary control, the better it will be for the health both of the inhabitants of these holy places and of the thousands who annually resort to them.

(Signed) ABDUR RAZZACK, *Assistant Surgeon,*
British Vice-Consul, Jeddah.

Jeddah, December 24, 1882.

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CONFIDENTIAL.

(4845.)

Despatch from Acting Consul Moncrieff, forwarding Dr. Razzack's
Report on the Haj, 1882, Part II.

Acting Consul Moncrieff to the Secretary to the Government of India.

Sir,

Jeddah, June 30, 1883.

I HAVE the honour to forward Part II of Vice-Consul Abdur Razzack's Report on the Haj of 1882, of which Part I was forwarded in my despatch of the 23rd January, 1883; and in accordance with the desire expressed in a despatch from the Foreign Department of the Indian Government of the 3rd February last, I add a few remarks on the pilgrim traffic for the consideration of his Excellency the Governor-General in Council.

I have never made a voyage in an Indian pilgrim-ship, and, as these are almost invariably placed in quarantine on their arrival here, I have not as much personal experience of their condition at the end of their voyage as I would wish for the present purpose. I, however, have visited nearly all such ships about to leave Jeddah for the East during the last two years, and I was myself on board the "Bengal" (the vessel described by Dr. Razzack) for several days when she was on shore off Cape Bayath, near Camaran, during the voyage.

As far as my knowledge goes, the captains and officers of vessels carrying pilgrims are kind to the latter, and carry out the regulations in their favour as fairly as the nature and habits of the pilgrims themselves permit. If here and there, which I do not know, some captains are less careful, I am convinced, from what I have seen of many, that they only want a little encouragement to do all that can be expected. It is usual for the captain and the officers to billet the passengers, and if the available space is not very scientifically disposed of, it is a good deal from a belief that it is, on the whole, best to leave pilgrims to follow their own ideas, as far as may be consistent with seeing something like fair play between them and the preservation of room on deck to work the ship. An attempt is always made to get the pilgrims' luggage stowed in the hold, which they strenuously resist, to, one would say, their own discomfort, but they are not good packers, and always want something from every box or bundle, which frequently contain provisions for the voyage and their after wants.

Although each pilgrim has a right to 9 superficial feet between decks, many of them most naturally, considering the heat and usually fine weather, prefer the upper deck, and a ship seldom leaves here without the latter being almost entirely occupied. There is thus more room below for those who go there, but there is of course little deck-space left for these to take the air on, if they require it, though what space there is, the nettings and other places, are made use of by such. The retention of space for this purpose, as contemplated, for instance, in the old Passenger Act of 1870, would, in my opinion, be very difficult to carry out; for those who once arrived on it would probably try to remain, and no captain—who, it must never be forgotten, has his ship to attend to—could be expected to keep up the struggle that would ensue if he tried to enforce the regulation.

Dr. Razzack points out some circumstances well worthy of attention. It is not right, for instance, that pilgrims should be left any considerable time without water. A water-boat is always alongside here to the last moment, so that they can fill their kettles, and I have heard that such is the case, occasionally at least, at

Bombay; but I think that in most cases the supply from the ship might take place soon after a large number are on board. For this purpose, and possibly during the whole voyage, it might be of great benefit to pilgrims, and also to ships, to have suction-tanks on deck, to the use of which it appears there is no objection as a matter of taste.

It was simply fraud that extra money should be taken for places not obtained or even available. This, I should say, is very unusual, and occurred presumably from the act or neglect of the Bombay agent, but it may well have been arranged by one of the brokers, to whom I shall allude further on. The captain himself, I understand from Doctor Razzack, complained of people being sent on board with expectations which he could not satisfy.

I will consider a few points in detail.

Ventilation.—Most of the vessels I have seen leave this have been fairly well ventilated. I think that a strict inspection, according to the present rules, of all vessels leaving and arriving in India, together with the earnest attention of the Protector of Pilgrims, must secure whatever is at once desirable and practicable in this matter. I would here remark that it is very difficult to realize the views of many of the pilgrims as to ventilation, or on comfort generally; but I do not think that such stringent rules as would probably, by reducing the number of eligible ships, render their passage more expensive, would be welcomed by the majority. I believe that the duty of the Government will be discharged as long as measures are well carried out which shall prevent such an excess of dirt and bad smells as would be discreditable to a British ship and positively dangerous to health. To do much more would, I think, be impossible without an interference with the traffic which would be quite unappreciated and even disliked by those it is desired to benefit. The chosen ship is not the cleanest and best ventilated, but that in which, together with a moderate regard to the above conditions, the pilgrims are least disturbed by the captain and officers, while a lower rate by 1 rupee would probably decide their choice in favour of a worse one than the inspecting officer could pass.

I think too much importance may be attached to port-holes, which, unless carried high, can scarcely be kept open except in the finest weather. A ship having only round scuppers well up to the bottom of the deck above and easily closed in case of need, so as to be longer carried, may be much better suited to the purpose than one which has a lighter and more airy deck in harbour. Wind-sails are of course freely used. The crows, frequently carried in these days, which both expel foul and supply fresh air, are excellent for pilgrim-ships. There is nothing more important, I think, than a well-considered attention to Articles 9 and 10 of the Passenger Act of 1876; but whatever may be done or prevented, nothing will make the between-decks of a pilgrim-ship, especially in the south-west monsoon, a pleasant place to live in, nor is the between-decks of an English troop-ship, less crowded than all foreign troop-ships, a pleasant place, nor the between-decks of any ship whatever in hot weather at sea.

Latrines outboard would be excellent for the object proposed, but they would scarcely be possible or safe for the ship as fixtures. Nor would it, I think, be advisable, in this or any other matter, to impose arrangements which are calculated to drive away from the traffic suitable ships not specially devoted to it.

Temporary outboard conveniences are in general use, and have all the advantages Dr. Razzack claims for outboard latrines. The best appear to be of the simple fashion of those used in Arab dhows, but hung with chains secured to the deck inboard.

In view of bad weather, however, the latrines at present required by law should be retained. Their being thoroughly and frequently washed down and disinfected is of great importance. The waste water from the engines is used for that purpose, I believe, where possible, and this seems very desirable. A good slope to allow water to run off is certainly desirable. The "Topas," as also recommended by Dr. Razzack, would be most useful. Country ships carry them.

Washing-places are doubtless made use of as latrines, and Dr. Razzack's proposal to do away with them, excepting one for women, would meet, I believe, with the approval of all captains. The men seem quite contented to wash themselves down in the open, partially clothed.

Cooking-places should be as conveniently placed and their approach kept as clear as possible. I may mention here that some remarks have been made to me on the expense of the iron ranges declared necessary by despatch dated Simla,

27th April, 1882. Such ranges are expensive and difficult to obtain, here at least, and I have received the suggestion that a suitable range would be constructed "by placing an iron plate on the deck, building up on it with fire-bricks to a convenient height, and placing iron bars across the bricks and covering with a wooden shelter lined with tin, in which should be holes or chimneys to let the smoke escape." I would submit that it seems safe and efficient, while the materials are easily procurable.

Doctor.—From inquiries I have from time to time made I have gathered that it is difficult to procure for pilgrim-ships medical men with diplomas entitling them to practise as physicians or surgeons. Could such gentlemen be found, and if ever the Constantinople Board of Health should show the consideration their standing laws profess to ships carrying such, they might be of great benefit in times, apparently perpetual, of quarantine. It is probable that the best man for the post would be a native doctor, whose diploma a quarantine doctor would be bound to respect, who would undertake to promote in all ways the health and comfort of the pilgrims.

The Hospital should be a suitable, covered, and separate space, not incommoded by luggage or passengers.

Movable Stoves should on no account whatever be permitted. They have the danger and inconvenience Dr. Razzack points out.

Washing Decks.—Some of the pilgrims have a regrettable habit of using during darkness all sorts of places, a scupper, or any hole, corner, or slightly concealed spot, for a purpose for which they were never intended, and it is indispensable to wash whatever portion of the deck is so treated. Otherwise, sweeping and disinfecting is perhaps more advisable, except where pilgrims and baggage can be conveniently moved and the process fully carried out, the deck being properly dried. I believe this matter may be left very well to the good judgment of most captains, with perhaps a caution as to drying.

Provisions.—Dr. Razzack has suggested that if the pilgrims procured their provisions on board there would be more room. I think he is right, but they would probably be put to increased expense, and the serving out would require careful regulation.

Inspector of Pilgrims.—I am not exactly aware of the scope of this official's duties, but believe with Dr. Razzack he might, with energy, do something towards arranging pilgrims in their places, and securing, in common with the port officer, that they start under fair conditions.

I have nothing more to offer on the subject of pilgrim traffic, but I would ask leave to add, at some risk, I fear, of outstepping my province, that losses are made by pilgrim-ships through their captains or agents having to deal with dishonest pilgrim-brokers in India.

A very fine, well-ventilated ship lost 2,000*l.* last year because the captain, not finding an honest pilgrim-broker, dealt with whom he did find. The pilgrims suffer as well as the ships, and I submit that if pilgrim-brokers were licensed as other brokers, and gave a guarantee, much good might result. Were it the only consideration, it is very much in the interests of the pilgrims that the ships, while obliged to conform to suitable rules, should be given all proper facilities.

There can be little doubt of Dr. Razzack's accuracy regarding the effect on the minds of the pilgrims of the quarantine established to protect the Hedjaz. The Board which establishes it proclaims itself international, but I understand that the European Délégués have only a deliberative voice, and it appears to me that the officials in the Ottoman service have practically entire control. While Jeddah, Mecca, and Muna continue filthy, as they are likely to do, I can see little use in measures of quarantine which cause so much vexation and expense to pilgrims and ships from the East. Europe can, if necessary, be guarded in Egypt. I cannot believe that the Porte care in the least about guarding the Hedjaz, but the Board of Health seem to act independently of the Government, and according to ideas and objects which it is natural for them to pursue as long as they are permitted.

Dr. Razzack mentions the conduct of the Jeddah boatmen. I fear they share the habits of boatmen in general. They are slightly worse than those of Deal or Portsmouth in roughness of action, but milder in language and less rapacious. The Suez boatmen, by my own experience, are more to be dreaded. The authorities have been constantly pressed to do what they can to help the pilgrims in this matter, and there is a decided improvement. Some confusion and some hurrying

is difficult to avoid, and I fear gentleness cannot be expected. If the pilgrim is warned, as I have before suggested,* what he has to pay, and has the good sense to appeal to the Consulate, the boatmen will learn to behave as well as it is in their nature to do. As a fact the pilgrim pays them less than the usual fare.

The agents here would certainly not undertake to land the pilgrims.

It requires a constant pressure on the Government of the Hedjaz to persuade them to keep the roads in something like a state of security. They, however, do not deny their responsibility. The subsidies for the Bedouins are always in arrears, and too much so, though prompt payment would lead to further demands and equal disturbance to support them. The present Governor-General seems to wish to stop these subsidies altogether, in which case he must be prepared to use force. He promised me that this year the roads should be made safe by agreement with certain Sheikhs, and I shall not fail to remind his Excellency of the necessity, especially as there is some reason to fear more disturbance than in the two preceding years, during which there has not been much to complain of. If the Indian pilgrims will hold together, take a good big stick each, and use it at need, they need not fear petty pilfering and assaults. The Mograbins are never ill-used, because they help themselves. The remedy for nearly all the ills of the pilgrim is, in fact, self-help, and he is not devoid of wit and muscle, if he chooses to use them.

I have, &c.

(Signed) LYNEDOCII N. MONCRIEFF.

Inclosure.

Dr. Razzack to Acting Consul Moncrieff.

Sir,

Jeddah, June 29, 1883.

WHEN I received orders last year to start for Jeddah it was the height of the pilgrim season, and, as my duties were to be chiefly in connection with the pilgrims, I determined to take passage, not in the mail, which would have brought me to this place a little earlier than I arrived, but in one of the many pilgrim-ships which were then being loaded with their living cargo.

I knew that several Departmental orders had been issued by the Government of India for better arrangement on board pilgrim-ships, and had heard that many changes had been introduced in consequence; I therefore took the opportunity of learning by personal experience the extent of those changes, and their influence on the health and comfort of the pilgrims, as well as to observe the difference between the present condition of the pilgrims on board and that which I had observed and made one of the subjects of my Report in 1879.

I had also heard about the hardships of the quarantine at Camaran, and a passage in a pilgrim-ship was the only way of obtaining a correct knowledge of what the pilgrims had to suffer in that island.

The steam-ship "Bengal," in which I took my passage, sailed from Bombay on the 15th September, 1882. The total number of pilgrim passengers was 744: 578 adult males, 146 adult females, 17 boys, 23 girls, and 7 infants. The boys and girls were counted as half an adult, and the infants were not included in the enumeration. The ship sailed in the evening, and the first complaint which emanated from the pilgrims was that they had no water to drink. They asked for it, but were told it would be supplied next morning. Many, however, had brought a supply with them, and most probably shared with the others.

From the next morning I began to make my observations, and saw—

1. That there was a great lack of arrangement in the disposal of places to the pilgrims, and this matter had evidently not been thought of. Many pilgrims, who had paid high for a place on the poop, found themselves obliged to be content with a narrow space in the worst part of the ship, viz., near the latrines. Those who had come first, or were stronger and richer, obtained by far the best places, while women who had no male companion, and poor people, who had as much right to a good place, were squeezed and cooped up in corners and narrow places.

The same state of things existed in the 'tween-deck, and a Bohrah merchant from Bombay, who had a great number of bags and boxes with him, had appropriated a large space for himself and family, and had regularly barricaded the place

* Reference to Secretary to Government of India, May 12, 1883.

all round with his traps. Instances like these were many, and might prevailed over right.

Many pilgrims also had a quantity of luggage and provisions quite disproportioned to their number, and these took up a large amount of space which otherwise could have been availed of by the other passengers.

This ship had no poop at all, and the issuing of tickets for such a place, as I saw it distinctly marked with red ink on several, was not fair.

There is some difference in the comfort of a place in the fore-part compared with one in the after-part, and a place on the poop is considered by deck-passengers as the most comfortable because the most airy and clean, but a quarter-deck is not a poop, and giving the pilgrim the impression that he was to have a place on the poop when no such accommodation existed was, in a way, cheating him of the extra 20 rupees which he paid for it.

The captain tried to make all comfortable, and succeeded partially, but it was very reprehensible on the part of those who issued the tickets not to have made proper arrangements to insure obtaining by the pilgrims the sort of accommodation they had bargained for.

By the Native Passenger Ships Act every passenger is allowed a certain number of superficial feet, and if this rule is strictly observed scarcely any pilgrim can complain of insufficient accommodation.

A good deal of this want of space is to a great extent due to the excess of luggage which many pilgrims carry, and which they keep near them. This is a source of much discomfort to the other passengers, and all such unnecessary luggage should be put away in some secure place.

2. The latrines and washing-places, though sufficient, were badly constructed and their situation open to objection.

They were erected close to the engine-room, but in disagreeable proximity to the cooking-places, and their situation midships on each side of the ship's galley, where there is the least possible space breadthwise in all steam-ships, was very inconvenient, because—

(1.) After the latrines and washing-places are built there is a very narrow passage left between the engine-room and these structures.

(2.) When the latrines once became dirty, most of the pilgrims, instead of using them, made a mess in the washing-places, which being thus in their turn rendered unfit for use, the washing and urinating was done outside these places, and this, added to some of the water which leaked out of the latrines and washing-places, on account of the floor not being properly sloped, made the passage, already narrow, slippery and dirty.

(3.) The latrines being close to the engine-room, the proximity of the heat aided the rapid evolution of obnoxious gases, and the general thoroughfare of the ship being through the narrow passage in front of these places, it became very disagreeable for all who were moving backwards and forwards through it.

These latrines were washed and disinfected once a-day, sometimes twice, but I do not think that either was properly done, because both these processes being carried on by Lascars it was naturally done with reluctance and in an incomplete manner.

Although by Government of India Notification dated Simla, 27th April, 1882, a great deal of the inconvenience which I had written about in 1879 has been lessened, and many improvements introduced, still the following arrangements would, in my humble opinion, be very desirable:—

(a.) The latrines should be placed in the most forward part of a ship, near the fore-castle, a certain number on each side.

(b.) Instead of building on the deck they should be so constructed as partly to jut out from the sides of the ship, being fixed on substantial iron brackets like the head-board of an accommodation ladder, which will allow the evacuations to pass directly into the sea, prevent the deck from being soiled, and greatly minimize the smell.

The number of these can never be too many, but, on the contrary, would be very comfortable for the pilgrim passengers, and, being built on the ship's side, would be extremely convenient without being offensive.

(c.) The floor of those latrines which are built on deck should be particularly well sloped, and pipes should be so attached to each that either the waste water of the boiler, which is constantly discharged while the engines are working, could be

made to run into them, or that hot water could be pumped into these places whenever they were washed.

(d.) Every pilgrim-vessel should be provided with two "Topases" or "Mehters," who are very easily procurable in India. These will be very useful—

(1.) In keeping the latrines much more clean than by any amount of washing done by the "Lascars" or an European crew.

(2.) As one of these should always be waiting near the latrines, he could prevent people from making any mess outside.

(3.) These "Topases" would also be a help to the ship's doctor in the hospital, and the doctor could carry on his routine of purification and disinfection without having to await the convenience of the ship's crew.

(e.) The latrines should be washed twice a-day regularly, and disinfectants freely used.

The doctor should, of course, be responsible for, and his attention especially directed to, cleanliness. There were several covered washing-places on board this ship, built on the same plan as the latrines, but with level floors and having pipes with stop-cocks attached in each compartment, but they were of no use whatever. When the latrines became dirty the passengers used these places for answering the calls of nature, and after they were once so used they were not in a fit state for being utilized again as washing-places.

Instead of constructing, therefore, these elaborate washing-places, if two hand-pumps are set up, one on each side of the ship, it would enable the pilgrims not only to draw water constantly for purposes of ablution but to bathe in the open place near the pumps, as I have seen the pilgrims do, in preference to the unclean and filthy, though neat-looking, washing-places.

One covered washing-place, however, should be set up for the sole use of females, and this place can be kept under lock and key by the "Topas," until applied to by the females.

Water-closets and washing-places for females ought also to have the words "For Females" painted over the door, as it is done in all railway-stations.

3. The number of cooking-ranges in this ship was as required by law, but they were placed too near each other to be convenient. A space of at least 4 feet should have intervened between any two to allow freedom of movement among the cooking people, who generally jammed each other for want of elbow-room.

Contrary to the latrines, these conking-ranges could be placed in any part of the ship without inconvenience to the passengers, though, in the "Bengal," their situation near the engine-room was all that could be desired.

A certain amount of space should be kept clear, and no pilgrims allowed to have berths near the latrines or the cooking-places, proximity to the first being not conducive to health, and to the second being the source of inconvenience to people who have to come from other parts of the ship to cook.

4. Two cabin-like structures, each containing four bunks, which were used as hospitals, were very appropriately placed, one on the starboard, near the engine-room, and the other on the larboard or port side, opposite the main hatch, but the advantage of their situation was marred by pilgrims piling up their luggage against their sides, which made it difficult for the door to be kept open for ventilation, and very much obstructed the progress of the doctor. Some even cooked in movable stoves behind these places. These stoves, I may remark by the way, are prohibited by Government order, and should never be allowed to be used on board, as they are not only dangerous, but cause great inconvenience to other passengers on account of the smoke which they create.

To prevent overcrowding, and insuring a free circulation of air near and around the hospital, the place should be railed in, and if a space of 1 foot is left all round, it would be quite sufficient for the comfort of the pilgrim patients inside.

Both the hospital cabin and the bunks in it should have little outlets for allowing the passage of water when it became necessary to wash the hospital after a death, or when soiled by evacuation. The free use of disinfecting powder inside such a place cannot be too much recommended.

Now that a Protector of Pilgrims has been appointed by Government, he could, besides other good works done by him, have all the above-mentioned arrangements made, and see—

(1.) That the cooking-ranges are placed in proper positions.

(2.) That latrines are constructed forward, and water-pipes attached to them if inboard.

- (3.) That "Mehters" are appointed.
- (4.) That at least two hand-pumps are set up.
- (5.) Have all superfluous luggage stowed away until place of destination is reached.
- (6.) That each pilgrim has a sufficiently comfortable space allotted to him.

Washing the decks of a pilgrim-ship, except in those parts defiled by objectionable matter, is much to be deprecated, as it causes not only inconvenience but great discomfort and trouble to the pilgrims. As soon as the washing commences every individual is obliged to shift his bedding, clothes, and luggage, and as the water is at the time running about all over the decks, there is no proper place to put away these things.

In many cases, when the pilgrims are not quick enough, the hose is allowed to spurt forth its contents on the bedding and luggage of these poor fellows, which become soaked and dirty.

Soon after the washing is over, and before the deck has had time to dry up, there is a scramble for places, and each passenger tries to spread out his mats and bedding as quickly as possible to obtain a little more extended space, and then squats over them.

In this way the decks become more dirty than before, and the smell which emanates after each washing is quite disgusting. In the "Bengal" the captain avoided washing the decks, except near the latrines and washing-places, where it was absolutely necessary. The rest of the decks were swept dry, and I believe his plan succeeded very well. The ship was kept clean and the pilgrims were not disturbed. If, therefore, instead of washing, the decks of a pilgrim-vessel are swept oftener and disinfectants used, no bad smell would perhaps then prevail, and there would be less accumulation of dirt.

Pilgrims who have females with them, and females in general, mostly occupy the 'tween-decks, in preference to the upper deck, for the sake of privacy and quiet.

The condition of these people has not drawn as much attention as it deserves; and I have seen people who, after being twelve or fifteen hours in the 'tween-deck, have come up with a face pale or of a yellowish hue according to the lightness of their colour.

Ships are not, as a rule, built expressly for carrying pilgrims, and unless there are large port-holes and a sufficient number of ventilators the contained air of the 'tween-deck becomes vitiated before twenty-four hours have passed over.

Most ships have hardly any opening worth the name of port-holes on a level with the 'tween-deck, and it is very likely the fact that the 'tween-decks of the greater number of ships engaged in the pilgrim trade are deficient in ventilation.

The pilgrims also, as a class, are not at all aware of the common rules of hygiene, so well known to almost every European, as to come up at intervals to breathe draughts of fresh air, though sometimes nature compels them to do so, even against their will.

It would therefore be very desirable that, before a ship is allowed to take pilgrims, particular attention be directed to means for obtaining a proper and free circulation of air in the 'tween-decks; and the use of a fixed number of ventilators, wind-sails, or any other apparatus which science and ingenuity can devise, should be insisted upon, according to the size of the ship.

If possible, two large ventilating machines, like those used in India for cooling houses, placed at proper angles, and worked in connection with the gear used for driving the winches, would be sufficient to expel all bad gases, and keep the 'tween-deck always cool and filled with fresh air.

Added to this, if raised wooden platforms, broad enough for a pilgrim to lie at length, were made to run along the sides and the middle of the 'tween-decks, the pilgrims would not only have convenient places to sit or lie down, but the whole place could be swept and kept clean without entailing any shifting about of the pilgrim and his luggage, and at the same time allow a constant current of air to pass on all sides of him.

To carry this out effectually it would be necessary to collect all unnecessary luggage and lock it up in some part of the hold.

It would also very much help the above arrangement if a "baqqal," or grocer, could be induced to accompany every ship, with all necessary stores, and supply the pilgrims on a small but fixed profit. The pilgrims would then not only be relieved of the trouble of purchasing all articles of food on shore, and carrying them to the

ship, but would also be saved the expenses of carriage and coolie hire, as well as the constant anxiety of looking after the provisions when on board, and, at the same time, obtain more space in the ship, which would otherwise be taken up by the stores.

In the "Bengal" there were two Mahommedans who had brought a large quantity of confectionery with them, and these they sold daily to the pilgrims, and evidently made good profit.

The work of the Protector of Pilgrims, or any other person whose duty it is to examine the provisions, &c., will also be much facilitated by this arrangement, who, instead of examining the supplies of every individual, would have to look into one store only.

A few words about quarantine, although the sufferings of the pilgrims, and other matters connected with it, I have already related in a previous Report.

A much greater outcry would perhaps have been raised against it were it generally known that the quarantine was not an institution solely of the Turkish Government, but was being enforced by a body of medical men called the Board of Health, which had its seat in Constantinople.

A large number of pilgrims who would have otherwise loudly complained on arrival in India, have not added their voice to swell the charges, from apparent sympathy with the Turkish Government.

Still, a great deal of heart-burning exists about the enforcement of this quarantine, and many a future pilgrim will put off coming to the Haj until better times.

The loss to people engaged in the pilgrim traffic will be proportionate to the strictness of the quarantine, and consequent decline of the Haj, and hundreds of people in the Hedjaz who live on the pilgrimage, and not a few in India, will lose their living.

On the arrival of the "Bengal" in Jeddah Harbour, and after the ship had received pratique, there was the same sort of rush by the boatmen for the pilgrims' luggage, and the same confusion and uproar prevailed which I had observed on a former pilgrimage. The boatmen seized and carried away the things and the luggage of the pilgrims without any regard to the remonstrances of the owners, and after the things were pitched into the boats the pilgrims themselves were pushed and dragged and then thrust, *volens volens*, into the crafts containing their luggage.

It is to be feared that the boatmen frequently obtain more than their fixed fare from the pilgrims, and when the latter do not complain to the Consulate it is, of course, difficult to ascertain such cases and get them punished. The constant appeals from the Consulate to the authorities to control these boatmen, and the consequent measures taken from time to time, prevent matters from being worse than they are.

If, however, charterers and ship-owners in India could be induced to issue tickets in Bombay and other ports, inclusive of boat-hire, and before a pilgrim-ship arrived in the harbour of Jeddah, if the ship's agent here could make terms with the boatmen, or, in fact, enter into a regular contract with a head-man to supply boats and land pilgrims from his ship at so much per head, there would perhaps be no ground for rivalry or quarrels among the boatmen for a pilgrim and his luggage, and the pilgrim would be saved from being pulled and jostled, and be quietly and safely landed. But I am afraid the agents would not care to undertake the trouble, and the pilgrim must be left to the mercy of these boatmen.

From Jeddah to Mecca the pilgrim has not much to complain of. This year the road to Mecca was unsafe for some time past, and a few Indian pilgrims were robbed, but it is now temporarily secure.

On arrival in Mecca the pilgrim's troubles and anxieties end for a time. He is happy in that city, and in Muna doubly so. The unsanitary state of these places, and of the dwelling-houses in which he lives, though it may indirectly affect his life, is not felt by him.

On the road to Medina, however, the pilgrim's tribulations commence again. He is constantly exposed to petty attacks from the Bedouins, and is not safe beyond a certain distance from the encampment.

Thefts are very frequent, and often a stray pilgrim gets his head broken and is sometimes wounded for the sake of his money and clothing.

Although an arrangement is made with the Bedouin Sheikhs for the protection of the pilgrims, there are no guards at the camping stations, and the pilgrims have

to depend a good deal on the doubtful protection afforded by the camel-drivers and their own vigilance, which last is not generally of much use, because, the thieving Bedouin being dressed much in the same way as his brethren with the caravan, it is difficult to distinguish them.

Several pilgrims from India who had come with me in the "Bengal" complained to me, after their return from Medina, about the hardships on the road, and a few showed me wounds and cuts, though not serious, which they had received at the hands of the Bedouins.

Unless considerable property is lost, the pilgrims, as a rule, seldom lodge complaints in the Consulate with regard to the hardships or attacks on the Medina road, but whatever they suffer and endure is placed by them amongst their reckonings with "Allah."

I have, &c.
(Signed) ABDUR RAZZACK.

Copy.

Jeddah.

Draft

November 17. 1882.

Report on -
Cameran -to H. B. Majesty's
Consul.

Sir,

So many complaints have been made by the pilgrims who arrived from India this Hajj season, and underwent quarantine at Cameran, about the ill treatment which they received, the hardships that they endured from the heat of the place, the want of proper accommodation, the scarcity of water and the difficulty of obtaining food that I had determined to make a special report on the subject.

subject had I not been asked by
yourself also.

I shall briefly describe what
took place at the island of Cameran
after the arrival of the U.S. Bengal
on board which I had taken passage
to Jeddah.

The steamer arrived and anchored
in the harbour of Cameran on the
morning of the 28th September at
about 7 A.M.

No doctor however appeared till
about noon when one arrived in a
boat but did not come on board.
He made enquiries respecting the
health

health of the pilgrims from the Ship's Doctor, took the ship's papers and then rowed away saying he would again visit the Ship tomorrow.

Next day every one on board waited his appearance with anxiety but he did not come till near evening when he went all over the ship and told the Captain that the pilgrims would be allowed to go on shore the next morning and that he would send over boats for landing them. Early on the morning of the following day about 6 or 7 boats came alongside and gradually carried

carried off all the pilgrims.

I had been introduced by the Captain to the Doctor who very kindly allowed me and my servants to remain on board. His name I found was "Nitzji" and he was I believe a Maltese in the Turkish service.

After the pilgrims had all disembarked the ship was washed and scoured. Towards evening the Doctor came and sprinkled Carbolic Acid all over the decks and burnt Sulphur in the holds and after inspecting the crew went away.

On

On the afternoon of the next day -
I went on shore with the Captain.
On nearing the part of the island -
where the pilgrims were quartered,
which was quite at a distance from
the little fishing village which is the
only inhabited part of the island and
has one or two small plantation of date
trees near it; we found a rude jettty
composed of loose stones heaped
together which hardly served the
purpose for which it was intended
being partly submerged. The pilgrims
no doubt must have had a bad time
of it when landed on this place,
and the women especially must
have

have been much inconvenienced.

Near the jetty was a small hut which I afterwards found out to be the place where the pilgrims underwent the process of disinfection after landing. After passing this house of disinfection or of "purgatory" we came near another hut which was somewhat more respectable looking than any other in this part of the island. In the verandah of this hut we observed a person evidently an European, and we had hardly advanced a few steps before he beckoned to us and on going near, enquired in French what we wanted.

The.

The Captain explained to him that we had come to see the pilgrims who had landed from the "Bongal" and he was good enough to volunteer to show us the place. We passed along all the huts where the pilgrims were - stopping and after talking and - making enquiries we returned. - Next evening I went again and - was glad to find that you had - also arrived. The same role was repeated again as on the previous evening. The only difference was that instead of one Doctor only being present, there were 3 or 4
about

about the place, and the number of guardians also mustered a little stronger.

The pilgrims complained chiefly
 1st Insufficiency of and the bad quality
 of the water supplied; 2nd the high
 price of firewood; 3rd want of
 any arrangement for the supply of
 provisions 4th Insufficiency of
 accommodation; 5th the ill-treatment
 which they received at the hands
 of the guardians and 6th the
 dishonour many of them were
 subjected to by the Doctor asking
 and insisting upon the women
 to

to uncover their faces.

First as regards the water supplied to the pilgrims I tasted the water myself and found it slightly brackish and containing a good deal of floating impurities. The water was obtained from wells at a short distance from the place of encampment and brought down daily perhaps twice in earthen jars and old kerosine tin cans on donkeys and in water skins on camels very likely if there was a proper place for storing the water a large amount of the impurities would be got

got rid of and naturally improved the taste, but no such provision seems to have been made. A few pilgrims who were able to pay obtained good drinkable water from wells in the fishing village.

I had observed large jars and cans of water in several places near the huts and I believe the water supplied to the generality of the pilgrims although not very good, was not insufficient.

2ndly With reference to the firewood I must say the price was very high. Four annas worth barely sufficed for a day's cooking and this told heavily

heavily upon the purse of the poorer pilgrims. Many of these I know had laid up a small store from the quantity they received daily on board ship and when going ashore carried away enough for about two days consumption and had they not done so would probably have starved from the want of means to buy.

Speaking of firewood brings us to the 3^d point viz the question of provisions. No arrangement whatever seems to have been made regarding them. Cameron being

being almost a desert island depends on the mainland and chiefly on ~
Hodeidah for the supply of every-
description of provision. It was
therefore incumbent upon the ~
authorities that were to keep
a stock of provisions and firewood
at hand sufficient to ensure a
regular and constant supply ~
arrangements should have been ~
entered into not only to induce
people to set up temporary ~
stalls on the island but what was
more important to make them sell
the provisions at certain fixed-
rates in order to save the pilgrims
from

from excessive charges.

When I came to Jeddah I met pilgrims who stated that when the *Heegeria* and the *Columbian* during her 1st trip were lying at Cameran, provisions were obtainable but the price charged was so exorbitant that the pilgrims left off buying.

When the *Beagal* arrived there seems to have been no stock of provisions and both rich and poor pilgrims complained of the want.

4th - Insufficiency of accommodation.

The pilgrims invariably complained of this and stated that the huts were not only insufficient to protect

protect them from the heat of the sun but there was not sufficient space given to them.

These huts were situated in a sort of hollow between two low ridges running East to West. There were seven huts lengthwise in a row about 10 yards apart from each other, built along but not very close to the base of each ridge. Each hut measured about 50 feet by 13 or 14 feet and was about 10 (ten) feet high, without any compartments or divisions. And covered both on the roof and sides by a single layer of matting made

made of palm leaves. The entrance into the huts was North and South and there were windows cut out also — facing the same directions.

In each of these huts about a hundred men were put in. I calculate from the fact of the Bengal having 700 and odd passengers on board, and as there were only 7 huts in a row and only one row was occupied — each hut must have afforded — accommodation to a little more or less than 100 pilgrims.

There were only two rows of huts as I have already mentioned and consequently

consequently not more than two ship loads of pilgrims could be accommodated ashore at a time.

This was the reason why when more than two steamers arrived together, the others had to wait and keep their pilgrims on board until those who landed had completed their quarantine days.

Although the site chosen for the huts was not bad yet they were so placed that the prevailing breeze did not blow right through them while the single covering of mat both on the roof and sides

was

was quite insufficient for keeping off the rays of a sun which shines in the Red Sea with an intensity too well known to need description, at the same time the heated sand must have contributed no small amount of discomfort to the already too many troubles of the pilgrims. The Indian it is true, accustomed to a hot climate but in his country with very few exceptions the eye is relieved and the hot wind tempered by the presence of large trees or the green grass of the plains. The Stewart
afghan

afghan of whom there were hundreds
in our ship though born amid -
rugged rocks and wild glens knew
nothing to compare with his
sufferings in this place and even
the wild Turcoman the child of
deserts and of steppes, a good
many of whom were our fellow
passengers wondered why he a -
pilgrim who had toiled and travelled
some 6 or 8 months to reach the
Holy place should be turned aside -
and brought to this uninviting -
island to sigh for the necessities -
of life even for a day, by the -
servants

servants of a "Badishah" (sovereign) who called himself "the servant of the Holy places" — so said these pilgrims and I only repeat their sentiments. The better class of pilgrims complained that they suffered most and chiefly those who had females with them. There was no arrangement whatever for pilgrims who had 1st class berths in the ship nor was there any sort of arrangement made for females and ladies. All were huddled together like sheep in a fold. Many would have glad enough to pay ten times more than

than what they paid as quarantine fees, if they could only have obtained separate accommodation not so much for themselves as for the females who accompanied them. Every one can understand the awkward position of a female, who had any claim to respectability, amidst such large numbers of the male sex. It was not for a few hours that they had to stop there but for several days and every movement must have been a burden to them not to speak of the timidity and bashfulness natural to

to an Indian female who passes most of her time in the close and sacred precincts of the zenana - I speak this of the better class and as an example I may mention that two Nawabs the grandsons of the late Nawab Monawarud Dowla of Lucknow, who were 1st class passengers in our ship, had after boarding and seeing the nature of the accommodation altogether refused to occupy any of these huts, as they had ladies with them, and had been so persistent in their demands for a separate place that Doctor Lucas eventually erected a hut for them

them apart from the rest. There were many like these but they had not the boldness to speak out or insist upon the necessity.

I should think it was very unfortunate that there was even an apparent disregard for the feelings of the pilgrims in general and a want of foresight which was in the eyes of the Indians quite unpardonable in those who had the management and arrangement of the place for the reception of the pilgrims.

5th The ill treatment which the pilgrims received at the hands of the "guardians" was proved to me by several

several pilgrims showing me marks on their bodies evidently made by a can or switch. This they admitted was received during the distribution of water, when no doubt there must have been a good deal of crowding and clamouring - but those who doled out the cooling liquid had no right whatever to strike, illuse, or abuse the pilgrims. A good deal of this however must have been due to the pilgrims and the "guardians" not understanding each others language. Here again one cannot help regretting that it did not occur to the managers to

to provide themselves with interpreters, one or two of whom could be easily secured at Sodeidah. A great amount of misunderstanding could thus have been avoided and both parties could have easily explained their wants or wishes, without the one resorting to Brute force and the other enduring it.

6th Both in the island and after we had left many pilgrims ~ complained about the dishonour they were subjected to by the Doctor asking and insisting upon the ~ women to uncover their faces.

The

The fact is that each time the medical Inspector came, the pilgrims were drawn up in rows, the women also but at a little distance, that he might inspect and see whether they were sick or healthy, and the Doctor on coming up to the females, would order them to remove their veils and if they hesitated in doing so he insisted, a proceeding which seems to have been considered by Doctor Ducas as a part of the programme of medical inspection but which appears to me not essentially necessary for
the

the following reasons:

1st Because if a female was really suffering from an attack of any severe malady like Cholera or small pox. &c she would not be able to remain standing even for a few minutes.

2nd Until a person has been actually attacked with Cholera no premonitory symptoms can be detected by looking at the face.

3rd While glancing along a row of invited females, who were comparatively few in number if any doubts should have occurred regarding any individual a good deal could be discovered

discovered at once by the pale and
and debility of any sort —
immediately detected.

4th If the object however is to
inspect the tongue only it can be
attained without exposing the
features.

5th Unless it be as an aid to the
diagnosis of any special disease
in connection with other symptoms,
unveiling of the face is not at
all necessary.

The pilgrims generally complained
of this treatment but how far —
they had resented the behaviour of
the

the Doctor and remonstrated with him on these occasions, I am not aware of it but I believe if they had properly done so the Doctor would have given in as the following occurrence which I witnessed myself will show.

Doctor Ducas wanted to have the veils of a number of ladies belonging to an Indian family of great respectability, viz the two Nawabs already alluded to, removed for his inspection which was indignantly refused by the male members present and finding that they would not comply with his request the Doctor had

had the good sense to walk away without insisting any further.

Doctor Lucas with his experience and ideas of European society cannot be supposed to have sufficient appreciation of the sensitive feelings of an Indian Mahomedan gentleman who are more particular than even Turks or Arabs upon these points.

No doubt you will be able to prevent the recurrence of these unfortunate mistakes which appear to me worthy of special consideration.

Before concluding I beg to make a few remarks about
the

the way in which quarantine was enforced on all ships without distinction.

All ships from Bombay had to undergo 5 days quarantine and one day for every death which occurred from any cause after landing on shore.

Although these ships had clean bills of health and no case of cholera or any infectious disease had occurred during the voyage yet no allowance was made for that.

If it be said that considerable mortality had occurred on board most

most of the ships, it is a thing which must happen more or less during the passage of a pilgrim ship from one port to another and not a few usually die of dysentery, diarrhoea fever, old age and inanition. But these affections do not come within the category of infections or contagious diseases and it is quite unfair to enforce quarantine on a ship because a few men should have died on board.

It would only be just that ships on board which
any

any case of cholera occurred —
should be placed in quarantine
but those whose passengers died
from ordinary sickness should
have no quarantine at all,
or at the most a nominal
quarantine of 24 hours only
during which time the pilgrims
could not only be landed and
again reshipped but the ship
itself, could while the pilgrims
were ashore be thoroughly —
washed and disinfected a —
precautionary measure by which
nothing is lost.

Another

Another point which is also worthy of consideration, is, whether instead of fixing upon Camaran, an island at ~~some distance~~ from Jeddah, as the quarantine station, it would not be worth while to select some place in closer proximity to Jeddah where the pilgrims would not only be sure of receiving supplies but have the consolation of knowing that they were at their journey's end.

9.06

Reports on pilgrimage seasons of
1884 and 1885

December 15, 1884

My Lord,

I have the honour to report to Your Lordship that the Hadj or Caravan of Pilgrims returned to Damascus on the 11th instant, from its annual journey to Mecca. The state of health of the Pilgrims has been very satisfactory this year, there having been no signs of Cholera or epidemic disease amongst them. The Sanitary Authorities, however, considered it advisable that the Caravan should

Right Hon^{ble}

The Earl Granville K. G.

to. to. to.

undergo

undergo a medical inspection before its entry into Damascus, and accordingly two Officers of Health, Doctors Plaucich and Campo-SanPino were delegated to examine the Pilgrims. This was done at Khan Danoun, four hours distance from Damascus, and the health of the Pilgrims was found to be very favourable.

The number of Pilgrims amounted this year to about 5000, amongst whom there were some Persians and Mussulmans from the Russian Provinces of the Caucasus. About 1000 dispersed at Ain Zarka in

order

order to proceed to different parts of Palestine, the remainder coming on to Damascus. The Persians were very few in comparison to other years, many of that nationality having been deterred from performing the Pilgrimage on account of the outbreak of Cholera at Mecca the year before.

I have the honour to be,
with the highest respect,

My Lord,

Your Lordship's most obedient
humble servant
John Dickson

Printed for the use of the Foreign Office. March 1885.

(5113.)

Consul Jago to Earl Granville.—(Received February 18.)

(No. 2. Commercial.)

My Lord,

Jeddah, January 21, 1885.

I HAVE the honour to inclose herewith a copy of a despatch which I have addressed to the Government of India, transmitting the Report of Vice-Consul Dr. Abdul Razzack upon the pilgrimage of 1884, now concluded.

I have, &c.
(Signed) THOS. S. JAGO.

Inclosure 1.

Consul Jago to the Secretary to the Government of India, Foreign Department.

Sir,

Jeddah, January 21, 1885.

I HAVE the honour to transmit herewith, for the information of the Government of India, a copy of an interesting Report made to me by Vice-Consul Dr. Abdul Razzack on the sanitary results of the pilgrim season of 1884, now concluded.

Although much remains to be done to improve the normal insanitary conditions of Muna and Arafat during the annual agglomeration of pilgrims, it is satisfactory to learn that progressive efforts to that end are being made.

It will be observed that the medical Returns and diaries have not been rendered to this Consulate by the medical officers of all pilgrim ships, as enjoined by paragraph 71 of the Regulations.

As regards the lists of passports granted to passengers by pilgrim ships and sent to this Consulate by the Pilgrim Protector at Bombay, I beg to state that the experience of the past twelve months has shown that, so far as this Consulate is concerned, such lists serve no useful end.

Registration of pilgrims before or after disembarkation at Jeddah is found not to be practicable; and, indeed, were it otherwise, could prove of no possible benefit so far as I can judge. The nationality of a British Indian pilgrim in the Hedjaz is never disputed and, whether he has lost his passport or not, is or is not registered at this Consulate, makes not the slightest difference to the pilgrim when obliged to have recourse to the Consulate for assistance or otherwise.

I am aware that these lists were furnished at the suggestion of the late Consul Moncrieff for facilities of registration, but, as I have ventured to observe, experience shows that, whether for the purposes of identification or otherwise, they appear useless, and I would therefore beg to suggest that, under these circumstances, they should be discontinued.

As regards the increased indirect taxation levied by the authorities of the Hedjaz upon pilgrims alluded to by Dr. Razzack, I fear that no steps can properly be taken to prevent it; and that, even should such continue still to increase, it will be solely a matter for the consideration of the intending pilgrim whether he can afford the enhanced cost or not.

The suggestion of Dr. Razzack, that a fund should be formed at Jeddah by the Moslem Notables of India for the succour of indigent pilgrims, is no doubt worthy of consideration by the latter, with whom, however, it seems to me the matter solely rests.

The medical Returns and diaries, being bulky, are sent separately.

I have, &c.
(Signed) THOS. S. JAGO.

Inclosure 2.

Vice-Consul Razzack to Consul Jago.

Sir, Jeddah, January 10, 1885.
 UNLIKE previous years, the Haj of 1884 has been remarkable not only by the absence of cholera, but comparatively other diseases also, and the pilgrims on the whole enjoyed an almost perfect immunity from bodily ailments. Ordinary cases of fever, diarrhœa, and dysentery, which occurred here and there, do not come within the category of those diseases which cause wholesale destruction of human life.

The upholders of the quarantine system and its admirers will most probably say that this immunity has been obtained by the strict enforcement of quarantine Regulations, and the consequent purification of all comers to the Hejaz from all infection, contagion, and contaminations by alternate exposure to heat and cold on the barren wastes of Camaran and Abu Saad, and the crowning process of medicated suffocation to which the pilgrims of all ages, sex, and classes were subjected to before leaving these islands; but as I shall presently show, other causes, both artificial and natural, have been at work this year, and have co-operated to produce those conditions which are necessary for the prevention of cholera and other allied diseases.

In my last two annual Reports on the Haj I have pointed out the insanitary state of Mecca and Moona during the pilgrimage every year, and shown that the filthy condition of the latter place especially, coupled with the large amount of animal matter which was allowed to lie putrifying everywhere, tainting the air of the whole place, and the impure water of the sahreejas drunk by the pilgrims, led to the propagation of cholera and the production of various other diseases of the alimentary canal.

This year the Vali seems to have made better arrangements for cleaning and sweeping the streets of Mecca and Moona, which places were comparatively much more clean; and had taken the precaution to issue stringent orders that all the sahreejas or water-tanks in Moona should be emptied of the water which had collected in them during the rains; and therefore when the pilgrims arrived at Moona they found no water in the sahreejas as usual, and consequently had to purchase and use the water which was brought from the Zobeidah aqueduct. It seems that the water-carriers of Jeddah had got wind of the emptying of the sahreejas, and a pretty large number of them arrived at Moona with their camels and made good profit during the three days' stay at that place, at the same time making the water cheap and placing it within the reach of the poorest. The pilgrims therefore drank nothing but good and pure water at Moona.

In the second place, the slaughter-sheds were much more apart, and the trenches which were dug near them for receiving the carcasses, &c., of the animals sacrificed, were more in number and much deeper than usual, while each trench was covered over with earth as soon as it became filled up.

3. A large number of conservancy carts were used and "takroovies" employed to sweep and pick up all garbage from the lanes and streets.

4. The heat in Moona this year was much less than during the last two years, and a light breeze was blowing all the time throughout the valley.

5. The encampment of the pilgrims was somehow more scattered, and as the Persians had been prohibited by their Government to come on the Haj, a large space which was usually occupied by them was altogether vacant.

6. In addition to those already in existence a number of new, though very rude, latrines were also constructed this year, and were used to some extent.

Thus, it will be seen that those exciting causes which had usually led to the development of cholera, &c., were either wholly, or to a great extent, modified by the sanitary measures which were adopted, as well as by the atmospheric conditions which existed at the time; and there is no doubt that better sanitary arrangements, the decrease of heat and filth, and prompt covering up of the slaughter-trenches, with consequent purification of the atmosphere, and especially the use of pure and fresh water, preserved the pilgrims from the visitation of that dreaded scourge—cholera.

From this it is also evident that in a mountainous country like the Hejaz, with a dry and sandy soil, a very small amount of sanitation and the most ordinary precautions are only necessary to prevent the occurrence of cholera and other cognate diseases.

The charity and liberality of the Nawab of Rampore has furnished the "Vali" with the means of supplying Moona with pure water, by placing in his hands the sum of 70,000 rupees for constructing and carrying a branch from the Zobeidah Aqueduct to that place, and if the requirements of the present Government do not allow this fund to be perverted into other channels there is a great chance of not only the pilgrims being

benefited annually, but the valley of Moona and the town itself will be rendered permanently attractive by a constant fresh-water supply.

Mecca and Moona, as I have already stated, were much more clean in comparison with last year, but I cannot speak much of the cleanliness of Jeddah this year, though nothing untoward occurred during the passage of the pilgrims to and from this place.

Last year I had calculated the number of pilgrims during the Haj as 60,000, but this year the gathering was much larger, and the number of pilgrims who were congregated on the plains of Arafat was, as far as I could judge, about 70,000, and it was confirmed by several intelligent Motowwofs, although some of the more sanguine amongst the faithful contended that about 150,000 were present.

The total number of pilgrims who arrived by sea this year was 31,157, while last year the number was 27,263. This year, therefore, shows an excess of 3,894.

The arrivals from India this season amounted to 9,262, while last year the aggregate number of Indians who came on the Haj was 10,146. Thus, there is a decrease in the number of Indians this year in comparison with the last by 884, and is less by 368 than the number of Indians who arrived in 1882.

During the Haj season under consideration 117 ships arrived here with pilgrims from all parts, but many of these were mail vessels either from the north or the south, which brought a nominal number only.

I annex a Table which will show the nationality of the ships and the pilgrims as well as the number which arrived by each vessel.

By a letter of the 21st December, 1883, from the Government of India to Her Majesty's Consul at Jeddah, it was intimated that "a list of passports granted to passengers would be sent to this Consulate by each pilgrim ship starting from Bombay or any other ports of India."

From a glance at the annexed list of pilgrim ships which arrived this season, it will be seen that, leaving out the "Rochampton" and "Clan Alpine" from Bombay, and the "Adowa" from Calcutta, which arrived here previous to the date of the Government of India's letter above mentioned, there are 4 sailing vessels and 16 steamers which have brought pilgrims either from Calcutta or Bombay to this place, and out of these only 10 vessels have brought the above list. The "Mobile," from Bumbay, was the first vessel that brought it when she arrived here on the 29th March last, and most vessels which arrived after that date have brought it also.

If these lists are intended to serve as a guide to the number of pilgrims brought in each ship and for accuracy of registration, were that done here by us, they have somehow fallen short of it, as by comparison with the list kindly furnished me by Dr. Stamatiades, the Inspector of Quarantine, I find that there is a difference in every case, and the actual number of pilgrims who arrived in each ship is more than what these lists contain, as will be apparent from the Table given below.

I give the names of the ships in the order in which they arrived and the number of pilgrims brought by each :—

Names of Vessels.	Number of Pilgrims in the List.	Number actually brought.
Steam-ships—		
Mobile	161	220
Columbian	445	462
"	1,046	1,084
Adria	510	525
King Arthur	561	624
Empress of India	1,160	1,208
Columbian	1,041	1,125
Mobile	494	537
Anglo-Indian	831	858
Shah Jehan	508	638
Total	6,757	7,281

From the above, it will be seen that there is a difference of 524 in the total number of pilgrims who were brought by the ships supplied with the above lists, but this defect is very probably due to—

1. Perhaps, because the lists contain the names of those only who have taken passports in Bombay or Calcutta, whilst the names of those who had been supplied with

passports in Upper India, or by divisional officers, and taken passage in the same ship, have not been entered.

2. Because a few pilgrims might have been taken on board in the ports where the ships may have touched on their way to Jeddah.

As the bulk of the pilgrims obtain their passports either in Bombay or Calcutta, the principal ports of embarkation, this apparent imperfection in the lists might be easily remedied—

1. By making it incumbent on all pilgrims who come from the interior to present their passports at the office of the Protector of Pilgrims for registration previous to engaging a passage.

2. By directing captains of vessels to enter into these lists, as they do in their papers, the names of any extra passengers whom they may pick up from any intermediate port during the voyage to this place.

Of the ten vessels mentioned above which brought the lists, three vessels did not submit to this Consulate the medical diary and the mortuary and sick Returns as directed in Appendix B, paragraph 1, of the new Rules issued by the Government of India regarding pilgrim traffic. These vessels were the "Mobile," on her first voyage, the "Anglo-Indian," and the "Shah Jehan."

From the medical Returns submitted by the remaining seven vessels, I find that, out of a total of 5,565 passengers brought by them, 186 were treated for various diseases and accidents, out of which 27 died, as the following will show :—

Names of Vessels.	Number of Pilgrims.	Number of Sick.	Deaths.
Columbian—			
First voyage	462	11	Nil
Second voyage	1,084	47	6
Third voyage	1,125	42	10
Adria	525	18	4
King Arthur	624	45	1
Empress of India	1,208	20	5
Mobile	537	3	1
Total	5,565	186	27

The prevailing diseases have been diarrhœa, dysentery, simple fevers, and ague, which the poorer pilgrims generally suffer from during such voyages, and which are to a great extent brought about by bad food, insufficient clothing, and want of bedding.

A few cases of chest diseases are also put down in the Returns, but most of them were very likely contracted before embarkation.

Cases of accident are as a rule very rare on board pilgrim ships; only one case of fracture of the fore-arm is reported in the "Empress of India," and a case of contusion in the third medical Return of the "Columbian," but I find that during the second voyage of the "Columbian"—or, as it is marked in the Returns, voyage 40—fourteen cases of accident had occurred.

The ship appears to have encountered very rough weather, and nine out of the fourteen cases were of contusions occasioned by falls during the rolling of the ship; the remaining five persons were injured during a stormy night by the breaking down of the mizzen-topmast. Two pilgrims out of these five seem to have sustained very severe injuries, as one of them died half-an-hour after the accident, and the second twenty-four hours after; the other three appear to have escaped with their lives, but with bad wounds.

Two cases of small-pox and one case of erysipelas occurred during the first voyage of the "Columbian," but the prompt attention of the doctor prevented any spreading.

On the whole the mortality is very small, and the proportion of the sick is only 3 per cent.

All the three diaries of Mr. Dowcott, the doctor of the steam-ship "Columbian," are very well kept, and should serve as models to the doctors of all pilgrim ships. His concluding remarks in the daily diaries kept during the fortieth and forty-first voyages of the "Columbian" are worthy of consideration, and I beg to recommend them to the notice of the Government of India.

The diary of the native doctor who came in charge of the pilgrims in the steam-ship "King Arthur," though written in Urdu, is also well kept. Some of his remarks are very apt, though he does not seem to have been aware that a great many things which he recommends are already in existence.

His remark that there was no hospital or separate place for the patients in the "King Arthur" seems to me unaccountable, because in paragraph 17, Appendix B, of the new Rules for pilgrim traffic, it is expressly laid down that "every ship carrying more than 100 passengers should provide hospital accommodation for the passengers."

The remaining five diaries do not contain anything worthy of remark.

These diaries and the sick and death Returns I beg you will forward to the Government of India along with this Report, as laid down in the new Rules for pilgrim traffic.

In the latter part of the 5th paragraph of the Government of India's letter already alluded to, it is stated that "it would seem desirable that arrangements should be made for registering the passports at Jeddah as the pilgrim leaves the ship," &c., which was found to be impossible, as already stated by you in your letter to the Government of India dated the 10th March, 1884; but if it is at all intended to carry out the above intention, it could only be performed effectually by the way pointed out by his Honour the Lieutenant-Governor of the Punjab, "that counterfoils should be attached to passports for surrender at Jeddah, which should be filled in by the office of issue."

Were these passports registered in this Consulate, it would much facilitate my supplying information to people in India who are now gradually commencing to make inquiries from me about their relatives and friends.

In one case, which happened this year, the Agra Bank of Bombay sent me a sum of money to be delivered to one Fattah Bahadoor, a talugdar of Barcilly, but I could not obtain any clue as to his whereabouts, although I caused inquiries to be made both here and in Mecca, and at last I learnt from a second letter which I received from the manager of the above bank subsequently, that the gentleman had already returned to India.

It would perhaps be also useful to have the number of the ship's ticket and the name of the ship noted on the passport, while the number of the passport might also be put down on the ship's ticket. This would be especially advantageous in the case of the Hyderabad pilgrims, who are supplied with return tickets, many of whom either lose or sell their tickets in this country, and afterwards try to secure a passage by invoking the aid of private charity.

This year the pilgrims did not complain much about the quarantine at Camaran, except that articles of food were sold to them at famine prices, and that a considerable number of pilgrims who, when they landed from the steamers were in good health, had fallen sick during their stay in the island.

Some respectable pilgrims, however, have again complained to me this year that the water which they received at Camaran after the first day was brackish, and that they were much troubled for want of any separate place for their ladies. An account of this I have already given in my Report on Camaran in 1882.

None of the pilgrim ships which arrived after performing the quarantine at Camaran suffered any inconvenience here, except the "Empress of India," which started from Calcutta, and having touched and taken pilgrims at Bombay arrived here on the 14th September.

Her pilgrims had performed the full ten days' quarantine at Camaran, but on arrival here the Inspector of Quarantine being told by the ship's doctor that one man had died of diarrhoea it was looked upon by the Inspector as suspicious, and the pilgrims had again to undergo four days' quarantine in Jeddah Harbour, in the Island of Abu Saad: this, notwithstanding your remonstrance with the Inspector, who said that, even on suspicion, he had power to send the ship back to Camaran. For the information of the Indian Government I annex a copy of the letter which the master of the "Empress of India" wrote to you at the time.

The diary of the medical officer in charge of the "Empress of India's" pilgrims, though not very well kept, is sufficient to show that the man in question was in such a prostrated condition when he came back on board from Camaran that his death in that state was inevitable. But the death of a single old man, however, out of some 1,100 pilgrims during a passage of four days, who from all accounts had been ailing for a long time from derangement of the bowels, probably the sequelæ of chest disease, cannot be taken as a sufficient criterion for judging the health of the pilgrims or for entertaining suspicion of any infectious or contagious disease on board.

From the account of the captain of the steamer, it appears that he was apprehensive of some trouble on account of this pilgrim, and though told by the medical authorities at Camaran that his papers would clear him, his misgivings eventually turned out to be correct by the ship and the pilgrims being detained four days in quarantine.

The result of your expostulations with the Quarantine Inspector was that no fees were levied from the pilgrims; still the action of the quarantine authorities in this matter

cannot be considered in any other than an arbitrary light, which, irrespective of the loss to the ship, entailed discomfort and delay to the pilgrims.

During the Haj of 1883, 2,515 paupers had arrived from India, but this year only 1,580 came on the Haj. This year, therefore, the number of paupers are less by 935 than last year. They arrived as follows:—

In the "Columbian" steam-ship, in four trips—							
First trip	..	..	..	..	..	..	105
Second trip	..	..	..	..	..	..	124
Third trip	..	..	..	..	..	..	112
Fourth trip	..	..	..	..	..	..	195
"Perim," steam-ship	..	..	..	..	..	..	8
"Mobile," steam-ship, in two trips—							
First trip	..	..	..	..	..	..	156
Second trip	..	..	..	..	..	..	87
"Atit Rahman," steam-vessel	..	..	..	..	..	..	10
"Afghan," steam-ship	..	..	..	..	..	..	3
"Faiz Rabbani," steam-vessel	..	..	..	..	..	..	3
"Iskender Shah," steam-vessel	..	..	..	..	..	..	3
"Adria," steam-ship	..	..	..	..	..	..	23
"King Arthur," steam-ship	..	..	..	..	..	..	103
"Empress of India," steam-ship	..	..	..	..	..	..	246
"Anglo-Indian," steam-ship	..	..	..	..	..	..	194
"Shahi Jehan," steam-ship	..	..	..	..	..	..	208
Total	..	..	..	..	..	..	1,580

It would seem that the notice issued by the Government of India has had some beneficial effect upon intending pilgrims, and this timely warning, coupled with a dread of quarantine, has most probably deterred many from exposing themselves to the risks of a long journey without having sufficient means.

In view of the large number of pauper pilgrims who come annually, some sort of semi-official arrangement for sending them away to their country would perhaps be commendable.

The largest number of paupers are brought to this country by the charities of Mahomedan merchants, and the Mahomedan States of India, viz., Bhopoul, Rampore, and especially Hyderabad, and it would tend to the perfection of their charities if the merchants and the above-mentioned States would make endowments and provision for the return passage of their poorer co-religionists whom they so willingly send on the Haj in the hope of participating in the grace, but forget to remember that it is a far cry to Mecca from India, and that these poor people have to undergo the greatest misery before they are able to return to their country.

As an instance of the misery which these people suffer from extreme want and penury, it is scarcely necessary for me to repeat what you saw the other day when you went to make inquiries regarding the condition of some twenty Indian pilgrims lying near the quarantine office, who had made their home amidst a stinking mass of puddle and dirt.

If, therefore, the Mahomedan merchants, Princes, Nawabs, and Rajahs of India, of whom there are not a few, could be induced to subscribe and create a charity fund, and place it under my care, the money could be, under your guidance, applied by me to the helping of those persons who, after due inquiry, were found to stand in the greatest need of such aid. This could be done without giving any publicity to our intentions, or coming ourselves to the front, which would be in conformity to the declaration of the Government of India, declining all responsibility for giving any pecuniary help to the pilgrims.

From the annexed list of ships which have left with pilgrims for India after the Haj, it will be seen that 6,567 pilgrims have gone back to their country, while about 3,695 pilgrims are still in the Hejaz, some waiting for the arrival of steamers to take them away, and others perhaps intending to sojourn sometime longer in the Holy places.

The Jeddah-Mecca road was pretty safe this year, and, as far as I am aware, none of the Indian pilgrims suffered any loss in going up to Mecca. The only sufferer was a Bokhara man, who was found killed within a mile of Mecca one day before the Haj.

The Medina road was also considered safe by the local authorities at the time the pilgrims were about to start for the north, but the policy of the Turkish authorities towards the Bedouins, in the non-payment of the usual subsidy, and the setting up of one Chief against another, turned out in the present instance to be a failure.

Having appointed a new Chief for the northern portion of the Medina road just before the Haj, who was not so powerful as his rival, the latter revenged himself on the authorities

by levying blackmail from one body of pilgrims, and coolly telling the conductors of the caravan to inform the Vali that, as he had thought fit to stop his subsidy, he had recouped himself from the pilgrims, and he advised them to go and claim from the Vali the losses which they had suffered.

One pilgrim, Taria Topun, an influential merchant of Zanzibar, lost heavily in the above attack, and the details of his losses have been forwarded by you to the Vali for recovery; but this application, like many others filed by British-Indian subjects, will be consigned to oblivion by his Excellency, and the Grand Shereef, the scapegoat of the authorities in this country, to whom all such matters are generally supposed to be referred as head of the Bedouins of the Hejaz, will be saddled with all the delays and mishaps that is sure to occur before any part of the amount can be recovered from the wild Bedouins.

From the accounts which I received from the Kafila Salar and the doctor who came in charge of the Hyderabad pilgrims, I found that they and their pilgrims were within an ace of being robbed and plundered; but the caravan which they were travelling along with was a large one, and the party of Bedouin camel-men with them being a strong one, the robber Bedouins who covered the heights on each side of the road allowed them to pass unmolested.

The caravan which followed them, and with whom was Taria Topun, did not escape so cheaply, as I have stated above.

It is not necessary for me to enter into further details of the inconvenience and losses suffered by the Indian pilgrims on account of the above-mentioned disturbance, as they have been already fully reported by you to the British Embassy at Constantinople, and a copy of which has gone to India also.

The attempt of the Turkish authorities to levy a fee from the pilgrims for the *visé* of passports, being followed by a vigorous protest by Her Majesty's Ambassador at the Porte, has collapsed for the present; but this apparent loss of a considerable revenue has been more than repaired by the Vali, by putting an extra tax of 3 dollars over the ordinary fare on each camel which carried pilgrims this year to Medina; and if the number of camels be computed at 10,000, the revenue derived from them will amount to 30,000 dollars.

These 3 dollars really went out of the pilgrim's pocket, although the money was ostensibly realized from the camel-men, as the pilgrims were charged by the camel-men 28 dollars for a camel carrying a "shugduff" and 27 dollars for one carrying a "shibrec," while last year the rate was 25 and 24 dollars respectively. Thus, an additional burden of 6½ rupees was added this year to the already high expenditure of the pilgrims on the Haj.

On the other hand, the arrangements made by the Vali for the pilgrims of the steam-ship "Shah Jehan" were very laudable. Information was received that the above steamer, with Indian pilgrims on board, was undergoing quarantine at Camaran, and as she had not arrived here up to the 26th September, and the Haj was to take place on the 29th, fears were entertained that her pilgrims would lose the Haj.

In order that the pilgrims on their arrival might not lose time in arranging about their camels, the Vali sent orders to the Kaïmakam to keep camels ready, and fix the amount to be paid as hire by the pilgrims at a certain rate, so that the camel-men may not demand exorbitant prices.

The ship arrived on the 27th September, and as soon as the pilgrims were landed on the quarantine wharf they found camels ready for them, and set out for Mecca at once. The Kaïmakam himself, as you are aware, was present to expedite their departure.

During a visit which I paid to the Vali when I was at Mecca at the time of the Haj, I thanked him for the above arrangements which he had made for Indian pilgrims, and his Excellency said that he had not been long in the Hejaz, and therefore was only gradually gaining a knowledge of what was necessary to be done for the good of the pilgrims, but he hoped to make better arrangements in the future.

Of late Osman Pasha, the Vali of the Hejaz, has evinced a great desire to insure a constant supply of water to Jeddah, by bringing it in iron pipes from one of the adjacent valleys, where small streams of water are supposed to exist. Ostensibly this is said to be for the good of the town and its people, but in the main from a desire to perpetuate his name, his ambition having been excited by a proposal, emanating from his adulators, to call such an aqueduct by his name, because the best water in any one of the neighbouring valleys, whether from wells or from streams, is always more or less brackish, and can never equal the rain-water, which from time immemorial has always been collected by the people in large masonry tanks which dot the plain outside Jeddah.

With the above object in view the Vali had, during the Haj, ordered all the "Motowofs" to realize small sums from each of the pilgrims under their respective charge. How far this plan has been successful I am not in a position to say, but I have

been credibly informed that certain sums have been collected by some of the "Motowwofs" for this purpose. The Vali is also trying to raise money by subscriptions from the inhabitants of Mecca and Jeddah, and some of the principal merchants of this place have already headed the list with pretty large donations.

If the above measures do not succeed in realizing the sum of 12,000*l.*, the estimated costs of the enterprise, I am afraid that to fulfil the pet object of the present Governor-General the town of Muna will be deprived of a large portion of the endowment which the Nawab of Rampore has sent for the construction of the aqueduct in that place, which I have already mentioned elsewhere.

I have, &c.
(Signed) ABDUL RAZZACK!

(Copy)

British Vice Consulate-

Camaran 26th July 1885.

Sir,

I have the honour to report for your information, that the S. S. "Sirdhana" with 853 pilgrims, mostly British Subjects from Bombay, Karachi, and Aden arrived here on the 16th instant to undergo - quarantine.

2. There was only one death (from Apoplexy) among the pilgrims, during their stay on the Island.

3. There were some complaints against the Chief Guardian, who was in charge of the Camp. He is reported to have treated the pilgrims very harshly, used abusive language towards some, and threatened to beat others. I have brought the Chief Guardian's objectionable conduct to the notice of D- Duca.

4. The water supplied to the pilgrims was of good quality.

I am Sir,

S/Sheikh Ata Mohammed
His Vice Consul
Camaran

Abdur Razzak
Acting British Consul
Jeddah.

Siddah

No 27.

September 24. 1885

Sir

I have the honour to inform you that the Hajj season has terminated without Cholera, or other epidemic disease.

The public health is up to date most satisfactory and — Pilgrims are now arriving from Mecca for embarkation.

I have the honour to be

Sir

Your most obedient

humble servant

AbdurRazzaq

1/10.

Sir W. A. White

G. C. M. G.

40. 40. 40.

Constantinople.

British Vice Consulate
Hodeida, 20th October 1885.

Sir,

In compliance with your request I took the opportunity during my recent trip for pilgrimage to Mecca, Mooka and Arafat, of taking notes on the sanitary condition of those places on the occasion of the late Hajj, and I beg to report the same for your information.

2. I left Jeddah, on the afternoon of the 16th and reached Mecca on the morning of the 17th Sept 1885, and I am sorry to say, I found the city in a dirty state, more specially the streets which were full of filth, and appeared to have never been cleaned, the bazars were in a fair condition. It was rather hot at Mecca, the thermometer stood at 99° F^h, in the noon while towards the evening it fell to 94°.

3. I left Mecca on the evening of the 17th and passing through Mooka reached Arafat late in the night, which was rather cold.

Huss Razzak
Acting British Consul
Jeddah.

4. The whole of the Great-Maidān (plain) of Arafāt, from below the Jabal-Rahmat, to some distance behind the 'Arafāt-Pinnac' was occupied by thousands of tents of every description pitched in a very irregular manner, the spaces between them being utilized for camels, Dawkas, Shugduf (Litters) &c. &c. The place did not look clean, the pilgrims answering calls of nature at any place they found it convenient to do so.

5. All the tanks at Arafāt contained a good supply of fresh water from the 'Arafāt' and every body had free access to them, but it seemed that the authorities had taken no precautions to prevent the pilgrims from washing themselves in the tanks and thereby making the water unfit for drinking purposes. Water brought from a tank which was being misused was found to be dirty.

6. The heat at Arafāt was unbearable on the morning of the 18th September, the day of Hajj, the thermometer stood at 84° only, but towards the noon it rose to as high as 110° while in the Evening it fell to 106° F.

7. Very few cases of death were heard of at Arafāt
and

And these were mostly from Chronic ailments — such as Dysentery, Diarrhoea, Fever &c.

8. I left Arafat just after sunset, 18th 6th October and reached 'Mizdalifa' late in the Evening and after passing the night there, early next morning I started for 'Manna', where I reached at about 8 A.M. Here I found not only the town, but the whole of the Valley also occupied by pilgrims, tents, Camels, 'Khadufs', sheep and goats, and with much difficulty and trouble I succeeded in finding a suitable place to pitch my tent on.

9. The Sanitary condition of 'Manna' before the return of pilgrims from Arafat was fair, but as soon as they began to pour in into the town and the Valley presented the appearance of a field of battle, the whole of the available space became covered over with the bodies of thousands of goats and sheep, sacrificed by the pilgrims — the Carcasses were left exposed to the sun, all day long, and great fears were entertained that in consequence of leaving so many bodies unburied, it would prove dangerous to the thousands of the pilgrims assembled there but however in the Evening, a few Tarkooris were seen engaged in removing the Carcasses from where they had been lying, and throwing them

them in the ditches which were made ready to receive them, but I am sorry to state that a great number of these were left undisturbed, and next morning when I went out, I found hundreds of these scattered here and there - and many of which had already begun to decompose, and the noxious gases which emanated from them tainted the atmosphere. This state of things continued till noon of the 20th September 1885, when a gang of *Jalidyas* were sent by the *Emir*, to complete the work which the *Sabroons* had left unfinished - the Evening before, but I regret to say that even these could not succeed in removing the source of nuisance, for next morning, 21st September 1885 when I was returning to Mecca, I observed that the streets and roads of Mecca were still covered over with the heads, legs and entrails of goats and sheep, and many a time my camel stumbled over these things.

10. It would have been much better if the authorities had posted *Jalidyas* at different places, as they did on the noon of the 20th September to prevent any animals being killed at any other place but those prepared for the purpose, but want of ordinary forethought on the part of the sanitary officers, made the place unwholesome for the thousands of pilgrims who were at Mecca.

11. Notwithstanding all the defects in the sanitary arrangements and neglect in keeping the place clean, the health of the pilgrims, I am glad to state, remained very good throughout. Great were the fears of the Authorities and of the pilgrims alike, that as the Hajj of this year would be much more numerously attended in consequence of its falling on a Friday, the congregation at Mecca, would be much greater than at ordinary times, and that there would most probably be an outbreak of cholera, and for which reason many of the people of Jeddah and Ysreea did not go for Hajj - but happily no disease of any nature made its appearance during the pilgrims' stay at Mecca a few cases of death which occurred there, were principally from Chronic diseases such as Diarrhoea, Dysentery, Fever &c and from which the pilgrims had been suffering, perhaps from months before they went to Mecca.

12. The Latrines of Mecca, though many in number were all in a dirty state, and the odour that issued from these made the air still more noxious for the pilgrims.

13. The heat in the Valley of Mecca was not so much as it was at Arafat a gentle breeze was continually blowing all the time I was there. The range of temperature was as follows:-

19° 5/16

17 September Morning - 85° Noon 99° Evening - 97°
 20 " " 84° " 101° " 96°

14. The water sold at-Mecca, was not good, though it was said to be from Zuheda, it was really brought from Shahrjeh or Cisterns in the town - because - this year on account of the want of rain the Shahrjeh were empty, and as the ^{brand} of Zuheda, which is being brought to Mecca, is still at a distance, the owners took the opportunity of filling their Shahrjeh with water from Zuheda a few days before the Hajj to sell it during the pilgrims' sojourn at Mecca. The water had become vitiated perhaps on account of the unclean state of the Shahrjeh and every body who drank it suffered from sore throat, Cough & Cholera suffered from these complaints and I believe very few escaped intact.

15. On my return to Mecca on the 21st Sept^r I found that it was more dirty than I had left it two days before, and during the few days I stayed at Mecca, I noted that no attention was ever paid to the cleanliness of the Streets which were very dirty - the bazars were swept daily -

16. During my stay in Mecca the range of temperature was as follows :-

21 st	September	Morning	90°	Noon	94°	Evening	93°
22 nd	"	"	89°	"	92°	"	90°
23 rd	"	"	89°	"	91°	"	93°
24 th	"	"	88°	"	99°	"	92°
25 th	"	"	84°	"	97°	"	93°
26 th	"	"	85°	"	98°	"	94°

I have the honour &c.

(Sd) Sheikh A'ta Muhammad

Her. M's Vice Consul.

Jeddah

9.07

Correspondence and reports concerning
pilgrimage and conditions at Quarantine
Station, Camaran, 1886-1890

Report on the Lazaret at Cameran
for the Pilgrim Season of 1886.

During the Pilgrim Season under report from 1st April to 29th September 1886, twenty-four Steamers with 15031 pilgrims called at Cameran to undergo quarantine.

Of these 9562 were Indians or more properly arrivals from Indian Ports, including 1656 Javanese, 1443 Afghans and Barcharas in Arak, and one Chinese from Bombay and Calcutta.

2341 Javanese arrived from Singapore

359 " " " " Batavia

1645 Persians from Bassorah, and

994 Pilgrims from Muscat.

The Sultan of Zanzibar's Steamer -- carried pilgrims free of charge and for this season 994 paupers of different nationalities arrived successively from Muscat.

The Quarantine imposed upon the pilgrims at Cameran varied from 5 to 6 days, with the exception of 1645 Persians from Bassorah and 994 persons from Muscat who underwent only 24 hours' abstinence on board their Steamers.

The

The amount of fees payable by the pilgrims varied with the number of days they were detained in quarantine being 4½, 50 and 117 piastres for 5, 10 and 15 days respectively, the pilgrims from Bussarah and Muscat, however, paid 5 piastres a head for 24 hours quarantine only.

Although the amount of fees in local currency was the same as it was last year, but in account of the fall in the value of the Rupee, it was raised to Rs 10-0-0, for 10 days, instead of Rs 8-14-3 as raised last year.

Out of 15031 pilgrims 2856 were paupers or those unable to pay the quarantine dues.

The Indian paupers amounted to 2929 or 30.31 per cent; the paupers from Singapore to 278 or 11.87 per cent; those from Bantam to 30 or 8.99 per cent; Persians 251 or 15.26 per cent and paupers from Muscat 152 or 15.29 per cent.

There were only 18 deaths amongst the pilgrims during their stay on the Island from various non-infectious diseases, while two died in the S. S. "Nuncio-Indian" during their detention on board the steamer for 5 days probably from the effects of exposure.

There

(Copy)

Report on the Lazaret at Cameran
for the Pilgrim Season of 1887.

During the season under report -
which extended from the 30th March
to the 17th September 1887 - twenty -
Steamers with 13729 pilgrims called at
Cameran to undergo quarantine, as shown
in appendix A.

Of these 8763 were Indians or more
properly animals from India, as stated
in appendix B, including 1100 Turkomans
and Afghans; 902 Malays 103 Arabs -
9 Chinese and 3 Persians

2939 Malays arrived from Singapore
1193 Arabs and Persians from Bussorah, and
834 Arabs, Indians Afghans &c. from
Zanzibar and Muscat as per statement in
appendix C.

The

The quarantine imposed upon the pilgrims varied from 5 to 10 days with the exception of 2027 pilgrims from Bussorah and Muscat who underwent only 24 hours' observation on board their Steamers, and 1016 passengers ex S.S. 'Bangalore' from Bombay, whose quarantine was increased by 15 days while at Cameran under circumstances mentioned elsewhere.

The amount of fees paid by the pilgrims varied according to the number of days they were detained in quarantine, being 4½ and 82 piastres for 5 and 10 days respectively. The pilgrims from Bussorah and Muscat paid 5 piastres a head and those of the 'Bangalore' 120 piastres for 15 days only, as no fees were taken for the 5 days passed in quarantine previous to the occurrence of the so-called 'Suspicious' case.

The amount of fees paid by the pilgrims from India was formerly 80 piastres, but this year it was raised to 82 piastres, the

increase

increase of two piastres was said to be on account of boat-hire and firewood supplied to the pilgrims.

Out of the 13729 pilgrims mentioned above 3324 were paupers or those who could not pay the quarantine dues, the Indian paupers amounted to 3038 or 34.67 per cent., Malays to 122 or 4.15 per cent., and paupers from Bussrah to 164 or 13.75 per cent., — whereas the number of paupers in the Newcastle batch could not be ascertained, the rich having paid for the poor.

There were 24 deaths (0.18 per cent) amongst the pilgrims during their stay in quarantine from various non-infectious diseases and from old age and debility.

There was not a single case of cholera amongst the pilgrims at Cameran throughout the whole season nor did any steamer have any case of the disease amongst her passengers or crew during her voyage.

924 Arabs Indian &c. from Muscat
 496 Africans &c arrived from Zanzibar, and
 450 Indians Arabs &c. arrived from Aden
 as per Statement in Appendix C.

The quarantine imposed upon the pilgrims varied from 5 to 10 days, with the exception of 2771 pilgrims from Bussorah Muscat and Zanzibar, who underwent only 24 Hours' observation on board their Steamers.

The S.S. "Goji" from Bussorah and the Persian Gulf having taken pilgrims from Aden was subjected to a quarantine of 5 days.

The pilgrims of the S.S. "Sumatra" from Bombay during her second outward voyage were detained two days in excess of the term of quarantine prescribed for the pilgrims from India.

8. Hospitals Besides the hospitals provided in the camps for the treatment of the sick, a large one was built this year especially for pilgrims suffering from smallpox whom it would not be advisable to allow to embark in a condition likely to spread infection amongst their fellow passengers and the crew. Formerly as there was no such hospital in existence the captain who brought any cases of smallpox in their ships or amongst whose passengers the disease appeared while performing quarantine were compelled to receive back on board after the expiration of quarantine those still suffering from it, a procedure which made those on board liable to infection. The S.S. "D'Amatira" had to embark pilgrims suffering from smallpox on two occasions and the S.S. "Arthur" on one.

No. 22.

Jezeah
August 10. 1889.

Sir,

I have the honour to report
that the Haj which commenced
on the 6th inst. yesterday the
7th instant without any
outbreak of Cholera or
other epidemic disease.

The health of the Pilgrims
is excellent.

I have the honour to be
with the greatest respect
Your Excellency
The Right-Honourable Hon^{ble} ^{Minister} ^{of} ^{the} ^{Interior}
Sir H. White B. C. M. G. Most Excellent
to to to Humble Servant
Constantinople
Abdur Razzak

Comm. L. 6 J. O.

25.

Her Majesty's Consulate
Jeddah 10th July 1890

Sir,

I have the honour to transmit herewith the Copy of a Despatch received from Sheikh Ala Muhammed Her Majesty's Vice Consul for Hodeida and Camaran, reporting several cases of Cholera among the Pilgrim passengers of the Steamship Deccan during her passage from Bombay to Camaran.

Having reason to believe that this outbreak occurred through the very measures taken by the Captain of

His Excellency
Her Majesty's Ambassador
Her Majesty's Embassy
Constantinople

of the Deccan to prevent his passengers being swept away by the seas, I think it right to suggest, most respectfully, that during the prevalence of the "Monsoons" vessels carrying pilgrims ought not to be allowed to leave British Indian ports with more passengers than can be easily and comfortably stowed between decks in case of need, as there can be little doubt that the fearful crowding of human beings under battened hatches will always, as it has in the case of the Deccan aid the development
of

of Cholera and other allied diseases

I have the honour to be, with
the highest respect, Sir,

Your Excellency's Most Obedient
Humble Servant,

Neil G. Wood

British Vice Consulate

Camran

July 3rd 1890.

Sir,

I have the honour to report for your information that the Steam Ship "Deccan" with 1222 pilgrims on board arrived here yesterday from Bombay.

During her voyage from Bombay to Aden, the ship had ten cases of Cholera, six amongst the pilgrims, and four amongst the crew. Of these 7 died, four pilgrims two fire-men and one Lopez.

From Aden to Camran, she had one fresh case of the disease, and of those under treatment one died.

Cecil G. Wood Esq.

H. M.'s Consul

Jeddah

Here

Here she landed four pilgrims suffering from Cholera of whom two died this morning.

The Sanitary Officer in charge of the camp reports many cases of — Diarrhoea amongst the pilgrims, but no case of Cholera.

The ship and the passengers — will be subjected to a quarantine of 15 days with effect from this day

I have the honour &c. &c. &c.

(Signed) Sheikh Ata Muhammed.

Dr. Mackie to Sir C. Cookson.

Sir,

Alexandria, November 7, 1890.

I HAVE the honour to inclose, for your information, a Table, drawn up by the Administration of the Quarantine Board, showing a statement of the pilgrims returned this year from Mecca via Egypt, having performed rigorous quarantine at Tor and Ras Mallap on account of the existence of cholera.

In this Table there are some facts shown to which I would call your attention, which I think are highly instructive from a sanitary point of view:—

1. A point to which I have referred in a previous Report, the immunity of the Egyptian pilgrims from cholera and their good sanitary condition at the lazaret and during the passage. With the exception of one steamer, the steam-ship "Hodeida," which brought 621 Egyptians from Jeddah, one of whom died from cholera, and seven of ordinary diseases at the quarantine station—all the other Egyptian pilgrims, instead of remaining cooped up in the centre of infection at Jeddah, continued their pilgrimage to Medina, thence to Yambo, where they embarked. From Yambo six steamers brought 3,911 Egyptian pilgrims to the lazaret at Tor. Amongst these not a single case of cholera was reported to have occurred during the voyage nor at the lazaret. At the lazaret, where there was good medical supervision, the Table may be looked upon as strictly accurate; fifteen deaths occurred at the lazaret from ordinary diseases, and two deaths during the passage. The Egyptian land caravan, consisting of 574 persons, arrived by land at El Wisch, and were brought thence by steamer to Tor; no deaths from cholera amongst them. All these, after undergoing quarantine and disinfection, were conveyed in clean disinfected vessels to Suez, where they were again medically inspected, found healthy, and admitted to free pratique to proceed to their homes throughout Egypt.

2. The greatest mortality from cholera and ordinary diseases occurred amongst those coming by ship from Jeddah, the Turkish pilgrims suffering most.

3. The greatest proportional mortality occurred on steamers carrying the largest number of pilgrims.

The first steamer to arrive (11th August) at the quarantine station was the Turkish steamer "Adana," bringing 953 Turkish pilgrims from Jeddah; of these, 17 died of cholera (officially reported) during the passage, and 55 during their stay at the lazaret, and from ordinary diseases one death occurred on the passage, and 58 at the lazaret, besides 16 from ordinary diseases after the vessel left the quarantine station. This steamer had a mortality of 147. The vessel was the first to bring return pilgrims, and consequently embarked them at Jeddah whilst the disease was at its worst and most virulent, but, comparing it with other vessels, this alone does not account for the excessive mortality. Compare it, for instance, with the Egyptian steamer "Hodeida," which arrived at Tor from Jeddah (12th August), bringing 621 Egyptian pilgrims; of these, none died during the passage, and during their stay at the lazaret only one died of cholera and seven of ordinary complaints. These two vessels, arriving at Tor within a day of each other, show a very different figure. I would attribute the great mortality on the Turkish vessel to overcrowding and bad hygienic conditions. Next to the Turkish steamer "Adana" in excessive mortality comes the British steamer "Malacca." This vessel arrived at the quarantine station from Jeddah on the 16th August, bringing 910 Turkish pilgrims; 15 deaths from cholera occurred during the passage; during the stay at the lazaret 44 deaths from cholera, 52 from ordinary diseases; and 15 deaths from ordinary diseases after the vessel left the quarantine station—a total mortality for this vessel of 126 before entering the Mediterranean. You will observe also that this vessel, according to the bill of health, left Jeddah with 1,010 passengers. The authorities on board declared 15 deaths during the passage, leaving 995 passengers to be accounted for, whilst only 910 were counted when disembarked at the lazaret—a minus of 85 persons. Thus the number of deaths on the passage may have been much in excess of what was declared, or many of the passengers may not have embarked in the confusion at Jeddah after having taken passage tickets, or may even have died of cholera before being able to embark.

I have been informed, though not officially, that the steam-ship "Malacca" was in very bad condition, and utterly unfitted to carry such a crowd of passengers. Her Majesty's Government may, perhaps, think fit to make inquiries on this point.

The next vessel with high cholera mortality is the Turkish steamer "Numat Nuda," arrived at Tor on the 12th August, bringing 836 pilgrims, Turks and Syrians; 805 stated

on bill of health—a minus of 29. No deaths declared during the passage, but at the lazaret 21 deaths from cholera and 21 deaths from ordinary diseases. Five deaths from ordinary diseases occurred after the vessel left the lazaret—a total of 47 deaths. Next follows the Austrian steamer "Reka," arrived at Tor on the 16th August, with 426 pilgrims from Jeddah, Turks, Syrians, and Bosnians; 431 stated on bill of health; no deaths from cholera, but 5 from ordinary diseases, declared during passage. At lazaret 11 deaths from cholera and 40 from ordinary diseases; 6 deaths from ordinary diseases after the vessel left—a total of 57 deaths. With the exception of the Turkish steamer "Ghorid," which had 1 death from cholera, 1 from ordinary disease, during the passage from Jeddah, and 1 death from cholera and 26 from ordinary diseases at the lazaret, out of a total of 506 passengers, 380 only declared on bill of health, the other steamers from Jeddah, which averaged from 400 to 500 and 600 passengers, had small mortalities, whilst, as I have mentioned, those from Yambo were almost exempt. The conclusions, in my opinion, to be drawn from the facts above stated are the same as have been put forward by others over and over again: prevent crowding of pilgrims amongst whom an epidemic is raging at the port of embarkation—compare the sanitary state of the pilgrims crowded together awaiting embarkation at Jeddah, with those who took the way of Medina and Yambo.

Prevent crowding on board ship. Even with existing regulations pilgrim-ships in time of epidemic are disgracefully overcrowded; account must be taken of the enormous quantity of filthy baggage which pilgrims carry with them, and of the disgustingly filthy condition of most of them in their persons and clothing, necessitating four or five times the space, or more, for aëration which would be required by more cleanly beings. Superintend the hygienic condition of the pilgrim-carrying ships, and see from their construction that they are fitted to carry such crowds of human beings, as there is little doubt that often old vessels are bought at a small price and put to the pilgrim-carrying traffic when they are useless for anything else. There can be little doubt, and I think very few people will refuse to believe, that Egypt and Europe have narrowly escaped an invasion of cholera this year, which has been stamped out at Tor by the measures adopted and carried out with the zealous assistance of the Egyptian Government officials, but the mortality, as I have shown, between Jeddah and Egypt has been enormous. I am fully aware of the enormous difficulties in the way of legislation for this pilgrim traffic, but no advance is ever made by pessimism, and I think the question should be taken up with will and determination to protect the Western world against pilgrims in time of epidemic, and to diminish the mortality amongst themselves. The scheme must be simple and practical, the Utopian propositions put forward by some Powers being beyond application.

I have, &c.

(Signed) J. MACKIE.

9.08

Pilgrim routes; comparison of Tor and
Al-Wadj as sites for quarantine stations;
report on quarantine arrangements of
Camaran, 1891-1892

Dr. Dickson to Sir W. White.

Sir,

Constantinople, January 31, 1891.

I HAVE the honour to acknowledge the receipt of your Excellency's despatch of the 26th instant, calling again attention to the printed correspondence forwarded in Lord Salisbury's despatch addressed to your Excellency on the 31st ultimo, and which gives, in your Excellency's opinion, a sufficiently clear outline of Dr. Mackie's proposed scheme regarding the return of the Mecca pilgrims to Egypt or to the Mediterranean by way of Egypt. Your Excellency therefore desires me to "bring it before the Porte (Board of Health) and to use every effort to carry it through."

Dr. Mackie calls special attention to the excellent sanitary conditions in which the Egyptian and other pilgrims who returned from Mecca on the occasion of the last pilgrimage, by way of Medina, Zambo, and El-Wedj, and to the great mortality that occurred amongst those pilgrims who went to Jeddah, and amongst those who were on board of over-crowded ships. He calls attention, moreover, to the danger to which Egypt and the Western world are exposed from the "insanitary" condition of homeward-bound pilgrims, and recommends that pilgrims returning by way of Egypt "in times of epidemics" should make, if possible, "a short land journey" and "embark elsewhere" than at Jeddah. But Dr. Mackie does not clearly specify what he means by the expression "in times of epidemics," where he wishes the pilgrims to embark, so that ships may be sent there to receive them; what constitutes his "short land journey," and what ought to be done where cholera breaks out also at Medina and at Zambo, as occurred in all previous outbreaks of it at Mecca and decimated, moreover, the pilgrims at El-Wedj, who had gone there to embark for Egypt.

El-Wedj is a waste tract of land, and was formerly an Egyptian station and its frontier limit, established by the allied Powers when they compelled Mehmed Ali to withdraw from Arabia in 1840. Whenever cholera manifested itself in the Hedjaz, the Egyptian Sanitary Department established, in accordance with the principles of the International Sanitary Conference of Constantinople, a quarantine camp at El-Wedj, where pilgrims returning to Egypt had to perform quarantine, just as they now do at Tor.

El-Wedj, however, was preferable to Tor for this purpose, as it was farther off from Egypt, and from the maritime thoroughfare of Suez. It allowed, moreover, the pilgrims a facility of continuing their journey by the land route, if they objected to remain in quarantine at El-Wedj, and be taken to Egypt by sea.

El-Wedj, however, has now been transferred from Egypt to Turkey, and the Egyptian Sanitary Department is therefore obliged to devise other ways of exacting this quarantine within its present limited territory.

If Dr. Mackie's intention is merely that of compelling pilgrims returning from Mecca by way of Egypt to embark elsewhere than at Jeddah, it would in that case be for the Egyptian Government and not for the Constantinople Board of Health to deal with the matter, and indicate the place where they are to embark, and compel them to do it by repulsing the arrivals from all other ports of the Hedjaz.

If on the other hand Dr. Mackie wishes that Turkish Sanitary Department to assume the onus of imposing quarantine on pilgrims returning by sea to Egypt or the Mediterranean, he should state this clearly, and the Egyptian Government to enforce the measure might repulse those pilgrims who had not performed this quarantine. At present such a quarantine could only be carried out at Camaran. If Dr. Mackie's aim, however, is that of allowing pilgrims who return from Mecca by way of Medina, Zambo, and El-Wedj to enter Egypt and the Suez Canal in free pratique, and this whether cholera existed or not at those places, he would find, I think, that Egypt would be put into quarantine by Turkey and by all the Mediterranean States.

Pilgrims on their return from Mecca now go either direct to Jeddah or to Zambo by way of Medina or Rabuk for shipment. Others take the land routes. The Egyptian caravan styled "El-Mahmel" went last year to El-Wedj, and there embarked for Egypt.

All the other caravans that go to Egypt proceed by way of El-Wedj and Akaba to Cairo.

Dr. Mackie's scheme is evidently framed for the protection of Egypt against cholera outbreaks in the Hedjaz, and it ought therefore to be mooted before the Egyptian Board of Health. I shall, however, in accordance with your Excellency's desire, bring the matter before the Constantinople Board of Health next Tuesday, and beg therefore your Excellency to be so good as to instruct me what I am required to ask the Board of Health to do; to what place are the pilgrims returning to Egypt required to go, and by what means is the Constantinople Board of Health to exact their compliance to it.

I take the liberty at the same time of respectfully warning your Excellency that neither the Porte nor the Constantinople Board of Health are likely to listen to any compulsory measures bearing in a direct manner on the Mecca pilgrims, and emanating from an infidel (non-Mohammedan) source.

I beg to return herewith, with my best thanks, Lord Salisbury's despatch of the 31st ultimo.

I have, &c.
(Signed) E. D. DICKSON.

Inclosure 2 in No. 8.

Mr. Law to Sir W. White.

Sir,

Constantinople, February 2, 1891.

IN accordance with your Excellency's instructions I have considered the documents referring to suggested improvements in the sanitary arrangements affecting the transport of pilgrims homewards from Arabia, and I have consulted Dr. Dickson on the subject.

Dr. Dickson does not consider that any benefit would be obtained by an indefinite arrangement that the pilgrims should make a short land journey prior to embarkation on the Red Sea. He says that Dr. Mackie bases his indefinite proposal on his view of the results of a single season, and that in such a difficult and complicated question, as the spread of epidemic sickness, it is rash to draw conclusions on so slight a basis. Dr. Dickson says, however, that the question of the prevention of the spreading of cholera by forcing pilgrims to take a long journey across the Desert, has long occupied his attention, and that he is personally convinced of the efficacy of such a course. His views have, however, been disputed by his colleagues, who have triumphantly quoted instances where the cholera has undoubtedly been carried from Mecca and Medina, to Bussorah and Bagdad, by pilgrims following a land route. In all these cases Dr. Dickson states that he has been able to prove that the contagion-carrying caravan did not follow the Desert route, but skirted the Neged, halting at numerous villages. He believes that every halt at a village gives fresh force to the epidemic, but he is convinced that a fortnight or three weeks steady marching in the Desert, with continual exposure to the air and sun, will exhaust the power and influence of the severest form of cholera epidemic, and he says that as a result of careful observation, extending over a long period, he has established the fact that no caravan, adhering to the Desert route, has ever carried contagion to a distance, no matter how large the percentage of victims who perished during the earlier marches.

I understand consequently that, if it were possible to enforce such an arrangement Dr. Dickson would, in the event of the existence of cholera in Arabia, during the pilgrim season, approve of the prohibition of the embarkation of pilgrims on the Red Sea at any port not situated at least two or three weeks' march from the cholera centre. But this prohibition, to be effective, would have to be accompanied by measures to force caravans marching either to the coast or the Euphrates, to adhere to the Desert routes. Also the proper selection of a port or ports for embarkation is a matter requiring careful consideration and arrangement.

The question of the overcrowding of pilgrim ships was also discussed by Dr. Dickson, and has, he says, long occupied the attention of the Sanitary authorities. He considers that the ships carrying return pilgrims to India are at present alone properly controlled. The Indian Government Regulations on the subject are thoroughly satisfactory, and insure the fining of all pilgrim ships arriving in Indian ports in an avoidably unsanitary condition.

There is, however, no provision for controlling the condition of pilgrim ships disembarking passengers at the Red Sea ports. It was at one time proposed to give the International Sanitary Commission power to fine ships not complying with certain Regulations laid down by the Sanitary Board, but Dr. Dickson, in his capacity as British

Delegate, was obliged, in the interests of British shipping, to veto this proposal, as there was no guarantee to protect English ships from arbitrary and unjust fines, which might be, and were even endeavoured to be, imposed by incompetent local officials.

To meet this difficulty Dr. Dickson strongly urges that all Consular officers at the ports of the Red Sea and Persian Gulf should be selected with special care and should be granted the necessary powers to enforce, by means of fines, the existing Indian Regulations. Dr. Dickson considers that such arrangement would practically provide all that is required, except for ships passing the Suez Canal, on their way to the Levant and Bosphorus, and of these the most dangerous are the Turkish ships, which nominally belong to the Turkish Admiralty, and are in reality employed as traders in the pilgrim traffic, and over these ships there is at present no control whatever.

In Dr. Dickson's opinion, the infraction of Sanitary rules by ships, which desire to pass the Suez Canal, could be stopped by the appointment of a competent Sanitary Commission at Suez, which could by a system of fines enforce, at Suez, on ships of all nationalities, the due observance of such Regulations as have been laid down by the Indian Government.

In conclusion, it would appear that if this subject is to be taken up in earnest, the present moment, when Europe has so lately been seriously threatened with an outbreak of the cholera epidemic, and when the danger still lurks in the Pashalics of Diarbekir and Kharpout, is particularly favourable for urging the introduction of necessary reforms.

I have, &c.

(Signed) E. Fg. LAW,
Commercial Attache.

No. 9.

Foreign Office to Sir C. Cookson.

(No. 2. Commercial.)

Sir,

Foreign Office, February 11, 1891.

I AM directed by the Marquis of Salisbury to transmit to you copy of a despatch which his Lordship addressed to Her Majesty's Ambassador at Constantinople with reference to Dr. Mackie's Reports on the subject of the return pilgrim traffic from Mecca to Egypt, and via Egypt to various Mediterranean ports,* which were transmitted in Mr. Acting Consul Alban's despatch No. 43, Commercial, of the 27th September last and your despatch No. 64, Commercial, of the 11th November. I am also to inclose copies of a Report by Dr. Dickson on Dr. Mackie's suggestions and of a Memorandum by Mr. Law,† and I am to instruct you to refer these papers to Dr. Mackie for his remarks.

I am, &c.

(Signed) JAMES FERGUSSON.

No. 10.

Sir W. White to the Marquis of Salisbury.—(Received February 20.)

(No. 14. Commercial.)

My Lord,

Constantinople, February 10, 1891.

WITH reference to my despatch No. 18, Commercial, of the 31st January, 1890, I have the honour to transmit herewith to your Lordship ten copies of the "Règlement Spécial" applicable to the pilgrimage of the Hedjaz for this year, as well as copy of a communication from Dr. Dickson on this subject.

I have sent a copy of the inclosed "Règlement" to Her Majesty's Consuls-General at Smyrna, Salonica, Beyrout, and Tripoli, Her Majesty's Consuls at Jeddah, Bussorah, and Benghazi, and Her Majesty's Vice-Consuls at Hodeida and Suez.

I have, &c.

(Signed) W. A. WHITE.

* To Sir W. White, No. 155, December 31, 1890.

† Inclosures 1 and 2 in No. 8.

THE PILGRIM TRAFFIC.

TO THE EDITOR OF THE TIMES OF INDIA.

Sir,—In an article which appeared in yesterday's *Times of India* on the pilgrim traffic and the report of the S. S. Sculptor, and the reply thereto by "A Customs Officer" in to-day's *Bombay Gazette*, there appear very misleading statements. The sculptor was not sent back, but the pilgrims petitioned the captain to take them back to Bombay, as they were seriously alarmed by their treatment in Camaran. It should be remembered that up to the time the pilgrims landed on that quarantine station, there was not a single case of cholera on board, and their sufferings commenced when they had set foot on the island and drunk of the brackish and unwholesome water which the authorities there had kept in store for them. The so-called sanitary arrangements for the accommodation of pilgrims were highly incomplete and such as would scarcely reflect credit on any civilized or humane Government. "Kabuzis" and water-closets were neither cleaned nor disinfected in the whole time. The doctors, provided in the hospital, according to the statement of the pilgrims, are unable to understand their language. No cases of cholera that were removed to the hospital recovered, whereas nearly the whole of those that were privately treated in their own quarters seemed to have survived. I enclose a copy of the pilgrims' petition, which in fairness to us I trust you will publish.—Yours, &c.

A. H. Z. A. SHIRAZI,
Agent, Bombay and Persia S. N. Co., Ltd.

The following is the petition referred to in above:—

Camaran, 21st May 1891.

The Commander, S. S. Sculptor.

Sir,—We the undersigned beg to lay before you the following few lines, which we trust will meet with your kind consideration.

There were 789 souls on board, the *hajees* consisting of different nationalities, comprising chiefly Bengalees, Beloochies, Punjabees, Sindhees, Bokbarees and four Turks.

The Bengalees were most old and debilitated, and consequently before our arrival in Camaran on the evening of the 1st May four deaths took place on board the ship at different intervals.

We landed in quarantine station in Camaran on the morning of the 2nd instant, where, owing to the water being unwholesome and the heat excessive, several of us suffered from diarrhoea and vomiting a day before our quarantine period had expired.

Some of them were admitted into the hospital and treated there, whence, as a rule, they never came out alive; whereas, strange to say, others who refused to go in the hospital and put themselves under the treatment of a private apothecary recovered in the space of a short time.

The quarantine doctor put down these cases of a simple indigestion as cases of suspected cholera, and from the day on which the death took place fifteen days more quarantine was imposed upon us, when day by day we found the number of deaths in the hospital increasing and fresh cases of so called cholera springing up, we did not

think it advisable to stay here any longer for the safety of our lives. Thereupon we unanimously requested the British Consul to permit us to proceed to Bombay, but he informed us that he would grant us permission only when he received a petition to that effect signed by more than half the number of pilgrims. Accordingly a petition was drawn up, signed by 453 pilgrims, and has been sent to you according to the order of the Consul. We sent him on the 21st instant another petition signed by twelve leading men amongst us, stating therein that the danger to our lives was increasing every hour, and that we one and all were willing to proceed to Bombay as soon as the permission was granted. A copy of the same is herein enclosed for your perusal.

Herewith we give you a brief account of the misdemeanours of the supreme authorities in Camaran, the unbearable miseries in which we were, and the ill-treatment we were subjected to. It is as follows:—

1. The water stored in tanks and distributed to the *hajees* was brackish, unwholesome, and containing a good deal of sediment, and should samples of water be sent to a professed analyst we doubt not that it will be found unfit for drinking purposes.

2. The *kabuzis* and water-closets were neither cleaned nor disinfected: this much will be quite sufficient to enable one to imagine the state in which they must be: such where the hygienic precautions taken by the officers of the place during a time when thousands flock together.

3. There were no separate apartments for families, but all the *hajees* were placed in one, so that decency was out of question.

4. Whoever fell ill was taken to the hospital, and the same day or the next he was no more, and, so far as our knowledge goes, we know not a single case who has been discharged well from the hospital. Those patients whom the quarantine doctor allowed to stay in their own huts and who were treated privately all recovered. We shall give the names of those treated privately in case they are required. The friends and relatives of the patient admitted in the hospital were not allowed to see them, and the language of the doctor and patient being quite different the doctor cannot understand what the patient says, and *vice versa*.

5. Those men that died in the hospital were interred without any religious rites or ceremonies being performed. The feelings of their friends and relatives were wounded, so much so that no words can describe.

6. Our mosques, which are considered by us to be the holy seat of the Prophet, were filled by pilgrims, and thus spoliated.

7. The British Consul used to come with the Chief Medical Officer in charge of the place every evening, and looking upon him as the representative of the British Government we laid our complaint before him with the idea that our sufferings would be alleviated. But, alas! the answer we received from him was quite discouraging to us. He showed his utter helplessness, and said it was not in his power to do anything.

8. Though there were no true cases of cholera, they went on giving us more and more quarantine, and one thing that supports the fact is that the four Turks who had come with us from Bombay for Jeddah were not to be seen on the morning of the day we came on board, but were removed to some other place (we know not which), so that had there been true cases of cholera those Turks would not have been allowed to mingle with them.

Before closing this petition we request you that you will be kind enough to send it to some British authority so that the British Government may, with usual justice and kindness, enquire into the matter and take every possible means to remove the sources of mischief.—We beg to remain, yours faithfully.

(Sd.) OOMER JAMAL, and others.

II.

TO THE EDITOR OF THE TIMES OF INDIA.

Sir,—I read in your valuable paper yesterday an article relating to the quarantine station Camaran, and it has afforded me the opportunity of saying something about that place.

I made many a voyage as medical officer in charge of pilgrims to Jeddah *via* Camaran from 1887 to 1889.

You say Camaran is reported a filthy place, but I am prepared to contradict this. It is a barren, rocky island, and is only inhabited by the pilgrims in quarantine for about six months in the pilgrim season (March to August). The temporary conservancy arrangements are in a satisfactory state. This settles the question that filth is not the cause of cholera in cases of deaths amongst the passengers of the *Sculptor*, but something else, which I had reported some three years ago; and that I call from my medical diary (an important record of a pilgrim steamer's medical officer) of 29th July, 1888, sent to the British Consular authority at Jeddah for transmission to the Government of India. It runs as follows:—"I had paid four visits to the pilgrims in the quarantine quarters during their stay for ten days. Six cases of diarrhoea and vomiting (simple) had occurred amongst them. The cause of the occurrence I attribute to the hot climate and brackish water of the place. I consider it is essential that water of better quality should be supplied to the pilgrims to insure their health, as the climate and water now in use are favourable to produce gastro-intestinal disturbances." From this you will find that the water is the primary fruitful source of this plague, which if I say the poor pilgrims have to purchase, I am not exaggerating. They pay a rupee per head per day for this water (which I term plague mixture) about two gallons and about two pounds of firewood.

Further, I must not forget to mention that the pilgrims are partly to blame. Some of the fanatics have an aversion to take medicine while they are on pilgrimage, and they hide the sickness in the beginning, and spread the disease amongst the crowd. The majority of them are of poor means, and they keep filthy and live on stale and unwholesome food, and thus make their systems favourable to contract any disease.

Now I speak of the quarantine authorities of Camaran. About half a dozen French and Greek doctors, including a head doctor, come here every year from Constantinople, and, excluding the chief doctor, they take charge of pilgrims of each steamer, in separate camps. These doctors are quite ignorant of the Indian languages, and here another difficulty arises with the pilgrims to communicate with these doctors. The British Vice-Consul from Hoodeida accompanies these doctors, and stays with the chief medical officer in a small village of Camaran, far

from these quarantine camps. He pays periodical visits with the chief medical officer, and at that time the (forced) dumb pilgrims have some chance of bringing their grievances, &c., to the notice of the doctor in charge,—in other words, the monarch of the camp.

Again, you ask, "whether the Government of India would not be justified in acquiring it (Camaran) by purchase or otherwise." Here allow me to tell you that this quarantine affair, I am told, is an international one, and the headquarters of it are at Constantinople. By imposing quarantine, the Turks and others protect their subjects from contracting contagious and infectious diseases. The Government of India by acquiring the possession of this island could not in any way mitigate the miseries of the Indian pilgrims. But I admit without any hesitation that the Government of India will be quite justified in getting the control over quarantine restrictions,

and without doubt there will be an end of the miseries to the Indian pilgrims.

Before closing the subject, kindly permit me to suggest that medical men from India should be sent there to take charge of Indian pilgrims, as they would understand the people better than the foreigners alluded to above.

In conclusion, if I say there should be some check put upon the beggar class of pilgrims going to pilgrimage from India, it will not be out of place.

Apologising for taking up so much of your space,—

Yours, &c.

ARDESHIR DORABJEE DOCTOR,

Late Medical Officer, s.s. Akbar.

Hotgi Railway Dispensary, June 12.

III.

TO THE EDITOR OF THE TIMES OF INDIA.

Sir,—Being a medical practitioner in Busrah I always took the London pilgrim ships to Jeddah *via* Camaran from the year 1884 to 1888, when I failed not to inspect the place and know those stationed there for the purpose. I quite concur with the statement made by Mr. Ardeshir Dorabjee Doctor in your yesterday's paper, but the shelter which is meant for their short imprisonment is totally unfit for such a place as Camaran, where sometimes the heat (sultry) is even greater than Muscat, and the poor pilgrims have to keep themselves half scorched under their cow-sheds until relieved.—Yours, &c.

JOQ. FRANK PEREIRA, Late S.M.D.,

In Medical Charge, Leper Home, Trombay.
Trombay, June 16.

Vice Consul of *Ata-Mohammed*, *Mekke*

Report on the Quarantine Stations
at Cameran for the Year 1891

During the year under report 32 ships with 22303 pilgrims arrived at Cameran to undergo quarantine as shown in the Statement in — Appendix A.

Of these 13371 were arrivals from Bombay & Calcutta. This number included 2159 Malays and Javanese, 1150 Afghans and Turkomans 238 Arabs and Africans, 81 Persians, 34 Chinese and 5 Turks as stated in Appendix B.

4851 Malays &c arrived from Singapore & Penang
3154 Javanese &c arrived from Batavia & Surabaja
796 Arabs and Africans from Muscat & Zanzibar
113 Persians and Arabs from Bushrah & the Persian Gulf
18 Arabs Malays and Javanese from Aden
Vide Statement in Appendix C.

The quarantine imposed upon the pilgrims varied from 5 to 10 days. The exceptions were 785 pilgrims from Bombay per S. S. "Sculptor" 2nd Voyage, who owing to the breaking out of Cholera amongst them did not get permission to proceed to Jeddah but

but after undergoing 21 days quarantine were — obliged to return to Bombay. The pilgrims from Bussrah, Muscat, Zanzibar and Aden were — subjected to 24 hours observations on board their ships.

During the pilgrim season just finished the Lazaret received from 16,497 pilgrims the sum of 879,527 piasters or about £8000 sterling. Thus:—

5983 Indians paid	416,043 piasters
9,178 Malays and Javanese	410,359 "
349 Afghans and Turkomans	38,300 "
671 Arabs and Africans	8,653 "
84 Persians	4,060 "
32 Chinese	2,112-879527 pi.

Of the 22303 pilgrims mentioned above 4,466 did not pay the quarantine dues and were passed as paupers. They arrived from the following ports:—

Bombay and Calcutta	4011 or 29.27 percent
Singapore & Penang	191 or 3.94 "
Batavia and Surabaya	39 or 1.46 "
Bussrah & the Persian Gulf	33 or 2.92 "
Muscat and Zanzibar	192 or 24.24 "

Vide Statement in Appendix C.

The nationality of the 4,466 paupers was as follows:—

Indians	3168 or 32.36 percent
Malays & Javanese	234 or 2.33 "

Afghans

Afghans & Turkomans	569	or	49.44	percent
Arabs and Africans	453	or	39.25	"
Persians	28	or	24.56	"
Chinese	8	or	17.78	"
Ottomans or Turks	6	or	100.00	"

as per statement in Appendix D.

There were 76 deaths (0.34 percent) amongst the pilgrims during their stay in quarantine. Of these 48 occurred amongst the Indians, 24 amongst the Malays and Javanese, 3 amongst the Afghans and Turkomans, and one amongst the Chinese. "Vide" Register of Deaths in Appendix C.

The causes of mortality were registered as follows:
 Old age and Debility—26, Lung and Heart Diseases—16,
 Cholera (the Sculpator)—13, Fevers of all kinds—8,
 Bowel affections—7, Cachexia Polistre—3,
 Rheumatism—1, Meningitis—1,
 Apoplexy Cerebral—1, Total—76

During the year under report no ship had any case of Cholera or any other infectious disease amongst her passengers or crew during her voyage to Cameran. ~~The only ship amongst whose passengers Cholera broke out on the 7th day of their arrival at Cameran was the "Sculpator" from Bombay, whose case was duly reported in my letters Nos. 16, 18 and 19 dated~~
 respectively

A. Statement showing the arrival at and departure from

No.	Date of Arrival	Name of Ship	Flag	Tonnage	Name of Master	Whence coming	Number of Pilgrims
1	March 9	S.S. Deccan	British	2022	H. Bray	Bombay	67
2	" 15	S.S. Voorwaart	Dutch	2066	Koning	Batavia	101
3	" 18	S.S. Sculptor	British	851	Mr. Allister	Bombay	66
4	" 19	S.S. Brit Fairy	"	1647	James Clark	Singapore & Penang	107
5	" 27	S.S. Noord Bealand	Dutch	1590	Wijk	Batavia	60
6	" 31	S.S. Hoseince	British	994	J. Raffin	Bombay	42
7	April 2 nd	S.S. Sultan	"	1775	R. Collins	Calcutta	39
8	" 4	S.S. Jason	"	1411	Gawell	Surabaya	50
9	" 10	S.S. Tanjore	"	1403	G. Raffin	Bombay	108
10	" 14	S.S. Cheang Chew	"	1213	F. Webb	Singapore & Penang	116
11	" 16	S.S. Gelderland	Dutch	1360	J. Sharp	Batavia	46
12	" 17	S.S. Akbar	British	1441	G. Baldwin	Singapore	103
13	" 20	S.S. Cornacopia	"	994	Smith	Bussrah	11
14	" 21	S.S. Khiva	"	1450	Schumacker	Calcutta	7
15	" 25	S.S. Deccan	"	2022	H. Bray	Bombay	126
16	May 2	S.S. Sculptor	"	851	Mr. Allister	"	78
17	" 6	S.S. Hampshire	"	1699	Kernish	Singapore	29
18	" 18	S.S. Taif	"	878	J. Hamah	Bombay	66
19	" 22	S.S. Atjeh	Dutch	625	Bruce	Batavia	50
20	" 25	S.S. King Arthur	British	1048	J. Fairweather	Bombay	63
21	June 3	S.S. Mobile	"	916	J. Cronin	"	53
22	" 5	S.S. Somali	Portuguese	223	John Gill	Zanzibar	9
23	" 8	S.S. Akbar	British	1441	G. Baldwin	Bombay	96
24	" 10	S.S. Hoseince	"	994	J. Raffin	"	83
25	" 13	S.S. Tanjore	"	1403	G. Raffin	"	106
26	" 19	S.S. Deccan	"	2022	H. Bray	"	127
27	" 21	S.S. Sculptor	"	851	Mr. Adam	"	78
28	" 28	S.S. Michigan	"	1936	Deming	"	52
29	July 2	S.S. Avoca	Zanzibar	905	Abbass	Zanzibar & Madagat	70
30	" 4	S.S. Cheang Chew	British	1213	F. Webb	Singapore	58
31	" 5	S.S. Proportio	"		H. Ferrard	Singapore	68
32	" 6	S.S. Somali	Portuguese	223	John Gill	Aden	1
Total							2236

Hodeidah
October 3rd 1891

Log of Pilgrim ships during the Pilgrim Season of 1891.

Number Pilgrim Fees	Number Not-paying Fees	Children	Deaths in Quarantine	Term of Quarantine	Date of Departure	Remarks.
102	473	97	2	10 Days	19: March	
957	8	45	3	5 "	20: "	Stranded on the 20: March, landed
290	309	62		10 "	28: "	all her passengers with their
982	39	47	9	5 "	24: "	luggage and discharged 6000
566	5	35		5 "	1: April	packages of cargo before she
282	121	23		10 "	10: "	refloated on the 25: idem by the
307	71	17		10 "	12 "	help of the Sculptors.
535	8	22		5 "	9 "	
749	266	73	1	10 "	20 "	
1037	45	84	1	5 "	19 "	Had 200 passengers more than
449	1	12		5 "	21 "	her licence
941	25	68	3	5 "	22 "	
70	33	10		24 Hours	21 "	
559	127	48	2	10 Days	1st May	
837	368	61	2	10 "	5 "	
489	248	27	21	21 "	22 "	On the morning of the 8: May a Bengali
267	4	27		5 "	11 "	was seized suddenly with diarrhoea &
599	22	45	1	10 "	28 "	vomiting and died in about 5 hours
650	17	40	1	5 "	27: "	Another pilgrim was seized with similar
409	206	22	1	10 "	4 June	symptoms on the 10: another on the 12: 3 on
404	150	35	4	10 "	13 "	the 14: 3 on the 15: 2 on the 16: one on the 17:
79	11	4		24 Hours	6 "	one on the 18: in. On the 19: On the 23: rd
381	513	65	1	10 Days	18 "	May the ship returned to Bombay.
133	173	21	3	10 "	20 "	* Grounded off the Island of
271	147	45	1	10 "	23 "	Cameran refloated by high tide after
285	424	57	9	10 "	29 "	3 hours.
594	172	14	6	10 "	1 July	3 more pilgrims died, 2 on the
282	223	22	1	10 "	8 "	28: & one on the 29 June. All of old age.
226	181	15		24 Hours	3 "	
497	20	66	4	5 Days	9 "	
568	58	59		5 "	10 "	
18				24 Hours	7 "	
13497	4466	1264	76			(sd). Sheikh Ala Mohammad H. M's Vice Consul

C. Summary of the Pilgrims who called at Camaran during the Pilgrim Season of 1891 with their statistics.

No	Name of Port	Number of Vessels	Number of Pilgrims	Number Paying Fees	Number of Passengers	Number of Children	Number of Deaths	Term of Passage	Sanitary and Personal Services	Amount received by the Largest	Percentage of Passengers	Remarks
1	Bombay	15	12,240	7,709	3,813	6.65	5.3	10 Days	70 Pilgrims	54,028.0	29.97	* 9 Indians paid at 120 Paster each
2	Calcutta	2	1,131	866	198	6.5	2		"	6,062.0		
3	Singapore &c	6	4,851	4,292	191	3.51	1.7	5 Days	38 Pilgrims	16,309.6	3.94	
4	Batavia &c	5	3,154	2,957	39	1.54	4	"	"	11,336.6	1.46	
5	Yangbar &c	2	796	535	192	1.9		24 Hours	5 Pilgrims	2,925	24.24	
6	Bussah &c	1	113	70	33	1.0		"	"	350	2.92	
7	Aden	1	18	18				"	"	90	0.00	
	Total	32	22,303	16,497	4,466	1264	76			879,527		

Andidah

October 3rd 1891

(Sd.) Sheikh Ata Mohammad

H. H's Vice Consul

out Rome
No 7 Commercial

Her Majesty's Consulate
Jeddah, July 11. 1892

No 31 Sir

I have the honour to report
that the Haj has finished —
without the outbreak of Cholera
or any other epidemic disease —

The general health of the —
pilgrims continues good and
large numbers are daily arriving
here from Mecca for their homeward
journey and for visiting Medina
via Yembo.

I have the honor to be
with the highest respect

His Excellency
Her Majesty's
Ambassador
Constantinople

Sir
Your Excellency's
Most obedient
humble servant
Abdur Razzak

(Copy)

British Vice Consulate
 Soodeidah, September 30. 1892

No 70

Sir

I have the honour to forward herewith
 my report on the quarantine station Cameran
 for 1892-

I herewith attach a sketch map of
 Cameran with some note in it, and
 also a chart showing the number of
 vessels (Indian as well as those from
 other parts of the East) number of
 pilgrims with dates of their arrival and
 departure from Cameran and number
 of deaths &c. during the year under review

I have &c.

sd/ Sameerjudeen, Ahmed
 H. M's Vice Consul.

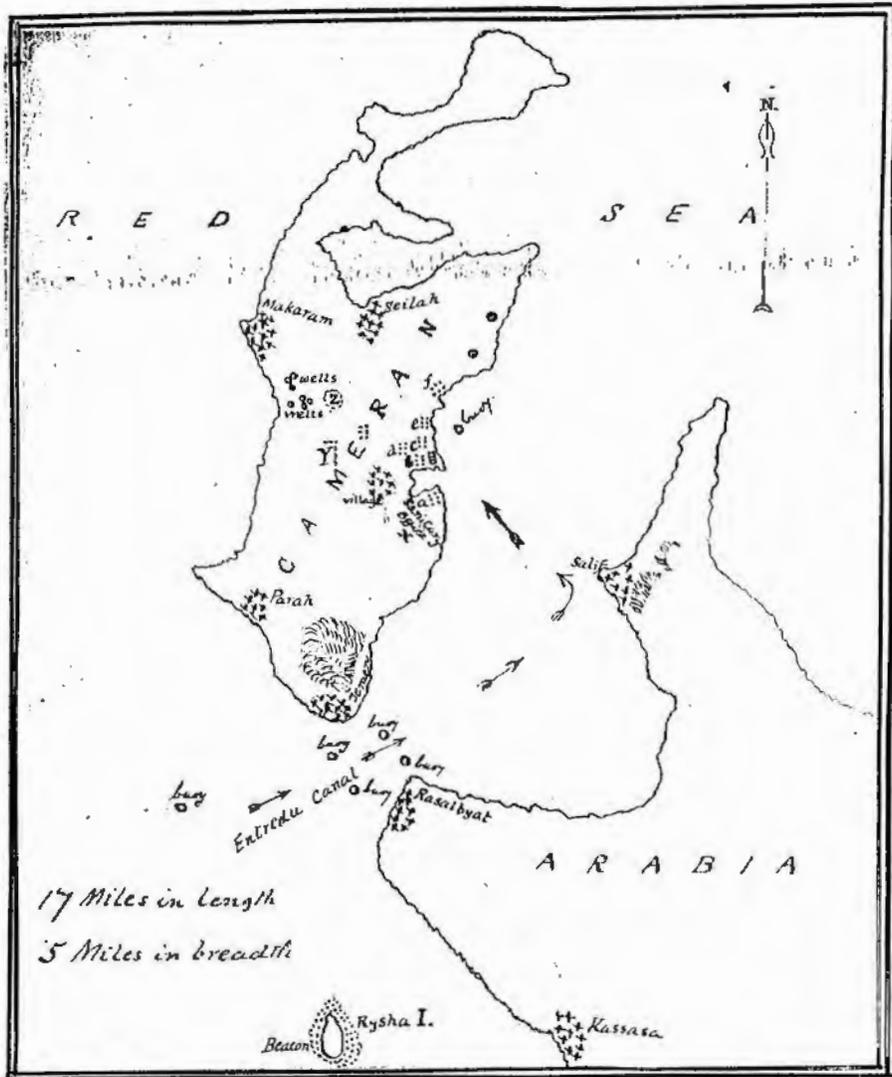
sd/ Abdur Razzak K.B.

&c. &c. &c.

Her Majesty's Acting Consul

Sodeidah

sent separately



- a = Yemen Camp
- 22 huts
- 1 Medical officers house
- 1 Guardians house
- 1 Hospital
- 1 Shop
- b = New Camp
- c = 16 huts
- 1 Medical Officers house
- 1 Guardians house
- 1 Hospital
- 1 Shop
- d = 20 huts
- 1 Medical Officers house
- 1 Guardians house
- 1 Hospital
- 1 Shop.

- e = 20 huts
- 1 Medical officers house
- 1 Guardians house
- 1 Hospital
- 1 Shop
- f = Cholera Camp
- x = Military Encampment
- y = Military Post
- z = Ancient Cemetery

9.09

Cholera epidemic and statistical table of
pilgrims at Tor quarantine station;
report by Dr Salih Soubhy, 1893

Sent Home in
N^o 16 Commercial

Jeddah
July 24, 1893

N^o 21 Sir,

In continuation of M^r's Consul —
Richard's Despatch N^o 19, dated the
29th June 1893, I have the honour to
report that the mortality from cholera
in Mecca from the above date upto
the 15th instant amounted to 3055,
giving a daily average of 190⁷/₁₆ —
while the total of deaths from cholera
at Mecca from the date of its —
appearance upto the 15th instant was
6040, and the daily average of the
whole is 183⁷/₁₆ —

To

His Excellency

Her Majesty's

Ambassador

&c.

Her Majesty's Embassy

Constantinople

A/s

As mentioned in the second - paragraph of the despatch above - mentioned deaths from cholera commenced at Jeddah simultaneously with the arrival of pilgrims at this place. The total of deaths here + amounted to 2363 and the daily average is therefore 139.

The total of all deaths from cholera at Mecca, Jeddah and Mena amounts to 9577, and the daily average of the whole is 273 $\frac{2}{3}$. A very small number in comparison with the number of pilgrims who had + assembled at Mecca for the Haj amounting at the lowest estimate to about 200,000.

The

The returns of deaths from cholera on the way to Medina and back are not available and even if it had been it would have hardly increased the rate of mortality to any perceptible degree -

By a circular issued by the Health Office at this place on the 22nd instant all the Consulates were informed that deaths from cholera both at Mecca and at Jeddah had totally ceased since the 20th instant.

I beg to enclose herewith a daily list of deaths from cholera at Mecca and Jeddah during the late outbreak according to the Returns received from the Sanitary Office

at

at Jeddah.

I have the honour to be,
with the highest respect,
Sir,

Your Excellency's
Most obedient
humble servant
Abdur Razzaq

Statement of daily mortality by cholera during the Hajj season of 1893.

Date	No. of deaths at Bu'cca	No. of deaths at Missona	No. of deaths at Jeddah	Total No. of deaths	Remarks
June 8	35			55	
" 9	46			46	
" 10	46			46	
" 11	51			51	
" 12	58			58	
" 13	87			87	
" 14	70			70	
" 15	75			75	
" 16	85			85	
" 17	120			120	
" 18	124			124	
" 19	179			179	
" 20	231			231	
" 21	221			221	
" 22	102			102	
" 23	-			-	Mortality Return
" 24	-	220		220	Not received from
" 25	-	455		455	Health Officer
" 26	500	499		999	
" 27	955			955	
" 28	-			-	do. do. do.
" 29	511		42	553	
" 30	443		55	498	
July 1	452		86	538	
" 2	290		134	424	
" 3	257		486	743	
" 4	214		406	620	
" 5	148		255	403	
" 6	131		220	351	
" 7	136		181	317	
" 8	110		136	246	
" 9	121		117	238	
" 10	61		86	147	
" 11	81		66	147	
" 12	40		36	76	
" 13	34		18	52	
" 14	26		21	47	
" 15	-		18	18	Mortality Return
Total No. of deaths	6040	1174	2363	9577	Not received from
Average of deaths	183 ² / ₃₀	39 ¹ / ₃	139	273 ² / ₃₀	Health Officer

British Consulate
Jeddah, July 24, 1893

Alwan Razack

TABLEAU du Mouvement du Pèlerinage de l'Année 1893 au Campement Quarantenaire

Numéros d'ordre.	Noms des bateaux.	Provenance.	Pavillon.	Tonnage.	Destination.	Dates.	
						Arrivée à Tor.	Départ de Tor.
						1893	
1	Seghotly	Djeddah	Ottoman	1,304	Rizeh	5 Juillet	3 Août
2	Hodeidah	Id.	Egyptien	626	Suez	5	22 Juillet
3	Murwet	Id.	Ottoman	886	Rizeh	6	2 Août
4	Gorji	Yambo	Anglais	1,111	Suez	7	23 Juillet
5	Abdul Cadr	Djeddah	Ottoman	1,380	Rizeh	8	8 Août
6	Afghan	Id.	Anglais	1,439	{ Tripoli de Bar- berie, Tanger, et Ghedeida	8	5
7	Chibin	Id.	Egyptien	677	Suez	8	27 Juillet
8	Saadet	Id.	Ottoman	1,091	Rizeh	9	30
9	Lutetia	Id.	Français	671	Tanger	10	3 Août
10	Numet Huda	Id.	Ottoman	1,183	Rizeh	13	1
11	Mahalla	Id.	Egyptien	864	Suez	18	4
12	Gergovia	Yambo	Français	1,229	Alger	19	7
13	Langueoc	Id.	Id.	846	Id.	20	9
14	Forda	Id.	Id.	600	Tunis	21	10
15	Gallia	Id.	Id.	595	Alger	22	11
16	Bahr-Ghedid	Djeddah	Ottoman	895	Rizeh	22	12
17	Chibin II	Yambo	Egyptien	677	Suez	23	13
18	Auvergne	Id.	Français	906	Alger	24	13
19	Amérique	Id.	Id.	1,238	Id.	25	18
20	Pictavia	Id.	Id.	1,226	Id.	25	19
21	Zagazig	Id.	Egyptien	678	Suez	26	19
22	Vercingétorix	Id.	Français	1,347	Alger	27	16
23	Béhéra	Id.	Egyptien	842	Suez	27	19
24	Tigris	Id.	Anglais	1,536	Id.	28	22
25	Hodeidah II	Id.	Egyptien	626	Id.	29	26
26	Etna	Id.	Anglais	826	Beyrouth et Tanger	2 Août	17
27	Gorji II	Id.	Id.	1,111	Suez	4	28
28	Chibin III	Id.	Egyptien	677	Id.	6	21
29	Maimoun (Sambouck)	El Wedji	Ottoman	100	Kosseir	10	28
30	Zagazig II	Yambo	Egyptien	678	Suez	11	26
31	Béhéra II	Id.	Id.	842	Id.	12	29
32	Damanbour	Id.	Id.	626	Id.	17	2 Septembre
33	Hodeidah III	Id.	Id.	626	Id.	18	2
34	Chibin IV	Id.	Id.	677	Id.	19	3
35	Zagazig III	Id.	Id.	678	Id.	21	5
36	Salonique	Djeddah et Yambo	Ottoman	507	Rizeh	21	5
37	Damanhour	El Wedji	Egyptien	626	Suez	22	6
38	Béhéra III	Djeddah	Id.	842	Id.	2 Septembre	12
39	Zagazig IV	Yambo	Id.	678	Id.	2	17
40	Maimoun (repushé)	Kosseir	Ottoman	100	Kosseir	5	23
41	Dakablieh (repushé)	Ras Mallap	Egyptien	972	Suez	6	21
42	Chibin IV (repushé)	Suez	Id.	677	Id.	8	23
43	Ter-el-Bahr (Sekouner)	Kosseir	Id.	20	Id.	12	22
44	El Anis (Sambouck)	Yambo	Ottoman	38	Id.	14	29

RÉS

Pèlerins arrivés à Tor .. ..	.. ..	29,943
Pèlerins partis de Tor	29,114	
Morts au Campement	629	29,943

* Ne figurent pas dans ce chiffre 427 enfants qui se trouvaient à bord des navires à pèlerins étrangers. Set
† Sont compris dans ce chiffre 427 enfants em

Alexandrie, le 7 Novembre, 1893.

ET QUARANTENAIRE D'ÉGYPTE.

de Tor depuis l'ouverture du Campement (5 Juillet) jusqu'à sa suppression (11 Octobre).

Nombres des pèlerins & l'arrivée.			Nationalité des Pèlerins.	Décédés à Tor.				Nombres au départ des pèlerins.		Pèlerins partis par d'autres navires, étant arrivés à Tor.		Pèlerins arrivés à Suez.	Observations.
Suivant patente.	Constatés au Campement.	Des navires repoussés.		Par choléra.	Par maladies ordinaires.	En total.	Pendant la seconde quarantaine.	Arrivés du Hedjaz.	Repoussés.	Du Hedjaz.	Par les bateaux repoussés.		
850	911	..	Turcs	41	56	97	..	806	..	3	..	806	
525	510	..	Égyptiens	1	1	2	..	507	..	1	..	503	
850	920	..	Turcs	8	32	40	..	880	..	..	..	880	
110	125	..	Égyptiens	1	2	3	..	122	..	..	..	125	
1,290	1,353	..	Turcs	33	137	170	..	1,183	..	..	..	1,183	
730	773	..	Marocains	4	11	15	..	757	..	1	..	756	
606	581	..	Égyptiens	1	11	12	..	567	..	2	..	576	
930	964	..	Turcs	1	26	27	..	931	..	6	..	931	
800	994	..	Marocains	1	25	26	..	966	..	2	..	966	
990	990	..	Turcs	3	32	35	..	951	..	4	..	951	
467	457	..	Égyptiens .. ..	..	4	4	..	451	..	2	..	455	
1,336	1,259	..	Algériens	1	38	39	..	1,217	..	3	..	1,217	
1,100	1,076	..	Id.	1	21	22	..	1,054	..	..	..	1,054	
770	718	..	Tunisiens .. ..	..	22	22	..	694	..	2	..	703	
922	954	..	Algériens .. ..	..	1	1	..	933	..	..	..	952	
880	1,032	..	Turcs .. ..	..	67	67	..	961	..	4	..	965	
606	609	..	Égyptiens .. ..	..	2	2	..	607	..	..	..	619	
577	570	..	Algériens .. ..	..	6	6	..	564	..	..	..	576	
935	918	..	Id.	1	21	22	..	896	..	..	..	896	
1,188	1,237	..	Id. .. ..	..	24	24	..	1,212	..	1	..	1,212	
610	627	..	Égyptiens .. ..	..	5	5	..	621	..	1	..	620	
1,053	1,024	..	Algériens .. ..	..	30	30	..	992	..	2	..	992	
696	721	..	Égyptiens .. ..	..	6	6	..	714	..	1	..	714	
800	882	..	Id.	1	5	6	..	874	..	2	..	925	
560	593	..	Id. .. ..	..	4	4	..	589	..	..	..	581	
995	991	..	Syriens et Marocains .. ..	..	8	8	..	979	..	4	..	981	
930	947	..	Égyptiens	1	20	21	..	925	..	1	..	1,130	
686	690	..	Id. .. ..	..	8	8	..	680	..	2	..	749	
180	200	..	Saldiens .. ..	..	2	2	..	198	..	..	..	..	Repoussé à Tor
678	677	..	Égyptiens .. ..	..	3	3	..	672	..	2	..	672	
740	747	..	Id. .. ..	..	13	13	..	734	..	..	..	749	
620	694	..	Id. .. ..	..	10	10	..	684	..	..	..	..	Id.
620	622	..	Id. .. ..	..	6	6	..	616	..	..	..	738	
600	797	..	Id. .. ..	..	12	12	..	784	..	1	..	..	Id.
800	829	..	Id. .. ..	..	15	15	..	813	..	1	..	845	
500	497	..	Syriens et Turcs .. ..	..	13	13	..	484	..	..	..	499	
993	579	..	Égyptiens .. ..	..	5	5	..	571	..	3	..	571	
..	..	..	..	..	..	..	..	..	..	..	..	..	40 passagers.
800	798	..	Égyptiens .. ..	..	21	21	..	769	..	8	..	766	
..	..	195	Saldiens .. ..	..	..	..	3	..	191	..	1	195	
..	..	698	Égyptiens .. ..	..	..	..	16	..	679	..	3	641	
..	..	802	Id. .. ..	..	..	..	14	..	780	..	8	773	
..	..	..	..	..	..	..	..	..	..	..	..	..	Sept hommes d'équipage.
77	77	..	Turcs et Marocains .. ..	..	5	5	..	70	..	2	..	74	
28,995	*29,943	1,695		99	730	829	33	29,048	1,650	66	12	†29,541	

UMÉ.

Pèlerins partis de Tor .. ..	..	29,114
Pèlerins arrivés à Suez	29,541	
Moins enfants étrangers	427	
		29,114

ils les enfants des navires à pèlerins Égyptiens ont été comprise dans le nombre des pèlerins au départ de Tor. Jarqués à bord des navires à pèlerins étrangers.

Le Président,
(Signé) W. F. MIEVILLE.

RAPPORT adressé le 23 août 1893 par le Dr Saleh Soubhy au Conseil sanitaire, maritime et quarantenaire d'Égypte, et qui a été lu en présence des délégués et du corps médical à la Mecque.

MONSIEUR LE PRÉSIDENT,

MESSIEURS LES DÉLÉGUÉS.

Appelé par le Conseil sanitaire, maritime et quarantenaire d'Alexandrie à venir partager vos travaux, je m'honore de ce haut témoignage de confiance, puisqu'il me procure le bonheur d'avoir entrepris ce saint pèlerinage et de nouer des relations amicales et scientifiques avec d'éminents collègues, dont la réputation s'est répandue jusque dans notre pays.

Laissez-moi d'abord vous remercier, Messieurs, d'avoir bien voulu répondre à mon appel. Unis dans une même profession, partageant le même culte, collègues et non rivaux, nous devons, par des efforts communs, chercher à empêcher toute maladie de se propager et améliorer les conditions de bien-être de ceux auprès desquels nous sommes envoyés.

Je crois obéir au plus impérieux de ces devoirs en venant soumettre à votre attention le projet de désinfecter l'air et l'eau du village de Mounah au moyen de la *calcination des moutons tués au sacrifice*.

J'espère pouvoir vous démontrer, Messieurs, que cette mesure serait une protection et un encouragement pour les pèlerins si nombreux qui accourent, chaque année, aux augustes cérémonies du *Courban-Bairam*, une sauvegarde contre des épidémies probables et un bienfait pour les habitants mêmes du pays.

Veuillez considérer, Messieurs, que les pèlerins qui, de toutes parts, affluent dans ces régions en ces jours solennels : Turcs, Egyptiens, Arabes, Algériens, Persans, Indiens, Syriens, etc... se sont, malgré leur état de pauvreté extrême (je parle de la généralité) imposés des fatigues et des privations sans nombre, pour venir au milieu de ces climats, de leurs patries lointaines. Sous un ciel brûlant, ils sont arrivés, demi-nus, dans cette contrée sainte. Est-il juste qu'ils y rencontrent, pour prix de leur piété et de leurs sacrifices, de nouvelles tribulations physiques, la maladie et peut-être la mort ?

C'est pourtant ce à quoi les expose d'une manière indubitable le procédé actuel de l'enfouissement des moutons sacrifiés.

Deux cent mille d'entre eux sont venus à la Mecque et de là à Mounah.

Je fais appel à vos souvenirs ! Vous avez vu, au fond d'une vallée basse et étroite, de tous côtés entourée par des montagnes à pic de plus de 1,200 mètres de hauteur, aux alentours d'un petit village, se réunir près de 200,000 pèlerins avec leurs chamcaux et une quantité innombrables de moutons. Ces montagnes rocailleuses renvoient pendant le jour les rayons ardents du soleil au fond de la vallée et augmentent considérablement la température déjà si élevée. — La nuit, la partie calorique absorbée rayonne de ces rochers et entretient, au même degré, la chaleur du jour. Et maintenant, comment l'air enfermé dans ces gigantesques murailles pourra-t-il suffire à tant de vies ? Comment pourra-t-il surtout se renouveler ? Et lorsque près de 300,000 moutons auront été sacrifiés, et que cet air, déjà à peine respirable, sera imprégné de ces émanations cadavériques, quelle garantie cette atmosphère, immobile et viciée, pourra-t-elle offrir à la santé publique ? Je sais que l'Administration a cru devoir prendre une grande mesure hygiénique en ordonnant l'enfouissement des moutons sacrifiés. Ce procédé, Messieurs, est, je me propose de vous le démontrer, plus qu'insuffisant. L'air n'en est pas moins corrompu pendant un temps plus ou moins long, et l'eau, source de propreté, de santé, et de vie, perd toutes ses qualités salubres pour n'être plus qu'un foyer de malaises et d'épidémies ! Pour obéir à ses devoirs religieux, chacun a tenu à immoler, sur la montagne sainte, un ou plusieurs moutons. Aussitôt le sacrifice accompli, les pèlerins se

retirent, laissant sur le sol les cadavres des victimes exposés à l'air et au soleil pendant un temps plus ou moins long.

Ces animaux, surmenés par un lointain voyage, n'ayant eu qu'une nourriture peu substantielle, tombent en putréfaction aussitôt après leur immolation, c'est-à-dire longtemps avant d'être ramassés et jetés dans la fosse destinée à les recevoir.

Qu'en résulte-t-il ?

Les deux éléments de vie les plus précieux, l'air et l'eau, ne sont forcément plus que des agents de maladie et d'infection.

Comment croire que l'air ne subisse un changement considérable après avoir été chargé des miasmes émanant de plus de deux cent mille cadavres de moutons ? La science médicale, vous le savez aussi bien que moi, Messieurs, sous la direction d'illustres docteurs, a trouvé dans la putréfaction, des *microbes* en nombre infini, qui détruisent les organismes les plus robustes, en y jetant, par inhalation, des germes de fièvre typhoïde ou de choléra. Le passé nous a déjà donné de nombreuses et terribles leçons, et quels périls ne courent pas encore aujourd'hui nos pauvres et intéressants pèlerins ? A quels périls futurs ne sont-ils pas exposés si nous ne portons un prompt remède à cette intoxication fatale ?

Et si notre pensée s'élève plus haut encore, quels dangers ne menacent pas le monde entier en laissant continuer l'état actuel des choses ? Se propageant à travers les airs, qui vous dit que ces microbes destructeurs n'iront pas porter l'épidémie et la mort dans les contrées les plus reculées ? Quelles ne serait pas notre responsabilité, à nous, gardiens de la santé publique, si, par notre silence ou notre incurie, nous attirions sur le monde de pareils fléaux.

Et l'eau, Messieurs, n'est-il pas superflu de vous dire ce qu'elle perd de sa salubrité par l'ensouissement annuel de centaines de mille cadavres ? La chair de ces animaux que l'on vient d'immoler laisse échapper, dès la première heure, du sang et une matière liquide et putride, qui s'infiltrent à travers le fond des fosses pour venir rejoindre l'eau des citernes voisines.

Il faut, n'est-il pas vrai, au moins une période de deux années pour parfaire la décomposition d'animaux enterrés. Ce sera donc les cadavres accumulés pendant deux ans qui recevront, sous terre, les infiltrations de l'eau, et cette eau servira de breuvage à toute une population !

Je vous laisse le soin de conclure, Messieurs, à quelles maladies peuvent être exposés ceux qui sont condamnés à faire usage d'une eau pareille ?

Je sais bien que l'on pourrait m'objecter qu'une machine à vapeur fait parvenir l'eau jusqu'à Moujah. C'est vrai ; mais malgré le volume d'eau donné par la machine, le tuyau qui mène l'eau de Moufgerah jusqu'au village n'a qu'un diamètre de huit centimètres, et la quantité d'eau qu'il débite est insuffisante aux besoins des deux cent mille pèlerins et de leurs nombreux bestiaux. On doit donc toujours avoir recours aux citernes, vu qu'il n'y a pas même de réservoirs pour recevoir et emmagasiner l'eau quelques jours avant l'arrivée du pèlerinage.

Et maintenant, si jamais, ce qu'à Dieu ne plaise, une épidémie venait

à sévir sur le pays, quel préjudice n'aurait-il pas à subir encore ? La mort multipliant ses coups, accumulant les cadavres humains, éloignant les voyageurs et les étrangers qui lui apportent leur commerce et leur or, et assumant la responsabilité de jeter sur le monde les plus terribles calamités. Je ne veux pas insister davantage sur ce point.

Toutes les nations marchent aujourd'hui avec rapidité dans la voie du progrès. Gardons, Messieurs, l'héritage précieux de nos pères en nous honorant de l'améliorer. Nos saintes et belles traditions peuvent aussi s'harmoniser avec un progrès légitime, et, soyez-en persuadés, nous aurons rendu un immense service à nos populations et au monde entier si nous parvenons à obtenir la calcination des corps des animaux.

Plusieurs procédés sont en vigueur. Le plus simple et le moins coûteux serait, à mon avis, celui de brûler les cadavres des moutons dans des fours à calcination de noir animal construits à cet effet. Du reste, le choix doit en être laissé à l'Administration ; une seule chose doit nous préoccuper : arriver au but que nous nous sommes proposés.

Et, si dans une question aussi grave et aussi élevée, il était permis de mêler une question d'intérêt, je vous dirais que ces cadavres d'animaux, même ceux qui sont enfouis depuis plusieurs années, fourniront, après la combustion, une ample quantité de *noir animal*.

Vous n'ignorez pas, Messieurs, que la valeur de ce produit est de 2 f. 50 le kilogramme et qu'un mouton de grosseur moyenne en fournit deux kilogrammes environ. Il vous est donc facile de voir quel immense profit le pays trouvera à exploiter chaque année les cadavres au lieu de les laisser se perdre, au grand préjudice de la santé publique, sans apporter aucun avantage. J'ajoute que ce sera pour ces contrées une nouvelle source de commerce et de richesse, source d'autant plus précieuse que, sans dépense aucune, il y aura toujours de grands bénéfices à réaliser.

Ces nouvelles ressources pourront servir soit à secourir les pèlerins pauvres, soit à d'autres œuvres utiles que le Gouvernement de Sa Majesté Impériale voudra bien entreprendre.

Je conclus, Messieurs, et je vous demande de vouloir bien insister auprès de la Sublime Porte pour obtenir cette mesure si utile de la calcination des moutons sacrifiés. S. A. le Chérif et S. E. Safouat pacha, l'éminent gouverneur de la Mecque, ne me contrediront pas ; ils ont bien voulu m'assurer que rien, dans ces mesures nouvelles, n'est contraire aux traditions, aux mœurs et aux lois religieuses de ce pays.

Nous aurons ainsi fait œuvre utile :

1° En empêchant l'empoisonnement de l'air résultant de la putréfaction des cadavres pendant les trois jours de sacrifices à Mounah.

2° En arrêtant l'empoisonnement de l'eau par l'infiltration putride à travers le fond sableux des fosses destinées à recevoir les cadavres des moutons.

3° En utilisant le charbon animal et en ouvrant au Hedjaz une nouvelle porte de commerce.

4° En supprimant toute cause de *dyspnées* pendant le séjour du pèlerinage à Mounah.

5° En écartant toute espèce de fièvres putrides et de maladies infectieuses.

6° En empêchant les pertes considérables de pèlerins qui peuvent arriver à la suite d'une maladie épidémique ou endémique, dont les effets peuvent s'étendre dans les contrées les plus reculées.

7° En facilitant le commerce du Hedjaz à l'intérieur et à l'extérieur.

8° En assurant la vie de tout le monde contre les diverses espèces de maladies microbiennes.

9° En encourageant les pèlerins à venir plus nombreux s'acquitter de leurs devoirs religieux en accomplissant ce saint pèlerinage.

C'est là le rôle utile et glorieux qui vous est imposé. Je fais appel à votre fraternel concours, et, en déposant à leurs pieds nos plus respectueux hommages, implorons, par le puissant intermédiaire du Conseil sanitaire quarantenaire de Constantinople, auquel voudra bien, sans doute, se joindre celui d'Alexandrie, implorons, dis-je, de Sa Majesté Impériale et de S. A. le Khédive Abbas II une si précieuse faveur.

Veuillez agréer, etc...

9.10

Visit to Jeddah hospital;
plight of British Indian
pilgrims at Medina;
plague and its effects;
report on Camaran, 1896–1900

Jeddah
July 27th 1896

Sir,

I have the honour to report
that on two occasions I went
to see the Shastakhana (Hospital)
of this place and on both -
occasions I was unable to see the
doctors in charge of the institution.

On enquiring I was informed
that the doctors go to the military
hospital every day at 9 Am. and
leave at 12 Am. Some times

A. D. Allan Esq
Acting British Consul
Jeddah.

Yours

They pay a short visit to the hospital in the evening but not always as a rule. The so called civil hospital which is a small house situated at a short distance from the military hospital stands in a dilapidated state and has the appearance of a most neglected place. It is one storey house about 50 ft. long and 15 ft. broad divided into three rooms. There is only one door and a few windows on the western side of which are any other door or window on the remaining three sides.

The house

next

must be unbearably hot with the direct sun rays entering the rooms, as there is no shade or veranda in front of the windows to keep the sun's rays off.

The largest room of the house which is about 30 ft x 15 ft, at the time of my visit had 12 beds and I was told that whenever found necessary, half a dozen more beds are wadded in.

The rooms on the middle room

is about 10 ft x 10 ft in size and is used by the doorkeeper. The third room also of the same dimensions as the second room had four beds which, when I visited the place, were occupied by four moribund patients besides these there were four more patients lying on the floor in the most filthy, dying & pitiable state and a fifth one whose sufferings & troubles were a little while before brought to an end by the merciful hands of the death and whose fate was

most eagerly serviced by the other occupants of the room. All the patients of this room except two or three were lying within a sheet of cloth on their bodies and from the wretched appearances which they presented I am sure that they were never fed or attended to since the time of their being placed there.

My this assumption is based on the fact that the door-keeper dissuaded me from going to this room and ^{as the matter} only the dying patients were kept there and that no one cared

top there.

As far as I think the moribund patients are heaped up in this room and they are never looked after till the living occupants announce the death of one or more of their companions & then the ladies are removed.

There were three Indians among the men lying on the floor and two of them if properly treated & nursed would have made a good recovery.

Having seen the same sight I enquired whether there was a place for sepulchring

The patients suffering from small pox or other contagious diseases and I was informed by the door keeper that there is a place attached to the hospital but that there was no patient there. I asked my Quran to open the door of this place and I found a room irregularly built of about 8 ft x 5 ft in size without a window or light hole.

The floor was very dirty and two men one suffering from small pox and the other dying of starvation, were lying there.

None of them could speak so I could not ascertain how

long these wretched creatures were kept in this room, but the man who was suffering from small pox told me by signs that the place ^{was} very hot and he wanted to be removed to some other place.

I asked the door keeper why he told me that there was no patient in this room and he replied that he did not know that there was any one there.

This shows how cruelly the poor patients are neglected by the people in whose care they are placed.

There is no doubt that these two men must have

been there for some time
 but nobody gave them
 any food or medicine and
 the door keeper who is the only
 man kept in this hospital
 to look after the patients even
 did not know their presence.

The doctors never visit this
 hospital. A Compaunders from
 the military hospital comes to this
 hospital ^{early morning} and distributes medicines
 to the patients in the large
 ward, nothing is ever given
 to the patients in the other wards.

Under the above the circumstances
 I request the favour of your
 bringing the matter to the

notice of Her Majesty's Ambassador
at Constantinople and doing
some thing to alleviate the
sufferings of the poor sick
pilgrims.

I have the honor
to
acknowledge the
of
yours
Yours
most
obedient
servant
John
A. Gordon

Copy)

British Consulate
Jeddah. December 3. 1896

No. 11

Sir.

I have the honour to state that I have received repeated complaints from the British Indians residing at Medina, and also from the Indian pilgrims who visited the place during the last Hajj season about the tyranny and extortion practised on them, by one Khaja Mian who holds the appointment of doctor from the Government of His Highness the Nizam of Hyderabad to afford medical aid to the people living in the Hyderabad rabats (poor houses) at Medina.

From the enquiries that I made, I have come to know that Khaja Mian does not hold any medical qualification for the post he enjoys.

He

The Secretary to
The Government of India
Foreign Department
Calcutta

He has acquired some knowledge of Arabic and Turkish languages; has entered into a clique with the local Turkish Officials whose gradiness for extortion and unfair gains does not require any comment, and thus oppresses the Indian residents at Medina, as well as the Indian pilgrims, who go there, with impunity. He has especially gained the favour and protection of the Turkish Health Officer of Medina, who is an Afghan by origin and is well known for his wicked and oppressive designs. Through this official, Khaja Mian has obtained access to all other Turkish Officials of whom there are not many at Medina.

As according to the Turkish law, the property of pilgrims who die in the Hedjaz without heirs goes to the public treasury, so the officials at Medina in each case of death of the Indian

pilgrims

pilgrims indiscriminately usurp all the property through the above named Khaja Mian whom they employ as their instrument of oppression and extortion, and divide it among themselves.

Besides the deceased pilgrims' property, which is thus plundered. I have been informed that ^{he} represents himself among the Indian pilgrims as the representative of the Health Officer of Medina and thus on the pretext of infectious disease having appeared among them threatens to drive them ^{out} from their lodgings and even from the town, and thus the helpless pilgrims are made the prey of all sorts of oppression and extortion.

Further I have been informed that the unscrupulous deeds of this unprincipled Khaja Mian do not end by simply robbing the pilgrims but he has been known in several instances to hasten the death of certain pilgrims who were supposed to possess money, and who
unfortunately

unfortunately without any suspicions placed themselves under his treatment. As all the Turkish officials at Medina are the members of the clique, and share in the division of the profit, so no redress in the matter through them is possible. And Medina being at a great distance from here and there being no telegraphic communication between that town and Jeddah Khaja Mian and his clique appear to be quite secure from every kind of interference in their pursuits. Thus Khaja Mian has become a terror to all the British Indians at Medina.

Under these circumstances I do not see any other means of putting a stop to this fearful and inhumane robbery ^{better} than to most respectfully request the Government of India to move the Government of

His

His Highness the Nizam of Hyderabad to recall this man from the Hedjaz and thus breakup the clique.

Also I beg to request that the misdeeds of Khaja Mian, who, instead of serving the most laudable purpose for which he was appointed, has proved himself a curse to the British Indians of Medina, may not be allowed to pass without some exemplary punishment. After his expulsion from Medina I am sure the British Indians will feel relieved of a great curse and will pray for the just and benevolent British Government the benefit of whose rule they can better understand after a visit to this country.

I have &c. &c.

(sd) S. Mohammed Hasain
Acting Consul

Copy sent direct
to F.O. 4th B.

JEDDAH,
ARABIA.

No 52.

June 11. 1897

Sir,

A circular was issued from the local Health Office last evening — announcing with regret the existence of plague; on the 8th instant two, the 9th three, and the 10th six (today four) cases were reported.

Bazaar rumours were whispered that it existed some three weeks ago

His Excellency

The Right Honourable,

Sir Philip Currie C.C.S.

— — — — —

and

and a considerable mortality among dogs and rats has been observed of late. The reports as to the exceptionally satisfactory state of health in Mecca at and after the pilgrimage were so convincing that one was hardly prepared for this anticlimax, and it is now hinted vaguely that single cases may have occurred even before or during the pilgrimage without being observed.

No person may now leave Jeddah for Mecca, though some few had already closed their houses here and

depart

departed with their families for Jajij.
Orders have just been issued that
merchandise for Mecca shall be
carried by sea to Rabuc, to be landed
there without communication. Mecca
has some chance of escaping the plague
as the city is largely vacated, through
the annual custom of visiting Jajij,
and owing to its dry climate and
the simoon season; disinfectants
however should not be spared.

There is some reason for believing
the disease indigenous to parts of Arabia

in particular Assir, and Tchama, but the poorer Arabs from Hadramout appears to have been the first and chief sufferers; the disease is now finding its way among the Jeddah town's people, chief owing to insanitary conditions which circumstances combine to render almost hopeless.

A well-constituted commission of ten members is now sitting to take municipal measures and have ordered that all houses be whitewashed for the Tents have been prepared for the shelter

of

JEDDAH,
ARABIA.

of poor pilgrims in a waste open space but out of fifteen erected only three are so far occupied permanently; the pilgrims take advantage of this cover for the night, though they cannot be induced to remain quiet during the day but prefer rambling about the town in search of a cool place and of alms.

Fortunately for this city the bulk of returning pilgrims have left already and an estimate of those to be found here at this moment may not exceed

2,500. At Mecca there may be 5000 still left, and probably few less than 4000 at Yamba waiting for ships to carry them home. It may also be roughly estimated that at least from 30 to 35 per cent among these are impecunious. Of the Indians numbering 2500 probably 1000 are impecunious.

Under these circumstances I venture respectfully to suggest that some extraordinary aid is necessary; the Indian Government Regulations upon Pilgrim Carrying have become much stricter
lastly

lately, and are both costly and difficult to comply with. The price of the passage to Bombay is now fixed at Rs. 40 — considerably higher than was ever known before; in the higgling of the market the actual cost per head may have averaged Rs. 25 it is true but with the restrictions which will ensue on plague being declared, the higher charge may be considered not excessive. Yet very few are in a position to support it.

The local authorities at the same time might do well to submit
to

to His Majesty the Sultan a statement showing to what dire straits Ottoman pilgrims are also being reduced, either compelled to remain in plague-stricken quarters or to pay three or four times the ordinary journey expenses; the extra transit and quarantine delays will augment the journey cost enormously, to which must be added quarantine expenses and maintenance. One ship supplied gratis for poor pilgrims would relieve this incubus fairly effectively -

JEDDAH,
ARABIA.

Among the Ottomans a very strong prejudice exists against being sent to Camaran on account of the heat there and the tiresome journey up and down the Red Sea. And at this moment I learn that it is decided to allow Egyptian and North African pilgrims to purge at the cooler Lazaret of El. Tor. The s.s. "Shibin" of the Khedivic Company leaves shortly for this station and Suez but it is doubtful whether she will call at Jambou.

An application was recently made
to

to Her Majesty's Embassy for legal advice re the British S. S. 'Moshteri' and I today telegraph that it is decided she will uphold the charter and proceed to Constantinople as previously agreed.

I have the honour to be,
with the highest respect

Sir
Your Excellency's
Most obedient

humble servant

George Holland Dray.

H. B. M. Consul

P. S. June 12. I beg to thank your Excellency

for

for a telegram referring to S. S. G. Pasteri
which crossed mine above-referred to

It is reported that a commission
including several doctors, among whom
possibly Dr. Stepovich, is leaving
Constantinople for Jeddah.

G. P. Drey.
Asst. Comm.

Copy sent
direct to F.O.

JEDDAH,
ARABIA.

June 16. 1897

G. P. Dorey Esq:

Sir,

In continuation of my previous report I have the honour to add that the disease, as it appears from the annexed statistics, is not spreading very rapidly but the general mortality has risen very suddenly after the 5th instant.

Date	Total number of deaths at Jeddah.
5 th June	3
6 th "	7
7 th "	14
8 th "	18
9 th "	24

On June 10th the existence of plague at Jeddah was officially declared and the following is the daily statistics issued by the Jeddah Sanitary Office:-

Date	Total deaths	Deaths from Plague	new cases.
June 10	18	6	0
" 11	17	3	2
" 12	23	1	0
" 13	13	4	3
" 14	21	2	1
" 15	13	3	1
" 16	11	3	0
Total	116	22	7

The local authorities are trying their best to induce the inhabitants to observe the rules of cleanliness in their dwelling houses, and are cleaning up the town as far as possible.

A house has been rented to segregate the plague cases, but owing to the great prejudice of the people not a single case has been sent there up to this moment; neither it is possible unless the Government takes very strong steps to enforce the required Sanitary measures.

The examination of all the suspected cases is altogether impossible, under the existing circumstances as male doctors are not allowed to examine the female patients or corpses and unfortunately there being no female doctors in the town, the sickness among the females passes quite unnoticed.

Under these circumstances the statistics issued by the local sanitary office is not worth great reliance.

The special plague commission appointed at Constantinople is on its way and probably will be here after a day or two.

There are about two thousand and five hundred Indian pilgrims both here and ^{at Greece} and at least one third of them are destitute and quite unable to pay their passage back to India.

Though many of the Indian pilgrims present here are poor and in the most indigent conditions yet none has been affected by plague hitherto.

Owing to the late hostilities between the Turks
and

and the Hellenes several British ships have taken the chance of carrying Turkish pilgrims to the Mediterranean ports, and the prices obtained from the Turkish pilgrims being much higher than paid by the Indians, one Bombay ship has already gone to Constantinople, and another is ready to sail tomorrow for Suez. Had not this happened, more than half the number of the Indian pilgrims present in Hejaz must have been carried away by this time, and the remainder must have been cleared away by the two ships now shortly expected from India.

The pilgrims are carefully examined by the Sanitary authorities before going on board the ship, and persons suffering from plague or suspected to be infected are not allowed to embark.

The ships carrying pilgrims for the North have to undergo 15 days quarantine at Tor near Suez, but the Ottoman and the international board of health does not impose any quarantine on ships carrying pilgrims to India, Straits Settlements and Java on condition that they should not touch the Ottoman shores again on their voyage after leaving Jeddah.

From 11th instant exodus to Mecca from this town is prohibited, but it is believed that permission will shortly be given to allow weekly Caravans to go to Mecca, and 15 days quarantine imposed in the vicinity of the

(104)

JEDDAH,
ARABIA.June 30th 1897

Sir,

In continuation of my report on plague of the 8th and 16th instants, I have the honour to annex two statements and to observe that the plague has not shown signs of increasing during the last two weeks. In the first week after the disease was officially declared 115 deaths were recorded from all causes out of which 22 were pronounced from plague.

G. P. Derry Esq:

H. B. M^r Consul

Jeddah

Yours

In the week ending on the 23rd June the total mortality in the town was 73 and 14 from plague, from 24th to 30th June (inclusive) the total mortality was 78 and deaths from plague 10.

The number of deaths from plague from the 10th (the date of declaring the disease officially) to the 30th June was 46 while 220 deaths have been returned under other causes.

But here I am sorry to point out that the correctness of the statistics issued by the Health Office is doubtful to my mind for the following reasons:

1st The mortality returned under other causes than plague during the month under report is much higher than it usually ought to be under the ordinary circumstances.

2. Besides pest there is no other extraordinary sickness in the town to which this unusual rise in the mortality may be attributed.

3. This year the Haj being not a heavy one owing to the prohibition of the departure of the pilgrims from India, and the French colonies, and to strictness in allowing the pilgrims to visit Hejaz
from

from other countries, the town has not been so over crowded as it usually used to be during the Hajj season

4. On the perusal of the statement showing the deaths from plague with sexes and nationalities, it will be noticed that among 46 victims only 4 were females and one child. This proves without a shadow of doubt that the return of plague deaths is far from being correct, as I cannot find any special reason for the extraordinary immunity of the females and children from the disease who are living under
all

JEDDAH,
ARABIA.

all the same circumstances.

In my former report I had the honour to point out that the examination of females corpses was quite impossible for want of female doctors and only to this reason I attribute the deficiency in the statistics issued by the Health Office.

On the 17th June the Sanitary authorities proposed to remove all the poor and destitute pilgrims found without shelter, and wandering in the streets, to the lazaret of Abu Saad.

This

This measure was carried out on the 20th June and about 1500 poor pilgrims were taken to the Island of Abu Saad and Mast. Besides the buildings of the Lazaret on these two islands, tents have been erected to accommodate them.

The food and water is supplied gratis by the Board of Health which has sanctioned this expenditure at present for a month.

No force was applied to remove the pilgrims to the Island but the promise of free ration, and the hopes held out to them that perhaps they will be sent by

by free steamers to their country, and the time passed in the Island would count for any quarantine that they will have to undergo on their voyage, induced them to accept the proposal quietly without any opposition and disturbance.

This wise step of the Sanitary authorities has relieved the town of a great nuisance and the energy and zeal shown by the Kaimakam and the Municipality in cleansing the town has changed its appearance and the place which a few weeks before was a mass of stinking filth has assumed

a quite clean and decent aspect.

The sanitary authorities have been supplying lime and labour free to whitewash the infected houses occupied by large number of pilgrims. A proclamation in the town ordered by the Kaimakam to keep the houses clean and whitewash them where necessary under pain of penalty, has also roused the people to pay more attention towards the hygienic laws than usual.

A house belonging to one Zensof Effendi near the Mecca gate has been rented by the sanitary authorities and
converted

JEDDAH,
ARABIA.

converted into plague hospital on the 19th inst.
I have paid the visit to the place and
I can say that no better house would be
had for the purpose in this town. This is a
two storied house situated in an open
corner of the town quite separate from
other buildings and has several large
and small rooms all well ventilated
and well lighted. The floor throughout
is paved with wood and thus can easily
be cleansed and washed with disinfectants.

There is sufficient room in the house
for 50 beds but at present only 25 have
been

been provided.

The beds have been divided into two separate groups, one for the suspected cases of plague, and the other for confirmed cases.

D^r Bombora, the doctor of the Abu Saad lazaret has been appointed the Medical officer of the institution, and two servants have been placed under his charge to look after the patients.

At the time of my visit there were two cases in the hospital: one a Bokhari, who was admitted 15 days before and whose bubo was opened, was progressing favourably and appeared quite out of danger.

danger; the other patient a Turk, who was admitted as a suspected case but did not actually develop the symptoms of plague, was suffering from diarrhea and was under the treatment for that ailment. Only six cases were admitted in this hospital up to the 30th June, one of them being a soldier who got bubonic fever, but recovered, and the remaining five were the destitute pilgrims picked up from the streets.

People in this country, having great prejudice in seeking resort to a hospital and also thinking segregation of a patient

* This soldier was only temporarily kept in this hospital for 24 hours and was then removed to a separate hut set up near the military hospital.

a severe and unwarrantable punishment to the patient and relatives do never consent to the removal of patients to the hospital and as I said before this hospital will be of use only for the house less patients found in the town.

The Medical Commission sent by the International Board of Health of Constantinople arrived here on the 26th June. It consists of

D^r Stopovich ... President

D^r Ahmed Eff: }
 D^r Rasoul Eff: } Members
 D^r Wallich }

The

JEDDAH,
ARABIA.

The commission approved the steps taken by the Sanitary Inspector D. Kanthopolides and began to work exactly on the same lines -

The following further measures have been adopted by the Commission:-

1) All the Sheikhs of Haras (Municipal wards) have been engaged by the Health Office to report each new case of attack and death in their Haras (ward) coming to their notice, and have been given to understand that failing to report all the cases of their ward they will be

punished

punished by fines which will be deducted from the allowances of T.L 2/- a month which has been granted to them for this work.

(2) One Jawfik Effendi (a ~~runner~~) who some time ago came to this country as a Naval Officer and who afterwards was dismissed ^{and} allowed a pension, has been engaged to see the female corpses to which arrangement I am told by Dr. Stepanovich the people have no objection. But I myself doubt it very much.

In the absence of female doctors when it has been decided by the Sanitary Officers to

to utilize the service of laymen to examine and report the cases of death by plague in females, I beg to suggest that if the woman who washes the corpses be engaged to report such cases they can do it very easily and the information given by them can be more reliable than that supplied by Sawfik Effendi who cannot

see the bodies so freely as the Chassalah (washer-women).

'3) The new doctors have also begun to examine suspected houses, especially those occupied by pilgrims and all others that ^{appear} to be in unsanitary condition
and

and have taken steps to clean and disinfect them.

(4) Some of the houses which were considered to be uninhabitable owing to several cases of plague having occurred there, have been closed.

Some excitement was felt by the people at the time of closing one of these places which is a stovehouse and belongs to Adramis. A couple of hundred persons gathered together and were ready to offer resistance by means of arms. The Kaimakam acting promptly called three of the leaders in his office, and put
them

JEDDAH,
ARABIA.

them in prison. In the meantime the Sanitary Officers also acted more wisely and instead of insisting on closing the whole store house (Hosh) they closed the room which was actually occupied successively by 4 or 5 plague patients, and all of whom had died. Thus the matter ended quietly.

Another incident had caused commotion among the people when the doctors insisted to examine the corpse of female, and about 500 to 600 men were collected. Had not the Sanitary Authorities yielded to

five

give the burial certificate without the examination of the body the result must have been disastrous.

The people in the island seemed quite contented and peace abiding, but one day without any warning a Syrian fanatic attempted to stab Dr. Bombara at the time of his visit, but ^{he} was fortunately saved and the culprit was put in prison.

This I have mentioned to give an idea of the feelings of the people towards the Sanitary measures and the doctors.

The order of stopping communication between Jeddah and Mecca has done more harm
than

than good. It is known to the Government as well as to every body else here that free communication of people exists not only between these two places, but between Jeddah and all other places in the Hejaz. Large number of Bedouins enter and leave the town every day and many of them come from great distances. People of the town also go and come from Mecca every day in large numbers. I have known people of the town going to Medina, Rabuk, and Jazir, after the prohibition.

There were more than 500 Motawafs and their Rabis (guides and assistants)

Sho

who came down here from Mecca with the Java, Indian, Turkish and other pilgrims, ^{and the} have all returned to Mecca. About a fortnight ago, 58 men arrived from Jeddah by the Turkish steamship Tarsus many of whom were residents of Mecca and they all have gone to their homes.

The only difficulty which the prohibition of communication with this town has created, is the stoppage of food supply to Mecca and other places; the merchants refuse to send any goods under the existing arrangement of changing camels and sacks at Petra, a place midway between

JEDDAH,
ARABIA.

between here and Mecca and quite exposed to the robberies of Bedouins without any means of protection.

A glance at the mortality statement of the last 12 months attached herewith will show that the mortality has gone very high since the month of May.

June 97 - - - - -	316
May 97 - - - - -	245

Average of ten preceding months
(range from 121 to 43) - - - 84.2

Though the summer months in this place are always the most healthy and free from sickness but the mortality statistics show that this has not been

the case this year. The first
 last month i.e. May shows
 extraordinary mortality, and in fact
 the cause of increase, which was
 nothing else than plague, was not
 noticed till the end of that month.

I may also mention that in
 the beginning many persons found
 suffering from plague had returned
 from Mecca within a week of
 getting this illness, but Mecca
 up to this time is declared unclean.

Shamsud Din

Sd/ S. Mohammed Khalid

JEDDAH,
ARABIA.July 29th 1897

Sir,

I have the honour to submit this my last report on plague at Jeddah.

It was stated in my report of the 16th instant that the last case of plague occurred on the 3rd July and the patient died on the 5th.

Since then no more case of plague having come to light, Jeddah and Hejaz has been this morning declared clean after the lapse of full 20 clear days, and the quarantine has been raised.

Once about the end of the 2nd week of this month some doubt was maintained by the Sanitary Authorities as to the cause of death of one woman, but it was found out on enquiring that she died of intermittent fever and dysentery.

The excitement at Mecca on account of high prices of food stuffs due to the effects of quarantine restrictions on the trade, and the threatening attitude of the poorer population of that town, had made the local authorities

G. P. Downey Esq
" " " "

H. B. M. Consul
Jeddah

less strict in enforcing the quarantine rules on the Mecca-Jeddah road, and the merchandise had been freely carried from here to Mecca without changing the camels or camel men midway at Bahra, from the 15th instant.

I have come to learn from many people of this place who cannot be relied upon, that the disease escaped the attention of medical men here for a very considerable time and cases of fever with bubo have occurred in this town and at Mecca as far back as Ramadan, i.e. in the month of February. I am also told that such cases have also occurred at Taif -

However, whatever may be the truth of the above statements, but I am inclined to think that plague arrived in Mejaz in a very mild form, after exhausting all its force and virulence in some other place.

Excessive heat and dry air, the two factors which are considered to have a great influence in weakening the poison of this disease and attenuating its virus were both present in this place when the disease came to be noticed, and it being in a very weak form from the beginning, no difficulty was found in bringing it under control, and stamping it out altogether from the town.

There has been another thing very favourable that the pilgrimage this year was not very heavy

rather

rather it has been half of what it usually used to be in former years.

If the disease has at all been in Mecca it might have been in the winter months, but after the setting in of excessively dry and hot winds (Samoom) it seems to me quite impossible for disease of this nature to find a suitable medium to propagate itself and that is why cholera also, in former years when there have been epidemics, disappeared from this land with the departure of the pilgrims and the beginning of hot weather. Besides this, the experience, which has been gathered from the plague in Desep and Feria, tends to show that the disease does not stay very long in plains and almost it keeps itself limited to the higher and cooler mountain regions. Though I myself have had no opportunity of seeing those places, and the doctors, who have been there, cannot give any reason to explain this peculiarity of the disease, but I think the presence of the two factors mentioned above viz: excessive heat and dry air explains away easily the speedy disappearance of plague from plains and its instability in those regions; as in almost all places in Arabia and Irak the temperature is usually high and the winds are generally hot and dry and thus the germs of the disease cannot flourish.

From the time when plague was generally
 & c. c. c. c.

declared in Jeddah up to its disappearance only 50 deaths have been attributed to this disease. Though no hard or fast line can be drawn to distinguish between a disease being sporadic or epidemic, but setting aside the official statistics of plague deaths to which I do not attach much importance owing to the defects pointed out in my former report I am inclined to say that plague existed at Jeddah in a mild epidemic form and the very large increase in the mortality of the town during the months of May and June strengthens my this view.

The mortality has been gradually going down after the 16th of June and the annexed statement of mortality shows that the number of mortality has been decreasing during the last four weeks without interruption and now has come down to the normal rate. Therefore there seems no doubt that the disease has been stamped out and the town is free from plague again -

In conclusion I beg to draw attention to the fact that it was in the month of February last when Assyr was declared free from plague, and it is stated that the disease, at about the same time, made its appearance in the very mild form in Hejaz. - Though no clue has been obtained as to the origin of introduction of the disease in this country, but the mildness

of the disease and its appearance here just
after declaring Suez clean makes one to
imagine that very possibly the disease might
have been brought over land from Suez of course.

(Sd) I. Mohammed Hussain

British V. Consul

Report on the ⁴⁷Quarantine
Station at Cameran for the Hoj season
1899-1900

Island of
Cameran.

Through the island of Cameran is about 48 miles from Hodiida - the most important commercial & political centre of the whole of the Yemen, still this has been used from time immemorial, on account of its situation and natural advantage, as an important station by the Greeks, Persians, Portuguese & Turks. It is about 3 miles from the mainland of Arabia. From its unique position it was always considered important in the Red Sea for some purpose or other. At this present moment it contains the most improved & largest lazaret in the Red Sea. The climate is hot but salubrious & humidity is not so great as in Hodiida. With ice-machine, and condenser Cameran is to be considered as one of the healthiest stations in the Red Sea-coast. Breeze blowing through the whole of the year makes the heat quite bearable. The inhabitants not knowing the advantage of agriculture - most of the
people

(3)
 people, during every year quarantine season, are engaged in quarantine work for the rest of the year in catching fish & pearl fishing, vegetables & fruits are very scanty. From observations I found that the soil of Camoran is more fruitful than Hodida & with a very little care can yield vegetables of both climates.

Like the year previous, the southern camp being no more in existence nor the northern camps, in which the irishes were all in good condition, were allotted to the pilgrims of 1899. The cordon which was formerly used as cholera camp & which is about 3 miles distant from the village, accommodated the pilgrims from India.

Well-to-do persons lived in each camp in houses that were built for persons of distinction.

Nothing has been done towards the sleeping accommodations for pilgrims. As usual rich people hired from villagers bed-steads during their stay in the lazaret.

In camps other than the one given for the use of Indian pilgrims, no latrines which were created by all the pilgrims have

Irishes

Houses for persons of distinction

Sleeping accommodations

Latrines

(4)
 have been used. But in the Indian camp
 the Inspector of India found that the new latrines
 have no facility for getting flushed properly
 ordered that they should not be used; &
 the old latrines, which were formerly built
 on sea-shore, were thrown open for the use of
 pilgrims, because if there was any
 infectious disease in the camp the most
 sure way of the spread of the disease was
 through human excreta, which in account
 of defective construction of the latrines
 built by Mr. Roullet could not properly
 entirely be taken out of the latrines.

Disinfecting
 machines

Three disinfecting machines newly
 built were in use during the entire
 season. The one nearest to the Condooor
 & ice-machine & to 1st, 2nd, & 3rd Condooors
 was employed in disinfecting all things
 & he goes to the pilgrims who come from
 other places than India, for whose pilgrims
 the one that was erected for infectious -
 disease camp was used.

Boats.

Still the same kind of boats, which had
 been in use in former years, carried on
 the business of embarking & disembarking
 pilgrims & their baggage.

Water

The water, many of obtained in the Condooor,
 was good in quality & was given to pilgrims
 in

(4)

in sufficient quantity; but owing to defective canalization in many a time discoloured water came to camp.

Ice-machine worked well during the Hajj season. The Inspector made arrangements to put the ice in the water for pilgrims of each camp to cool it, so without much inconvenience everybody had the advantage of ice, which was formerly given to pilgrims in masses which did the pilgrims no good. Some pilgrims wished to have ice, which they thought was for luxury, in masses like the year before; but on making them understand the object, for which it is given they were quite satisfied.

The Lazaret of Camaran was opened for the reception of pilgrims on the 15th of November 1899, although a sun-bath brought to the Lazaret on the 3rd of the same month 95 pilgrims.

Opening of the Lazaret

Dr. Anthopolides arrived at Camaran on the 11th November 1899. Drs. Farid Bey & Inaraoqlos on the 18th November; Shaha Joghoo & Yusuf Jomail on the 23rd November, & Drs. Langoni & Helpino on the 5th & 8th of December 1899 came to Camaran as medical officers of the Mission. On the 1st month before the season was over

Dr. Mostmann

(5)

In Ottomania, owing to Dr. Lyskops being sent to Assize on plague duty, was sent from Constantinople, S. D. Langoni, a promising young surgeon was appointed 2nd Inspector. Dr. Anthopolides, whom I know before, when he worked twice with tact & skill during the appearance of cholera amongst Indian pilgrims in Cameran, worked admirably well.

Arrival of first pilgrim vessels. A sailing vessel named "Fateh Salama" with 45 Arab pilgrims & S/S "Polyphemos" with 387 Malays arrived at Cameran on the 3rd & 19th November respectively.

Arrival of first Indian pilgrim vessel. S/S "Blissaine", brought from India on the 15th January 1900, 187 Indians & 180 Bokhara.

Departure of last pilgrim vessels. S/S "Pyphos" & sailing craft "Sodona" were the last pilgrim-vessels, which with their passengers left Cameran for Jeddah on the 14th & 22nd March 1900 respectively.

Departure of last Indian pilgrim vessel. S/S "Peshawar" with the last lot of Indian pilgrims started for Jeddah on the 4th March 1900.

Total number of pilgrims. From India & the East 11158 souls arrived at Cameran, & afterwards were ascertained for various periods departed for Mecca via Jeddah. 1899-1900 shows a falling off of 2919 from the grand total of 1898-99.

Karing

During the year under report 1608 Indians ¹⁶⁰⁸ came to Cameran on their way to Sudda for their Hajj season. This number compares favorably with that of the year before when 1323 Indians arrived at Cameran. Plague is still in many parts of India, cholera is present in great cities there & famine is doing ravages amongst the population in India. The above are the causes, notably the 1st & the 3rd which prevented a large number of Indians from coming to Hajj for the last 3 or 4 years.

During the Hajj season of 1899-1900 35 vessels flying colors of different nations brought to Cameran pilgrims from India & other parts of the East.

7 deaths occurred from ordinary diseases during the stay of pilgrims at Cameran, hence the death rate in 1899-1900 was .53. The rates of death in 1897-98 & 1898-99 were 1.05 & 1.20 per thousand respectively.

The cause of the increase in death rate lies in the fact that the improvement in the desert is, gradually, though slowly, progressing.

Pilgrims at Cameran suffered principally

Number of
Indian
pilgrims:

Total number
of vessel which
brought pilgrims
to Cameran
1899-1900.

Number of
deaths in the
Lazaret.

Diseases among
pilgrims in
1899-1900

Climate of
Cameran.

prein especially from small pox, rheumatism,
chest diseases, spleen, debility, & ordinary
fevers. Very few persons were attacked
with dysentery.

There was scarcely any rain during
the Haj season of 1899-1900. Humidity was not
great & the temperature did not go over 35°C.
Fresh breeze blowing nearly every day
made the heat perfectly bearable.

Medical officers
of the mission

Of the medical officers counting from
Dr. Tain theopolides, whom I knew at Haman
before, down to the newest arrival at Haman
every body worked with such skill, tact, and
patience that every pilgrim was satisfied with
them. I, this time, mention particularly two
Turkish doctors as regards the opinion
of pilgrims, who were under their charge
in the Lazarets who, especially the Indian
-pilgrims, expressed their gratitude
— not to say their satisfaction, on account
of the way these two doctors treated
the pilgrims medically and socially.
I do not wish to omit to mention that
the present second Inspector is Dr. Langard,
whose diplomas of medicine & surgery
I had the pleasure of seeing, & Dr. Belino
are two very good promising surgeons,
who have done some very good operations,
which I saw at Cameran & who would
do

(8)
do credit to any country. The second
Inspector is also a student of Bac-
teriology, which is very essential
in a Lazzaret like that of Lameran.

Some of my suggestions in this report
tallies exactly with his views.

The periods of quarantine imposed
upon the pilgrims at Lameran varied
from twenty four hours to ten days.
Pilgrims from Arabia & Zanjibar
stayed at Lameran for 24 hours,
from Java & Singapore 5 days; & from
Bussa, Muscat, & India 10 days.

Periods of
quarantine
imposed on pil-
grims

Nothing has been added to the existing
work of the Lazzaret, & I have been
informed that the Turkish Sanitary
Administration has no intention of
starting any thing new before the
coming pilgrim-season. For
economy's sake many European
workmen have been discharged.

Construction
-work.

1. The pier for the new quarantine
-parlour has been erected.
2. Telephone - line up to the 3rd cordan
has been completed.
3. Temporary partitions in houses of
nurses of destination have been put
up.
4. The pier, built midway between
the 5th & 10th cordons has been a
blunder

(9)
blunders. At the time of its construction no consideration was made for tides, so that very often, during low tide, pilgrims coming by sambuks to the pier from steamers were obliged to be hauled up & many a time boats were not able to go near the pier.

5. Some sort of a shed has been put up over the reserve-water-tanks; but it is not sufficient to screen the water from the sun & dust.

6. The Consulate house has been peculiarly built. In it there are no doors, which are very necessary & no sub-houses for servants have been made. I spoke about the defects of the house to Dr. Anthopolides, who agreed with me in my remarks, that there are many things yet required to make the Consulate house complete.

7. Temporary cork-houses, which were erected during the pilgrim season of 1898-99 have not been used in the season under report.

8. According to the present proposed arrangement excreta from every caravan are to go by waggons to a distance of about 5000 metres north, & then they are to be thrown in the sea. As the waggons not being very well built are liable to leak the excreta (supposing from the in-~~fernal~~ camp)

(109) might infect all the camps
as they have to pass along each cordons
again the excreta being thrown
in the sea, if there is north wind
it will carry by currents the excreta
of infected camps towards other
cordons, which are all to the south of the
place, which has been proposed as the
point from which excreta will be thrown
in the sea.

9.11

Reports on pilgrim quarantine station,
Camaran, 1906-1910

REPORT on the pilgrim Season at CAMARAN for the
year 1906-1907.

I.

a. General Remarks The Lazaretto at CAMARAN was opened on August 21, 1906 on the haj-season. for the reception of pilgrims from places east of the Bab-el-Mandeb en route to MECCA, and the season inaugurated with the arrival on the 28th of the above month of the British ship, "ULYSSES" from BATAVIA, with 662 Javanese pilgrims.

The departure for Jeddah on January 18, 1907 of the British S.S. "XEMA" with 583 pilgrims from Bombay, marked the close of the arrival season for the Haj at Camaran.

The pilgrimage to MECCA during the season under review was the greatest ever recorded in the annals of the Haj. This was on account of the latter being a 'Haj AKBAR' or 'Grand Pilgrimage, on account of the principal day of ceremony in connection with this important function falling on a Friday.

The number of arrivals at Camaran, of pilgrims from India and the Far East was also a record one, amounting to 44,333 souls, in the course of five months, being 11,931 in excess of that for the season 1903-1904, which was the highest previously recorded during the past quarter of a century, or since the establishment of the Lazaretto.

Fortunately everything passed off quietly at Camaran, no plague or cholera manifesting itself amongst the pilgrims that had come from the Middle and Far East. This fact was principally due to the efficient precautionary measures adopted at Bombay and Singapore, ~~for the~~ and the careful inspections carried out at those places, of pilgrims bound for the Hadjaz.

The source of the plague epidemic that occurred at Jeddah and MECCA respectively in January 1907 can hardly be ascribed to infection from the East, introduced via Camaran, but must either have been of endemic or Egyptian origin.

Statistics.

Of the 44,333 pilgrims that performed quarantine at Camaran, 26,640 arrived in British ships from Bombay, the only port in India at which embarkation of pilgrims was permitted by the Government of India. Indians, as usual, contributed largely to the number of arrivals, 23,154 of whom passed through, representing 52.22% of the total.

The marked increase in the number of Indian pilgrims during the season under review, viz., 7,951 over the preceding year's total was attributable, in a good measure, to the abolition of the five days' quarantine hitherto imposed at Bombay, prior to embarkation for Jeddah, and also to the early permission granted by the Government of India for pilgrimage from places in British India.

The greater amount of shipping that entered the field of competition for the pilgrim traffic, thus providing more vessels for the transport of pilgrims than were available formerly might, to some extent, ⁱⁿ further contributed to the cause of the increase in numbers of those undertaking the Hajj from India.

The figures for Afghans and Malays shew some improvement on past seasons, and a slight increase in the number of Javanese, Persians, and Gulf arabs is noticeable.

c.

Pilgrim ships. Sixty-eight vessels in all, including fifty-seven steamers and eleven sailing dhows, brought the pilgrims to Camaran from various quarters of the globe, outside the Straits of Bab-el-Mandeb. Of the above 57 steamships were under the British flag, having an aggregate of 111,817 tons or about 85.84 per cent of the total tonnage of vessels that entered and cleared Camaran Bay during the season.

British ships also conveyed 39,354 pilgrims out of the 44,333 that arrived, which is equivalent to 88.78 per centum of the whole number.

The percentage of the pilgrims transported to Camaran by vessels of other nationalities were as follows:—Dutch 6.87,

German 1,17,Ottoman 3,and Persian 0.17.

The class of vessels now catering for the pilgrim traffic in general, but especially those bringing Indian pilgrims, has undergone a vast improvement. Whereas formerly that traffic between India and the Red Sea was practically in the hands solely of the Bombay and Persia Co. and a few ships owned by Mr. Hajee Cassum of Bombay, during the season under report the British India S. N. Co. and the Shah Line placed spacious, comfortable and fast ships at the disposal of pilgrims. The Ocean Steamship Company of Liverpool and the Netherland S. S. Co. of Rotterdam, monopolized as usual the traffic from the Straits Settlements and the Dutch East Indies respectively.

The Director of the Lazaret, in his report for the season submitted to the Board of Health at Constantinople and since published, complains about the class of medical officers employed on board pilgrim ships from India. There is a deal of truth in his statement that some of the doctors serving on board such, are incompetent and do not hold proper qualifications.

I would suggest that the Government of India compel shipping companies to carry on board ships plying with pilgrims, only medical officers in possession of at least an India degree, or those having a qualification of Assistant Surgeon from some recognized medical school or college in India.

Pilgrim ships from Java and the British Straits Settlements all carry qualified European medical men.

The sanitary condition of pilgrim vessels on arrival from India was most satisfactory, the rigid Indian regulations and the strict supervision exercised by the Bombay authorities before departure, and the subsequent medical inspections at Aden and Perim, precluding all chance of overcrowding on board.

Some of the above vessels were disinfected by the Clayton process, which system is safer and more effective in the destruction of infective germs, than the primitive method of

burning sulphur in the ships' holds.

Four British ships conveying pilgrims from the Persian Gulf arrived at Camaran badly overcrowded and in most insanitary states; the upper decks and the pilgrim accommodation in the main decks being full of baggage and cargo.

Protests were made by the Director of the Lazaretto against the above vessels for infraction of the Ottoman Pilgrim regulations, copies of which were forwarded to this Vice-Consulate for information. It was found impossible, except in one case, to inflict the penalty prescribed by the Reglement Special, viz., imposition of the maximum period of ^{ten days'} quarantine on the defaulting vessels, owing to the limited accommodation available in the camps on shore, that were then occupied by other pilgrims undergoing detention.

I agree with Dr. Delpino, the Director, in his observation that the Reglement referred to, contains no effective remedy against vessels arriving 'in contravention' at Camaran. The extra quarantine imposed does not affect the ships in the least, whereas it operates unjustly on the pilgrims, who alone suffer on account of the repeated infractions of the law by the shipping companies.

On behalf of the ships themselves, it might be said that the fault does not lie with the masters but entirely with the native agents of the Company in the Gulf Ports who book pilgrims in advance, and prior to the arrival of the vessel in port. When a vessel presents itself, the pilgrims storm the ship and swarm on board, irrespective of the accommodation available. The ships' officers are unable to control the unruly Persians and arabs, who are generally armed with knives and daggers, and it not infrequently happens that assistance has to be signalled for, from a ship of war that may be in sight.

Notwithstanding the overcrowding, there is rarely any sickness on board of these vessels, or are deaths recorded during the voyage amongst the pilgrims. The latter who are

as a rule, Persians or arabs of robust constitution, are not used to better hygienic conditions.

The principal objection against the state of such ~~vessels~~ vessels, and one that should be raised by British officers of the Crown concerned, ought to be based, not so much, in these instances, on sanitary as they should be on legal grounds, from the point of view that the overcrowding and overloading endanger the safety of the ship inasmuch as they are barriers to its proper navigation, especially in bad weather.

This infringement of the British Shipping Act by the delinquent companies should come under the purview of the Board of Trade Regulations, and in the interests of navigation and the honour of the British flag that unfortunately happens to be flying aboard these contraband and outlaw ships, that one might call them, it is suggested that the necessary instructions be issued by the Board to British Officers at the Gulf Ports, with a view to dealing with the same. The vessels, might, it is added, as another alternative, be held up at Aden where they invariably touch, and the pilgrims and cargo in excess of the regulation, disembarked there at the owners' expense.

I notice that the Director of the Lazaretto in the same report attacks the British medical officers in the Persian Gulf for the state of the vessels arriving from that quarter. I would reply to him that his remarks are as unjust as the facts of the case misrepresented.

It might be mentioned in this connection that the embarkation of pilgrims in excess of the number allowed by the Ottoman regulations, is carried on at ports such as SHARGAH, DUBAI, BAHREIN, etc. where there are no medical officers.

Another important fact that the Director has deliberately omitted to mention in his remarks apropos of the overcrowding of the ships referred to, is that in nearly every instance, the number of pilgrims carried was in accordance

with that endorsed in a foot-note on the Bill of Health by the Ottoman Sanitary Officer at BUSRA, which would answer the purpose of a licence, and granted on the strength of the master of the ship producing a certificate, entitling him to carry a similar number of passengers under the 'Indian ^{Kohut} Passengers' Act'. The latter enactment, by the way, is by no means applicable to pilgrim vessels, but was apparently accepted in the cases referred to, by the Sanitary authority at BASRA.

In other instances, pilgrim certificates issued by the Ottoman Consul at Bushire for a number that would be very much in excess under the Indian or Ottoman Regulations, have been presented at Camaran by the British ships arriving in the overcrowded condition, under discussion.

The above facts have been adroitly omitted by the Director in his report, but under the circumstances detailed, one can hardly legally hold the master of a British ship wholly responsible for an irregularity connived by the Turkish Consul and medical officers at BASRA, appointed by the Board of Health.

d.

Health of pilgrims.

(1) During the voyage.

Ninety-one deaths were reported as having occurred amongst pilgrims on the voyage to Camaran out of the 44,333 that embarked; the death-rate on the journey being 2.5 per 1000 against 2.25 per 1000 during the preceding season. (72 deaths amongst 32,116 pilgrims.)

The principal cause of mortality on board was, as usual, general senile debility and wasting affections.

The above figures of the mortality include 49 deaths amongst Indians and 13 amongst Afghans.

(2) After arrival at Camaran & during detention in quarantine.

Forty-seven deaths occurred immediately after the debarkation of pilgrims into the various camps on shore, and before they could be removed to hospital for treatment.

During the period the Lazaret was open, 256 sick pilgrims comprising 214 males and 42 females, were admitted into the Central Hospital. 167 of these recovered or were dis-

charged from hospital much improved, and 89 died there. Indian pilgrims contributed the greatest number of patients, viz., 181 and Afghans 44; the healthiest section of pilgrims being Persian and Arabs from the Gulf and from Mesopotamia.

The principal diseases prevalent, and the cause of mortality were Pneumonia and Broncho-Pneumonia that accounted for 42 deaths; general senile debility complicated with respiratory and intestinal affections (22 deaths) and acute and chronic gastric diseases (10 deaths.)

There were two cases of small-pox observed amongst Indian pilgrims, one of which proved fatal. The other recovered, but the patient was not in time to make the haj.

During the season under review, small pox was raging in a severe epidemic form at the Ottoman Public Debt Salt Works at Salif, that is situated on the Arabian mainland opposite Camaran and about three miles distant, in an easterly-direction. The village of Camaran, in close proximity to the pilgrim segregation camps, was also infected; but fortunately the malady did not attack the pilgrims quarantined there, owing to adequate precautionary measures taken by the Lazaretto authorities.

I have to report with satisfaction that only serious cases of illness amongst pilgrims were detained in hospital after departure of the vessel in which such sick arrived, and pilgrims had no cause to complain of the inconvenience formerly experienced, and referred to, by me in previous reports.

1

1909.

CONSULAR.

TURKEY.

HODEIDAH,

February 27, 1909.

No.

Received by POST.

Vice-Consul

G.A. Richardson,

No. 4/E.

(Subject.)

REPORT on the Lazaretto at CAMARAN, for the Pilgrim Season, 1907-1908.

Last Paper.

Furnishes two copies of:-

(Print.)

(Minutes.)

(How disposed of.)

1909
Dr. C. Curran
The Board might take up
question of Lazaretto
To F.O. with my remarks T.C. to be made -
gt

Practically all the points raised in this report have been or are being dealt with. The new lazaretto, just in my proposal in the new codex, as an experiment, has worked well this season, & I think was well the system being extended to all the codices. The other improvements will be put in hand as soon as the advance proposed by the mixed Commission is available. This cannot be until the letters/proposals are accepted by the Porte & the Powers, including the reduction of rates - which we have made a condition for accepting the other proposals.

25/2/09.

To F.O. accordingly
gt

F.S.C.

26. 09.
gt

(Action completed.)

(Index.)

Next Paper.

REPORT on the CAMARAN Lazaret for the pilgrim season,
1907-1908.

The Lazaretto was opened on the 10th day of August, 1907 for the reception of pilgrims arriving at CAMARAN from the East to undergo their quarantine, before being permitted to land in JEDDAH.

The season was ushered in by the arrival from SOURABAYA, (Dutch East Indies) on August 14th of the ship "PYRRHIUS", under the Dutch flag, that brought 318 Javanese and Malay pilgrims.

The first Indian pilgrim vessel was the S.S. "ISLAMI" from Bombay, that landed 827 pilgrims on the 1st of October.

The arrival season at the Lazaret came to a close with the departure on the 4th January, 1908 of the S.S. "FIROOZI" that carried away 602 Indian pilgrims to the Hedjaz.

The pilgrims, to MECCA from India and the Far East, as observed at Camaran, though not so great as that for the previous year, was nevertheless, a big one, the number of pilgrims that performed their quarantine at the Lazaret being 37,962.

After a lease of immunity from cholera for nearly a decade and a half, the Lazaretto was visited by the malady, in a sporadic form, during the season under review. Perhaps a greater deal of fuss than was necessary was made over the few cases of the disease that occurred. The sanitary staff betrayed signs of nervous excitement on the outbreak, which might have ended in a panic had an epidemic supervened.

The writer of this report has on not a few occasions, served in epidemics of cholera both amongst natives of India and also amongst British troops, and can not but help contrasting the calm and professional manner in which a couple of British medical officers have combated an epidemic in India under trying circumstances, with the excitement displayed by the

Director

Director at the LAZARETTO over half a dozen sporadic cases, in spite of the fact that that institution which is fairly well equipped and has a big medical and sanitary staff, is especially established and maintained for the isolation and treatment of infectious diseases, occurring amongst pilgrims.

The S.S. "ISLAMI" that sailed from Bombay on the 31st October, 1907 with 826 pilgrims, arrived at Camaran on the 12th November. Three cases of cholera occurred amongst her pilgrims during segregation at the Lazzaretto, between the 15th and the 20th November. Two of the three above mentioned cases were amongst BOKIARI pilgrims, and the third pilgrim attacked, was an Indian.

Under the Règlement Spécial applicable au pèlerinage du Hedjaz, the ship "ISLAMI" and her pilgrims had to undergo eighteen days quarantine in all.

Shortly after, the British vessel "ZAMANIA" that left Bombay on the 18th November, 1907 arriving at Camaran on the 27th of the same month with 1221 pilgrims, had four cases of cholera amongst the hajees on shore between the dates November 29th and December 12th. In these four cases, Indians were attacked by the disease, two of whom succumbed to the malady. Twelve days' quarantine were imposed anew on all the "ZAMANIA'S" pilgrims from the 29th November, on which date the disease had manifested itself. They were subjected to a fresh disinfection, and were isolated in groups.

The second case of cholera was discovered amongst a particular group, on the 1st of December subjecting it to a third and fresh period of quarantine of twelve days, with re-disinfection. This was followed on the 6th of December by a third case amongst a group isolated from the others, entailing renewal of the quarantine from that date, and repetition of the process of disinfection.

A further case, the fourth and last broke out on the 12th
December

December amongst a batch of about 140 pilgrims that had been segregated after the case of the 6th December.

Fifteen days' quarantine were now imposed by the Board of Health at Constantinople against the last infected group, to commence from the 12th December. It was afterwards explained though not known to the sanitary officials at Camaran at the time, that these fifteen days' quarantine were made up of the ten days to which the pilgrims were liable at Camaran under the *Règlement Spécial*, and also comprised the five days that they would have had to undergo later at the ABOO SAAD Lazaret, on arrival at Jeddah.

The inconvenience experienced by the "ZAMANIA", and the hardship suffered by her pilgrims at Camaran owing to unnecessary detention of the bulk of pilgrims that were free from cholera on account of the infection of a small group and because the ABOO SAAD Lazaret was full at the time, have been prominently brought to notice and fully reported on by me, in special despatches on the subject.

The question of the destruction of pilgrims' food-stuffs without compensation on account of the outbreak of cholera in the camps on shore, irrespective of the fact that such on board had been contaminated by infection or not, and the more important one of compelling ships whose pilgrims may become infected while being segregated on shore, to discharge their cargo at the Lazaret for disinfection, have also been opened by me already and discussed in detail.

The problem remaining to be solved is how pilgrims that have been embarked in Bombay in an apparently healthy state and only after being submitted to rigid sanitary measures there, and subsequent medical inspections en route at Aden and Perim respectively, develop choleraic symptoms at Camaran, after the usual period of incubation has expired.

The bacteriological expert at the Lazaretto attributed

the

the manifestation of the malady to a latent microbism'. The latter theory assumes that the infective germs or microbes were lying in an inactive state in the systems of those eventually attacked.

A cause will have to be found for bringing about activity of the latent bacilli in the above cases.

The principal cause, viz., water contamination may be safely excluded, as the water supply at the Lazaret is good and efficient and the water, moreover, condensed. There are no defective sewers in proximity to the water carrying pipes that might possibly infect drinking water.

The exciting cause will have to be sought, I might say, amongst the following conditions that present at Camaran: (1) low lying detention camps, that are very damp owing to their close proximity to the sea, and the extreme humidity of the atmosphere at Camaran generally. (2) insanitary state of the water closets and of the camps; and (3) conditions bringing about gastric irritation, as by eating putrid fish or fish of an uneatable quality, that abound in the low shoal water near the pilgrim camps.

I would presume that the two last conditions brought about an activity of the latent bacteria in the intestinal tracts of the pilgrime that they inhabited, giving rise to the phenomena of cholera.

As far as it was known, there was no trace of the disease at the time in the island of Camaran, or in adjacent parts of the Arabian mainland. It might be added that cholera is not endemic in the island or its neighbourhood.

b.
Statistics.

The total number of arrivals registered at this Lazaret was 37,962, which was 6,371 less than that of the preceding pilgrimage. The deficit was specially marked during the last month for arrivals, viz. December, which under ordinary circumstances shews the greatest influx of pilgrims.

This

This is attributed to the fact that a large number of Indian hajeessowing to a railway strike in India near Bengal, were unable to get down to Bombay in time to embark, and were obliged to return to their homes. The last few Indian ships arrived with less than their full complement of pilgrims.

Indians, as usual, contributed chiefly to the number of the arrivals from the far East, 18,464 of whom, equivalent to 48.63 of the total, performed their quarantine at Camaran. These figures are below those of the year 1906-1907 by 4,690. On the other hand, the pilgrimage from Java and the Strait Settlements was much greater than that in the preceding season. More Afghans and Persians were noticeable during the period under report than in the season 1906-1907.

c.
Pilgrim Ships.

The class of vessels engaged in the pilgrim traffic, continues to shew a steady improvement.

There were no instances, during the season of vessels arriving in overcrowded and insanitary states, that formed the subject of protest on the part of the Lazaretto officials in the past five or six years.

Forty-six steam ships and nine sailing vessels (sambocks) brought the pilgrims to Camaran. Of the above, 37 steamers and one sailing dhow ^{discharging 83,979 lbs} were under the British flag and conveyed 31,637 pilgrims or 83.34 per cent of the total number.

The comparative tonnage of the ships of the various nationalities, that cleared the port with pilgrims during the season were as follows:- British 79.42, Dutch 18.38, Russian 1.92 and Ottoman 0.28.

There has been a decided decline in the tonnage of Ottoman vessels engaged in the pilgrim traffic to Camaran, due to the decline in the seaborne pilgrim trade from the Persian Gulf.

d.
Health of
Pilgrims.

1) During
voyage.

One hundred and sixty-three deaths were recorded as having occurred on board pilgrim vessels en route to this Lazaretto. The mortality during the voyage works out at 4.29 per 1000 against 2.5 per 1000 in 1906-1907.

The increase in the mortality, chiefly amongst Indians who accounted for 87 out of the total was due to the fact that

that a greater number than usual of poor old and debilitated pilgrims undertook the haj. Javanese pilgrims contributed 55 towards the number of deaths recorded on the voyage.

(2) During
Detention in
Quarantine.

Sixty-two deaths occurred amongst pilgrims during embarkation and debarkation, and in the quarantine camps, before the pilgrims could be removed to the hospital for treatment.

During the five months that the Lazaret was open, 240 pilgrims comprising 191 males and 49 females were admitted for treatment into the central Hospital, of whom 167 were Indians.

One hundred and thirty-eight pilgrims were discharged from hospital cured or somewhat improved, and one hundred and two succumbed to their illnesses.

The principal diseases noticed amongst pilgrims were malarial fevers, pneumonia, dysentery and acute intestinal affections.

Indians accounted for 63 deaths in hospital out of the 102 or 60 per centum., and Javanese pilgrims for 25 per cent. of the mortality.

Indian pilgrims proceeding on the haj, especially those from the province of Bengal are very old and feeble and found suffering from chronic pulmonary diseases, the hardship suffered on the journey to Camaran being sufficient to end their misery.

There were seven cases of cholera amongst the pilgrims, (five Indians and two Bokharis), five of which proved fatal, four Indians and one Bokhari.

Two cases of small pox were isolated from amongst the pilgrims undergoing quarantine, both being amongst Indians, one of whom recovered and the other proved fatal.

e.

Effects of
deceased
pilgrims.

I have no special remarks to make under this head. The authorities at the Lazaretto, as was the practice in former years took charge of the effects and money left by pilgrims that died there, and duly handed over such belonging to British subjects to this Vice-Consulate for disposal.

As regards the property of those dying during the voyage to CAMARAN, I would like to repeat my suggestion made in last season's report, viz., that the Government of India will be pleased to modify the regulations slightly on this point, with a view to increasing the responsibility of ship masters in the matter of safe-guarding the effects of deceased pilgrims on board ship.

2.

The Lazaretto.

a. Quarantine camps. The accommodation for pilgrims landed at this institution to undergo segregation was most inadequate; only four and a half camps being available during the season under report for the purpose.

A new camp, capable of holding about 1,000 pilgrims had been constructed prior to the opening of the Lazaretto, but was not put into use, owing to the non-installation in it of water-closets under a new system, which it was proposed to introduce. It often happened that pilgrims had to perform one or two days of their quarantine on board the vessels they arrived in, ~~as~~ consequence of the lack of accommodation on shore. Affairs became still more complicated when cholera broke out, necessitating the isolation of the pilgrims infected in more than one camp and ~~in~~ evacuation of the infected camp. The speedy completion of one or two more camps is urgently called for.

It is hoped that this question will soon engage the attention of the Board of Health, and that the recommendations on the subject of the special commission sent by it to Camaran in 1905 that I understand have been accepted by the Board, will assume practical shape without delay.

b.

Water closets in the camps; and the disposal of sewage. My remarks on the subject made in previous reports still hold good. The water closets that have always been defective, get worse every year, and the system in vogue

for

for the disposal of sewage continues to be insanitary and primitive.

It is proposed to give the "Jennings' automatic flush system" of water-closets, where the sewage is disposed of by flowing into and by absorption by large pits, a trial by installation in the new camp just completed.

The idea is a good one, and the system likely to prove a success, but in the meantime the existing evil will be tardily remedied.

c.

Water supply. This was very good and plentiful, and the service of drinking water uninterrupted during the pilgrim season.

d.

Embarkation and
Debarcation of pilgrims.
e. The process was carried out, as in former years, by means of sambocks, taken in tow by a steam launch.

Landing Piers. The rebuilding and extension of these piers has long been left undone, and might now be taken in hand.

f.

Disinfection The process is rigidly though efficiently carried out, of pilgrims. but there is ~~greater~~ need for greater supervision, and some increase of the staff entrusted with this operation, ought to be made.

Indian pilgrims often complain about loss of money or their belongings during disinfection. Their losses can never be traced, and I am of opinion, and have good reason to say so, that there are certain unscrupulous members amongst the subordinate staff that are responsible for the pilgrims' losses. The circumstances have times out of number, during the past two seasons been represented to the then Director, Dr. Delpino who in some instances temporized matters by partly compensating the Indian hajeas from the Lazaret funds, but no attempt was ever made to investigate the cause, or to strike at the root of the evil.

It

It is suggested that an efficient staff of disinfectors under the superintendance of a qualified Chief Disinfecter be sent to Camaran.

Rigid and efficient disinfection is perhaps the most important precautionary measure necessary at Camaran against the import of infection into the Hedjaz through this route from infected areas.

My remarks about the disinfection of pilgrims at Camaran, more especially as far as they concern Indian pilgrims, are offered for the kind consideration of the British Delegate on the Board of Health at Constantinople.

3.

The Central Hospital. The mat huts that temporarily serve as a hospital were kept in good order, and answer their purpose fairly well.

It might, however, be pointed out that the sanitary arrangements in them, if such may be said to exist at all, are most primitive and there is room for much improvement in this direction.

The hospital was in charge of Dr. Zonchello, a capable and zealous officer, whose bacteriological labours in connection with the investigation into the outbreak of cholera at the Lazaretto, deserve special mention.

The medical officer is assisted by a Greek guardian who administers medicine to the patients and attends to their needs generally. Some difficulty is experienced in understanding the wants of the sick as this guardian is not acquainted with any of the languages spoken by the pilgrim patients. The same might be said of the medical officer. In short, it must be admitted that the nursing arrangements for the sick in hospital, are unsatisfactory.

I would suggest that two qualified and trained nurses, preferably Indian, as representing the greatest element amongst pilgrims at Camaran, possessing some knowledge of English, be engaged for service at the hospital during the pilgrim season.

Hospital

Hospital for Infectious Diseases. Paragraph 4 of section 4 in Article IO of the Règlement Spécial applicable au Pèlerinage du Hedjaz' refers to the isolation of infectious cases at a special hospital constructed for the purpose at Camaran.

I might state for information that a miserable hut built on a piece of land jutting out into the sea and situated at a little distance from the quarantine camps, and that becomes an islet at ebb-tide, serves the purpose of an infectious diseases' hospital at the Lazaretto!!

The main object of a Lazaret such as exists at Camaran being the detection, isolation and treatment of infectious maladies manifesting themselves amongst pilgrims, the urgent need for a proper and suitable hospital for this purpose is only too self-evident.

I would also suggest that a medical officer be specially delegated to treat infectious cases, instead of this duty falling on the doctor in charge of the Central Hospital or to one of the camp doctors, who can devote but little attention to this important work. The medical officer thus appointed to the Infectious Diseases' Hospital, might act as an Assistant to the Officer in charge of the Central Hospital when disengaged, as the latter is the hardest worked official at the Lazaretto.

h.

Improvements at the Lazaretto noticed during the season. I cannot say that I have noticed very much improvement at the Lazaretto during the past few years.

A new camp had been constructed but was not put into use during the season as it had not been fitted out with water closets, nor had it been enclosed with barbed wire.

A small camp for the segregation of pilgrims arriving in dhows or small vessels had been constructed and was occupied during the season 1907-1908.

3.

Period of Quarantine.

At last the Board of Health has thought fit to make some

some small reduction in the period of quarantine to be undergone at Camaran by pilgrims from the East.

The quarantine against JAVA, the Strait Settlements and the Persian Gulf was reduced from five days to three.

Indian pilgrims that had hitherto been subjected to ten days' segregation were permitted to sail for JEDDAH after putting in eight days, consisting of seven days' actual quarantine and one day occupied in disinfection, debarkation, etc. All pilgrims from India are submitted to strict medical inspections at Aden and Perim en route to Camaran, in addition to the disinfection and medical examination in Bombay prior to departure, the period of quarantine at this Lazaret might now be reduced to five days.

b.

Quarantine dues.

The fees levied for three days' quarantine imposed against pilgrims from Java, the Strait Settlements and the Persian Gulf, were fixed at thirty piastres a-head (about 5s 6d.) and those against from Indians performing seven days' quarantine at sixty piastres a-head. (11 shillings approximately)

According to Article 40 of the Règlement Spécial, the captains of vessels were required to pay the quarantine dues 'en bloc' for all pilgrims conveyed by them to the Lazaret, and Article 36 did not even exempt the poor from payment, as had been the custom from time immemorial.

The new regulations regarding the payment of dues are considered very fair and worked satisfactorily at Camaran. Hitherto, the Lazaret officials experienced great difficulty in collecting the taxes from the pilgrims in general, and it is only reasonable to expect their collection through the shipping companies whose vessels bring these pilgrims to Camaran.

Payment of quarantine fees are now chiefly made in British gold, by more or less all ships visiting the port.

The

The rate in piastres of the pound sterling, has for some obscure reason been fixed by the Board of Health at 109 piastres at the Lazaret, whereas its market value fluctuates between 114 and 120 piastres (gold) in this district.

The local Ottoman authorities, the Customs and the Post Office accept the British sovereign at 114 piastres (gold) in the Yemen, and there is no reason whatever why the Sanitary Administration should not modify its rate to one more equitable. The bulk of sovereigns obtained as receipts from quarantine fees are sent to the Central Administration at Constantinople, where the market value of the pound sterling is rarely ^{much} below 120 piastres (gold)!!

4.

Camaran
Harbour
&
Buoyage.

There are no changes to report. The buoys in the channel maintained their proper position throughout the season and there were no casualties amongst shipping.

5.

Posts and
Telegraphs.

Year after year, I have to complain in my reports about the irregular telegraphic service between Camaran and the outside world.

The interruption of the service causes great inconvenience to pilgrims, shipping and to the Sanitary authorities.

The latter have very frequently to refer by telegraph to the Board of Health at Constantinople for special instructions regarding pilgrims and pilgrim ships, and it invariably happens that when such an exigency arises, it is found that the telegraph line is not working!!

The worst type of telegraph officials are posted at Camaran and at Salif, who besides being quite incompetent, are most inattentive to their duties.

Continued representations on the subject to the vilayet during the past five or six years have failed to elicit any appreciable result.

6.

Medical and Sanitary Staff at the Lazaretto. The staff consisted during the season under report of a Director, seven ~~and~~ medical officers, a lady doctor, a pharmacist and six disinfectors.

The treatment of the sick is delegated to the medical officer in charge of the Central Hospital, and the superintendence of the disinfection of pilgrims to a special medical officer. Now that the collection of the quarantine dues devolves on the captain of the vessel that brings the pilgrims, who pays the full amount in advance to the Director of the Lazaretto on arrival, there is very little work for the camp doctors to do. The latter devote part of their time in changing money with the pilgrims or making purchases from them.

7.

Observations and Suggestions. My remarks under this head in the previous year's report apply equally at the present stage and there is no need for repetition.

The erection of a suitable hospital for the isolation and treatment of infectious maladies, the appointment of two nurses for attendance on sick pilgrims in hospital, and some considerable increase in the accommodation available for the segregation of pilgrims on shore are urgently called for, and comprise chiefly my later suggestions.

8.

APPENDIX.

Statistical Tables shewing the movement of the pilgrimage via CAMARAN and of vessels engaged in the traffic during the season 1907-1908, are herewith attached.



His Majesty's Vice-Consul,
HODEIDAH & CAMARAN.

CAMARAN,

December 1st, 1908.

No. I.

Pilgrim Season at CAMARAN, 1907-1908.

TABLE showing the nationalities of Pilgrims that arrived at the Lazaret, and percentage of the principal nationalities on the total arrivals

Nationalities.	No. of arrivals.	Percentage on total.
Indians.	18,464	48.64
Javanese.	9,883	26.03
British Malays.	2,139	5.63
Afghans.	2,363	6.23
Iraq' Arabs.	2,283	6.01
Bokharis.	628	1.65
Persians	599	1.58
Hydrabis.	709	1.87
Siamese.	556	1.47
Hedjaz & Yemen arabs.	169	0.89
Somalis.	82	
Anatolians.	38	
Maskat Arabs.	26	
Other nationalities.	23	
Total	37,962	100.00

Table No.2.

Pilgrim Season at Camaran, 1907-1908.

Classification of vessels that conveyed pilgrims to CAMARAN, according to nationality, & shewing their tonnage and no. of pilgrims conveyed.

Nationality of vessels.	No. of vessels.	Total tonnage.	Percentage of total tonnage.	No. of pilgrims conveyed.	percentage of total arrivals.
BRITISH. } I sailing vessel of 62 tons. 37 steamers of 83,917 tons.	38	83,979	79.42	31,637	83.34
Dutch.	8	19,438	18.38	4,353	11.47
RUSSIAN.	1	2,027	1.92	1,262	3.32
OTTOMAN. } 8 sambocks (sailing vessels.) ²⁹⁴ of 210 tons.	8	299	0.28	710	1.87
TOTAL. Sailing craft 9 Steamers 46	55	105,743	100.00	37,982	100.00

1908 with 847 pilgrims, arriving at CAMARAN on the 24th November. There were nine deaths on board from ordinary causes during the voyage, the vessel calling en route at ADEN and PERIM respectively, for medical inspection.

The pilgrims, after undergoing a strict disinfection of their belongings and their persons on shore, were segregated in a camp, to complete seven days' quarantine at the Lazaretto.

The crew and their baggage were also landed for disinfection, and the latter operation was carried out on board the vessel on the 26th November.

On the evening of the 29th November, the medical officer in charge of the camp on visiting the "ALAVI's crew, discovered three men ill on board (two Indian moslem firemen and a Goanese topas) suffering from symptoms, suspicious of cholera. They had been ailing since the 28th. The three cases were isolated on shore at the Lazaretto and the diagnosis of cholera subsequently established in all three cases by clinical developments and bacteriological tests.

The Goanese topas succumbed to the malady on the morning of the 1st December, the other two cases improved, ultimately recovered and were sent back to India.

No further attacks amongst the crew had occurred on board up to the 6th December, when the S.S. "ALAVI" returned to Bombay.

The pilgrims brought by the above-mentioned vessel, that had already been isolated for five days and had had no communication whatever with the ship or its crew at CAMARAN up to the time of the discovery of the cases of cholera on board, were now subjected to a fresh disinfection and a new term of twelve days' quarantine imposed on them from the 29th November. (i.e. from the date of isolation of the last case of cholera from the ship.)

The other measures applied comprised segregation of the pilgrims in small groups that were distributed over two camps, and destruction by fire of all food-stuffs in their possession and such of their effects that were susceptible to contamination.

In this connection I would observe with satisfaction that the Director of the Lazaretto granted on his own responsibility, full compensation in kind to the pilgrims for losses sustained in consequence of the measures adopted. The extra disinfection was performed with reasonable discretion and the effects of the pilgrims handled with care and consideration.

The Director, however, basing his action on the provisions of Article 17 of the 'Reglement Special', demanded discharge at the Lazaretto for disinfection of the 8000 packages of mixed merchandise that were in the hold of the S.S."ALAVI", although the latter had not been exposed to infection.

As this operation besides being almost impracticable at Camaran would have involved further delay to the vessel and some unnecessary expense, the Commander decided to return to Bombay, arranging at the same time, to draw a ship of his company from JEDDAH to carry on to that port the pilgrims that he had landed at the Lazaretto.

Strange to say, no trace of cholera manifested itself amongst the pilgrims brought by the "ALAVI" who had mixed freely with the crew during the eleven days' voyage from Bombay.

The malady was undoubtedly imported, the infection having possibly 'slipped through' from India in the effects of the crew, or the cholera might have been developed through activity (due to some unknown exciting cause at Camaran) of the germs that had hitherto been lying inert in the systems of those ultimately attacked with the malady, and who, very probably had, at some time or other, been exposed to

the

infection in British India. The latter phenomenon is commonly described as 'a latent microbism'.

The above views on the causation of cholera that occurred on board the steamship "ALAVI" coincide with those held by the sanitary experts and the bacteriologist at the Camaran Lazaretto.

b.

Statistics.

There was again an appreciable fall in the total number of arrivals at Camaran during the season as compared with that registered in the two previous years.

Only 30,675 pilgrims were quarantined at the Lazaret against 30,962 during the season 1907-1908 and 44,333 during 1906-1907.

The decline in the number of Indians going on pilgrimage was specially marked; 4,916 fewer Indians presenting themselves at the Lazaretto during the season under report than in the preceding one.

There was practically no change in the number of pilgrims of other nationalities, passing through Camaran.

c.

Pilgrim
Ships.

I have no special observations to make as regards the vessels that conveyed pilgrims, except that the steady improvement noted in the class of ships engaging in the pilgrims traffic in recent years, was maintained.

There was no overcrowding on board or irregularity in the sanitary condition of vessels, as to call for protest on the part of the authorities.

Forty-two steamers and nine sailing dhows arrived at the Lazaretto, of which thirty-two steamships aggregating 75,561 tons and representing 73.45 per cent. of the total tonnage registered there, and conveying 24,128 pilgrims or 78.66 per cent. of all arrivals, were under the British flag.

The remainder included nine ships under the Dutch flag and one under the German flag.

d.

One hundred and sixty-eight deaths were reported as having occurred amongst all pilgrims on board ships during the voyage to CAMARAN, of whom one hundred and eight were amongst those coming from India, and sixty amongst British Malay and Javanese pilgrims.

There were also thirty-seven deaths of whom sixteen were Indians, that occurred either during debarkation or while the pilgrims were undergoing quarantine to the camps on shore.

One hundred and seventy-one deaths were registered at the Central Hospital at the Lazaretto amongst 388 pilgrims of all nationalities that were admitted there during the season for treatment. The latter figures include 260 Indian hajees, who also accounted for the bulk of the mortality at the hospital, viz. 114 deaths.

Malarial fevers, senile debility, pneumonia and dysentery were the principal causes of mortality.

As already mentioned, there were three cases of cholera isolated at the Lazaretto from amongst the crew of a British ship, one of which proved fatal. The other two were only slight cases and ultimately recovered.

Sixteen attacks of small-pox were observed during the season amongst pilgrims arriving at Camaran and amongst the crews of pilgrims vessels. Nearly all the cases were amongst Indians. This malady accounted for seven deaths at the Lazaret.

Effects of
deceased
British
pilgrims.

No difficulty was experienced in recovering these, the Lazaretto officials lending their co-operation as in previous years, in the matter.

The Lazaretto.
Seggregation
camps.

The accommodation for pilgrims during the season consisted of five and a half camps, and was almost adequate.

A spacious camp, capable of housing 1,000 pilgrims, constructed on improved lines, provided with a new and sanitary system of water closets and enclosed with barbed wire all round, was put into use for the first time.

b. Water-

closets in the
camps.

Disposal of
Sewage.

Except in the new camp referred to above where the Jennings' system of automatic flush water-closets has been installed, and the sewage drained by flowing into and absorption by, large deep covered pits constructed for the purpose, the old primitive and defective arrangements generally were still in vogue.

It is proposed to fit all the camps in time with the new and improved sanitary appliances, but in my opinion, this all-important matter that has been shelved for several years, requires urgent attention, and the project should be carried out without delay.

c.

Water supply.

This was excellent as in previous years, and the service was most efficiently maintained throughout the season.

d.

Debarkation and

I have no change to report under this head.

Embarkation

of pilgrims.

e.

Landing piers.

These are still in sad need of repairs and extension as suggested in former reports, to allow of barges conveying pilgrims to come alongside, even at low water.

f.

Disinfection

of pilgrims.

I have always considered the disinfection of pilgrims and their effects and of the vessels in which they arrive at Camaran, the most important sanitary measure applicable at the Lazaretto, and of greater utility than the unnecessarily long period of segregation imposed.

This operation, during the season under report, was more
carefully

carefully and rigidly executed than formerly under the immediate and personal supervision of the present Director of the Lazaretto, who has had a wide and varied experience in the process of disinfection of pilgrims and vessels.

The lady doctor was required for the first time to be present at the disinfection of female pilgrims, a measure that I have hitherto advocated in my reports on the Lazaret.

STRICT disinfection is naturally not appreciated by those who have to submit to the operation and complaints from them are only to be expected. These however, have not been as frequent or as real as complaints received in former years, due to the inauguration of better arrangements at the disinfection sheds, an increase and improvement in the personnel and efficient supervision over the disinfectors and subordinate staff engaged in the process.

8.

The Central Hospital. The accommodation at this institution was similar to that in the preceding season, with slight alterations and improvements effected in it.

The nursing arrangements for the sick at the Hospital still calls for comment, as being inefficient and unsatisfactory, due, to no shortcomings on the part of the local staff.

Qualified and trained nurses are attached to the Tor Lazaretto (in the Gulf of SUEZ) during the pilgrim season there. Some of these might well be engaged to come on to CAMARAN first during the arrival season and serve at the Lazaretto, which is closed before that at TOR is thrown open for the reception of return pilgrims to the north.

Hospital for

Infectious Diseases. I would ask to be permitted to draw attention to the remarks submitted on this institution in my last report.

Cholera and small-pox were again observed at Camaran during the season the patients from these diseases being accommodated in the wretched so-called 'hospital for infectious diseases'.

h. Improvements I have nothing special to mention under this heading, at the Lazaretto. as I have already referred, elsewhere in this report, to the new camp that was constructed and put into use during the season, as also to the installation of a new system of water-closets.

3.

a. Period of quarantine. There was no change in the period of segregation imposed against pilgrims from the East, which was similar to that of the year 1907-1908.

b.

Quarantine Dues. These were as usual. I have no observations to make except to add that the system of payment of dues by the captains of pilgrims vessels on arrival at CAMARAN, that was introduced in the preceding season, is considered to work very satisfactorily by me, and is appreciated by the direction at the Lazaretto, as having removed an old-standing and serious source of friction and trouble to all concerned.

4.

CAMARAN Harbour & Buoyage

There were no changes to report.

5.

Posts & Telegraphs. The telegraph service gets more irregular every year and causes much inconvenience to shipping, and to the direction at the Lazaretto.

During the season, it was found necessary by the Director to refer to the Board of Health at Constantinople, by telegraph, on an important matter, concerning a British vessel. The master of the latter also, was desirous to communicate by telegraph with his owners in England. The Turkish line, however, as is usually the case when an emergency arises, was not in working order.

The ensuing delay that left the question in point between the Sanitary authorities and the British ship unsolved, caused

caused the truculent arab, Persian and Turkish hajees on board who had got impatient in the meantime, to mutiny and threaten the captain and officers of the ship, compelling them to quit and seek protection on shore.

6.

Medical &
Sanitary
Staff at the
Lazaretto.

Dr. OLCCHANETZKY, who has several years' service in the Ottoman Sanitary Administration, was nominated Director at CAMARAN during the season, and was assisted by seven medical officers, one lady doctor and a staff of six or seven disinfectors.

A new spirit of discipline was instilled into the staff at the Lazaretto by the present energetic Director, tending towards greater efficiency in the routine work of that institution, and towards bringing about some amelioration of the hardships experienced by pilgrims. His personal supervision of the disinfection arrangements, and his attendance at the final medical visit of the pilgrims prior to their departure for JEDDAH, are steps taken in the right direction.

The staff, acting under the stimulus received from their chief, performed their duties with greater zeal and attention. Many irregularities hitherto observed at the Lazaret disappeared under the new regime introduced, which promises to yield still better results in the neat future.

7.

Observations
&
Suggestions.

The questions of (a) compensation from the Lazaretto funds to pilgrims for destruction of their food-stuffs and property, when such a measure is called for on sanitary grounds, as on the manifestation of cholera or other infectious disease on board pilgrim vessels or on shore amongst the pilgrims themselves, and (b) the compulsory discharge, under similar circumstances, of the whole of a vessel's cargo for disinfection on shore, have already been raised in special and full reports submitted to His Majesty's Embassy and the Government of India, and scarcely need re-opening in this report.

8.

8.

APPENDIX.

Statistical Tables showing the movement of the Pilgrimage to the HEDJAZ via CAMARAN during the season 1908-1909, and drawn up in three separate parts, are herewith attached.

His Majesty's Vice-Consul.

HODEIDA & CAMARAN.

CAMARAN,

December, 15th, 1909.

No. I. Pilgrim Season at CAMARAN, 1908-1909.

TABLE showing the no. of pilgrims, according to their nationalities, that arrived at the Lazaretto, and the percentage of the principal nationalities on the total arrivals.

Nationalities.	No. of arrivals.	Percentage on total.
INDIANS.	13,458	43.87
JAVANESE.	8,834	28.80
BRITISH MALAYS.	3,229	10.53
BOKHARIS.	1,086	3.54
AFGHANS.	1,005	3.28
IRAQ' ARABS.	1,074	3.50
PERSIANS.	755	2.45
HYDRAMIS.	651	2.13
HEDJAZ & YEMEN ARABS.	264	0.86
SIAMSESE.	61	
SOMALIS.	71	
BELUCHIS.	64	1.04
CHINESE.	21	
OTHER NATIONALITIES. (chiefly OTTOMANS.)	82	
TOTAL.	30,645	100.00

Table No.2. Pilgrim Season at CAMARAN, 1906-1909.

Classification of vessels that conveyed pilgrims to CAMARAN, according to nationality, shewing their tonnage and the no. of pilgrims conveyed.

Nationality of vessels.	No. of vessels.	Total tonnage.	Percentage on total tonnage.	No. of pilgrims conveyed.	Percentage of total arrivals.
BRITISH.	32	75,561	73.45	24,128	70.66
DUTCH.	9	25,128	24.43	5,656	18.43
GERMAN.	1	1,822	1.77	245	0.80
FRENCH.	1 (sambock)	95	0.09	5	0.02
OTTOMAN.	6 (sambocks)	203	0.20	588	1.92
ZANZIBARIAN.	2 (sambocks.)	60	0.06	54	0.17
TOTAL.	51	102,869	100.00	30,675	100.00

TABLE, NO. 3.

PILGRIM SEASON AT CAMARAN, 1908-1909.

Table shewing the countries and ports from which the various arranged according to nationality, brought pilgrims to CAMARAN, giving their tonnage and the number of pilgrims conveyed.

Nationality & No. of vessels.	COUNTRIES & PORTS from which conveyed.	TOTAL TONN- AGE of ships	No. of Pil- grims con- veyed.
BRITISH.			
21 vessels.	INDIA. (BOMBAY & ADEN.)	35,267	15,985
5 vessels.	STRAITS SETTLEMENTS. (SINGAPORE & PENANG.)	26,932	4,627
2 vessels.	DUTCH EAST INDIES. (SOURABAYA, BATAVIA, PADANG, SAMARANG, etc.,)	6,773	1,891
4 vessels.	BASRA & PERSIAN GULF PORTS. (MAHOMERAH, BUSHIRE, BAHREIN, LINGA and BUNDER AMBAS.)	6,569	1,625
" TOTAL. 32 vessels.		75,561	24,128
DUTCH.			
9 vessels.	DUTCH EAST INDIES. (SOURABAYA, BATAVIA, PADANG, SAMARANG, PROBOLINGO, TEGAL, CHERIBAN, etc.)	25,128	5,655
GERMAN.			
1 vessel.	BASRA & PERSIAN GULF PORTS. (MAHOMERAH, BUSHIRE, LINGA, DUBAI.)	1,022	245
OTTOMAN.			
6 sambocks.	MAKALLA. (HYDRAMAUT.)	203	588
ZANZIBARIEN.			
2 sambocks.	MAKALJA.	60	54
FRENCH.			
1 sambook.	ADEN.	95	5
GRAND TOTAL. 51 vessels.			
	(42 Steamships & 9 sambocks.)	102,869	30,575

1910..	CONSULAR.	
SAJIA'A, (YEMEN.)	TURKEY.	
30th July, 1910.	No.	Received by POST.
Vice-Consul G.A. RICHARDSON. No. 29/E.	(Subject.) REPORT on the Lazaretto at CAMARAN for the Pilgrim Season, 1909-1910. -----	
Last Paper.	Submits two copies of:- <i>C</i>	
(Print.)	(Minutes.) <i>P.L. no. 195, Sept. 7/10.</i> <i>Ho to Jo -</i> <i>J. M. ...</i>	
(How disposed of.)	<p><i>The ... a close improvement as regards more small abuses in the general treatment of Indian pilgrims in the 2 reduced period of quarantine, in slightly reduced payment for them at Camaran, in the type of medical men sent with them etc: and is fairly satisfactory on the whole. But there should certainly be some control of the British ships arriving which contravene all the sanitary regulations.</i></p>	
(Action completed.)	(Index.)	<p><i>See ... No. 129. of Oct. 25/10</i> <i>J.H.L.</i></p>
Next Paper.		

REPORT on the Lazaretto at CAMARAH for the Pilgrim Season,
1909 - 1910 .

I.

a. General
Remarks.

I think I have fully discussed in the annual and other reports submitted during the past eight years, the requirements of the above institution, in which I have endeavoured to set forth in detail its deficiencies, and the shortcomings in its administration.

The observations and suggestions made by me from time to time, have been based on a point of view having regard to the interests of pilgrims in ^{a sailing} general, but especially those of Indian pilgrims and British shipping.

I have now to observe, with satisfaction, that the unsatisfactory state of affairs existing in the internal administration of this Lazaretto that reacted unduly harshly on Indian pilgrims and British shipping dealt with there, has more or less disappeared.

Marked improvements have been gradually effected at that most important institution, where British interests predominate from a political, sanitary and commercial point of view.

The treatment meted out to British Indian pilgrims, that was nothing short of scandalous just over a decade ago has undergone a complete change in more recent years, owing to representations made on the subject from time to time at the proper quarter by His Majesty's Embassy at Constantinople and also to the exertions and personal interest evinced in the pilgrim question as presented at CAMARAH, by the British Delegate on the Board of Health.

I have quite exhausted, in the reports referred to, my arguments against the continuation of the unnecessarily prolonged period of quarantine imposed against pilgrims arriving from British India.

Within the past two years, the Board of Health have
thought

thought fit to make some slight concession in that direction by reduction of the actual period of quarantine from ten days to seven, but I do not despair that it will in time, be content with the imposition of five days' quarantine in all at CAHARAN on this section of His Majesty's subjects.

It is to be hoped that the day is not far off when constitutional TURKEY will be induced to come into line in sanitary questions with other nations and that it will associate itself with the views and decisions of the parties to the Paris Sanitary Convention.

It only remains for me to make here a few brief remarks on the different heads, under which it has been usual to draw up this report.

b. Pilgrim Season.

I have no hesitation in stating that the season under review, was the most successful, as far as the pilgrims were concerned and from every other point of view, than any during the past quarter of a century.

This success, must in justice, be ascribed to a certain extent, to the personal exertions of the present able Director of the Lazaretto, Dr. OICHANEZKY and his staff.

The medical mission sent to CAHARAN for the season under review in which the Ottoman element preponderated, was by far the best I have had occasion to meet during the past eight seasons. Its members were, I am given to understand, appointed by nomination and selection, and amongst whom were some very able sanitary and medical officers and conscientious and industrious workers.

c. Arrival Season.

Owing to the movability of the month of redjeb in the moslem calender, the season begins about twelve days earlier every year.

The Lazaretto was opened during the first week in July for the reception of pilgrims and pilgrim vessels; the special

mission

mission of doctors and others arrived at about the same time.

The British S.S. "CHING WO" with 430 Javanese pilgrims from SOURABAYA was the first vessel to present itself at the Lazaretto, arriving there on the 21st July, 1909.

The rush of pilgrims from India did not commence till the second week in September, when on the 10th of that month the S.S. "RAHMANI" from BOMBAY anchored in the roadstead, having on board a batch of 753 pilgrims, chiefly Indians.

The arrival season at CAMARAN practically finished with the departure on the 17th December, 1909 of the British ship "NAJMI" for JEDDAH, carrying away the last batch of 956 hajees from India, bound for the holy places in the HEDJAZ.

In spite of the number of pilgrims from India and the East dealt with at CAMARAN being above the average, no case of cholera or plague was imported into the Lazaretto during the season.

d. Some

Statistics.

The total number of pilgrims that were ~~segregated~~ segregated at the Lazaretto for the purposes of undergoing quarantine showed an increase in the season 1909-1910 over the number registered in the ~~two~~ preceding years respectively. According to the records kept, 36,361 pilgrims passed through and performed quarantine in 1909 against 30,675 and 37,962 during the seasons 1906-1909 and 1907-1908 respectively.

The number of Indians, who accounted for 17,305 out of the arrivals or 47.59 per cent. of the total, showed an increase of 3,847 on that registered in the preceding year.

During the season 1909-1910, 1,548 more Javanese passed through CAMARAN en route to MECCA than in the year 1908-1909, but there were some 790 fewer Malays during the past season than in that preceding.

The decline in the pilgrimage from PERSIA via CAMARAN observed during the two previous seasons was maintained in that under report, possibly owing to the unsettled state of

that

that country and preference shown for the overland and CASPIAN routes respectively over the maritime one via the Persian Gulf.

It might be interesting to know that the number of Chinese pilgrims, insignificant in previous years rose from 21 in the season 1908-1909 to 888 in 1909-1910. The number of SIAMESE pilgrims also shows a remarkable increase of 140 in the year under report over that of the preceding year.

e. Pilgrim

Ships.

The type of vessel engaged in the Indian pilgrim traffic steadily continues to improve, year by year.

Javanese and Malay pilgrims from the Far East, the STRAITS SETTLEMENTS and the DUTCH EAST INDIES have always been catered for by first rate British and Dutch shipping companies, who place large, fast and spacious vessels at their disposal.

For the first time, a German vessel offering excellent accommodation at very moderate rates, brought pilgrims from Bombay and made three trips to CAMARAN during the season, with a full complement of pilgrims on each occasion. The German company in question was drawn into the ^{arena of} competition ~~for~~ the Indian pilgrim traffic, owing to the entrance into the trade between Bombay and East African ports of a British ^(the Eastern Company) Company, which trade it has always considered to be within its preserves.

Two vessels, flying the British flag and coming from the Persian Gulf, arrived at the Lazaretto considerably overcrowded and in a most unsanitary condition, practically defying all Ottoman sanitary laws.

For some unknown reason, no penal quarantine or fine or other special restriction was imposed against the two vessels referred to, that were treated as far as sanitary measures were concerned, exactly as if they had arrived in order.

It was hoped that these irregularities formerly practised by ships of the company in question and so noticeable some

three years ago, had now disappeared, but on the contrary they have been revived.

In calling attention to these irregularities, I would venture to suggest that special powers be conferred on Consular and other British officers at Gulf Ports enabling them to deal with such cases, in view of the fact that the Government of India, to all intents and purposes, controls the maritime sanitary administration of the Persian Gulf and Islands in that quarter.

Fifty-four vessels, consisting of forty-four steamships and ten sailing dhows, transported all pilgrims to CAMARAN. Out of the above, thirty-three vessels with an aggregate of 82,343 tons or 72.76 per cent. of the total tonnage and bringing 24,478 pilgrims or 75.58 per cent of the total number, were under the British flag.

Amongst other nationalities were noticed eight Dutch steamships and three German.

All the ten dhows were under the Ottoman flag.

Medical

I have to report, with much satisfaction, that during the season under review, the type of medical officers serving on board Indian pilgrim ships, has undergone considerable improvement, thus removing all cause for complaint in that direction, on the part of the sanitary officials at the Lazaretto.

It will be remembered that in my report on the Lazaretto for the season 1906-1907, I called attention to the fact that incompetent medical men were sometimes employed on board Indian pilgrim ships, and in some cases these officers held no qualification whatever.

f. Health

of Pilgrims.

Although the number of pilgrims during the season 1909-1910 was some 5,000 in excess of that which arrived in the preceding year, there were only one hundred and forty deaths on the voyage to CAMARAN, equivalent to a mortality rate of 3.8 per thousand against 168 deaths during 1908-1909 with a

rate

rate of 5.4 per thousand.

Pilgrims from India accounted for 87 deaths or 62 per cent of the total, and Javanese and Malay pilgrims 42 deaths or 35 per cent.

Pilgrims arriving from the Persian Gulf are generally of a robust and healthy constitution. In spite of overcrowding on board during the long voyage to CAMARAN and exposure to every possible insanitary and unhygienic condition, it is seldom that a death takes place on board.

The principal causes of mortality amongst pilgrims during the voyage to CAMARAN were exhaustion and senile debility, marked equally amongst Indian, Javanese and Malay hajees.

During the five months that the Lamarette was open, there were 290 cases of illness amongst pilgrims, who were admitted for treatment into the Central Hospital; of these 243 were amongst those that had arrived from India and 47 amongst Javanese and Malay pilgrims. One hundred and forty one of the above patients left the hospital completely cured or sufficiently improved in health as to be able to continue the voyage to MECCA, and 149 in-patients (121 Indians and 28 Javanese and Malays) succumbed to their illnesses.

The principal diseases contributing towards mortality (51 per cent. on the total admissions into hospital) were malarial fevers, exhaustion and senile debility, and chronic respiratory affections.

No cases of cholera or plague were discovered during the segregation of the pilgrims at the Lamarette. There were only seven cases of small-pox isolated of which four proved fatal.

In addition to the above, nineteen deaths occurred during the debarkation of pilgrims and nineteen more while they were undergoing quarantine in the camps on shore. All these pilgrims expired before they could be removed to the hospital for treatment.

g. Effects

of deceased pilgrims. The Director of the Lazaretto caused special attention to be paid by his staff towards safeguarding these. The estates of British pilgrims were ultimately forwarded by me to the JEDDAH Consulate for transmission to India and other places.

2.

The LAZARETTO.

a. Segregation Camps. The accommodation consisting of five and a half camps, was similar to that available during the preceding season.

The new camp that was put into use during the past season (1908-1909) for the first time, has proved to be a very satisfactory one.

It was observed that towards the close of the arrival season, as is generally the case, there was a rush of pilgrim vessels to CAMARAN, so much so that part of the period of quarantine had to be performed by pilgrims on board the vessels that transported them, owing to want of sufficient accommodation on shore.

It is very necessary that one or even two more camps similar to the new one, be constructed for the quartering of hajees, which besides being called for under ordinary circumstances, would be urgently needed in times of epidemics at the Lazaretto, when extra accommodation is required for the separation of the infected pilgrims and their isolation in small groups.

Although the present system of accommodation (arches or mats huts) is eminently adapted to local climatic conditions, the huts do not last very long and are constantly in need of repairs.

I should say that some more permanent form of construction, stone buildings or sheds for example, would be preferable, at least in the interests of economy, especially if the Lazaretto at CAMARAN is to be a permanent institution, ~~as~~ there is every reason to suppose.

b. Water-

There is no change to report. It is expected that a second camp will be fitted with the Jennings' system of automatic-flush water-closets, before the next season comes round.

Closets in the Camps, and the disposal of sewage.

c.

Water Supply. Water and ice were plentiful and of good quality, as in previous years.

d. Debarkation

No change. The steam launch having been overhauled during the summer months that the lazaretto was closed, worked very satisfactorily.

e. Landing

Piers. No attention appears to have been paid to the necessity for extension and repairs to these jetties. Lighters loaded with pilgrims cannot come alongside these piers, and in the course of my personal observations during the operation of disembarking and re-shipping pilgrims, I have often wondered how it is that accidents but rarely take place, especially when the weather is bad.

f. Disinfection

I have to report, with satisfaction, that during the season under review, this process was carried out with still greater efficiency and under stricter supervision than in the preceding season, due to the personal energy displayed and strict discipline maintained amongst the staff, by the present Director of the Lazaretto.

g. Central

Hospital. The accommodation was similar to that in the preceding year, with some petty alterations and improvements.

An extra guardian was employed during the pilgrim season to attend to the sick in hospital, but the question raised in my last report of better nursing arrangements, somewhat similar but on a smaller scale, to those in vogue at the TOR LAZARETTO in the Gulf of SUEZ, has been left untouched.

As suggested in my report for the season 1908-1909, an additional medical officer was delegated to assist the Adjoint to

to the Director in his arduous duties in connection with the hospital.

Stone buildings to serve as a mortuary and post mortem examination room and a disinfection station for pilgrim ~~patients~~ patients respectively, were in course of construction, as adjuncts to the present temporary hospital.

Hospital.

for Infect- The wretched mat hut referred to in previous reports, ous Diseases, was again utilized ^{to serve} as a special hospital for infectious diseases!

h. Improve- ments at the Lazaratto.

The Pharmacy attached to this institution was thoroughly overhauled and now presents the appearance of a dispensary and surgery, thanks to the personal interest evinced in the matter by the Director and also due to the appointment of a more energetic Pharmacist.

It was scandalous to observe in previous years that prescriptions used to be dispensed without the attachment of labels or directions on the bottles containing the medicine made up.

3.

a. Period of Quarantine.

This ~~was~~ ^{quarantined} as in the two previous seasons, ^{of} three days' quarantine against pilgrims from the Dutch East Indies, Straits Settlements and the Persian Gulf and seven days' quarantine against pilgrims arriving from India.

The period imposed was exclusive of the time occupied in debarking and disinfecting pilgrims, which operations took from eight to twenty-four hours.

b. Quarantine

Dues.

There was a slight change in the amount of the charges made during the season under report to those taken in the preceding year:- for instance, a charge of 25 piastres (Turkish tariff, gold) equivalent to 4s. 9½d. approximately, was made for three days' quarantine instead of 30 piastres as formerly, and 56 piastres (Tariff, gold) equal to about 10s. 7½d. or

758 - 4as. - 6ps., instead of sixty piastres, for pilgrims subject to seven days' quarantine.

The above taxes included charges for the use of the steam launch, that assists in towing ^{ashore} lighters charged with Majees.

No difficulty was experienced in collecting these dues, as they were paid in advance by the captains of pilgrim vessels immediately on arrival.

4.

CAMARAH I have no observations to offer nor changes to report.
harbour &
buoyage.

5.

POST & The irregularities mentioned in previous reports continued to exist. Telegraphic communication was again found to be interrupted, when an emergency arose during the season.
Telegraph services.

A new Director-in-Chief of Posts & Telegraphs has since been appointed to the Yemen, who has already effected many improvements in these services at HOBEIDAH, so some change for the better may be hoped for at CAMARAH during the approaching pilgrim season.

6.

Medical & The lazaretto was for the second season under the very
Sanitary staff. ^{able} direction of Dr. OLCHEWITZKY, to whom this institution is greatly indebted for its increased efficiency.

The Director was assisted in his duties by Dr. KEKHAYAS, a hard-working, capable and conscientious officer.

The rest of the staff consisted of eight medical officers, (5 Turks and 3 Greeks), a lady doctor, a pharmacist and some six or eight disinfectors.

A new chief engineer, an Armenian, was appointed during the season to superintend the working of the machinery and to supervise local construction, and bids ^{well} to prove an officer of greater utility than his predecessor.

I have stated in another part of this report that the

medical

medical staff sent out to CAMARAH during the period covered by this report, were appointed by selection.

If one might judge by the results achieved, I should think that the system of nomination and selection possesses decided advantages over that of open competition, especially as there is no reason to suppose that the selection board is anything, if not strictly impartial.

Candidates for admission into the Ottoman Sanitary service, are as a rule, all qualified medical men possessing degrees and diplomas from European Universities and Colleges, and as such are, more or less, equally fit and competent to perform the duties required of them in the Ottoman service.

I would venture to opine that the system of nomination for CAMARAH (the question of partiality always being excluded) from amongst medical men possessing the standard degree of qualification in medicine and hygiene, is called for in the interests of the Administration, as ~~possessing~~, having advantages over that of filling vacancies by open competition from amongst men of varied nationalities.

Of course my views are based on my observations on^{at} CAMARAH^{also} through which prospective officers of that service must first pass, but at the same time, it will be admitted, that the duties entrusted to such officers at this Lazaretto are considerably more important than those obtaining at other ~~Ottoman~~ Ottoman ports, where they may afterwards be employed.

Personally, from experience at CAMARAH, I am constrained to admit that I am in favour of Ottoman (Moslem chiefly) doctors being deputed to the Camaran Lazaretto for service amongst pilgrims, as they have hitherto proved themselves more useful and can get along better with their pilgrim co-religionists than the usual type of Christian and foreign medical men, with few exceptions, that are to be met at that institution.

It might be as well to mention, at the same time, that I personally have no Islamicic predilections.

Apropos of the above, it is noteworthy that during the

eight or nine seasons that I have visited Camaran during the pilgrimage, I have never received a single complaint from pilgrims undergoing quarantine under the superintendance of an Ottoman moslem medical officer. Of course, fanaticism and religious sentimentality have no doubt played an important part in bringing about the above circumstance.

7. Observations

I have to observe that the pecuniary loss and hardship suffered ^{by} poor pilgrims, resulting from a wholesale and indiscriminate destruction of their provisions and effects in the event of cholera appearing in the camp in which they might happen to be undergoing segregation, or on board the vessel in which they arrived, irrespective of the fact that such provisions have been exposed to infection or not, have now been obviated.

I have repeatedly and prominently brought to notice in my reports during the past two years, the injustice and hardship accruing to pilgrims in consequence of the operation of the harsh measure, above referred to.

Article 9 of the 'Dispositions Generales' in the Ottoman Pilgrim regulations for the year 1909-1910, provides ~~that compensation~~ for compensation in kind to pilgrims, when occasion arises necessitating destruction of their food-stuffs.

The spirit of article 9 in the above regulations would also preclude adoption of the course of compelling vessels to discharge the whole of their cargo on shore at CAMARAN for disinfection, when the vessel or its pilgrims get infected with cholera.

I have conclusively proved that the operation of discharging a vessel's cargo at CAMARAN is quite impracticable.

While having no suggestions to add to the numerous ones put forward in previous reports, I would crave permission to respectfully draw the attention of the British Delegate on the Board of Health to the fact of the uninhabitable condition of the house at the Lazaretto, so kindly allotted by the Board as

a residence to His Britannic Majesty's Vice-Consul, during his annual visits to CAMARAN. Besides being sadly in need of repair, the house is deficiently ventilated.

The construction of a verandah to the house, which I believe the Board decided to construct some years ago, might now well be taken in hand.

The long-standing question of exhibiting the Consular flag over the above building, that has been buried during the past eight years, might also be solved, in view of the disappearance of the old autocratic regime in Turkey.

I would like to add that it is for the Board to intimate that they entertain no objection to the proposal to fly my flag over the house in question; any opposition that may be anticipated from the local authorities, which I think is very improbable, can be met and adequately disposed of by me on the spot.

8.

APPENDIX.

Tables showing the movement of the pilgrimage from the East to the HEDJAZ via CAMARAN during the season 1909-1910 and other statistics of the Lazaretto, drawn up in seven separate parts, are herewith appended.



H.B.M. Vice-Consul,
HODEIDAH & CAMARAN.

SANA'A,

July 27th, 1910.

No. I.

PILGRIM SEASON at CAMARAN, 1909-1910.

TABLE showing the number of pilgrims, according to their nationalities, that were quarantined at the LAZARETTO, and the percentage of the principal nationalities on the total arrivals.

NATIONALITY.	No. of arrivals.	Percentage on total
BRITISH INDIANS.	17,305	47.59
JAVANESE.	10,362	28.55
MALAYS. (chiefly British.)	2,439	6.71
AFGHANS.	1,605	4.42
BOKHARIS.	494	1.36
BELUCHIS.	25	0.07
PERSIANS.	506	1.39
IRAQ' ARABS.	1,089	2.99
YEMEN & HEDJAZ ARABS.	310	0.85
ANATOLIANS.	79	0.22
HYDRAMIS.	787	2.17
SOMALIS.	75	0.21
CHINESE.	888	2.44
SIAMESE.	321	0.61
OTHER NATIONALITIES.	156	0.42
TOTAL.	36,361	100.00

No.2.

PILGRIM SEASON at CAMARAN, 1909-1910.

CLASSIFICATION of vessels that conveyed pilgrims to CAMARAN,
according to nationality, showing their tonnage and total number
of pilgrims conveyed.

NATIONALITY.	No. of vessels.	TOTAL TONNAGE.	Percentage on total TONNAGE.	No. of Pilgrims transported.	Percentage on total arrivals.
BRITISH.	33 (steamships)	82,343	72.76	27,183	75.58
DUTCH.	8 (steamships.)	23,542.	20.80	5,150	14.16
GERMAN.	3 (steamships)	6,975	6.16	2,956	8.13
OTTOMAN.	10 (sambocks.)	317	0.28	772	2.13
TOTAL.	54 vessels. (44 steamers & 10 sailing dhows.)	113,177	100.00	36,361	100.00

No. 3.

PILGRIM SEASON at CAMARAN, 1909-1910.

TABLE showing the countries and ports from which the various vessels, arranged according to nationality, brought pilgrims to CAMARAN, giving their tonnage and the total no. of pilgrims transported.

NATIONALITY & No. of vessels.	COUNTRY & PORT from which pilgrims transported.	TOTAL TONNAGE.	No. of CREW.	No. of Pilgrims brought
BRITISH.				
22 steamers.	INDIA. (BOMBAY & ADEN.)	42,054	1,869	18,073
9 steamers.	STRAITS SETTLEMENTS & (SINGAPORE & PENANG)	37,927	576	7,763
	DUTCH EAST INDIES. (SOURABAYA & PAUDJOVANT.)			
2 steamers.	BASRA, PERSIAN GULF PORTS & MASKAT. (KAHOMBERAH, GUSHIRE LINGA & BAIREIN.)	2,362	142	1,647
DUTCH.				
8 steamers.	DUTCH EAST INDIES. (PARSOVRAN, MACASSAR, SOURABAYA, PATAVIA, PADANG, SAMARANG, etc.)	23,542	366	5,150
GERMAN.				
3 steamers.	INDIA. (BOMBAY.)	6,975	243	2,956
OTTOMAN.				
10 sambocks.	MAKULLA, DJIBOUTI & ADEN.	317	173	772
TOTAL.				
54 vessels.		113,177	3,368	36,361
44 steamers & 10 sambocks.				

No. 4.

PILGRIM SEASON at CAMARAN, I 9 0 9 - I 9 I 0 .

TABLE showing the No. of Pilgrims that during the voyage to
CAMARAN and the causes of death.

DISEASE.	PORTS at which deceased pilgrims embarked.			T O T A L
	PORTS in STRAIT SETTLEMENTS & DUTCH EAST INDIES.	BOMBAY.	PERSIAN GULF PORTS.	
CHRONIC DIARRHOEA.	0	1	0	1
EXHAUSTION & SENILE DEBILITY.	23	50	4	77
MALARIA.	6	3	0	12
PNEUMONIA.	0	6	0	6
HEART DISEASES.	2	5	0	7
APOPLEXY.	1	0	0	1
CHRONIC DYSENTERY.	0	2	0	2
INFANTILE CONVULSIONS.	1	2	0	3
CEREBRAL HAEMORRHAGE.	0	1	0	1
BRONCHO-PNEUMONIA.	2	0	0	2
MYOCARDITIS.	0	1	0	1
SYNCOPE.	9	4	0	13
TUBERCULOSIS. (Pulmonary.)	2	3	0	5
KIDNEY DISEASES.	0	1	0	1
SUNSTROKE.	0	2	0	2
HAEMOPTYSIS.	0	1	0	1
SENILE GANGRENE.	0	1	0	1
LEPROSY.	0	1	0	1
CHRONIC BRONCHITIS.	2	0	0	2
PERITONITIS.	1	0	0	1
T O T A L .	49	87	4	140.

No.5.

PILGRIM SEASON at CAMARAN, 1909 - 1910.

TABLE showing the principal diseases observed at the Central HOSPITAL at the LAZARETTO, amongst pilgrims that were admitted for treatment into that institution, during segregation at CAMARAN.

DISEASE.	No. of admissions into hospital.	No. of cases that proved fatal.	Percentage of cases of disease on total admissions
M A L A R I A .	111	49	38.30
EXHAUSTION & SENILE DEBILITY.	61	45	21.00
DISEASES of the RESPIRATORY SYSTEM.	55	38	19.00
DISEASES of the NERVOUS SYSTEM.	3	2	1.00
SURGICAL AFFECTIONS.	9	2	1.00
S U N S T R O K E .	2	1	0.70
KIDNEY DISEASES.	2	1	0.70
TYPHOID FEVER.	2	1	0.70
A N A E M I A .	1	0	0.35
R H E U M A T I S M . (muscular.)	1	0	0.35
SMALL POX.	7	4	2.50
	290	149	100.00

No.6.

PILGRIM SEASON at CAMARAN, 1909 - 1910.

TABLE showing the No. of Pilgrims that died at CAMARAN during debarkation and in the segregation camps at the LAZARETTO, before admission into Hospital was possible, and showing causation of death.

Nature of DISEASE.	No. of deaths	
	during Debarkation.	No. of deaths during Segregation.
MALARIA & PERNICIOUS FEVERS.	3	2
CARDIAC AFFECTIONS.	1	2
APOPLEXY.	0	1
EXHAUSTION & SENILE DEBILITY.	3	8
PNEUMONIA.	1	0
SYNCOPE.	3	3
SUBSTROKE.	0	1
STARVATION.	1	0
ACUTE MENINGITIS?	1	0
DYSENTERY.	1	0
PERNICIOUS ANAEMIA.	0	1
CHRONIC ENTERITIS. (INFANTILE.)	0	1
TOTAL.	19	19

PILGRIM SEASON at CARARAN, 1909 - 1910.

TABLE showing the number of admissions into the Central Hospital at the LAZARETTO from amongst pilgrims that arrived there, arranged according to countries whence they came.

P I L G R I M S .				
COUNTRIES from which the sick Pilgrims arrived.	No. of Admissions.	No. cured or discharged improved.	No. of Deaths.	Percentage of mortality on admissions
PORTS in the STRAITS				
SETTLEMENTS & the DUTCH EAST INDIES.	47	19	28	59.6
I N D I A .				
(BOHAWAY.)	243	122	121	49.8
PERSIAN GULF PORTS,				
BASRA & MASKAT.	0	0	0	0.00
T O T A L .				
	290	141	149	51.38

9.12

Hajj affairs:

health surveillance and the Hijaz
railway; cholera outbreaks;
bribery of quarantine inspector;
account of Municipal Hospital, Jeddah,
etc., 1906–1910

(D.)—*The Sanitary Defence of the Hedjaz Railway.*

23. This question may most conveniently be discussed under the four following headings:—

- (a.) The sanitary aspect ;
- (b.) The attitude of the Board of Health ;
- (c.) The financial aspect ; and
- (d.) The attitude of the Powers, and particularly of Egypt, to the question.

(a.) *The Sanitary Aspect.*

24. In the winter of 1906-7 some 5,000 pilgrims returned from the Hedjaz by the railway. It was then not completed beyond Dar-ul-Haj. The measures taken by the Constantinople Board of Health that year were very limited. Medical officers of the Sanitary Service accompanied different caravans, but no quarantine, and no disinfection by steam or chemicals, was applied to the pilgrims, nor was any attempt made even to improvise a lazaret. In the Haj of 1907-8, when the line had reached a point beyond Madaini Salih, more extensive measures were arranged for. A medical mission (briefly described above in section 15) was sent to the Hedjaz, and something in the nature of a lazaret was temporarily installed at Madaini Salih. The arrangements were, however, still very primitive. The different groups of pilgrims were only separated from each other by cords stretched between posts, so that there was no true isolation, and such as there was, it is said, easily evaded by means of "bakshish" to the sanitary guards ; there were no disinfecting stoves, chemical disinfection being alone attempted ; there were no tents to house the pilgrims. Water was supplied by the railway authorities from their wells and water-tower. In spite, however, of the inadequacy of these installations, cholera, though it became epidemic in the "lazaret," did not spread to the north of Madaini Salih. Some 12,000 pilgrims returned by the railway in the Haj of 1907-8.

25. For the Haj of 1908-9 the Board of Health made more extensive arrangements. At the end of May last a Commission of the Board, composed of the Dutch, British, and German Delegates, and two Turkish medical officers in the service, started on a mission down the railway, with the object of choosing the most suitable site for

the permanent lazaret. The Commission travelled as far as Medaini Salih. In a series of despatches written after the Commission's return, Dr. Clemow described the work done by it, and discussed at length the details of the problem of the sanitary defence of this new arterial line of communication. For reasons then set forth, the Commission chose Tebuk as the site for the permanent lazaret. This site is in every way preferable to that at Medaini Salih, and to any of the others visited by the Commission. It is situated 692 kilom. from Damascus and 610 kilom. from Medina. The Report of the Commission proposed that a lazaret should be built here capable of holding 10,000 persons at a time; that the pilgrims should be lodged in stone houses, and that disinfecting pavilions, baths, latrines, hospitals, and all the other requirements of a large lazaret should be put up on the site chosen. The total cost was estimated roughly at £ T. 150,000. It further proposed certain temporary measures for the Hajj of 1908-9, including the provision of tents to lodge the pilgrims, of a disinfecting pavilion, of a water supply, and so forth. This latter group of measures has been carried out within the last few months, and the (still provisional) lazaret at Tebuk, where the returning Hajj is now (February 1909) undergoing five day's quarantine and disinfection, is a much more serious establishment than was its predecessor at Medaini Salih in the Hajj of 1907-8. Some 700 tents, a "portable" disinfecting pavilion containing two large steam disinfecting stoves, another portable pavilion to lodge the staff, wire netting to surround the "cordons," and other objects have been sent to Tebuk, and at the moment of writing pilgrims have already begun to arrive there.

(b.) *The Attitude of the Board of Health.*

26. The Constantinople Board of Health has always been regarded as responsible for the sanitary defence of the frontiers, maritime and terrestrial, of the Turkish Empire. Just as the heads of its revenue have been definitely laid down in successive Conventions between the Porte and the Powers (following the meetings of the Mixed Commission), so have the heads of its expenditure, and these do not include the internal sanitary defence of the country. As the Hedjaz Railway is a purely interior line, it did not come under any portion of the Board's existing Budget, and its sanitary control should strictly belong to the Ottoman authorities of the districts through which it passes. But, for many reasons—the exceptional importance of the line, the urgent need in 1907-8 of measures to check the spread of cholera then ravaging the Hajj, the certainty that if the Board did not act the Turkish Government would do nothing, the equal certainty that in that event cholera would spread to Syria and perhaps to Europe, and that the Board would be blamed by all for not having prevented such a disaster—for all these reasons the Board of Health found itself last winter practically compelled to do something for the sanitary defence of the line. It was agreed, however, that the measures would be of a purely provisional character, pending the *entente* between the Porte and the Powers, which all recognized to be necessary to regularize this question. The *entente* not having been come to, the Board continued to assume responsibility for the measures during the present Hajj. But it is obvious that the position is a wholly irregular one. The Board has assumed fresh moral and financial responsibilities of serious character, without any fresh mandate from the Porte or the Powers. For this reason the British Delegate has been careful to make it clear to the Board, when it decreed the measures both for the 1907-8 and 1908-9 pilgrimages, that these measures must be regarded as purely provisional, and as in no way committing the Board or any of the interested parties to any permanent solution of the problem of the sanitary defence of the line; and that, further, His Majesty's Embassy would hold the Ottoman Government responsible for any deficit that might occur in the working of the temporary lazarets at Medaini Salih and Tebuk in the two years in question. He further only signed the Report of the Commission that travelled down the line under a "reserve," to the effect that he could not approve the outlay on the temporary lazaret at Tebuk without the authorization of His Majesty's Government, and that no works should have been begun at Tebuk before the whole question of the defence of the line had been the subject of a fresh *entente* between the Porte and the Powers.

(d.) *The Attitude of the Powers, and particularly of Egypt, to the Hedjaz Railway Question.*

30. This question has come to the fore since the last International Sanitary Conference was held, and the Paris Convention of 1903 consequently contains no mention of it. This has led to two unfortunate results. Firstly, the absence of any international *entente* on the subject has led the Board of Health to take action that is wholly irregular and menaces dangers to existing interests; and, secondly, the presence of clauses in the Convention regulating the returning "Haj" by the old sea routes has led Egypt to demand the continued literal application of those clauses, in spite of changed circumstances and with resulting hardship to many pilgrims.

31. The need of a new *entente* to regularize the whole question is obvious. Such *entente* could only be arrived at either by a new International Sanitary Conference, or by the Mixed Commission now sitting, or by direct correspondence between the Powers through ordinary diplomatic channels. Italy has recently, in the International Sanitary Bureau, which held its first meeting in Paris in November last, formally proposed a new Conference to deal with this and other questions. Egypt also holds that the clauses of the Paris Convention above referred to must continue to be applied *ad litteram* until modified, and that they can only be modified by another International Conference. A further suggestion has been unofficially made that a Conference limited to Representatives of the Powers directly interested in the pilgrimage might usefully be summoned. A Conference, general or limited, as just suggested might lead to useful results, but it would probably only carry Turkey along with it in its conclusions if it were held in Constantinople. If held in Paris or any other European town, it is only too much to be feared that it would prove abortive as far as Turkey was concerned, just as was the Paris Conference of 1903 in this respect. Egypt, on the other hand, is strongly opposed to the choice of Constantinople as the seat of a Conference, as she fears she would not obtain a fair hearing here. His Majesty's Government are in general adverse to a new Conference, and have authorized their Delegates to raise the question of the permanent sanitary defence of the Hedjaz Railway in the Mixed Commission.

32. Egypt, in both last year's and this year's "Haj," has obliged her pilgrims returning by the railway to Syrian ports for Egypt to proceed through the Suez Canal and down the Gulf of Suez to El Tor, there to undergo the measures prescribed in Article 148 of the Paris Convention. She will continue to do so as long as the measures on the railway are of a provisional character. There is reason, however, to hope that, when those measures shall be of a permanent and adequate character, she will accept them, and cease to apply Article 148 of the Convention even without demanding that that Article be altered by a fresh International Conference.

33. The number of Egyptian pilgrims returning by the railway do not constitute more than a small fraction of the whole. Last season their number was larger than it will probably be in ordinary years, owing to the fact that the Egyptian "mahmel" was unable, after repeated efforts, to get to Yanbo from Medina, the road between the two being in the hands of the Bedouins. It was consequently forced to return by the railway. But even then only 1,097 Egyptian pilgrims travelled by the line out of a total of 11,190 of all nationalities. The figures for other races were as follows: Indians, 88; Afghans, 70; Bokhariots and Turkestanis and other Russian subjects, 1,146; Javanese, 5; Chinese, 214; Persians, 917; Soudanese, 64; Moroccans, 217; Algerians and Tunisians, 307; Hedjazlis and Yemenis, 53; Irak Arabis, 658; Syrians, 2,107; Tripolitans, 24; Anatolites, 3,434; Roumelites, 150; Albanians, 107; from the Archipelago, 26; from Constantinople, 145; Bosniacs, 91; and various, 270. The total of 11,190 represents, it should be stated, the number of pilgrims who passed through the lazaret at Medaini Salih. The figures returned by Dr. Selami Pasha indicated a total of 13,456; the discrepancy has not been explained.

The Moslem Pilgrimage.

13. In the year under review the returning Hajj of 1907-8 fell in the early months, and the descending Hajj of 1908-9 in the later.

(a.) The Returning Hajj of 1907-8.

14. The Hajj of 1907-8 was exceptionally numerous attended. There was an increase in the numbers of pilgrims from most countries.

As already described this pilgrimage was characterized by an outbreak of cholera—outbreak which was fortunately confined to the Hedjaz. The Hajj being declared “Brut,” pilgrims returning by sea to the Mediterranean were subjected at El Tor to the measures prescribed by the Paris Sanitary Convention. In addition, pilgrim ships returning to Turkish ports of the Mediterranean and Black Sea were subjected to a supplementary five days’ quarantine and disinfection in one of the Turkish lazarets; those destined for Constantinople being also subjected to a “medical visit” at the Dardanelles and again on arriving in the capital. Ships for Russian ports were allowed to pass the Straits in quarantine, without undergoing any measures in the Turkish lazarets. Ships destined for the Yemen or Bussorah were subjected to seven days’ quarantine and disinfection in the Camaran Lazaret.

15. The Hedjaz Railway, though then incomplete, came into use for the second time for the returning pilgrims. They took the train either at Bedai or some other station south of Medaina Salih, and were detained at the latter place, where an improvised quarantine camp was put up. They were here subjected to ten days’ quarantine and the chemical disinfection of their effects. A medical mission, composed of over a dozen medical officers, a dispenser, disinfectors, clerks, and guards, the whole under the direction of Dr. Selami Pasha, of Constantinople, was sent to the Hedjaz to organize the sanitary arrangements in the caravans returning by land, and to apply the measures in the improvised lazaret at Medaina Salih. The caravans were for the most part accompanied by a medical man, and something in the nature of an ambulance was attached to some if not all of them; but the details of the scheme, as printed, seem to have been far from adhered to in fact. The measure of disinfecting the wells with permanganate of potash, which has been found so efficacious in India in the control of cholera was to some extent applied on the pilgrims’ route from Mecca to Medina and Medaina Salih, and was said to have given good results. The returning caravans were not very severely ravaged by cholera. The disease was prevalent among the railway labourers and troops and others between Medina and Medaina Salih, and in the quarantine camp at the latter a few score of cases occurred. No case of the disease was seen to the north of this. The nature of the improvised lazaret at Medaina Salih and the measures applied there will be dealt with in a later section of this Report.

16. The pilgrims after leaving Medaina Salih were carried by train to Damascus, where they were supposed to be subjected to a further scheme of measures, which, as drawn up by the Board of Health, were as follows:-

A “medical visit” was to be applied to the pilgrims on arriving at the Kadem-es-Sherif terminus in Damascus; those destined for places in Syria were to be subject to five days’ medical surveillance in their place of destination; those destined for elsewhere were to be conducted from the Hedjaz Railway terminus to that of the Beirut line. The latter group, on arriving at Beirut, were to be conducted to the lazaret there, and subjected to a further three days’ quarantine and disinfection. Ships were not to take on board pilgrims in any other port than that of Beirut, nor pilgrims in Beirut who could not produce a certificate of having undergone the measures in the lazaret there; ships infringing these rules were to be liable to further quarantine measures elsewhere. Ships with pilgrims from Beirut were to undergo a further “medical visit” in other Turkish ports at the Dardanelles and at Constantinople.

In practice this scheme of measures broke down. The “medical visit” could not be properly applied in the confusion of arrival of a pilgrim train at the Damascus terminus. Medical surveillance in the place of destination is an impossibility and a mere illusion in the case of pilgrims and in a country like Syria. The pilgrims were not conducted across Damascus from one terminus to the other, nor could they on arrival at Beirut be all collected and taken to the lazaret there. The above-mentioned threat to navigation had, however, some effect, and some pilgrims even voluntarily sought admission to the lazaret, in order to obtain the certificate required before they could

embark on shipboard. Fortunately they were all free from cholera infection, and so no evil result followed; but the impossibility of applying measures of the above nature to pilgrims after they reach Damascus shows clearly the necessity of purifying them from disease germs before they reach that city. This is provided for in the scheme of defence applied in the present Haj and referred to in a later section; and henceforth it should be understood that the measures undergone by the pilgrims in the Tebuk Lazaret should suffice to "frank" them, in a sanitary sense, for the rest of their journey.

(b.) *The Descending Haj of 1908-9.*

17. The sanitary regulations for the Haj, issued every year by the Board of Health, appeared in the year under review not as a "règlement" as hitherto, but as "dispositions spéciales applicables au Pèlerinage du Hedjaz." This was in consequence of the change of régime, and to meet the susceptibilities of the Turkish members of the Board. The regulations differed but slightly from those of the preceding year. Perhaps the most important modification was the insertion of a clause stating that, in principle, only ships belonging to recognized companies may carry pilgrims, but permitting ships chartered by individuals to do so on condition that a sum of from 500 to 1,000 Turkish liras be deposited with the Sanitary Administration as a "cautionnement." It would seem, however, that the clause was not applied in practice in a single instance.

18. As in the preceding year the greatest danger from the descending Haj came from the pilgrims traversing Russian territory, where, as already stated, cholera was widely epidemic. The "voeu," formulated by the Board of Health in 1907 and renewed last summer, expressing the desire that Russia would apply measures to her pilgrims before departure—similar to those applied in India for some years past—was given effect to by the Russian Government in the autumn. This is a matter for congratulation. Dr. Damaskin, the Director of the Russian Sanitary Service in the Black Sea, was present at a meeting of the Board on the 8th September, and having learnt the wishes of the Board, undertook to secure the co-operation of his Government. He promised that the desired measures would be applied in the lazaret of Theodosia, and the Board consequently decided that pilgrim ships that had undergone those

measures would be allowed to pass the Straits "en contumace" and proceed to the Abu-Saad Lazaret (Jeddah) for a final "medical visit" and disinfection. The measures to be applied before leaving the Russian port were a five or seven days' quarantine (for cholera or plague respectively), disinfection of the pilgrims' clothes and effects, and a douche-bath for the pilgrims themselves. Some weeks passed, however, and it was found that no measures were being applied at Theodosia. At Odessa, however, a lazaret was put up—in the first instance in the form of a mere "hajji-khané," built by a private individual, apparently as a money speculation. A little later the Russian Government declared that they gave official recognition to this lazaret, and consented to the Constantinople Board sending a medical representative to inspect the establishment. His report was satisfactory, and from October the measures applied there were accepted by the Board as justifying the transit of the Straits by ships that had undergone them. Several ships, however, came from Batoum and other ports, and these, as all ships that had not undergone the measures at Odessa, were submitted in the Sinope Lazaret to the measures required by the Turkish "dispositions spéciales." Fortunately no case of cholera (or plague) occurred among the pilgrims from Russia, and the descending Haj remained entirely free from those diseases. This result offers a striking contrast with the events of the preceding year, when the Sinope Lazaret was the scene of a most fatal outbreak of cholera, and when the infection passed the Straits and the Suez Canal, penetrated the Hedjaz, and caused the severe epidemic among the pilgrims already described.

19. The pilgrims coming to the Hedjaz in 1908-9 did not, however, quite escape the cholera. Three cases of the disease occurred in members of the crew of an English steamer, the "Alavia," at Camaran. The ship had arrived there from Bombay on the 24th November. The first case of the disease occurred on the night of the 28th to 29th, and the other two on the 29th. The pilgrims and crew did twelve days' quarantine in the Camaran Lazaret; the ship returned to India, and another "clean" ship of the same Company carried the pilgrims to Abu-Saad (Jeddah), where they did a further three days' quarantine (reduced from the five days' required by the regulation). There was no extension of the infection from these cases. The incident tends to confirm the opinion I ventured to express when similar outbreaks occurred on two other English steamers at Camaran in November 1907. The fact that in the six years 1890-95, when no special measures were applied to the Indian pilgrims before departure, cholera was imported to Camaran eleven times; the fact that in the eleven years 1896-1906 when serious measures, including a preliminary quarantine, were applied to those pilgrims before departure, neither cholera nor plague was imported there on a single occasion; and the further fact that the suppression of the preliminary quarantine was followed by two importations of cholera to Camaran in 1907 and a third one in 1908, all these facts show the great value of the measures applied in India before departure of the pilgrims, more especially of the preliminary quarantine, and they raise the question whether efforts should not be made to re-establish that quarantine, which was only abandoned in 1906.

(A.) *The Epidemiology of the Year.*(a.) *Cholera Outbreaks.*

The cholera epidemic of 1903 in Russia lingered on until the spring of 1909. After a very brief interval of quiescence it became active again in St. Petersburg at the end of May (o.s.), and during the following months the disease reappeared in almost all parts of European Russia, and in certain places in the Caucasus and Siberia.

From Russia the infection was carried to Germany, Holland and Belgium, in each of which small isolated outbreaks of the disease occurred in the autumn. Isolated cases were also seen in Austria (Galicia).

In December some cases of cholera occurred in the Persian town of Astara.

On the 22nd June the steam-ship "Alavi" arrived at the Camaran lazaret, having had three deaths from cholera during the voyage from Calcutta.

No certain case of cholera occurred on Turkish territory during the year. A death from suspected cholera was however reported late in the autumn from Kopuush, near Trebizond, occurring on a sailing ship from Russia.

(b.) *Plague Outbreaks.*

The plague epidemic in Bagdad, which began in May 1908 continued until February 1909. In all 157 cases, with 85 deaths occurred in those nine months.

The plague outbreak in Jeddah, which began in December 1908, continued until the 21st April, 1909. During that period 178 cases and 160 deaths were registered. Yanbo escaped the infection on this occasion.

On the 12th May the appearance of plague in the Balruin Islands was reported. The outbreak only lasted a few weeks, during which some thirty deaths in all occurred. In April isolated cases of the disease were landed from ships at Muscat and Bushire, in the Persian Gulf.

A single case of plague was seen in a village near Beirut in July and three others in that town in November. The infection seems to have become endemic here, though only causing a few isolated cases at long intervals.

In November a few cases of plague occurred at Alexandretta for the first time.

In July five cases of plague with three deaths were recorded in Adalia, and in October there were three more. The infection seems to linger in this town for years together, under the same conditions as in Beirut.

(B.) *The Moslem Pilgrimage.*

The returning Haj of 1906-9 was declared "brut" owing to the above-mentioned outbreak of plague in Jeddah. Pilgrims returning to Turkey by sea or land were subjected to varying periods of quarantine with disinfection in the maritime lazarets and in that of Tebuk on the Hedjaz Railway. Fortunately no outbreak of the disease occurred among the returning pilgrims.

The descending Haj of 1909-10 remained equally free from epidemic disease. The fêtes of Kurban Bairam fell in the third week of December. The returning Haj was at first declared "clean," but a case of plague having just been reported from Jeddah (early in January 1910), it has now been declared "brut."

The pilgrimage regulations for 1909-10 again appeared as "Dispositions spéciales," instead of as a "Règlement." They contained several innovations. Among these may be mentioned the following: reduction from ten to seven days in the quarantine on Indian pilgrims, if already fourteen days out; examination of pilgrims' foodstuffs made applicable in all lazarets, and the principle of compensation for their destruction admitted; penal quarantines abolished; ordinary ships in the Mediterranean during the Haj months made subject to restrictive measures. Only ships belonging to regular lines were at first permitted to carry pilgrims, but this was subsequently modified. Clauses relating to the carriage of pilgrims by the Hedjaz Railway appeared for the first time (see below, under letter D). Finally the total taxes to be levied for each of the varying periods of quarantine were definitely fixed.

Late in the year a "Projet de Loi de Pénalités," to be applied to pilgrim ships infringing the regulations, was submitted to the Board by the Turkish Government. Being practically identical with the penalty clauses of the International Sanitary Convention (Paris) of 1903 (with certain omissions), the Board approved of the project, while leaving the question of the method of its application, should it become

law, to an agreement between the Porte and the foreign missions. No mention is made in the Project of the consular commission provided by articles 173 and 174 of that convention, and it seems certain that Turkey will continue to refuse the adoption of those clauses.

(C.) *Changes in the Board of Health.*

In September Ahmed Midhat Effendi, vice-president of the Board, Dr. Zitterer, the inspector-general, and Dr. Ferid Ibrahim, one of the new Turkish members appointed in the preceding year, were placed on the retired list, by order of the Turkish Government. The two former received a sum of £T. 350 as a "gratification," in addition to their pension. The Government at the same time named Dr. Djenab Bey (formerly assistant-inspector) to the post of vice-president, Dr. Cassim Izzeddin (one of the Turkish members appointed in 1908) to that of inspector-general, and Dr. Rifaat Bey (a young Turkish doctor of only a few years' service) to that of assistant-inspector. Dr. Akil Bey and Dr. Suad Bey were appointed Turkish members, to fill the vacancies left by the promotion of Dr. Djenab Bey and Dr. Cassim Izzeddin.

The nomination of the two inspectors without consulting the Board was followed by representations from the heads of missions to the Sublime Porte, similar to those made on analogous occasions in 1901 and 1908. The Porte however persistently refuses to admit the validity of those representations.

The death of Dr. Stékoulis, the Dutch delegate, and the resignation of Dr. Mirabel, the French delegate, have created vacancies among the foreign delegates which have not yet been definitely filled. The transfer to Beirut of M. Padel, the German delegate, led to the nomination of Dr. Weber, second dragoman of the German Embassy, as his successor.]

(D.) *The Sanitary Defence of the Hedjaz Railway.*

During the returning pilgrimage of 1908-9 pilgrims travelling by this line were subjected to the necessary measures in the lazaret of Tebuk, temporarily constructed on the site chosen by the mission of inspection which travelled down the line in 1908. A staff of doctors, disinfectors, clerks, &c., was sent to the lazaret from Constantinople, to supervise and carry out the measures. Disinfection was carried out by means of two large disinfecting stoves, installed in a "portable" pavilion ("pavillon démontable"). A similar pavilion served to lodge the staff. A complete network of water pipes was laid down, bringing water from a well near the station and distributing it to each of the cordons. The cordons were, towards the end of the season, surrounded by effective barriers of wire netting. The measures were incomparably more effective than those of the preceding year at Medaini Salih.

In preparation for the pilgrimage of 1909-10 three additional portable pavilions were sent to Tebuk, one to serve as a hospital, one for the staff, and the third as a dépôt for stores.

As already stated, the "Dispositions" for the pilgrimage of 1909-10 contain for the first time a series of clauses concerning the measures to be applied to pilgrims returning by the railway and the co-operation of the railway authorities to secure the hygienic condition of the carriages in which the pilgrims travel. Some of these clauses, however, the Railway authorities have found impossible to comply with.

In all 14,126 pilgrims passed through the Tebuk lazaret in the returning Hajj of 1908-9. It will be recalled that in the preceding year the numbers passing through the improvised lazaret at Medaini Salih were put at 11,190. It is certain, however, that that number was below the truth, owing to the ease with which that lazaret could be avoided.

The accounts of the Tebuk lazaret have now been made up to the 31st December, 1909. The principal figures are as follows:—

(a.) The expenditure on constructions, &c., which, under the arrangements in force for other lazarets, would be chargeable to the Malié, has been 817,376 prs. 66 p.; the receipts from the 25 piastre tax above alluded to were 295,218 piastre; leaving a deficit of 522,158 prs. 66 p.

(b.) The expenditure on what may be called "Quarantine" account was 500,394 prs. 43 p., and the receipts 328,346 piastres. If to the latter sum be added the small surplus of 17,820 piastres obtained at Medaini Salih in the preceding season, the receipts become 346,166 piastres, leaving a deficit in this account of 154,228 prs. 43 p.

These figures are carried to a separate provisional account for the time being, as the financial aspect of the sanitary defence of the Hedjaz Railway still remains to be regularised. In January last the Board of Health took a decision (in the absence of Dr. Clemow) to impose a surtax of 25 piastres on the pilgrims using the line. Dr. Clemow protested against this decision at a later meeting as being *ultra vires*, since only the mixed commission has the right to create new taxation. The decision was therefore modified; the tax was, however, maintained, but was to be regarded as a "contribution" intended to cover the cost of the temporary lazaret at Tebuk, and the decision was limited to that year's pilgrimage. Dr. Clemow made "reserves" in regard to this decision, which might create a dangerous precedent. In the current season of 1909-10 the Board has decided not to levy this tax.

In July the Sublime Porte addressed a verbal note to the foreign missions on this subject. It contained some erroneous statements—among others one to the effect that the Board of Health had decided to advance the sum of £ T. 150,000 for the construction of the permanent lazaret, and proposed that effect should at once be given to this decision. In reply His Majesty's embassy pointed out the above inaccuracies, urged that the question could only be settled by the mixed commission, and stated that it was unable to approve the levy of a 25 piastres tax for the purpose of covering the cost of construction of the lazaret, such cost being invariably at the charge of the Turkish Government. No further reply has been received.

(E.) *Other questions dealt with by the Board of Health.*

Among the very large number of questions dealt with by the Board during the year, the following are of sufficient importance and interest to find mention in an annual report:—

- (a.) The sanitation of Jeddah.
- (b.) Increase of pay of the employés.
- (c.) Night pratique.
- (d.) Medical assistance on the occasion of the Adana massacres.
- (e.) Suppression of sanitary offices in Bulgaria and Eastern Roumelia.
- (f.) Readmission of Shiah corpses from India to Turkish territory.
- (g.) New drainage system at Camaran lazaret.
- (h.) Application of the stamp law to the sanitary administration.

(a.) *The Sanitation of Jeddah.*

On the 12th January the Board, on the proposal of the Austrian delegate, took a hurried decision to construct a camp outside Jeddah for the lodging of pilgrims, and to levy a tax on the pilgrims to cover the cost of this camp and of the general sanitation of the town of Jeddah. Dr. Clemow was absent from that meeting, but at the next he protested against the decision as *ultra vires*. On the 27th March a special meeting was held, at which the main question and the collateral ones relating to it were discussed at great length. Dr. Clemow maintained that no decision was possible until a definite notion had been arrived at of what the sanitation of Jeddah really meant. It was decided to refer all the questions to a special committee, appointed for the purpose. Since then, however, that committee has not once been convoked. The matter was raised again in the mixed commission in June, and is referred to again below.

The Moslem Pilgrimage.

The returning pilgrimage of 1909-10 was declared "brut," owing to the presence of plague in Jeddah, and measures were consequently imposed by the Alexandria and Constantinople Boards of Health on pilgrims returning by sea and land. It may be observed that under the Paris convention of 1903 these measures are the same whether applied for a few cases of plague in Jeddah or for a cholera epidemic raging

throughout the Hedjaz, and I have ventured elsewhere to ask the question whether this is logical or desirable.

The descending Haj of 1910-11 was, as stated above, free from cholera or plague—so far as concerns the appearance of either disease in the Hedjaz—until after the fêtes at Mecca were over, when both diseases appeared.

The pilgrimage regulations for 1910-11 again appeared as "dispositions spéciales" instead of a "règlement." The clauses were rearranged and some innovations were introduced. The most important of these were in connection with the control of ordinary ships in the Black Sea and Mediterranean during the pilgrim season. The clauses in the "dispositions" on this subject were several times modified by the board, but never in a way to satisfy either the shipping companies or the advocates of a maximum of sanitary rigour. The measures were inspired mainly by a desire to prevent Russian pilgrims from landing in Constantinople, and the principal difficulty arose from the impossibility of distinguishing between passengers and pilgrims. At one time ships with five or with seven (according to their destination) Moslem deck or third-class passengers, per 100 tons net register, were regarded as pilgrim ships: later it was ships with 15 per cent. deck passengers of no matter what religion that were so considered. These tentative efforts to assimilate ordinary ships to pilgrim ships and to apply severe restrictive measures to them has caused much dissatisfaction to shipping, and requires more careful consideration for another year.

The question of penalties for defaulting pilgrim ships is dealt with below.

As a result of the wide prevalence of cholera the Turkish lazarets in the Mediterranean soon became full, and, in order to relieve them, and in view of the inadequacy of the Jeddah (Abu-Saad) lazaret, the Alexandria board was asked, in November, to allow pilgrim ships from the north to do their quarantine at Tor. This the Alexandria Board readily and unanimously granted.

The Board's Finance.

The balance-sheet for the financial year 1909-10 was published in October. The "sanitary" services showed a satisfactory rise in receipts, from just over 8,000,000 piastres in the preceding year to just over 9,000,000 piastres. The expenditure showed an increase of about 450,000 piastres, mainly owing to the application of the new scale of pay of the employes. The total margin on the "sanitary" account—made up of the surplus of receipts over expenditure of the interest on investments (over 1,400,000 piastres) and other items, was no less than 3,307,318 piastres or over £1,30,000. On the other hand, the "quarantine" account yielded again a serious deficit, amounting to 765,835 piastres. In the current financial year the receipts, both "sanitary" and "quarantine," have been very large, and in spite of the heavily increased outlay as a result to the cholera epidemic there is reason to anticipate again a satisfactory margin.

Changes in the Board of Health.

Ahmed Raghîb Bey, a member of the board and "bash-kiatib" of the administration was placed on the retired list in May. Said Bey, former "économe" and member of the board replaced him as "bash-kiatib," and Dr. Fuad Bey, newly named member of the board, became "économe."

Dr. Jung, of the Dutch colonial service, has been appointed Netherlands delegate, in succession to the late Dr. Stékoulis.

No French delegate has yet been appointed to replace Dr. Mirabel, who retired. Dr. Tribondeau, of the French stationnaire, has acted as French delegate throughout the year. Dr. Schönberg, 2nd dragoman of the German Embassy, has replaced Dr. Weber as German delegate.

The Sanitary Defence of the Hedjaz Railway.

In the pilgrimage season of 1909-10, 6,084 pilgrims travelled to Medina by the railway from Damascus, and 1,862 from Caiffa; making a total of 7,946. On the return journey 15,222 pilgrims made use of the line and underwent their quarantine measures in the Tebuk lazaret. In the preceding year 5,421 pilgrims were said to have travelled down the line, and 14,126 to have returned by it. Considerable outlay

was again incurred in connection with the Tebuk lazaret, the receipts, however, covered what may be called purely "quarantine" expenditure.

In January a proposal was made by the Austrian delegate to send another mission of inspection down the line, with a view of selecting a more favourable site than Tebuk for the pilgrims' lazaret. That Tebuk presents certain disadvantages may be readily admitted; there is, it may be safely asserted, no site along the whole 1,300 kilom. between Damascus and Medina that would not present some disadvantages. In the opinion of the first mission of inspection these were less at Tebuk than elsewhere. In December 1909 an article appeared in an Austrian lay journal, written by Professor Musil, a priest and distinguished Arabian traveller and scholar, criticising the choice of Tebuk, and dwelling on its disadvantages, while saying nothing of its undoubted advantages. This article was apparently inspired by the Austrian delegate on the Board of Health, and was largely quoted from by him. As no substantial reason had been advanced to justify the great expense involved in the dispatch of a second mission down the line so soon after the first, the British delegate opposed the project, but proposed that the whole question should be referred to a specially elected committee of the board; this course was agreed to and followed. At the first meeting of the committee the Austrian delegate proposed that the board should engage Professor Musil to travel through the regions traversed by the railway and make maps of these regions, and that he should later on be joined by the mission of the board, who would thus complete the tour of inspection under his guidance. Ultimately, the board decided (on the 15th March) to adopt this proposal; and three members of the board—the Russian and Austrian delegates and a Turkish member, Dr. Suad Bey—were elected as members of the mission who were to join Professor Musil after he had completed his preliminary survey. In the spring the professor proceeded to Arabia, and for two or three months was travelling in the regions in question. In August he made a report to the board in German, which has since been translated. This report, it must be admitted by the most impartial observer, adds very little to the sum of knowledge already possessed by the board. It states that there are only four possible sites for the pilgrims' lazaret—Medina, Medaini Salih, Tebuk, and Ma'an. For various reasons he rejects the first three, and concludes that Ma'an is the best, if not the only possible, place for the said institution. As another school of thought, represented by the Austrian delegate himself, criticises the choice of Tebuk as being too far to the north and urges the construction of the lazaret much nearer to Medina, it will be seen that there is complete divergence of view among those who wish to substitute another site for that of Tebuk.

The mission of inspection, appointed by the board in March, as stated above, did not proceed to Arabia; at one time it was vaguely said that it would go in the autumn, at another that it would go in December; but until the moment of writing (January 1911—a full year after the original proposal was made) there has been no sign of its departure or indeed of its existence. The whole incident is unfortunately only too characteristic of the methods adopted by certain members of the board.

Professor Musil, who originally contracted to carry out his mission for a sum of 10,000 crowns (about 500 napoleons), which, it was expressly stated, was to cover all expenses, was later granted an additional sum of £ T. 150, making some £ T. 650 in all. It may be seriously doubted whether so minute an addition to existing knowledge was ever before gained by so lavish an expenditure of public funds.

The whole question of the sanitary defence of the Hedjaz Railway was dealt with in two interesting articles published by MM. Chantemesse and Borel in 1909 in the February and March numbers of the review, "*L'Hygiène générale et appliquée*," and in two articles published by Dr. F. G. Clemow in the March and April numbers (1910) of the "*Revue d'Hygiène et de Police sanitaire*." The latter have since been reissued in pamphlet form. The opinion is widely held that no satisfactory solution of this question will be found until it has been the subject of deliberation in an international conference. The proposal to hold such a conference is referred to again in a later section of this report.

The Sanitation of Jeddah and other Hedjaz Towns.

As stated in the last annual report, a special committee of the board was appointed on the 27th March, 1909, to consider all the numerous and conflicting proposals that had been made on this subject. That committee met only once; and has made no report. The main question has since then passed through many phases, and is referred

to again below in the sections relating to the mixed commission. Briefly, the efforts to hold the board responsible for the internal sanitation of the Hedjaz towns, and to employ its funds for that purpose, have failed; while, on the other hand, serious representations to the Turkish Government as to their responsibility in the matter have succeeded, and in July last that Government created a special council—"le Conseil sanitaire du Hedjaz"—with powers to deal with the sanitation of the Hedjaz. This council was placed under the presidency of Ahmed Riza Bey, the president of the Chamber of Deputies, and it contains among its members two of the Turkish members of the Board of Health. At the same time the Porte addressed the foreign missions, asking their consent to the levying of a new tax of 10 piastres on each pilgrim entering the Hedjaz, in order to obtain funds to cover the cost of the new measures. His Majesty's Government and most of the other Governments concerned have consented to the levying of this tax for a period of five years and under certain other conditions, including the publication of an annual financial statement. It is hoped that the tax will be collected for the first time in the pilgrimage of 1911-12. In the meantime, for the pilgrimage of 1910-11, the Government voted a credit of £ T. 10,000 for the immediate execution of certain measures. These have included the dispatch to Jeddah and Mecca of two "portable" hospitals, each capable of holding 100 patients, and fully equipped for immediate use, and the organisation of a sanitary service in the town of Jeddah. The Jeddah hospital is already open, and that at Mecca is expected to be shortly. In addition to the above sum of £ T. 10,000 the sum of 462,000 piastres voted annually for the sanitation of Mecca and the Haj has been administered for that purpose by the same council. In the past this latter sum was supposed to be given annually to the Board of Health to be administered by it, on the Malié's account, for the annual medical and sanitary mission to Mecca and the Hedjaz towns. Of recent years only a half or a quarter of this sum was ever received. The board had little definite control over its expenditure, though the item "Hygiène du Hedjaz" always figured in its account with the Malié. In the past year, however, it has been decided by the Government to entrust the sum to the newly created "Conseil sanitaire du Hedjaz," which will administer it for the future.

The above decisions and new arrangements may be regarded with satisfaction. The grave risk that would have attached to the board's undertaking internal sanitary measures and using its funds for that purpose has thus been avoided, while means have been provided for doing away what had long constituted a scandal and a grave menace to the pilgrimage.

Table showing cases & deaths from plague in the town of Jeddah, for the year 1910.

Date	Death.	Case.	Date.	Death.	Case.
8 January 1910	1	.	30 March 1910.	4	
14 "	1		31 "	4	
16 "	1		1 April "	2	
19 "	1		2 "	4	
3 Feb.	1		3 "	1	1
22 "	1		4 "	3	
23 "	1		5 "	1	
26 "	1		6 "	4	
2 March	4		7 "	1	1
4 "	2		8 "	2	1
5 "	1		10 "		1
6 "	2		11 "	2	
10 "	2		12 "	2	
11 "	2		13 "	4	1
12 "	1		14 "	1	
13 "	1		15 "	1	
14 "	2		17 "	3	
15 "	2		18 "	2	
16 "	5	1	22 "	5	
17 "	1		25 "	1	
18 "		1	26 "	2	
19 "	2		29 "	2	
21 "	1		1 May		1
22 "	1		<hr/>		
23 "	3		Total	78	10
24 "	2				
25 "	2				
27 "	1				
29 "	3	2			

Statement showing the diseases treated in the Dispensary of
the British Vice Consulate at Jeddah for the year 1909-1910.

<u>Diseases</u>	<u>Numbers treated</u>	<u>Remarks</u>
Small-pox.	4	
Dysentery.	88	
Fevers.	545	
Syphilis.	107	
Gonorrhoea.	65	
Scurvy.	1	
Worms.	19	
Debility & Anaemia.	63	
Rheumatism.	172	
Leprosy.	12	
All other general diseases.	11	
Diseases of Nervous system.	102	
" " Circulatory "	5	
" " Respiratory "	297	
" " Eye.	571	
" " Ear.	160	
" " Nose.	8	
" " Liver.	21	
" " Lungs	2	
" " Spleen.	67	
" " Digestive System.	340	
" " Lymphatic "	43	
" " Urinary "	19	
" " Generative "	18	
" " Organs of Locomotion.	2	
" " Connective tissue.	151	
" " Skin.	317	
Ulcers.	596	
Diarrhoea.	114	
Dyspepsia.	172	
Poisoning.	.	
Injuries, Local & General.	126	
	Total	4018
Major Operations.		21
Minor "		108

Statement showing the attendance of patients in the Dispensary of
British Vice Consulate at Jeddah for the year 1909-10.

New cases.	Old cases.	Old & New cases.	Daily average
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Males.
Females.
Children.
Total.

2690.
831
597.
4018.

Males.
Females.
Children.
Total.

7555.
2201.
1478.
11232.

Males.
Females.
Children.
Total.

10143.
5032.
2075.
15250.

41.78.

Statement showing nature & result of Major Operations performed
by S. Abdur Rahman H.B.M's Acting Vice Consul, Jeddah for 1909-10.

Diseases .	Nature of operation	Number of operations	Result		
			Cured	Relieved	Otherwise
Cataract.	Extraction of Lens.	6	5		I
Hydrocele	Eversion of sac.	6	6		
Caries of tooth.	Amputation.	2	2		
Tumours.	Removed.	4	4		
Necrosis. Fracture simple	Necrosed bone removed.	2	2		
Golles'	Set	I	I		
Total.		21	20		I

Jeddah 27th November 1909

H. E. The British Ambassador
Constantinople

May it please your excellency.

With due respect and humble submission I beg leave to intrude upon your valuable time by presenting the following few lines for your honours kind consideration and prompt attention.

That on the 12th instant I informed H. B. M. Consul of Jeddah that one S. L. Burma has been reported to be measured here by the Quarantine Inspector to carry 380 pilgrims for Yembo and as she is a mere tug boat with no equipment, he should not allow such steam launch to take Indian pilgrims for Yembo otherwise their lives will be in danger for which he will be responsible. The B. Consul took no notice of the above which caused the S. L. Burma to secure more than 380 pilgrims for Rabiq and embarked them like sheeps on the 19th instant

At midnight the S. L. Burma got a leak in her bottom and within 10 minutes all the pilgrims were in water which had reached to their necks and a cry of alarm burst out from their tongues in such a dead of night which reached to the crew of Turkish

Message copy Basmah

man of war lying at the harbour next to Burma who hastened in this critical moment and rendered possible assistance to the pilgrims by immediately sending them ashore in their own boats.

Early in the morning a large number of pilgrims went to H. B. Mr Consul and narrated to him the adventures of the last night telling that they lost all their luggage which they had with them for the journey and that they were about to be drowned, had the Turkish man of war may not heard their shrieks and had not sent her crew for the assistance.

The B. Consul heard all this and told them that their passage money will be refunded to them which he actually did but did not take any step against the agent Fazil Akab the agent of D. Javano the Quarantine Inspector who was the chief cause of all this evil and trouble of the pilgrims, by which it appears that B. C. has some influential connection with the aforesaid tyrants and has no sympathy with the British Indian subjects, otherwise no sooner he had received the information he could have called upon the Quarantine Inspector to prove in what way he had allowed the S. L. Burma to carry pilgrims for Yembo or other Turkish ports, and could have pressed him to withdraw the certificate

he had given to a tug boat which was not fitted to ~~carry~~^{convoy} passengers to any port.

God helped the poor Indian pilgrims that the steam launch in question got leak at a time when she was at the harbour, otherwise had this accident been happened the next morning after her departure from Jeddah which was her sailing date undoubtedly ~~undoubtedly~~ the lives of 350 men would have been lost.

The Quarantine Inspector says that he had given her a certificate for 104 pilgrims only and not for 330 or more but, the question arise whether the Burma was entitle to get a passenger certificate or not.

If or instantly she was entitled to get a passenger certificate, then how she embarked 350 pilgrims a good number more than her certificate as stated by the pilgrims in the H. B. C. Mr Consulate when, there is a rule made by the Quarantine Inspector himself that "a ship leaving for Yembo or Rabo, with pilgrims will be examined by the Quarantine authorities before her departure from this port and that if there is excess number of pilgrims than her measurement certificate the pilgrims will refused, and a fine will be imposed according to laws

From the statement of the head boat man it has been proved that he had been permitted

by the agent to send 330 pilgrims on board the S. L. Burma while in the ^{night} time he could send 245 pilgrims and the rest was going to send the next morning.

Under the above circumstances it is quite clear that the Quarantine Inspector took bribe from the agent of S. L. Burma for this foul transaction without having any regard of the lives of the pilgrims and therefore I thought it most essential to bring the fact in your honours kind notice and hope that your lordship will take immediate steps against the Quarantine Inspector and the agent and will prevent this steamship to embark passengers and pilgrims for any port any farther and will also instruct the British Consul of Jeddah to be very careful in future specially in the affairs which are connected in the interest of the pilgrims for which all the Indian pilgrims will pray for your honours long life and prosperity.

I have the honour to be

Respected Sir,

Your most obedient servant.

Karim Khan.

N.B. One copy is forwarded to
the Board of Health Com^{pl}e.
and the other to H. B. C. K's
Consul Jeddah

Municipal Hospital, Jeddah.

I visited the Municipal Hospital, Jeddah on 22nd of Feb. 1910, in the afternoon. The Hospital is in a deplorably filthy condition and neglected in every way. The patients say that they are not given any medicine for days and those of the patients who are not able to walk, and most of them being in this condition, are left in their excreta without changing their beds and clothing. The doctor does not visit the hospital daily. Even the hospital attendant Hassan bin Hassan confirmed the statement so far that he said that for the last two days no medicine was given to any patient in the hospital. There are no bedside tickets to indicate any medical attendance.

The accommodation consists of one stone built room, general ward, containing twelve beds of which two were vacant, and another stone built smaller room with a small room intervening containing nothing but one cupboard, the latter room being for smallpox patients with eight beds of which two beds were vacant. At a distance of about six feet opposite to this building is a wooden structure for dysentery cases. This was formerly the Municipal Hospital, the above mentioned stone building having been used till last year as Military Hospital. This wooden structure consisting of one room with earth floor is provided with two continuous wooden benches about six feet wide one along each side. The patients were locked up in this room and they pass excreta and urine through holes in these benches. There are no receptacles to receive the excreta which lie scattered on the ground and are left there to dry in the same place. The sanitary condition may well be imagined than described. There were 26 patients in this room. Of all the above mentioned patients, 39 in number, 37 were Indians. I was very sorry to see the pitiable condition of H.B.M.'s Indian subjects in this so called hospital, having full experience of what the Indian Government is doing to give medical aid in India. The food supplied is boiled rice with a little salt and supposed to contain some clarified butter. Each patient gets 50 dirhams of rice in 24 hours equal to about 1/3 lb.

A few yards away from this is another wooden structure with 20 beds, the new plague hospital. This was in good condition

and had wooden bedsteads and comparatively decent beds, but is not so far used for any plague case and does not appear to have been used at all.

I most respectfully beg to submit that the Turkish Government be approached with the request that in the interest of thousands of pilgrims who come here, it is absolutely necessary that a temporary hospital for at least 100 patients with a doctor, two compounders and six hospital attendants be provided worked on the same lines as one at Camaran every year.

To

J.H. Monohan Esq.
H.B.K. Consul, Jeddah.

Feb. 28/10

I have the honour to be

Sir

Your most obedient & humble servant

S. Abdur Rahman

H.B.K. Acting Vice Consul, Jeddah.

9.13

The pilgrimage season of 1910-11;
the lazaretto at Tabuk;
installation of disinfecting stores;
medical appointments;
outbreak of cholera;
opening of pilgrim hospital, Jeddah

The Moslem Pilgrimage.

The returning pilgrimage of 1910-11 fell mainly in the early months of the year under review. It was declared "brut," owing to the presence of cholera among the pilgrims and to the outbreak of plague in Jeddah above referred to. The cholera epidemic which appeared among the pilgrims at the end of 1910 was not one of great severity, and does not appear to have been spread by them to any great extent on their return to or through Turkish territory. It is noteworthy that, although infected pilgrims returned by the Hedjaz Railway, and three cases of the disease with two deaths occurred in the lazaret of Tebuk, no case was reported among them to the north of that lazaret.

The descending "haj" of 1911 fell in the summer and autumn months. It was infected by cholera, which, as already stated, prevailed through a large part of Turkey and in many adjoining countries.

The pilgrimage regulations (or "dispositions spéciales") for the 1911-12 "haj" differed but slightly from those of the preceding year.

The Sanitary Defence of the Hedjaz Railway.

The Tebuk lazaret entered this year on its fourth season of activity. In the returning "haj" of 1910-11 20,435 pilgrims were received in the lazaret, where they underwent five days' quarantine. In the preceding year the corresponding figure was 15,233. The largest number of pilgrims in the cordons at any one time was 3,550. As already stated, three cases of cholera and two deaths occurred among them, but no case of the disease was seen to the north of Tebuk (until much later, when the infection appeared in Syria from other sources). This result would seem to justify the conclusion that the measures applied at Tebuk were sufficiently efficacious.

In the descending "haj" of 1911-12 16,294 pilgrims are said to have passed through the Tebuk lazaret on their way to Medina. This figure was more than double that of the preceding year, when 7,946 pilgrims chose this route to the Hedjaz.

The receipts at the Tebuk lazaret in the financial year 1910-11 amounted to 1,286,178.10 piastres, and the expenditure only to 580,660.46 piastres. The latter figure included not only outlay strictly chargeable to "quarantine" account, but also outlay for constructions, &c., which should be chargeable to the Malié. The "compte spécial du Chemin de Fer du Hedjaz" is still a provisional account, which will not become definite until it has been revised by the mixed commission. It shows at present (*i.e.*, at the end of the financial year 1910-11) a deficit of 216,458.06 piastres, but this is solely because the cost of constructions, &c., just alluded to, has been charged to this account instead of to the Malié. Otherwise it would show a large surplus.

It is intended to enlarge the Tebuk lazaret considerably in the near future, to enable it to receive more pilgrims at a time, and so prevent the accumulation of pilgrims at Medina, of which complaints have more than once been received. The Tebuk lazaret is included with the others, for the repair and completion of which a sum of £ T. 280,000 has been earmarked by the mixed commission (see below).

The question of the sanitary defence of the Hedjaz Railway was to some extent discussed in the recent International Sanitary Conference in Paris; but the conference confined itself to taking note of the fact that the Turkish Government has now charged the Board of Health, provisionally and under certain conditions, with the sanitary control of the line, and no mention will be made in the new convention of the detailed measures to be applied at Tebuk or elsewhere on the railway. The choice of Tebuk as the site of the lazaret was generally approved, and is further fully endorsed by the opinion of the vice-president of the board and the French delegate who (as stated in the following section) recently visited the lazaret.

Special Missions of the Board of Health.

In the early summer the board, on the proposal of the Russian authorities, despatched three of its members (two Turkish members and the Russian delegate) to inspect the Russian lazarets of the Black Sea. A little later another mission (composed of the French and Persian delegates and a Turkish member) visited the northern part of the Turco-Persian frontier, and reported on the measures of reorganisation of the sanitary defences required there. Another mission to the southern part of the same frontier and to Bussorah is contemplated in the near future.

The second mission of inspection which the board decided nearly two years ago to send down the Hedjaz Railway (as explained in my last annual report) never went, nor is there any definite sign of its going. In December 1911, however, the vice-president of the board (Dr. Djenab Bey) and the French delegate (Dr. Delamare) were sent on a mission to Tebuk, to deal with certain complaints made by the railway authorities, and to report on the state of the lazaret. Their report is shortly expected. Although the board, when deciding on this mission, decided also that it was not to affect the question of the despatch of the other mission, it may be seriously hoped that it will prove to have removed all necessity for this latter. There is a marked tendency on the part of the board to multiply unnecessarily these very costly missions, and on the part of the delegates (who have often no direct interests involved) to take part in them; and it must seriously be questioned whether the (usually excessive) grant made to the members to cover the *frais de route* is not in some instances the main cause of this tendency, rather than a disinterested desire for the improvement of Turkey's sanitary defences.

Sanitation in the Hedjaz and the 10-piastres Tax.

As stated in my last annual report, the Powers had agreed to the levying of this tax, for a period of five years, and under certain conditions. Some further correspondence with the Porte followed, and it was not until August last that the tax began to be collected. The accounts of the Conseil sanitaire du Hedjaz, which administers the proceeds of this tax, are not yet made up definitely, but I learn that the tax has produced, in a single (incomplete) season, a sum of about £T. 8,000 or £T. 9,000. The Turkish Government also voted a sum of £T. 12,000 for sanitation in the Hedjaz. Much has consequently been done during the past season to improve the sanitary state of the Hedjaz towns. The hospital for ordinary diseases, put up last year, has, it is said, done good work throughout the season. Infectious diseases hospitals, composed of tents and each capable of holding forty patients, have been sent to Jeddah, Mecca, Medina, and Yanbo. The conseil has also acquired the buildings of a large military hospital at Jeddah, with room for 250 patients, but this is as yet unfurnished. The four tent hospitals cost about £T. 2,000. Five disinfecting stoves have been bought, at a cost of about £T. 1,500, and sent, one to Mecca, two to Medina and two to Jeddah. Two ambulance wagons (for Mecca and Jeddah), 29 dust-carts (20 horse-carts and 9 hand-carts), 700 rat-traps, 12 stretchers for removing sick, and large supplies of drugs and disinfectants have also been sent to the four towns. The following permanent staff has, I am further informed, been appointed to those towns:—At Mecca: one medical director, one assistant director; one "pharmacien"; one secretary; one head-guard and two guards. At Medina and at Jeddah: one medical director, one "pharmacien," one secretary, one head-guard and two guards. At Yanbo: the same (but no head-guard). In addition the following temporary staff was sent for the pilgrim season:—To Mecca: four doctors, two "pharmaciens" and twelve guards. To Jeddah: two doctors, one "pharmacien" and three guards. To Medina: two doctors, one "pharmacien" and three guards. No extra staff was sent to Yanbo.

In August, the Board of Health agreed to advance to the Conseil sanitaire du Hedjaz a sum of £T. 5,000, to be repaid in three annual instalments, for the purchase of a large distilling apparatus for Jeddah. This sum has not yet been touched, owing to a slight technical difficulty with the "Cour des Comptes"; but it is expected that this difficulty will soon be overcome and then the order will at once be given for the distiller.



J E D D A H .

October 16th, 1911.

N^o 41

Sir,

I have the honour to report that the pilgrim hospital at Jeddah was declared open on the 14th of October 1911 in the afternoon.

The ceremony was attended by the Consuls, the Mutessarif and the Civil and Military officers, a crowd of Turkish doctors and the leading residents of the town.

This hospital has been here lying idle for full one year. It is without any doubt a great improvement on the old Municipal building which was upto this day used for the sick pilgrims.

From the notice (copy of which is enclosed) issued by the Sanitary Inspector, it appears that the hospital is open free of charge, to all the pilgrims as well as to the residents of the town.

As I understand this hospital is not meant for the contagious and infectious diseases, I doubt the wisdom of its location at such an awkwardly distant place removed from the town, where I do not think many patients will go willingly, except the weak and the sick pilgrims who out of necessity must be sent there.

Had it been placed in the town or conveniently near to it it would have been of great utility to the residents and the pilgrims, there being no such charitable institution excepting

His Excellency the

The Rt. Hon. Sir G.A. Lowther C.B.

&c. &c. &c.

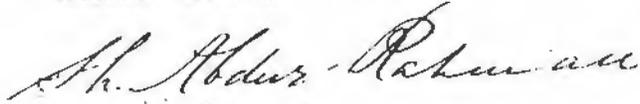
---Constantinople---

excepting the Vice Consulate Dispensary due to the
large hearted liberality of the British Government.

I have the honour to be
with the highest respect

Sir,

Your Excellencys most obedient
humble servant

A handwritten signature in cursive script, appearing to read "A. H. Abdur-Rahman".

Ag. British Consul

News: Ag. Case No. 41
 16/11/11



اعلان

استهتأ بانه تعالى حكومت عثمانيه جه حجاج كرام واهالي بلده نك احتياجات حجيلرني تأمين ايتمك اوزره بوكره احداتن ايديلن جده صحيه ادارهسي فقرای حجاج واهالينك بجاناً خسته لرني معانيه ولازمك اديوي سي اعطاء ايدرباب المدينه خارجده بولنان وهر براشيا وادواني مكمل بولنان خسته خانه ده خسته لرني تيرلوب ناكولات و مشروبات و اديوي سي بجاناً وريبلور وهر كونا استراحتلرني تأمين ايديلور بامجانده اطباطر قدن عمليات جراحيه بجاناً ايبيلور . حجاجدن واهاليدن هر كيم ارزو ايدرايه صحيه ادارهسي مراجعت ايلسون . خسته خانه هر زمان آجيقدر كورمك وزيارت ايتك ايسته بنلر كز دريلور . صحيه ادارهسي مأمورين و مستخدميني ارباب مراجعه ممكن الاجرا اولان معاونت طيبه و قسيلات صحيه بي ايفا ايله مك وظيفه لرني اقتضاسندن اولديني اعلان اولدور .

اعلان

نقلراً تأمين صحه اهالي هذا التمر والحجاج الكرام القادمين لهذه الاقطار المشرقه قداحدثت الحكومه العثمانيه الادارة الصحيه واسسة مستشفى مكمل خارج باب المدينه بو قمع نقي الهواء و عينت له كافة اللوازمات الطيبه والجراحيه والاطباء الماهرين لاجل معالجه مرضى فقر الحجاج والاهالي بجاناً و صرف كافة العلاجات واجراء العمليات الجراحيه من طرف الاطباء بجاناً واعطاهم الماكولات والمشروبات بجاناً بحيث يكون الليل حاصل على الراحة التامه مجاميعه والمستشفى مستعد ومفتوح في كل وقت وزمان لكل من راجع مأمورينه واطبائه المستعدين لزياره المرضى وايضا كافة التسهيلات الصحيه بحسب وظيفهم المقتضيه ولاجل تكون الكيفيه معلومه عند العموم صار اعلان الكيفيه من طرف الادارة الصحيه

اعلان

اهاليان شهر اوو حجاج كرام كي بخت اورستدسي كي خيال سي اداره صحيه بيئي محكمه حفظان صحت ني بمحكم دوله عثمانيه بهر باب مدنيه كي المك هسبال يادار الشفا قائم كياهي جو تمام ضروري اشياء سي مكمل هي تا كه هر مريض كو مفت دوا ديجايوي اور وهر شباري اور احتياط كي سانجه علاج كيا جايوي ! اسن هسبال مين مريضو نكو خوراك پاني اور دوا وغيره مفت ديجايوي اور اونكي راحه و آرام كا كحقه خيال ركها جايوكا نيز جراحي وغيره بيبي بوت ضرورت كيا جايوي جنكا كو ني معاوضه نه ليا جايوكا!! لهذا اهل شهر اور محترم حجاج كو اطلاع ديجاني هي كه جسوت ضرورت هو محكمه مذكور مين تشریف لاسكتي هين اور هسبال هر وقته كهلاهي هر شخص او سكا ملاحظه كر سكتاهي ادا كر كيا و ندر اور ديكر ملازمين خدمت كيلي هر وقته مستمدين — اطلاعاً خبر ديجاني هي ط

فيران ناؤو

بهو ادري سب رومه سا كيه انك نكري دي سني ته سدا دري سموا فر تولو نان دري فد كفرن بن عثمانيه مك سكاراغ سودا سدياً نفة ۲ بواه فريكسا اوراغ سا كيه دان بوايه كاسيه سكلان بئ لازم سفرني كاسيه او بة فر چوما (بجاناً) دان ايسه رومه سا كيه بئ ترسبوة مفتحن دي لو ارفنتو (باب مدنيه) دان بكتبوة ته سدا او بة ۲ دان فر او بة ۲ دشن چو كوف سفرني نفة تيدور اوراغ سا كيه اتوا كاسيه ماكن دان مينوم دان كاسيه روفاق ۲ او بة دشن چوما دان امان دان بيكن كسنگان كفسا سموا اوراغ ۲ بئ رة بدي سبتوه دان لاكي سفرني مغوروس اوراغ بئ سا كيه كور بئ چو كادري دكتور ۲ ايسه دشن فر چوما . مك دري ايسه سيف ۲ اوراغ صبح اتوا انك نكري بئ سو كاماؤو رة بدي سبتوه مك بوايه دانئش كاكتور رومه سا كيه بئ ترسبوة دان ايسه رومه سا كيه نياف ۲ وقبة ادا تر بو كا دان جيكلو ادا بئ ماؤو مله بة مك بوايه مله بة دولو دان دي سبتومني دافة فر تولو نان او بة ۲ دري امتقار ۲ دان خدام ۲ بئ بصر جاد سبتوه . مك ددي سب بئ ترسبوة دي انس كيه كاسيه كترائن كفسا سكلان اوراغ ۲ دن

CAMARAN.

November 15, 1911.

No. 86/C.

Sir,

I have to confirm my cablegram of the 13th. instant reporting the outbreak of cholera at Camaran amongst the pilgrims brought by the s.s. 'SHAHJEHAN', and now beg to submit the following report.

The abovementioned vessel under the British flag arrived here from Bombay on the 7th. instant, with 1369 pilgrims.

On the 10th. amongst the latter, while undergoing quarantine in a camp on shore, one Indian and a Javanese were discovered to be suffering from symptoms of cholera. The Javanese succumbed to the malady, but the Indian recovering.

The diagnosis of cholera was confirmed subsequently by bacteriological tests.

The pilgrims were immediately submitted to a second disinfection, and segregated in groups in two camps. All their food-stuffs were destroyed by fire, the Lazaretto replacing these by a fresh supply.

The s.s. 'SHAHJEHAN' was also submitted to a second disinfection and all communication with her pilgrims on shore prevented.

On the 12th. instant, two further cases of cholera were isolated from each of the two segregation camps in which the pilgrims were distributed after the occurrence of the cholera cases of the 10th.

Both these two new cases, succumbed to the disease within three or four hours after being attacked.

The British Acting Consul,
Jeddah.

The whole batch of pilgrims brought by the s.s. 'SHAHJEHAN' were then disinfected for a third time and distributed for segregation between three camps.

A fresh period of ten days' quarantine was then imposed against all the pilgrims, commencing from the 12th, the ^{been} having already segregated for five days.

On the 13th., a fifth pilgrim, an Indian, was attacked with cholera, amongst an isolated group of 39 persons, and died within four hours. This latter group alone was re-disinfected and segregated in small sub-divisions.

The diagnosis in the three last cases, as in the two former, was bacteriologically confirmed.

If no further cases of cholera occur amongst her pilgrims, the s.s. 'SHAHJEHAN' will be permitted to leave here on the morning of the 23rd. instant, reaching Jeddah on the 25th. afternoon.

According to Article 63 of the Ottoman Pilgrim Regulations for the year 1911-1912, these pilgrims will be subjected on arrival at JEDDAH to a fresh disinfection, the fourth and in the case of some of them, the fifth since disembarking in Ottoman territory, and will also be kept under observation at the Lazarette at ABOO SA'AD for a period of five days. In such a case, they will just miss the Haj ceremony at MECCA, which it is expected, will take place on the 30th of this month.

In the exceptional circumstances of the case, and especially as the infected Indian pilgrims will have undergone fifteen days' quarantine in all at CAMARAN and two or three days more will have elapsed ere they reach JEDDAH, I have ventured to telegraph, at the earnest request of the pilgrims, to His Majesty's Ambassador, suggesting that our Delegate be asked to recommend to the Beard of Health that the SHAH JEHAN'S pilgrims might be

exempted from the supplementary quarantine at JEDDAH and that a strict disinfection simply on arrival at that port, would adequately meet the all sanitary requirements.

An extra copy of this despatch is enclosed for favour of transmission to the Government of India. I am also forwarding two copies to the Embassy.

I have the honour to be,

Sir,

Your most obedient servant,

G. A. Richardson.

His Majesty's Vice-Consul.

The Moslem Pilgrimage.

The returning Haj of 1911-12 was declared "brut," owing to the presence of cholera in the Hedjaz. Several cases of the disease were landed at the Tor lazaret from ships returning from Jeddah or Yambo.

The descending Haj of 1912 fell mainly in the summer and autumn months. It also was an infected Haj, owing to the presence of cholera in many parts of the Moslem world.

The Turkish "Dispositions spéciales applicables aux Pèlerins, &c.," remained unaltered from those of the previous year, pending steps being taken to convert them into a "règlement," to be sanctioned by Parliament and by Imperial iradé. But no such steps have since been taken.

The Sanitary Defence of the Hedjaz Railway.

In the descending Haj of 1911-12 15,370 pilgrims passed through the Tebuk lazaret on their way from Syria to Medina. Three deaths from cholera occurred among them in the hospital of the lazaret.

In the returning Haj of the same year 16,885 pilgrims entered the cordons. Many cases of enteritis and dysentery occurred among them, but there were apparently no cases of cholera.

During the past year the lazaret of Tebuk has been considerably enlarged, several new cordons having been constructed, and it is claimed that there is now room for some 10,000 pilgrims at a time.

9.14

Sanitary arrangements at Mecca and
Mina; dogs on pilgrim ships;
state of the Hijaz Medical Service;
quarantine and other health controls,
1916-1918

The sanitary arrangements of Mecca are far better than those of Jiddah.

The Haj actually took place on Saturday, the 9th of Zil Haj (October 7, 1916), though it was eagerly anticipated to be an Akbari Haj falling on Friday, a day earlier. The appearance of the new moon was in doubt, and no testimony was received by the Sherif to fix the Haj for Friday. When, however, Saturday was announced as the Haj day by a "Khutba" (sermon), preached in the Haram on the seventh day of the month, a thrill of deep disappointment and sorrow passed through the ranks of the congregation. Many people were not quite satisfied as to the accuracy of the lunar calculation, and to be on the safe side, went to Arafat or Jebel-i-Rehmat (the hill of Mercy sanctif Haj), on Friday, so that they might reap the blessings of Akbari Haj, if that day happened to be the real Haj day.

The sanitary arrangements at Mina were most unsatisfactory. There were accumulations of filth and dirt everywhere and people had to drink water stored up in dirty and uncleaned subterranean tanks. It was, however, fortunate that the health of the people was not impaired and no epidemic broke out. The reason was that the number of people assembled there this year was not large and the season was good.

Kamaran was reached on the morning of October 24. All the pilgrims were taken to the disinfection camp and were disinfected with promptness and care under the supervision of a qualified doctor. The pilgrims returned to the ship in the afternoon and sailed for Bombay the next morning.

The dogs of the Captain and other officers of the ship were a source of nuisance to the pilgrims.

Most of the pilgrims are generally illiterate and unacquainted with Arabic and the conditions of Arabia. They thus fall an easy victim to the tricks and intrigues of the wily "Muallims" at Jiddah and the "Mutawifs" at Mecca. They also suffer much from the ruthless Bedouin camel-drivers and others. To remove their grievances and to protect their interests, it is considered very desirable by Mohammedans that a Protector of Pilgrims be appointed by Government, both for Jiddah and Mecca. This officer must be a Mohammedan, knowing Arabic and some Indian languages and he should be under the control and orders of the British Consul or Vice-Consul at Jiddah.

It is also the desire of Hajis that in every pilgrim ship, the doctor should be a Mohammedan specially deputed by Government, and that one Mohammedan police officer of Government should be on board the ship to look after the person and property of the pilgrims. That dogs should be excluded from pilgrim ships; that sufficient provision for water and fuel be made; that hospital arrangements should be adequate and satisfactory and that a Mohammedan should be employed to deal out water to the pilgrims on the ship, are some of the other suggestions which will be welcomed by Mohammedans.

The need for establishing a free, charitable dispensary both at Jiddah and Mecca for the benefit of the pilgrims is one which may with advantage be brought to the notice of generous and philanthropic Mohammedan millionaires of the Bombay Presidency."

23rd. October 1917.

Sub Enclosure I (6)

Director,

Arab Bureau.

Sir,

I have the honour to report my arrival on the 6th. inst. from Jeddah.

The pilgrimage passed off without incident. The number arriving at Jeddah was small. The exact figures are not available except in the case of the Egyptians, but the following figures are approximately correct:-

Indians and Dutch East Indians.....	1400
From the West Coast of the Red Sea...	1000
French.....	100
Egyptians.....	813 including
	540 Mahmal Officials

With regard to the present sanitary arrangements in the Hegaz these are not satisfactory. In so far as the management of ordinary public health work in the interior of the country is concerned this is not a matter in which any interference is possible. But the provision of an efficient Quarantine Service is not a matter which should any longer be left to the Hegaz Government. The chief duty of such a service, that of preventing the Hegaz from becoming Cholera infected and a clearing house for Cholera is and always will be a matter of vital and growing importance to Egypt.

France, Holland, Russia, India and the Power holding Syria are also deeply concerned.

Before the war, these International interests in this affair of Quarantine were such that the Turkish Empire had to submit its direction to an International Board with definitely defined powers. These interests remain and there now exists the factor of the possible effects of cholera or pneumonic plague epidemics in the Hegaz on the military situation.

The service is now directed entirely by the Hegaz Government and it is absolutely inefficient. The Director General of the whole Medical Service of the Hegaz who controls the quarantine work and his assistant are two retired members of the Public Health Department. Before leaving that Department, they had only reached the grade

of Inspector of a Mudiria and both in the performance of their duties failed to reach the standard of efficiency which the Public Health Department looks for in Medical Officers holding these posts. The Medical Officers occupying the quarantine posts at Jeddah and Yombo have no experience of quarantine work. The Jeddah Office at the time of my visit contained no list of the Cholera infected posts of the world. No machinery existed for the transmission to it of news on the appearance of fresh plague or cholera infections in the other countries. The Office contained no copy of the Paris Convention. In effect it did not know against what it had to protect the Country or what legal powers it had in doing so. The Head of the Hegaz Government at least on one occasion attempted to influence the Medical Officer i/o in the direction of shortening the quarantine period of a collection of pilgrims. As at present constituted this quarantine service in the Hegaz is useless and a source of danger.

At the end of the war none of the other interested powers (France, Holland, Italy and Russia) are at all likely to be willing to submit to the exercise of the necessary quarantine regulations by an Arab Government either from the point of view of their commercial interests or of the comfort and safety of their pilgrims. Until that time arrives it is incumbent on the directing power from the point of view of Military, Egyptian and International interests to insist on the provision of an adequate substitute and the service should therefore be put under the charge of the English Mission now. It may of course be necessary to come to some arrangement with the French Government on this matter.

It would greatly increase the efficiency of a recognised quarantine department run under European control if it embraced in its functions the town health work of the ports. It would also decrease the vexatiousness of its restrictions. The objections to European control of the health service which in the case of the interior of the country are insuperable do not apply in the same degree in the case of Ports. On the other hand in the ports, the quarantine and town health work are very closely bound up. If they are kept separate the quarantine service will be able to place no reliance whatever on the health reports of the port towns. Experience has shown that the exercise of steady unofficial pressure on the

Medical Officers of such towns to carry out necessary general sanitary measures will have no useful results so long as they are under the direction of the P.M.O. of the Hegaz Government and as already pointed out control over the P.M.O. cannot be obtained. Under such circumstances the Quarantine Department will if it does not control the port services, find itself forced to err on the side of safety in making declarations as to the state of health of the ports on *patentes de santé*. Further as it will not be able to rely on the port town health service to conduct passenger observation it will be compelled to exercise the maximum legal restrictions in the way of passenger isolation on arriving ships. In fact the net result of separation of the services, will be :-

1) an increased handicap on shipping (2) constant, unsuccessful and probably irritating efforts on the part of the quarantine service to find out the real state of health in the ports, (3) in the event of a serious outbreak of infectious disease occurring in the ports the quarantine authority would have to take over the direction of affairs .

Under the circumstances it is strongly represented:

- (1) That it is essential that the Quarantine Service should be put definitely under English Control till the end of the War pending any international arrangements that may subsequently be made.
- (2) That it is advisable, and likely in the end to lead to much less friction, to combine the town health service of the ports with the Quarantine Service.

I have the honour to be,

Sd: C.P.Thomson.

Major, R.A.M.C.

THE PILGRIMAGE, 1917.

We subjoin Lt.-Col. Wilson's preliminary Official Report on the recent Pilgrimage. It will be observed that his figures correct (and somewhat reduce), those given on p. 400, which were derived from an unofficial source.

"It may fairly be said, I think, that, for a war time Pilgrimage, that of 1917 has been a great success from every point of view. The number of sea-borne Pilgrims was considerably less than last year, but those from various parts of Arabia were nearly twice as many. The multitude which assembled at Arafat is estimated at 58,000, of which the principal parties from outside the Hejaz were:—

From Nejd	... ..	about 12,500
" Yemen	... ..	about 6,000
" Sudan (Tadraris)	... ..	6,000
" various eastern tribes	... ..	5,500

Apart from public security and health, which will be touched on later, the most outstanding feature of this year's Pilgrimage was, perhaps, the presence of the Emir Mohammed ibn Abd er-Rahman es-Saud (brother of the Emir of Nejd) who came attended by 7,000 armed Arabs. His father, the 'Imam,' started for Mecca, but got a touch of sun four days out on the road and had to return. The Emir Mohammed was well and hospitably received by King Husein, and he and his people were very well pleased with the manner in which they were treated. It says, I think, a great deal for King Husein that no unpleasant incident is reported, when it is remembered that Wahabites are regarded to a very great extent as heretics by the orthodox Moslems, and particularly by Meccans and Hejazi Arabs. A curious side light is thrown on the attitude of Ibn Saud's family towards King Husein by the following: Emir Mohammed wrote when at Mecca asking the King to lend him £2,000 and to give him seven male and eight or nine female slaves. The mother of the Imam Abd er-Rahman and one of the wives of Ibn Saud also wrote to the King asking him for a present of clothes, etc., for themselves. All the presents were given.

Public Health.

This was very good ; there was no case of plague or cholera, and I understand that the causes of the few deaths which occurred were practically all either old age or a type of diarrhoea. I think there is little doubt that this clean bill of health was largely due to the improved quarantine arrangements at Jeddah and the greatly improved medical arrangements made at Mecca and Muna.

General.

The number of pilgrims arriving by sea at Jeddah was small (some 2,030, excluding Takruris from the Sudan) ; but the arrangements for quarantine, landing, housing, etc. worked smoothly and the charges made were—as far as has been ascertained—in accordance with the King's schedule of fees. Names of various important chiefs who attended the Pilgrimage will be given in a full report to be forwarded later. It is satisfactory to know from Husein Ruhi that, on practically every occasion on which King Husein addressed assemblies of Chiefs and Arabs during the Pilgrimage, he emphasized the fact that Great Britain was the firm and true friend of the Arabs and that without her assistance the Revolt would have been impossible."

R E P O R T
on
JEDDAH MISSION,
1918

Sub-Enclosure 1(a)

I have the honour to report that the Public Health Department Mission of Jeddah for the Pilgrimage of 1918, has now completed its work.

The Mission of which I was in charge, consisted of :-

Dr; Henry Temple.
Dr. Mohamed Aly Saba
2 Disinfectors
2 Gairis
with Capt. Standish, R.A.M.C; attached as bacteriologist.

The number of pilgrims who arrived at Jeddah for the Pilgrimage was 7030.

The following are the nationalities :-

1449	Indians
4565	Sudanese
585	Egyptians
138	Algerians
254	Yemenites
29	Hedjazies
7030	Total

The Quarantine Station at Kamaran was not used this year with the result that Quarantine at Jeddah was merely a farce.

The first ship which arrived from Bombay brought 910 pilgrims. The ship arrived on August 6th. 1918, the transference of pilgrims to the Quarantine Station at Abu Saad was not completed till August 7th. On August 8th. a woman died and a specimen was taken from her bowel which proved negative. In the Meantime the pilgrims had sent a wire to the King asking to be excused quarantine and in the morning of August 9th. the King sent his cousin with orders to release the pilgrims. This was done. The number of pilgrims on this occasion - 910- was much too large for efficient observation on the Island. The Director of Quarantine at Jeddah, Dr. Mohamed Hussaini with his Staff of one clerk, could not have made lists of pilgrims to ensure that everyone came under Medical Inspection. I sent Dr. Temple and one Disinfectors to assist in the work and great exception was taken to this by the Director of Quarantine. He eventually refused to take them to the Island till the King had given his permission.

- 2

There was some doubt whether the next ships from India would arrive in time to allow of five days' quarantine at Jeddah. An arrangement was therefore made with the Authorities at Bombay that the pilgrims should be quarantined there before proceeding on board.

This ship arrived on September 6th. in ample time to allow the pilgrims to reach Arafat. No suspicious deaths or illness had occurred on board, but the King ordered the pilgrims to do five days' quarantine. However, after doing one day, during which their belongings were disinfected, the King gave orders for their release.

The last ship from India arrived on September 14th. with 54 pilgrims partly from Bombay, and partly from Aden. No previous information had been received at the British Agency, Jeddah, that the ship was coming but the king had received information as he gave orders by telephone to the Director of Quarantine that no quarantine was to be done, and that the pilgrims were to be landed without delay as soon as the ship arrived. Camels were in readiness to take them to Arafat, where they were due on September 15th. No Medical Inspection of these pilgrims was done. The actual Director of quarantine in Jeddah, is the King and International Quarantine Regulations are not observed by him. The orders regarding whether pilgrims shall do quarantine or not, are never sent in writing, but over the telephone from Mecca. As long as no infectious disease occurs the neglect of Quarantine may bring the King a certain amount of popularity among the most ignorant of the pilgrims, but if the International Quarantine Regulations are to be observed, it is essential that all quarantine must be carried out at Kamaran. It would also be advisable to have a port Medical Officer seconded for service at Jeddah from the Quarantine Administration and who would not be under the orders of the king. During its stay in Jeddah, the Mission was subjected to many petty annoyances.

Public health of Jeddah.

.. .. .

The Town appears to be healthy. I was assured that death registration, was efficiently carried out as permission for burial could not be given till the death was registered. This probably applies to adults but, I do not think it applies to children burials as the registered number of deaths in children per month is less than

that in Egypt. The health of the population is looked after by the brother of the Director of Quarantine, who I understand possesses no licence to practice medicine. He is also in charge of the Government Hospital.

As the King is not in favour of the Medical treatment of women, women are not allowed to be admitted to the Government Hospital.

The main street of Jeddah is fairly clean and owing to a rigorous campaign, the absence of dogs is marked.

Mosquitoes are not numerous.

The water supply of Jeddah is obtained by means of a condenser on the shore. During the whole of our stay the water had a foul smell and was unpalatable, there were traces of salt present. Shortly before I left, the condensing machine was inspected by an expert from the Sudan, who reported that the machine had been neglected through ignorance ; the Engineer did not understand its working.

Attached to the British and French Mission, are an outpatients' clinic. They are well attended by the people especially by women and children who have confidence in the Medical Officers. Drugs are given free.

Signed : Gilmour
Major
R.A.M.S.

EXTRAIT DU RAPPORT DU COMMANDANT COUSSE EN DATE DU
14 OCTOBRE 1918.

MESURES SANITAIRES ACTUELLES. LEUR INSUFFISANCE.

Une question capitale et qui ne semble pas encore réglée de façon satisfaisante est la surveillance sanitaire des pèlerins à leur arrivée au Hedjaz. Cette surveillance était autrefois confiée au service International qui, en dehors des lazarets de Camaran et de Tor avait établi à Djeddah une installation bien comprise et capable de donner des garanties sérieuses.

Le service est maintenant entre les mains de l'administration chérifienne, et on doit immédiatement reconnaître que, sous la direction éclairée du médecin égyptien Mohamed Bey El Hussein, un gros effort a été fait pour créer au Hedjaz une organisation tout au moins d'apparence moderne, dont le rapport du médecin aide-major Ely indique avec détail la conception actuelle et l'état.

A Djeddah, cette organisation pourrait, à la rigueur, suffire. Le lazaret d'Abou Saad, chargé cette année de recevoir les pèlerins venant du Sud, dont le nombre restreint ne justifiait pas l'ouverture de Camaran, avait été entièrement remis en état. Sous la surveillance immédiate du Dr. Mohamed Bey, grâce à un outillage assez complet et à un personnel déjà exercé à l'avance grâce aussi aux conditions sanitaires exceptionnellement favorables, ce lazaret a pu fonctionner de façon très satisfaisante, comme j'ai été admis à m'en rendre compte par moi-même. Il en serait certes tout autrement dans les autres ports du Hedjaz mal outillés et plus mal surveillés encore.

D'autre part, dans la situation actuelle, on risque de se heurter à chaque instant à la volonté du Malik, qui, là comme en toutes choses, veut le plus souvent agir à sa guise, et à qui il est malaisé de faire entendre que l'observation rigoureuse des règles quaranténaires établies par des spécialistes et dont l'expérience a dès longtemps consacré toute la valeur, est une nécessité essentielle et qui n'intéresse pas seulement le Hedjaz.

Pour cette année d'ailleurs, ces règles ont prêté de part et d'autre à des interprétations un peu fantaisistes qui pourraient en certains cas devenir assez dangereuses.

Les premiers pèlerins hindous, arrivés à Djeddah le 6 Août par vapeur 'KOWEIT', après 20 jours de traversées, ont été débarqués à Abou Saad pour y subir une quarantaine de 5 jours; bientôt réduite à 48 heures par une décision du Malik. Aucune maladie n'avait été constatée, il est vrai, ni à bord, ni au lazaret.

Le deuxième contingent venu par vapeur 'BAHREIN' a subi à Bombay, avant son embarquement, une quarantaine ou plutôt un isolement de 5 jours, pour ne passer ici que 24 heures dans les îles.

Un troisième groupe enfin, parvenu tardivement à Djeddah par le 'KOWEIT', a obtenu immédiatement libre pratique: il lui aurait été autrement impossible d'assister au pèlerinage.

Ces quelques exemples pourraient déjà suffire à indiquer l'intérêt de revenir aux pratiques anciennes; mais d'autres incidents sont encore venus en démontrer l'impérieuse nécessité.

Un peu avant le pèlerinage, le Service Quarantenaire d'Egypte avait envoyé à Djeddah une mission sanitaire comprenant un médecin chef de mission, un bactériologue, tous deux anglais, un médecin égyptien et un médecin syrien. Cette mission, qui disposait d'un hôpital de campagne de 150 lits, a voulu, dès l'abord, prendre la haute direction des mesures quaranténaires et utiliser à son gré le personnel hedjazien. Mais elle s'est heurtée à une opposition irréductible de la part du Malik, qui, n'ayant été nullement pressenti, avant l'envoi de cette mission, a formellement refusé de la reconnaître, ajoutant que son personnel était suffisant et digne de toute confiance et que d'ailleurs, s'il en avait reconnu le besoin, il n'aurait pas manqué de demander lui-même tout ce qu'il aurait jugé nécessaire. Et ce n'est qu'à titre privé que les membres de la mission égyptienne ont été admis à suivre, quand ils le désiraient, les opérations du service hedjazien, mais sans intervenir de la moindre manière.

Cette situation, déjà assez délicate, devait s'aggraver encore à l'occasion d'une petite épidémie de peste signalée un peu plus tard à El Ouedj. Les deux premiers cas définis ayant été constatés chez des individus venus quelque temps auparavant de Djeddah par vapeur anglais 'BOURCOULOS' on en avait décidé de façon, peut-être hâtive, que là devait se trouver l'origine de l'épidémie. En fait, la peste devait exister déjà dans la population indigène d'El-Ouedj tandis que Djeddah en reste jusqu'ici indemne. Quoi qu'il en soit, les autorités égyptiennes déclarèrent immédiatement le Hedjaz infecté en entier et imposèrent une quarantaine rigoureuse aux provenances de tous ses ports.

Cette décision qu'il considérait comme prise, d'après des renseignements uniquement officiels, puisque son service sanitaire n'avait pas même été consulté, froissa très vivement le Malik, qui riposta en imposant une quarantaine de dix jours à toutes les provenances du Soudan et de l'Egypte, pays où les journaux signalaient, en effet, de temps à autre, quelques cas de peste isolés. Cette situation fort gênante et un peu ridicule vient seulement de prendre fin; mais l'Egypte a dû, la première, lever, sauf en ce qui concerne El Ouedj où l'épidémie continue, les mesures de sécurité qu'elle avait prise contre le Hedjaz.

Il est évidemment peu admissible que des mesures quaranténaires puissent ainsi servir d'armes de représailles les décisions d'un service sanitaire ne devraient s'inspirer que des obligations de sa charge, et le retour des pèlerins nombreux ne peut manquer de ramener des chances de contamination considérables que seules des circonstances exceptionnellement heureuses ont permis d'éviter depuis trois ans. Malgré l'effort produit, le service sanitaire hedjazien ne peut, dans son état actuel, offrir toutes les garanties indispensables. Aussi paraît-il absolument nécessaire de recourir à nouveau, dès que la chose sera possible, au contrôle d'une commission internationale et par conséquent indépendante, la question est en elle-même assez grave pour mériter toute l'attention des Gouvernements intéressés.

9.15

Pilgrimage Conference, Foreign Office,
London; British interest in controlling
pilgrim health services; position at
Camaran; problems of water supply;
medical reports, 1919-1920

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EASTERN.

[March 18.]

CONFIDENTIAL.

SECTION 1.

[AMENDED COPY.]

[45538]

No. 1.

Minutes of a Conference on the Pilgrimage, held at the Foreign Office on Tuesday, March 18, 1919.

Present :

Foreign Office	{ Mr. Kidston. Mr. Loyd. Major Young.
War Office	Captain Macindoe.
Treasury	Mr. Waterfield.
Ministry of Shipping	{ Mr. Alcorn. Mr. Leitch.
Colonial Office	Mr. Cowell.
Local Government Board	{ Dr. Low. Lieutenant-Colonel Wilkinson.
India Office	Mr. Wakely.

THE following points were discussed :—

- 1.—(a.) *Policy towards the Pilgrimage. Are His Majesty's Government to confine themselves, as in the past, to guarding the interests of British subjects, or are they to accept general responsibility for ensuring that King Hussein takes adequate precautions?*

The Meeting were of opinion that, in view of the political situation arising out of the Arab revolt and of the support given by His Majesty's Government to King Hussein during the war, His Majesty's Government could not confine themselves, as in the past, to guarding the interests of British pilgrims.

In view of the fact that His Majesty's Government will undoubtedly be blamed for any obvious falling off in the local pilgrimage arrangements in the Hedjaz, it was considered that, although no general responsibility could be accepted by His Majesty's Government for King Hussein's arrangements, it was, nevertheless, in the highest degree desirable, from the point of view of His Majesty's Government, that adequate precautions should be taken during the ensuing pilgrimage for the protection of pilgrims both from the point of view of defence and sanitation. While there was no reason to encourage a bumper pilgrimage, it was essential that it should be successful, and that no handle should be given to pro-Turkish and anti-Sherif propaganda.

- 1.—(b) *In the latter case what financial support will be necessary for King Hussein, and on which Department of His Majesty's Government should the necessary expenditure be a charge?*

The Meeting were of opinion that for this year, at any rate, King Hussein would require financial support to enable him, among other things, to carry out the necessary measures to ensure that the pilgrimage should be a success, and they considered that this support should, in the first place, be a charge on Imperial funds. It was understood that the Treasury were averse from contributing directly towards the pilgrimage arrangements as such, but that they would accept the general principle that the expenditure involved in these arrangements should be taken into consideration when discussing the amount of the subsidy which His Majesty's Government should pay to King Hussein. This understanding was without prejudice to the discretion of the Treasury to suggest that the Indian and Egyptian Governments might be asked to bear some proportion of the expenditure involved in payments of the subsidy.

The expense of the necessary sanitary arrangements at Jeddah and Yombo was estimated at 6,000*l.* for this year. As regards the defence measures, it was suggested that the Foreign Office should telegraph to Sir M. Cheetlam for an estimate of the

normal expenditure under this head. It was realised that, in the event of hostile aggression on the part of Ibn Saud, it might become necessary to contemplate the provision of further financial support.

It was understood, however, that the Treasury were strongly of opinion that any expenses on account of military defence should be met by King Hussein from the existing subsidy, which includes a very large sum for military purposes generally, and that pressure should be put upon him to take adequate precautions for the protection of the pilgrims by threat of reducing or discontinuing his subsidy.

2. *What shipping facilities can be made available, and what is the approximate number of pilgrims who will have to be dealt with?*

The Meeting, while recognising the desirability of reopening the pilgrimage to the full extent allowed by the shipping position, were of opinion that, generally speaking, special steps should not be taken to provide shipping facilities for pilgrims, but that the shipping companies concerned should be left to make their own arrangements for the disposal of such tonnage, as would be free from control at the pilgrimage season. It was not anticipated that any very large quantity of shipping was likely to be available, though an accurate forecast would be difficult to obtain. It was agreed that it might be advisable that a general warning of the probable shortage of shipping should be issued, with a view to obviating as far as possible the necessity for providing special shipping facilities at the last moment. At the same time it was considered that, as far as possible, no step should be taken which might be interpreted as a discouragement to the pilgrimage on other grounds, and that every effort should be made to provide accommodation for such pilgrims as might present themselves at British ports in spite of the general warning that there was likely to be a shortage of shipping.

With regard to the Dutch East Indies, it was thought that the shipping situation would almost certainly admit of the small number of pilgrims anticipated by Captain Lee-Warner being conveyed to the Hedjaz.

3. *What facilities, if any, should be given to pilgrims from Syria and Palestine?*

The Meeting considered that this question could not be answered without previous reference to General Allenby. It was suggested that the War Office, in consultation with the Foreign Office, should obtain his general views on the number of pilgrims likely to proceed from Syria and Palestine, and should also inform him generally of the position as regards quarantine, at the same time making it clear that it was, from a political point of view, essential that he should take no step which might be interpreted as discouraging intending pilgrims except to their own advantage.

4. *What measures are desirable, from the purely sanitary point of view, for pilgrims proceeding (a) by sea, (b) by land?*

(a.) It was considered that pilgrims should be quarantined both on their inward and outward journey at Kamaran, Tor, and Suakim, and also at Jeddah and Yembo. It was agreed that the formation of a small inter-departmental committee consisting of one representative each from the Foreign Office, Egyptian Government, Government of India, and Local Government Board (Ministry of Health) was highly desirable for the purpose of working out in detail proposals as to sanitary arrangements. It was suggested that this committee should meet at an early date and, after hearing the view of Major C. P. Thomson, D.S.O., R.A.M.C., and possibly of Dr. Norman White, who is shortly expected from India, should make recommendations on the lines of Dr. Buchanan's proposals, of which a copy is attached, subject to the conclusions arrived at by the meeting in the course of their general discussion. It was agreed that this inter-departmental committee should not only consider the steps necessary for this year's pilgrimage, but should also prepare a draft scheme for the future control of the quarantine arrangements connected with the pilgrimage, for submission to the Peace Delegation at Paris. It was considered that some such arrangement was essential to ensure co-ordination of the steps taken by the various Departments of His Majesty's Government.

(b.) With regard to pilgrims proceeding by land, it was understood that the demolitions on the Hedjaz railway would in any case entail a road journey of about a month for pilgrims from Syria and Palestine. There was some difference of opinion as to whether this was in itself a sufficient safeguard, and it was foreseen that in the event of an outbreak of infectious disease at Mecca it might be necessary to impose

quarantine for the return journey at some suitable station on the existing line. The alternative of encouraging pilgrims from Syria and Palestine to proceed by sea was considered undesirable from a shipping point of view. It was suggested that the position should be discussed in the proposed War Office telegram to General Allenby.

5. *By what administrative authorities should the various measures be applied?*

The Meeting were of opinion that quarantine arrangements in connection with this year's pilgrimage should be undertaken as follows:—

- (a.) Kameran : by the Government of India.
- (b.) Tor : by the Egyptian Government.
- (c.) Suakin : by the Sudan Government.
- (d.) Jeddah and Yembo : by King Hussein, under the supervision of the British Agent at Jeddah, acting under the orders of the High Commissioner, Cairo.

Each of these administrative authorities should conform to the requirements laid down by the International Sanitary Convention.

It was agreed that the measure of interference or control necessary to ensure that King Hussein should fulfil the conditions laid down by international quarantine regulations, was primarily a question for the High Commissioner at Cairo, and it was suggested that the Foreign Office should instruct Sir M. Cheetham to report as soon as possible whether, in his opinion, it would be possible or expedient to bring pressure to bear upon King Hussein through his subsidy, or whether it was inevitable that quarantine arrangements at Jeddah should be placed under direct British control.

6. *How should these measures be financed?*

After some discussion it was generally agreed that the respective administrative authorities mentioned under (a), (b), and (c) above should, in the first place, finance the measures adopted by them, and that they should levy such dues from pilgrims as were formerly levied by the Turkish Government, subject to any modifications which might be approved by His Majesty's Government. The question of the ultimate incidence of any expenditure in excess of these receipts was regarded as one which could not be decided until it was known what authority or authorities would in future be responsible in each case for the discharge of the duties formerly entrusted to the Constantinople Board of Health. It was, however, considered that, pending the final settlement of this question, the necessary expenditure should be met by the administrative authorities concerned on the understanding that it would ultimately be debited in each case to the authority becoming responsible in future for the sanitary arrangements in question, in anticipation of possible future recovery.

As regards the expenditure at Jeddah and Yembo, the Meeting were of opinion that this should be met by King Hussein, who should be encouraged to levy such dues as were formerly levied by the Turkish Government.

No. 2.

Note by Dr. Buchanan, handed in by Dr. Low.

Mecca Pilgrimage.

ASSUMING that the Conference to-morrow takes the line that to meet 1919 conditions —

- (a.) Kameran should be made efficient (Indian Government);
- (b.) Tor should be fully re-established (Egyptian Government);
- (c.) A British quarantine station should be established at Jeddah (free of all expense to the King of the Hedjaz, but obligatory as regards all vessels bringing pilgrims);*

The Jeddah station to deal with the direct African traffic, and to supplement Kameran and Tor;

* If we control the ships, and the King wants the pilgrims, we ought to be able to make our own conditions about quarantine. I quite agree with Garner that the Jeddah station must be an effective one, and not "advisory" to the Arab doctors.

- (d.) Co-ordination of the system at Kameran, Tor, and Jeddah is essential ;
 (e.) For 1919 land pilgrimage via the Hedjaz Railway will not be allowed, so that the railway quarantine station is not of importance at the moment ;

The following scheme might be considered :—

(A.) The Conference to appoint a small working Inter-Departmental Committee in London, say one member each representing :—

Foreign Office,
 Egypt,
 India,
 Local Government Board (Ministry of Health).

(B.) The Committee to be arranged by the Foreign Office, and to report to the Foreign Office, which would apply to the Treasury, for sanction.

(C.) The Committee to be approved by the Treasury and have power to spend money (amount need not be large—see G below).

(D.) The duty of the Committee to be—

1. To secure a sufficient interim arrangement to safeguard the pilgrimage in 1919.
2. To report on measures which appear practicable for future pilgrimages, and which can be submitted as a British policy to the next International Conference.

(E.) The Committee would at once appoint a medical officer of experience to go to Egypt and the Red Sea and advise—

(a.) What interim measures are practicable and necessary at Kameran.

(b.) " " " " at Tor.

(c.) " " " " at Jeddah.

(d.) How, when the pilgrimage season is on, regular co-operation and systematic interchange of information can be secured at the different quarantine stations.

He should be empowered, within necessary limits, to take action on the spot for the above purposes.

(F.) The Committee to appoint this officer, or another officer, to act as director, of the Hedjaz quarantine service during the pilgrimage, to have authority (with the sanction of Indian and Egyptian Governments respectively) over Kameran and Tor *qua* the pilgrim arrangements.

(G.) It is anticipated that the Committee will not need much direct expenditure at Kameran or Tor. The whole arrangement is temporary, and the work of the Committee or its representative will lie mainly in laying down the essential minimal requirements which are practicable, and could be carried out, at Kameran, at the expense of the Italian Government, and at Tor, at the expense of the Egyptian Government.

At Jeddah, however, it may not be practicable for the quarantine station to be arranged and worked by the Indian or Egyptian authorities. In that case the Committee, through its representative, would have to arrange for the station and staff. For the short period in question it is probable that personnel, material, and transport could be obtained largely by arrangement with the military or naval authorities. The Committee, either direct or through the Foreign Office, would invite the assistance of the War Office, Admiralty, &c., in the matter.

(H.) The simplest plan would be to ask the Foreign Office to include a sum for the Committee in their estimates and consider afterwards its allocation between the Foreign Office, Ministry of Health, Egypt, and India Office if this is necessary. (Say, £ 6,000, if the Committee is to be responsible for Jeddah.)

(J.) Representation :—

Sir H. Charles might perhaps act for the India Office ; Dr. Goodman, late Assistant-Director Egyptian Public Health Service, now retired—address, the Union, Cambridge—would probably be approved by the Egyptian authorities, and be most useful ; the Foreign Office would probably have a representative either of the Egyptian Department or of their Commercial and Quarantine Department ; for the Local Government Board I could be a member if desired.

I think the Committee ought to get Dr. Thomson to meet them as soon as he comes over from Egypt (see the papers—he starts about the 15th); and also should see Dr. Norman White, who is to be over for the Inter-Allied Sanitary Conference at Paris.

These men could help in various ways, and in the selection of a representative medical officer to go and settle matters. If the Local Government Board is asked or pressed to send a man, I should be prepared to ask the Board to send Dr. Wilkinson if he agrees.

G. S. B.

March 17, 1919.

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FILES ONLY.

(85814/M.E. 44).

Cypher Telegram to General Allenby (Cairo)

Foreign Office, June 10th. 1919. 5.p.m.

No. 710.

Your telegram No. 861 (of 27th. May. Pilgrimage).

I concur in your proposal to inform Hussein that His Majesty's Government must insist on the establishment of a proper quarantine service at Jeddah this year. You should point out to him that it is vital for his own prestige not only that the local arrangements should be satisfactory, but that all international requirements should be rigidly enforced.

In order to assist him in attaining this object, His Majesty's Government will provide him with the necessary staff of British and Moslem doctors, who will be nominally in his service and paid by him. It should be carefully explained to him that while there is no intention of interfering unduly in his arrangements, His Majesty's Government will be unable to continue to support him if he declines to accept the minimum of British control which is in their opinion essential to the fulfilment of international requirements. You should also suggest to him that he should immediately notify all concerned through whatever channels you consider the most suitable that any ships arriving unquarantined in the Hejaz will be liable to be sent back to Tor or Kamaran - as the case may be.

In view of the international questions which will necessarily be involved in any such procedure, I should be glad if you would telegraph to me a draft of the proposed notification specifying the channel through which you suggest that it should be distributed, for reference to the Peace Delegation at Paris.



10 -342/2/9/12029.

No. 1018

H. Curzon M.E.



My Lord,

I have received Your Lordship's despatches 3374 and 3551 of May 27 and June 7 respectively. I am in general agreement with the views therein expressed.

In regard however to the island of Camaran, I enclose a memorandum by Doctors Buchanan and Granville. It will probably be necessary to take over this island, which has no inhabitants and is merely a lazarette, directly and not indirectly by arrangement with any local chief. Indeed any arrangement that might cast doubt on the efficacy of our prophylactic measures would probably give a greater opening for opposition to our desideratum of an exclusive position in Arabia and the Red Sea than any bold affirmation of our desideratum.

I therefore propose to insert in the Arabian chapter of the Draft Treaty of Peace with Turkey the following clause: "The administration of the island of Camaran, which shall be used exclusively for the purpose of a quarantine station, shall be entrusted to Great Britain."

Any reference to annexation is thus avoided. I shall be glad to know if Your Lordship concurs.

I am, with great truth and respect,

Your Lordship's,
most obedient,

humble servant,

(For Mr Balfour)
H. Curzon

The Right Honourable,
The Earl Curzon of Kedleston, K.G., P.C.,
etc. etc. etc.

(12094)

21 JAN 1919

Note on the present position in regard to Kameran

By the decision of the International Sanitary Convention of Paris (1903) - of which Great Britain was one of the signatories - the Turkish Government, by means of the Health Council of Constantinople, was charged with the duty of maintaining a fully equipped quarantine station in the island of Kameran. The island was to be completely evacuated by its inhabitants and reserved for a quarantine station.

The purpose of this station was to ensure the efficient control of pilgrims coming from the South and going to the Hedjaz. Articles 125, 126, 127, 128,¹²⁹ 130, 131, 132 (Section 4).

This was carried out till the present war, when the island was taken over by the Indian Government. During the last two years the procedure laid down by the Convention has not been carried out by the occupying power (Indian Government). This year however, the Indian Government has undertaken to carry out, as far as possible the measures laid down for application to pilgrims from the South.

This action has followed urgent representations made by the Egyptian Maritime and Quarantine Board and by the Public Health Department of Egypt, and also by the Local Government Board (Ministry of Health) which represented to the Foreign Office the great danger which would arise with the resumption of pilgrim traffic after the war in the absence of satisfactory sanitary control. Even during the war the necessity for the application of this measure has been demonstrated during the last two pilgrimages. If the pilgrim ships from the South do not stop at Kameran, the only guard against possible infection of the Hedjaz, are the quarantine measures at Jeddah. These measures depend on the will of the King of the Hedjaz and the experience of the work under his authority has been very unsatisfactory. An experienced British medical officer was sent 'en mission' each year to Jeddah, but was obliged to report that he

had/

had failed to obtain good results. A report strongly and adversely commenting on the measures at Jeddah was also made by a French medical delegate, who observed the procedure. While there are good reasons for the establishment of a really efficient station at Jeddah, such a station must in any case be subsidiary, as regards the great mass of pilgrim shipping which comes from the South, to a well equipped primary quarantine station at Kamaran.

This was probably fully recognised in 1903 when the Convention was signed and recently the same principle has been fully adopted by the Interdepartmental Committee on the Hedjaz Pilgrimage, appointed by the Foreign Office, which includes official medical representatives from the British, Indian and Egyptian services.

Kamaran is one of the three points which specially require efficient control if the Hadjaz is to be protected from infection and in case it does become infected by cholera or plague then these stations form a defensive line for Europe and other countries which are liable to be infected by returning pilgrims. With the present weakened condition of the various populations they are still more liable to become victims of an epidemic if the disease is once introduced. The other two points are Ter in the Gulf of Suez, and an inland station at Tebouk or Maan (at present in abeyance as the railway is not working for pilgrims).

It does not seem possible for the British Government to do less than was done by the old Turkish regime under international direction to safeguard the health of Europe and indeed of the world, especially if we remember that this series of regulations was drawn up and agreed to by the British representatives. By the force of arms the British Government has taken over certain territories, or in any case has altered the rule under which they exist. It cannot do less than assume the responsibilities for the prevention of the spread of disease which go with the country.

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This responsibility includes maintaining the important quarantine station at Kameran and working it on the lines specifically laid down by the Paris Convention of 1903, by which the several countries have agreed that pilgrim ships of different nationalities shall all conform to the necessary procedure before they pass that station (e.g. Dutch pilgrim ships from Java). We have every reason to believe that the next Convention would recognise a British-run station there as the natural consequence of the war, and on the technical side, as already said, we are certain that in any new Convention Kameran would be regarded as absolutely essential for efficient control of the pilgrimage.

If, on the other hand, it was proposed that the station should belong to, or be run on behalf of, an Arab potentate it would be very difficult in the case of Kameran to resist a demand from other countries that the station should be controlled by an international board. Undertakings which would be accepted at once from the British Government would not be so accepted from an Arab State.

This would be the case even if the Arab ownership or control were nominal. If it were more than nominal the case would be still worse. Experience at Jeddah has shown that the exercise by the King of the Hedjaz of his powers of administration in quarantine is unsatisfactory. The only property of this island is the quarantine station and its appurtenances, over which, so far as we know, no Arab potentate has yet been given any opportunity to claim any rights.

In summary:-

(1) It appears to be the duty of the British Government to carry out at Kameran the measures laid down by the Sanitary Convention of 1903, till a new convention is made.

(2) A new Convention may alter technical rules for working the station but in any case the maintenance of an efficient station

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at Kameran is essential for the protection of the world against infection carried by the pilgrimage.

(3) Arrangements are already being made to put the station into a good working condition for this year's pilgrimage, and to notify to other Governments that for the present the requirements of the Convention will be carried out under British auspices at Kameran.

(4) Apart from the quarantine establishment there is nothing on the island.

(5) Placing Kameran and its quarantine service under an Arab potentate would create never-ending practical difficulties, and probably a demand for international control.

(Sd) G. S. Buchanan.

Medical Officer, Ministry of Health,
Chairman Hedjaz Quarantine &c. Committee.

(Sd.) Alec Granville

President, Sanitary Maritime and Quarantine
Board of Egypt.

Paris,
8th June, 1919.

Y.

CONFIDENTIAL.MEDICAL REPORT BY CAPTAIN J.M. SHAH, I.M.S. L.O. 1/c 2nd MECCA PARTY.

The 2nd Mecca Party, numbering 1014 persons altogether, was composed of Indian troops from Egypt, Kantara Area and the Black Sea Force.

The party left Suez on the "BARON BECK" on the 20th August 1919, arriving at Jeddah on the morning of the 31st. Special care was taken at Suez, prior to embarkation, to assure that every pilgrim was protected against cholera and small pox in accordance with G.H.Q. Orders.

Besides myself, the Medical Personnel of the Party consisted of a Sub Assistant Surgeon, two Dressers and fourteen Dholy-Bearers. Mosaic nets (one for every man), Hospital tents, Cacolet etc. were drawn from the Ordnance Stores by the Quartermasters of the Party, while the medical Equipment was provided by the S.M.O. Suez Base, (Major M.J. Holgate, O.B.E. I.M.S.) to whom I am personally indebted for his ready assistance and valuable advice in this connection.

2. No unusual incident happened during the voyage and the party landed at Jeddah without a single casualty. I was fortunate enough to meet Major Marshall, R.A.M.C. soon after my arrival at Jeddah. He was attached to the British Agency there as Medical Officer on special duty at that Port for the annual pilgrimage to Mecca, which, of course, was on at that time, and I found his advice and assistance most useful.

3. - While at Jeddah, the entire party was accommodated at the Military Barracks and suffered no inconvenience in any way. There is scarcity of water in Jeddah, but the local Military Authorities were good enough to provide us with a sufficient quantity to meet all our requirements.

The water was good and no sterilisation was needed. The sanitary condition of our quarters too were satisfactory and the health of the party excellent.

4. Arrangements had been made for the departure of the party for Hudda, (a sort of half-way station on the Jeddah-Mecca Road), at sunset on the 1st September, but owing to a strike among the Bedouin "JALMAIS" or camel men, who had been detailed by the authorities for duty with the party, we did not actually leave Jeddah until midnight. The "JALMAIS" it seems, refused to turn up with their camels for the conveyance of the party on the plea that the Indian soldier was an unsatisfactory client in the sense that he did not treat his "JALMAIS" as generously as the ordinary pilgrim does, (or rather is forced to do) and so, on that account, they demanded higher rates from the authorities if they were to convey us to Mecca. Negotiations eventually proved successful, and they agreed to take us over to Mecca but the immediate sequel to the strike was most unfortunate for our party. Loading, under the circumstances, had to be done in darkness and in a hurry, several people lost their kits, the Hospital lost a Surgical Heaversack and a few other articles, and worst of all, the party could not arrive at Hudda earlier than 11.30 a.m. on the following day and the men suffered a good deal from heat and thirst. Under ordinary conditions, of course, we should have arrived at Hudda at dawn. Every three sepoy were given a camel (Two riding at the same time), and as one man out of three in the whole party was therefore walking at one time or another, the six hours delay in our arrival at Hudda and the consequent march in the intense heat of the Hedjaz at that time of the year, especially when everybody was wearing the "AMMAL" or the Pilgrim's garb, proved very trying, and, as I have already stated, several people suffered a good deal on that account.

5. Hudda is an Oasis on the Jeddah-Mecca Road and certainly makes an ideal resting place. A little stream together with a couple of wells forms the water supply. The water was very dirty but I knew officially that there was no danger of any infection. Everybody, of course, was very thirsty and those who could not wait until the water was boiled and cooled down, followed my instructions and only drank such water as had been treated with Permanganate of Potash. Systematic chlorination of the water was preserved for the period of our stay in Mecca itself.

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The party benefitted greatly by the brief rest it had at Hudda, and there were no signs of fatigue or weariness when we resumed our journey to Mecca at sunset on the same day.

6. The party arrived at the entrance of the Holy City before sunrise on the 3rd September where we were officially informed by an Arab Officer, who had been sent to receive us on behalf of His Majesty, the King of the Hedjaz, that the entire party was to go direct to the parade ground, where the Sovereign would inspect us early in the morning. The King's eldest son EMIR ALI was also expected from Medina the same morning, after, I believe a long absence, and preparations had been made in Mecca on a large scale to receive him. His Majesty was to review our party directly after Emir Ali's arrival. We were kept waiting for some time and it was past 11 o'clock when the party marched past His Majesty, who afterwards graciously received me and the Indian Officers of the party.

7. Several of our men were by this time suffering from long exposure to sun and heat and the same night a Sepoy died of Heat Stroke, the only casualty during the trip.

8. In Mecca the party were accommodated in various houses and buildings in batches of 50's or so in the heart of the town. The sanitary condition of these buildings is appalling and the atmosphere foul and vicious. The latrines in all these houses are of the most primitive nature, and the excreta are drained away into what is really a large pit underneath the building. Sanitary experts in Mecca informed me that these pits are regularly cleaned every 20 years and the accumulated excreta thoroughly removed. In consequence of this system of drainage, a most unpleasant odour is constantly about the atmosphere of the houses, emanating from the latrines. Flies and Mosquitoes (Malaria carriers) breed by thousands and the great majority of the local population are debilitated, anaemic and malaria-stricken. The mosquito nets we had with us were, of course, of the greatest use. Theoretically a "Municipality" exists at Mecca, but so far no serious attempt has been made to introduce even the most elementary principles of sanitation in the city. Refuse and foul material accumulate everywhere and in every corner and flies collect over foodstuffs in the shops literally by thousands. An A.D.M.C. (Sanitation) in Mecca would have the hardest worked department in the Hedjaz Capital.

9. The "ZOEIDA" is the chief source of water supply in Mecca. This river passes through the City in a sort of tunnel, which, of course has been constructed to prevent it from contamination. At certain places the river is exposed by means of openings made through the tunnel and at these "Stations" people assemble to draw water with buckets as water taps are practically non-existent in Mecca. These watering places are very filthy places and all sorts of rubbish and dirt sticking to the bottom of the buckets are immersed into the river by well-meaning but utterly ignorant individuals. The "ZAM-ZAM" or the Holy Well inside the compound of the "KAABA" also provides water for the people but most of the pilgrims drink it not so much out of necessity but more or less on account of its supposed virtues. The "ZOEIDA" is the main source of their water supply. The drinking water used by the men in the various buildings were systematically chlorinated as a precautionary measure.

10. There is a Hospital in Mecca, maintained by the Local Government. It contains about 300 comfortable beds and that is practically all that can be said in its favour. Our serious cases were to be sent to this hospital. There are five Medical Officers attached to the Institution, all ex-Turkish Military Doctors, but not a single one even possesses such a thing as a sphygmograph. I used to send to this hospital those of my patients, who needed a "comfortable bed", but the actual treatment was carried on by myself. The hospital authorities under instructions from the Hedjaz Government had placed an entire ward at our disposal.

11. The actual pilgrimage or the "HAJ" is performed at "ARAFAT" about 12 miles from Mecca, where pilgrims spend a day, after which they make for Mecca again, but do not really re-enter the City until two days later which must be spent en route at "MUNA" where the feast of sacrifice or "EID-UL-ZOHA" is celebrated. Sanitation, of course, is badly neglected throughout the Hedjaz, but the conditions at Muna are undoubtedly the worst and it is fortunate that the thousands of pilgrims who collect there, remain for two days only at this place.

12. Soon after the "HAJ" was over, my hospital became gradually busy, most of the cases, in my opinion, being what I called Reactionary Pyrexia. They were fever cases, did not resemble Malaria even clinically, lasted for a couple of days only and merely required rest and quiet. I am certain that the Pyrexial condition was due in these cases to reaction following the severe fatigue and trials of what they had gone through previously. Towards the end of our stay in Mecca, (the party was in Mecca for 18 days), I had several cases of Colitis and Dysentery, but on the whole the health of the party was excellent, when we re-embarked on the "BARON BUCK" at Jeddah on the 24th September. The party disembarked at Suez on the 2nd October, after having undergone the usual period of quarantine at Tor. At Suez, I had 25 patients in the ship's Hospital (mostly slight cases of Dysentery) and they were transferred to No. 5 Indian General Hospital, Port Tewfik.

13. In conclusion I should like to draw special attention to the following points, as regards the Pilgrimage to Mecca, based on my own observations and experience, viz:-

(1) The I.M.S. Officer is almost invariably the only British Officer with the party at Mecca and as such does and must take precedence at Court Functions etc. over the senior Indian Officer in charge of the party. Personally, my relations with the Subedar-Major in charge of my party were always most cordial and no hitch occurred at all. The Hedjaz Government are equally aware of this fact and in their dealings and communications with the 2nd Mecca party, (mainly conveyed to me through H.E. The War Minister), they always gave me the recognition due to my rank as an Officer holding His Britannic Majesty's Commission. I can, however, well imagine the situation at Mecca on State occasions, suddenly becoming acute, if there happens to be the least misunderstanding between the I.M.S. Officer and the senior Indian Officer and indeed, I was privately informed at Mecca that more or less such a situation did actually arise, when one of the parties went out to Mecca last winter. Such a position of affairs, it need hardly be stated, will be most unwelcome from every point of view, and will not tend towards order and good discipline amongst the party, especially when away in an allied country. I therefore would suggest that one of the following alternatives may be adopted in future, viz:-

(a) The Senior Indian Officer proceeding with the party should be officially informed at Suez as to what his relations would be at Mecca as regards himself and the I.M.S. Officer, who cannot and will not yield one single iota of his rights as regards his rank and position as a British Officer.
 (b) Otherwise, it would be advisable to send a Sub-Assistant Surgeon only in Medical charge of the party.

(2) 3 or 4 weeks stay in Mecca is too long, the men by that time get thoroughly worn out and in spite of mosquito nets, they are very liable to become infected with Malaria. Dysentery will also have its full share, as one cannot possibly be too careful in Mecca under the existing sanitary conditions. I should suggest that arrangements should be made for the arrival of the party or parties in Mecca a week before the date of the "HAJ" and no sooner the actual pilgrimage is over, the party should forthwith return. Such a procedure will also have a wholesome influence over the men in other respects as well. Prior to the "HAJ" they are most particular as regards their bearing, discipline, and general behaviour, while after the "HAJ" temptations

temptations in Mecca could very easily "lead some of them away from the path of virtue" as they quite markedly change in their ways and manners and are then not so particular. That may perhaps have been an unforgiveable "sin" previously, now becomes an "undesirable" act only.

(3) If two parties go more or less together, (as on the last occasion), I think it is advisable, while at Mecca, to place both under the Command of the Senior Indian Officer, who should be responsible for discipline, etc. of both the parties combined. This, in my opinion, would promote better fellowship and discipline than if either had its own management separately and would avoid a good deal of unnecessary friction between the two groups. The Senior Medical Officer too should be responsible for the health and welfare of both the parties.

(4) Every pilgrim should be protected not only against Small Pox and Cholera, (as on last occasion in accordance with G.H.Q. Orders), but against Typhoid as well.

(5) If possible the authorities at Mecca should be previously requested by the British Authorities to accommodate the Indian Pilgrims either in the Barracks or under Canvas. (The party always carries sufficient tents), outside the town. The men can then be controlled better as they would be together and not scattered in various buildings all over the town, as on last occasion.

(6) The establishment of a British hospital at Mecca, in my opinion, is an absolute necessity, in view of the large number of Indians who are permanent residents there, to say nothing of thousands of Indians who visit the Holy City annually for their Pilgrimage.

(7) The rations supplied by the local authorities in the Hedjaz though ample, are not relished by the Indian troops. Beef and ordinary bread issued to them were not popular, and if it could be arranged in future to provide them with rations to which they are more or less used, it would be very much appreciated.

(Sgd.) J. Shah, Captain, I.M.C.,
M.O. in Charge 2nd Mecca party.

No. 5 Indian General Hospital,
Fort Tewfik, SUEZ.
23rd October, 1919.

REPORT

ON THE

HEJAZ PILGRIMAGE 1919.

BY

MAJOR W. E. MARSHALL, M.C., R.A.M.C.

Cairo, November 28, 1919.

PILGRIMAGE, 1919.

THE total number of pilgrims disembarked at Jeddah for the pilgrimage of 1919 was 22,174.

This was made up as follows :—

From Sudan (by steamer)	1,812
From Sudan (by dhow)	2,202
From India	12,510
From Egypt and the north	3,087
From Persiao Gulf	951
From Singapore	1,512

With the exception of one boat, the "Hejaz," no case of infectious disease occurred on the pilgrim ships. The "Hejaz" left Bombay on the 18th July, 1919, arrived Aden on the 1st August, 1919, and Kamaran on the 3rd August, 1919, and the first case of cholera, a ship's cook, occurred on that date; three more cases occurred, two members of the crew and one pilgrim. The first case died on board; the remaining three cases were admitted to hospital at Kamaran. No further cases occurred. After five days' quarantine, the "Hejaz" left Kamaran on the 9th August, 1919, and arrived in Jeddah on the 11th August, 1919. Here, according to Royal Order from Mecca, the pilgrims were again quarantined, and were in quarantine when I arrived in Jeddah on the 15th August, 1919.

After much difficulty and some correspondence, these pilgrims were released from quarantine on the 19th August, 1919. After that date I was allowed a free hand in quarantine arrangement, in spite of a decision of Council of Ministers published in Mecca (Appendix 1) on the 18th August, 1919. Thanks to loyal support from Dr. Mohammed Hussein, the Director of Quarantine, and Jeddah officials, I was able to ignore the decision and to carry out the quarantine according to the International Convention of 1903. All boats arriving from Kamaran with a clean bill of health were disembarked forthwith; pilgrims from Singapore who did not call at Kamaran were sent to Abu-Saad and bathed and disinfected, the whole process not exceeding forty-eight hours. Ships arriving from the north and from the Sudan were disembarked forthwith.

The health of the pilgrimage was phenomenally good, and no case of infectious disease occurred throughout. During the four pilgrimage days at Arafat and at Mona 12 deaths occurred: 2 from sunstroke, 1 from heart failure, 1 from chronic dysentery, and 8 from old-age and debility. Otherwise the health of the pilgrimage was good, and by the end of October the majority of pilgrims had left the country.

The following made up the quarantine staff for this year's pilgrimage :—

Dr. Mohammed Hussein, Director of Quarantine for the Hashimite Government during the past two years.

Dr. Shousha, bacteriologist, lent with one clerk, one laboratory attendant, and laboratory equipment by the Public Health Department, Cairo.

Dr. Fuad Daudi and *Dr. Abdul Aziz*, medical officers in Emir Feisal's army. Services lent by Emir Feisal for the pilgrimage.

Ten other ranks Medical Corps, Egyptian Army.

I sent Dr. Shousha and Dr. Fuad Daudi to the pilgrimage so as to keep me informed of the state of health of the pilgrimage, and to give me a report on the water supply of Mecca, Mona, and Arafat. Dr. Mohammed Hussein and Dr. Abdul Aziz remained with me in Jeddah.

I was anxious to have a hospital of 180 beds. Egyptian Detention Hospital pattern, sent down to Jeddah to be ready, owing to the small size of the hospital at Jeddah, to deal with an epidemic. The King was unwilling to spend the 6,000*l.* necessary to pay for this hospital, and the delay caused in the negotiations made it impossible for it to arrive in time. In place of this the Hashimite Government sent from Taif 100 beds, and with them a temporary hospital was erected in the empty buildings north of Jeddah, and outside the walls.

Hussein Rubi estimated the total pilgrimage at 70,000, but this, in the opinion of the medical officers, is a high estimate. They said about 50,000 were present at Arafat.

For pilgrims re-embarking at Jeddah and Yenbo medical inspection was carried out before embarkation. Ships for the north went to Tor; ships going to India and Persian Gulf called at Aden for inspection; ships for Singapore went direct.

The health of the two detachments of Indian soldier pilgrims was good, and only one death (from heat exhaustion) occurred.

On the 15th October I went to Yenbo to see the medical officer there, and to report as to necessity and possibilities of a quarantine station at Yenbo.

It is not yet possible to give the total death-rate among the pilgrims, but undoubtedly it was small, and the health of the pilgrimage throughout phenomenally good. I regret to state that even this year were found two Indian pilgrims in the streets of Jeddah dying from starvation.

Recommendations for the Future: (1) Public Health; (2) Quarantine.

1. *Public Health.*

Before making recommendations, I think it would be advisable to summarise the existing conditions in the Hejaz.

At Jeddah there are two medical officers, one hospital, fairly well equipped, with accommodation for fifty sick, a good operating theatre, but only one sick attendant, who is well trained. The hospital is always clean, and well-run by Dr. Khalil Hussein, the medical officer in charge. The cleaning of the streets is well done, and the sanitary conditions of the town greatly improved since 1917. There are fewer flies and fewer mosquitoes, and the majority of the latter are culicides. There is no system of drainage, and cesspools, emptied at intervals of one to seven years, form the universal method of disposal of excreta. Water is supplied by a condenser producing at present 40 tons per diem, rain tanks in the houses, large rain reservoirs outside the walls, and wells. There has been so little rain at Jeddah during the past few years that the water supply is limited, the wells are all brackish, and there has been a great demand for condensed water.

At *Bakra*, on the Mecca Road, there is, during the pilgrimage season, a small dressing-station and a nursing orderly from the Jeddah Hospital, who gives first aid. There is no transport and no means of sending sick to Jeddah.

The water supply between Jeddah and Mecca is from a series of wells along the route. None of these wells are covered or protected from surface pollution.

At *Mecca* there is one military hospital with one medical officer, and one civil hospital with two medical officers. The latter hospital has accommodation for about twenty sick, no proper operating theatre, and no disinfectors. Sanitation as in Jeddah. Water supply—from "Ain Zobeida"—form an excellent source, but is open to contamination throughout (see special reports). Homeless dogs in large numbers are found in the streets of Mecca.

At *Mona*, during the pilgrimage, there is a small hospital capable of accommodating twenty to thirty sick. The building is good and the hospital fairly equipped. The Director of Public Health of Mecca stays there during the three days' feast at Mona.

At *Medina* there are two hospitals, one military and one civil; the former with 60 beds, and the latter with 20. The former was well equipped, and there is a modern operating room. There are three doctors, two military and one civil. The water supply "Ain Es Zirka" is good and plentiful.

At *Yenbo* there is one medical officer and one small hospital capable of accommodating thirty sick. The equipment is poor, and there is no operating room. Sanitation as in Jeddah. Water supplied from condenser, which is in fair order.

From the above brief summary it will be seen that the country is thoroughly prepared for dealing with an outbreak of infectious disease, or even for giving primary medical attention to the large number of pilgrims who annually visit the country. The hospital accommodation is hopelessly inadequate. There are practically no trained nursing orderlies, and no opportunities, except at Jeddah and Medina, for ordinary surgical work.

What is the solution of this problem? You have a country without resources without the necessary funds to staff and equip large hospitals. The best solution, it seems to me, would be for the Mohammedan countries to protect their own pilgrims; and it is surprising that, in the holy land of Islam, practically nothing has been done in the way of missionary hospitals or hostels. There are many wealthy

Mohammedans in India, Egypt, Syria, and Dutch East Indies, and I think these Governments should be asked if they will do this. India at present supplies the majority of pilgrims, and I think the Indian Mohammedans should be asked to staff and equip permanent hospitals at Jeddah, Mecca, and Medina for the care and treatment of sick pilgrims. The Hashimite Government might object, but no objection would be valid so long as the conditions remain as at present. A travelling laboratory, similar to a mobile field laboratory, with trained bacteriologist, would be an essential part of the medical equipment. A permanent hospital of 100 beds at Jeddah and Medina, and 200 beds at Mecca, so situated and so equipped that they could enlarge to any extent necessary to deal with an outbreak of infectious disease, would be necessary, and would be a great boon to the country.

Another improvement essential before the next pilgrimage is the question of a well protected water supply. At Jeddah, I understand from reading all reports and in opinion of experts, there would be no difficulty in obtaining a good and plentiful supply from the hills east of Jeddah. This would be protected and distributed in stand pipes throughout the town. At present the water from the condenser and the water tanks outside the town (privately owned and always contaminated) is very dear, and a great hardship for the poorer pilgrims returning from the pilgrimage denuded of funds. So great was the demand this year that they stole the water from the disinfector at the quarantine pier. The wells are too brackish for drinking and cooking purposes.

The water supply for Arafat, Mona, and Mecca is good and only requires protection. The source, "Ain Zobeida," is, so far as is known, protected, but the aqueduct conveying the water has numerous open man-holes from which any passer-by can draw water, and a man may bathe in the main aqueduct. At Arafat the water is collected in two pools, one 15 metres long by 12 metres broad by 6 metres deep, and another, partitioned, 120 metres long by 8 metres broad by 6 metres deep. These pools are used for everything, and are not protected. After Arafat the main stream goes to Mona, but before that a branch of the stream goes to Besan as an open running stream, and Muzdelapha draws its water from this place. Thereafter the stream disappears, and probably, but this is uncertain, joins the main stream again. At Mona they have a proper reservoir filled from the main stream, absolutely protected, and water drawn off by taps—an excellent arrangement but nullified by the lack of protection higher up. At Mecca the aqueduct is tapped by wells, some thirty or forty wells in each quarter of the town.

The protection of the water supply and the making of reservoirs at Arafat and Mecca would be comparatively easy, and I think that an efficient Mohammedan engineer should be employed on this work as soon as possible.

At Medina the water, "Ain El Zerka," is said to be good and plentiful, but I have no special report, and I am only quoting from conversation with Dr. Kamel Mursal, the doctor at Yenbo.

At Yenbo, as at Jeddah, a supply from the hills is essential, particularly if Yenbo should become an important pilgrimage port.

The only other immediate necessity is the control of sanitation at the slaughtering place one kilometre from Mona. At present the entrails are put in trenches, and the unused meat and skins are buried. The most of the meat is given to the poor, who sometimes keep it for five days before eating, and this is a common source of outbreaks of diarrhoea and dysentery.

To summarise, the following are the immediate recommendations which should be carried out before the pilgrimage of 1920:—

1. The establishment of Indian hospitals at Jeddah, Mecca, and Medina.
2. The supply of good well or spring water for Jeddah and Yenbo.
3. The protection and the proper distribution of the water supply for Arafat, Mona, Mecca, and also of Medina.
4. A proper sanitary scheme for the destruction of carcasses and effluvia at the slaughtering places at Mona.

2. Quarantine.

Control.—There is no doubt that, for the present, the control of the quarantine should be under British supervision. The King of the Hejaz thinks he should have absolute control and be able to order quarantine whether it conforms to international convention or otherwise. During the non-pilgrimage season one quarantine medical officer is quite capable of doing all the work at Jeddah. During the pilgrimage a

large staff is required, and the present method of temporarily hiring staff and equipment is expensive and unsatisfactory. If Tor, Kamaran, Suakin, and the Hejaz coast were under one control the administration would be greatly simplified.

The present quarantine station at Jeddah is unsatisfactory and is only capable of dealing with a small number of pilgrims. The ideal to be attained is a large and modern quarantine station on land near Jeddah, but nothing can be done until the harbour at Jeddah has been improved and the coast surveyed.

It will be necessary, therefore, to keep Kamaran for some years, and it will have to be improved and enlarged. The harbour at Jeddah is at present impossible. I have seen as many as 20 sambouks aground in the narrow channel leading from the inner anchorage to the town, and an immediate report is required from an expert as to the possibilities of making a proper harbour at Jeddah or somewhere on the coast near Jeddah. Given a good harbour with rapid disembarkation of pilgrims the quarantine site could be selected on shore. The whole harbour of Jeddah requires to be repaired and kept in repair, and all the outlying reefs well marked with good beacons or small lighthouses.

The condenser on Abu Saad island should be repaired. If this is done the quarantine islands are quite capable of dealing with two thousand pilgrims.

At Yenbo a new quarantine station is necessary. The present island, Abbas Island, south of the town, is not suitable, partly because it is surrounded by a reef unapproachable by boats and partly because it is too small and allows no room for expansion. The site which I would recommend is on the corner of the peninsula at the entrance of the harbour and west of the town, near the tomb of Sheikh Saad (see chart). The ground is flat, sandy, and is in an isolated position quite near the town. If a road were made to the town the transport of food and water would be a comparatively easy matter. A small pier would be necessary, as the pilgrims could then be embarked straight from the quarantine station.

I am not in favour of building permanent quarantine buildings in any quarantine station. Huts built of wood and iron and tents and movable disinfectors are, in my opinion, much more practicable. With the development of the country it might be advisable to move or abolish existing quarantine stations, and then permanent buildings would become absolutely useless and unnecessary.

At Medina a special railway station with disinfecting chambers is necessary for the pilgrim traffic, and on the Hejaz railway a quarantine station should be made at Tebuk or Mudawara. The former is probably the more suitable, as it was formerly a quarantine station, has plenty of water, a good climate, and, being the headquarters of the Beni Atia tribe, not in danger of being raided. The old quarantine buildings there, I understand, still there.

The question of a fixed quarantine tax for each pilgrim must be fixed. At present the tickets issued to pilgrims include five days' quarantine dues at 7½ P.T. a day. This is collected by the agents. If the ship does two days' quarantine at Kamaran and no quarantine at Jeddah the agents would gain three days' quarantine dues and the Jeddah quarantine receive no remuneration. As the present rate is 15 P.T. a head per day, I think a tax of 20 P.T. Turkish per pilgrim will be a fair one and ensure an income for the quarantine department of the Hejaz.

Regulations are required for dhows carrying pilgrims to and from the African coast. When the wind is unfavourable the journey takes many days, and occasionally pilgrims arrive very short of water. A small steamer capable of carrying 600 pilgrims would do a good trade between the African coast and Jeddah and on the east of the Hejaz during the pilgrimage season.

The following are the recommendations for the quarantine :—

1. The control of all quarantine by British authorities working with Hashimite Government.
2. The construction of a harbour at Jeddah and, in future, erection of a quarantine station on land at Jeddah. When this is complete Kamaran should be abolished.
3. The erection of a quarantine station at Yenbo.
4. The erection of a quarantine station at Tebuk.
5. The erection of a special railway station with disinfecting and bathing houses at Medina.
6. All quarantine buildings to be capable of being moved should this be necessary.
7. A fixed tax of 20 P.T. Turkish per pilgrim for upkeep of quarantine in the Hejaz.

I attach the following appendices :—

1. Decision of Council of Ministers published in Mecca.
2. Report on pilgrimage by Dr. A. Shousha.
3. Bacteriological report by Dr. A. Shousha.
4. Chart of Yenbo showing site for quarantine station.
5. Chemical analysis of water from Zem-Zem, the holy well in Mecca.

In conclusion, I must express my indebtedness to the quarantine staff for their loyal support and assistance, and wish particularly to bring to your notice Dr. Mohamed Husseini, Director of Quarantine at Jeddah, and Dr. Ali Shousha, bacteriologist, Public Health Department, Cairo, for the high standard of their work.

(Signed) W. E. MARSHALL, Major, R.A.M.C.,
Inspector of Quarantine and Public Health, Jeddah.

Cairo, November 28, 1919.

APPENDIX 1.

(No. 367.)

Dr. Marshall, Inspector of Quarantine.

After respects.

I beg to send you a copy of the decision sent to me from the Arab Hashimite Government for your information and acting accordingly.

(Signed) Dr. MOHD. HUSSEINY,
Director-General of Quarantine, Arab Hashimite Government.

25/11/37 (22/8/19).

(No. 169.)

Copy of the Decision of the Council of Ministers issued on 21/11/37 (18/8/19).

The Council of Ministers have read this report forwarded by the Director of Public Health in Mecca re health matters and putting under quarantine the ships that arrive to the coasts of the Arab Hashimite Government, and the steps that should be taken in this concern, as it is pilgrimage season. The Council has approved of it, agreeing to what was stated in the said decision, viz., all ships arriving to the coasts of the Arab Hashimite Government, like Jeddah, &c., should have its bill of health given her from the last quarantine station seen. If it was found clear, the ship has to be dealt with in the general way of precaution; that is, she has to be put under quarantine for twenty-four hours in Abu Saad Island. If it appears from the bill of health that any epidemic disease has happened in the place where she has started from, and it was stated in the bill of health that she has been under quarantine in the last place for at least ten days, she has to be dealt with in the same way of precaution. And if it has been stated that any cases have happened on her voyage, and it was not stated that she has made the quarantine or stopped for some days from the necessary period, she has to undergo quarantine in Wasta Island for at least ten days, and in case any epidemic case happens in any ship on her way to Jeddah from the last quarantine station she has to undergo quarantine again for ten days. The first period of quarantine will not be considered.

The Public Health Department should be informed of same for carrying out what has been decided, and communicate same to the Director-General of Quarantine, Jeddah, for acting accordingly.

APPENDIX 2.

Dear Sir,

Jeddah, September 20, 1919.

I HAVE the honour to submit to you a report on the sanitation of the Hojaz Government so far as it is concerned with health of the pilgrims.

Attention was mainly drawn to water supply, sewage disposal, and prophylactic measures in case of epidemics.

Time was not quite sufficient to examine in detail other sanitary measures, as food control, house hygiene, &c.; these and others had to be postponed for later times if any chance may permit.

I have, &c.
(Signed) DR. A. SHOUSHA,
Public Health, Cairo.

To the Inspector of the Quarantine of
the Hejaz Government at the Pilgrimage of 1919.

Water Supply.

The Hejaz country takes in regard to its water supply a quite peculiar and uniform position among other countries. All water sources are wells scattered over the country, and are often very far from one another. Such being the case, the main roads follow naturally their routes. On the road from Jeddah to Mecca, where the pilgrims stop at certain stations, as Raghama, Fariahia, Babra, Shemis, Salem, and Om-el-Doud, the wells are open and left free to all caravans passing by to supply themselves with water if they have not already taken their supply from Jeddah, where water is very expensive. In getting out water from these wells they usually drop a leather pail with a rope. The probability of pollution of these wells is quite evident and natural.

The water supply of Mecca is mainly through Aini Zobeida, the source of which is not yet known, but the track of water has been traced further than Arafat. The water is led in a narrow underground cemented stone walled aqueduct all over the town. In the course of the aqueduct holes are made in the ground as sort of wells, where water is brought up to the surface by means of pails (fig. 1).

A group of such wells eight or ten in number are found on the roads of the town on a level little higher than the ground. Four or five men stand there, each on a well, and fill the leather bags of water carriers, who on their turn bring the water to private houses. The remaining wells are open to everybody without any control whatever. The ground round the wells is usually wet with water, and is an excellent place for the breeding of mosquitoes. Other source of water is the Holy Zamzam well, which lies in a special building in the Haram beside the Kaaba. The place is always densely crowded with the pilgrims, who try to take as much water as possible. The edge of the well is barred, as people used to try and throw themselves in the well, for they assume that there is a connection between Zamzam and Paradise. Two or three men stand at the well to draw water for the pilgrims. Most of the latter are not satisfied by filling their pots or quenching their thirst, but also try to take a bath with the sacred water. In such a manner a good quantity of the water returns back to the well after coming in contact with the bodies of the pilgrims. The bad reputation which the Zamzam water has taken in the epidemiology of cholera is quite clear and visible.

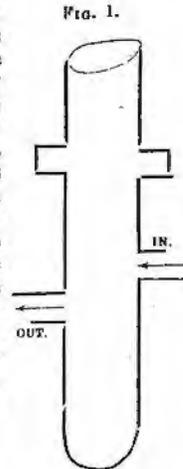
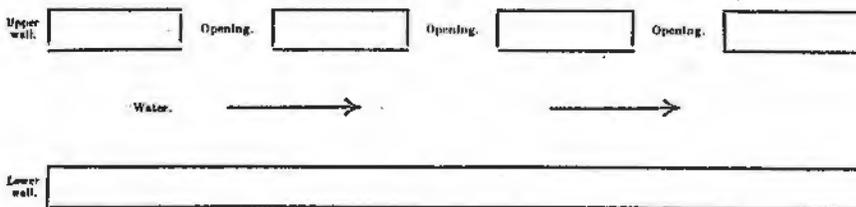


FIG. 1.

Arafat.

The water there is of such unsanitary state that anybody who has not seen it will never imagine how dangerous it can be for the transmission of disease. The water coming from Ain Zobeida behind the hill passes on its way to **Monn and Mecca** in a narrow stone walled groove (a sort of aqueduct) at the foot of the hill.

FIG. 2.



The upper wall of the aqueduct is not closed all through, but open at certain distances for the public (fig. 2). Water carriers and pilgrims come along to the duct and furnish themselves with water. Many of the pilgrims stand at the edge and take a bath, and even some of them are not satisfied unless they go down in the water and take a regular wash from all dirt. The worst of all is that the people defecate near the duct, and the inoculation of the water by faecal matter occurs through the bare feet of the bathing individuals.

The danger is not only confined to the people of Arafat, but overwhelms the towns lying down the canal, such as Mona and Mecca.

A big reservoir has been made, and is filled shortly before the arrival of the pilgrims for their supply. A staircase leads the way to the *open* water, and as it is standing water the pollution is enormous. The water assumes after some hours a colour which is not at all tempting.

Mona.

The water supply at Mona is nearly the same as that of Arafat, with the only difference that the watercourse lies half an hour far from the town in a place not easily accessible to the people, but water-carriers and pilgrims still go there for water, washing and bathing.

We used to see "Takruries," (negro) women go and wash their filthy clothes in the running water while others stand and fill their tin tanks from the same polluted water. As the town of Mona lies on a higher level than the watercourse, a machine drives the water in a tube to two reservoirs in the town. One of these two reservoirs is for the special use of the army and the other for the public use. The latter is quite closed, and would have afforded a *good and clean supply* had not its water been derived from the above-mentioned polluted source.

Sewage Disposal.

With the exception of Mecca, where most of the pilgrims live in hired houses, which are supplied with closets, they use for the disposal of the faecal matters during the pilgrimage the plain ground of the desert. Most of them being afraid to go far off their habitations, usually dispose faeces and sewage round and between the camp, without even trying to bury it in the sand, some use the ground so near to the water so as to wash themselves afterwards very easily.

In dealing with that subject, we must mention also the disposal of the corpses of the sacrificed sheep at Mona.

At the far end of the town a big pit is dug in the ground, round the edge of which a number of butchers stand and kill the animals. These are hung on sticks or simply laid on the ground. As thousands of animals are killed, the pit and the surrounding area are full with the organs of the animals.

The decomposition of the corpses during the hot weather is very quick, and the odour is abominable. Some of the policemen stand there to prevent the negroes from taking the meat of the animals, but are simply helpless against the crowd of the poor people, who try to take as much as they can from that meat and dry it for future times.

It is clear from what has been said that matters stand very bad in that respect, and require urgent measures of reform.

Sanitation.

Special sanitary arrangements during the pilgrimage on the part of the Hejaz Government as they ought to be do not exist at all. No preparatory measures whatever have been taken in case an epidemic may arise. On the long road from Jeddah to Mecca there is only at the rest stations of Bahra a *room* for the reception of patients. A boy of 15 years, who has been attending at the hospital at Jeddah, looks after the health of the pilgrims passing by, and takes charge of any case of disease which may happen.

At Mecca the pilgrims are under the charge of their *Mutawafs*. They are people who are paid by the pilgrims to look after them and facilitate the fulfilment of their sacred duties; they are supposed to report cases of disease to the medical officers at Mecca, and give notice of deaths. As they are mostly busy with other works and ignorant in health matters, they often neglect to help their pilgrims with medical attendance.

Inspection after death is not allowed by the local Government. Isolation barracks are not seen, and whether they can be provided in case of need or not we cannot tell.

At Mona there is a health building, which can afford residence to a limited number of people. At Arafat no measures whatever are taken to supply the pilgrims with medical help. The medical staff for all pilgrims, with the exception of the Egyptian and Indian soldiers, who are attended by their own doctors, is composed only of two medical men. These are supposed to look after the health of at least 50,000 men. Co-operation between the members of the staff and other doctors was lacking.

Conclusion.

After all that has been stated, one regrets very much to say that water supply, sewage, transport, and medical sanitation during the pilgrimage were quite deficient and unhygienic in every respect. Urgent measures have to be taken to prevent the public from coming in contact with the wells and water reservoirs. Both have to be closed, and water is taken from the first by suction-pumps and from the latter by taps.

For sewage disposal, abundant number of closets and urinals have to be built; the barrel system is preferable.

At Mona a slaughter-house has to be constructed, and the corpses of the slain animals must be got rid of in a better sanitary way.

The staff of medical officers have to be increased immensely. Transportable isolation hospitals with the necessary requirements have to be furnished, and last, but not least, a hygienic expert, with all authoritative and executive power, has to be appointed every year. He has to be in full touch with the native Government, and build the link chain between it and the medical staff.

Until all above-mentioned measures are done, the quarantine at Jeddah has to be as severe as possible. The least suspicious cases have to be isolated here and diagnosed bacteriologically.

APPENDIX 3.

Sir,

I HAVE the honour to submit to you a report on the work done by the bacteriological laboratory at Jeddah during the time from the 11th August, 1919, to the 31st October, 1919.

The examinations made by the laboratory were relatively limited, owing to the cleanliness of the pilgrimage of this year; but a great deal of experience has been gathered during that time, which as I hope will prove of some use in future years.

I have, &c.

(Signed) DR. A. SIIOUSHA,
Bacteriologist, P.H.L., Cairo.

The Director,
Public Health Laboratories, Cairo.

The attaching of a bacteriological laboratory to the quarantines at Jeddah is mainly due to the initiative of the British agent in the Hejaz country. The object of the laboratory is the performance of all examinations of the suspected cases during the pilgrimage and specially at the arrival and departure of the pilgrims from the holy places.

The staff was constituted of a bacteriologist (the writer), a clerk (Mohamed Shafeek Eff.), and an assistant laboratory attendant (Mohamed El Hawary).

As most of the work of the laboratory would be the diagnosis of cholera and plague, and as the time fixed for the laboratory was from two to three months, a limited quantity of materials have been taken. These have proved to be quite enough in every respect. A list of all these materials is attached herewith.

On the 11th August, 1919, the staff and laboratory left Cairo for Suez, when they sailed on the same day accompanied by Major Marshall (Inspector of the Hejaz Quarantines for the year 1919). On the 15th all arrived safely at Jeddah.

It was then decided to instal the laboratory in one of the rooms of the Government hospital, which was used years before for microscopical examinations. Here

were found a microscope, some old sterilisers, miscellaneous glasswares, very old agar, and useless agglutinating sera. All these things were put aside, and the room was newly furnished with our equipment.

Although the room fulfilled its purpose, yet it had one great disadvantage. The windows, which are the only source of light, were closed by wooden shutters and with no glass panes before them. As we were obliged to open the windows during the work, the air used to play much on any flame burning and interrupt the work a great deal. Also flies, which are not few in this town, come through the windows and are a nuisance. It will be quite necessary to get rid of that defect in the next time.

The equipments of the laboratory proved by the work very satisfactory, with the exception of one stock of agar which was very soft, and another of Endo-agar which was quite unfit. It would be better in future to examine every stock before packing.

The specimens received were either from pilgrims or from the natives of Jeddah. In the first case they were sent by the quarantine doctors, and in the latter case from the director of the hospital or the British agency doctor.

The specimens were handed on their arrival to the clerk, who gave them their respective numbers in the list book with the name of the patient and the doctor. The result of the examination was given to the doctor either orally or per telephone.

A list of the specimens received is given in the herewith attached, according to their nature and the result of the examination. (See table.)

It was our intention to make a complete analysis of all water supplies on the route of the pilgrimage, and before the arrival of the pilgrims, but it was found that the result of such examinations would be very doubtful, owing to the absence of ice, which is very essential, because of the long distances between the water supplies and the laboratory, and of the high temperature prevailing at that season.

It has been decided that the writer should make the pilgrimage and visit personally the water supplies. The result of these local inspections, with the study of the sanitary conditions of the pilgrimage, were written in a report and given to the Inspector of the Quarantines. A copy of the report is attached herewith. A sample from the sacred "Zamzam" well was cultured, and also a quantity of the water has been brought for chemical analysis; the result of both examinations will be issued in a later paper.

The laboratory was honoured by the visit of "Emir Abdulla," the son of His Majesty the King. A demonstration of some micro-organisms was held before him, and his interest and satisfaction was shown in the kindest words.

At last I feel quite obliged to thank Major Marshall (Inspector of the Quarantines) for the care and interest he showed for the work of the laboratory and the many services he rendered to its staff, which made their task very easy and pleasant.

I must mention the name of Mohammed El Hawari, the laboratory assistant, for the skill and ability he has shown, which greatly facilitated our work.

TABLE.

	Positive.	Negative.	Total.
Examination for—			
Cholera .. .. .	.. .. .	2	2
Dysentery	5 { 3 amoebic 2 bacillary }	2	7
Malaria	2	6	8
Gonorrhoea	2	1	3
Bilharzia	1		1
Tuberculosis.. .. .	.. .. .	3	3
Typhoid .. .. .	.. .. .	4	4
Typhus .. .. .	.. .. .	1	1
Leishmania .. .. .	.. .. .	1	1

MISCELLANEOUS Examinations.

	Pathological.	Normal.	Total.
Urine	5	4	9
Blood culture .. .. .	..	1	1
Spermatic fluid .. .. .	..	1	1
Pus	1	..	1
Water	1	1	2
Specimens' total .. .. .	..	..	44

APPENDIX 5.

Chemical Analysis of Water from Zamzam Well in Mecca.

	Parts per million.
Total solids in solution	6320.0
Chlorine	1045.0
Chlorine calculated as sod. chloride	1724.0
Alkalinity, in French degrees	22.25
Sulphates as SO ₄	568.5
Silica, SiO ₂	60.0
Calcium as CaO	815.0
Magnesium as MgO	305.2
Nitrates as N ₂ O ₅ (approximate)	1900.0

The water contains a large amount of total solids in solution, including considerable amounts both of chlorides and sulphates.

The most striking feature of the analysis is, however, the large amount of nitrates present.

(Signed)

C. TODD, *Director,*
Public Health Laboratories.

November 27, 1919.

[This Document is the Property of His Britannic Majesty's Government.]

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INTER-DEPARTMENTAL PILGRIMAGE QUARANTINE
COMMITTEE.

JAN 5 1920

*Minutes of the Fourth Meeting held at the Foreign Office on
Thursday, December 18, 1919, at 3 P.M.*

Present :

Dr. G. BUCHANAN, C.B., Ministry of Health (*in the Chair*).
J. CAMPBELL, Esq., India Office.
J. MURRAY, Esq., Egyptian Department, Foreign Office.
Major H. W. YOUNG, D.S.O., Foreign Office.

Lieut.-Colonel E. WILKINSON also attended by invitation of
the Committee.

THE Committee had before them Colonel Wilkinson's report on the Sanitary Station of Kameran, and his additional report on Perim, also a note prepared by Colonel Wilkinson submitting a list of the measures which he considered should be taken in hand at once for the improvement of Kameran.

Minutes of last
Meeting

1. The minutes of the last meeting were read and approved.

Colonel Wilkinson's
Reports.

2. The Committee were of opinion that Colonel Wilkinson's reports would be of great value, not only to meet the immediate necessities of the situation, but for permanent record. They thought it desirable that they should all be printed.

Colonel Wilkinson explained that his report on Jeddah was ready, as well as those on Kameran and Perim, but that separate reports on pilgrim ships with his general recommendations for the whole quarantine system, including that on the Hejaz railway, would be ready in a few days. In view of the urgency of taking some steps at Kameran without delay, it was decided not to await these other reports before proceeding with the printing of those on Kameran and Perim.

The Committee accordingly decided to ask the Foreign Office to take the necessary steps to get Colonel Wilkinson's reports on Kameran and Perim printed. It was hoped that this could be done quickly, the report and summary being printed together. If, however, it was likely to take a long time, they suggested that the summary should be printed first. The photographs with which the report was illustrated were to be reproduced, each in their own place, but with explanatory remarks interleaved on separate sheets. One hundred and fifty copies would be required.

The Committee presumed that the Foreign Office would meet the expenditure involved on the same principle as the expenses of Colonel Wilkinson's mission.

General question
of Quarantine in
connection with
the Pilgrimage.

3. The present meeting had been called to discuss the Kameran report, and immediate action arising therefrom, it being proposed to hold a subsequent meeting at an early date, when the whole of Dr. Wilkinson's reports had been received, to discuss the general question of quarantine arrangements in connection with the Mecca pilgrimage, and decide on recommendations for the future.

In preparation for this, however, there was a short discussion on the general question. From the health point of view it had always seemed of the first importance that quarantine measures in

connection with the Hejaz pilgrimage, whether taken in any part of the Red Sea or on the land side, should be closely and efficiently co-ordinated. Colonel Wilkinson, after his mission, was strongly impressed with this necessity, and the means which could be adopted to secure a co-ordinated policy would obviously call for close consideration by the Committee.

It would seem that there were still two main alternatives to be considered, the first, which might be called an "All-British" policy, by which all the quarantine stations concerned were run, directly or indirectly, by British administration (using British in the sense of the British Empire); the second, an "International" policy, in which, while the preponderating British interests were recognised, the work on the quarantine stations was subject to general control by an international body representing the countries principally interested in the pilgrimage.

It was hoped that at the next meeting the Foreign Office representatives would be in a position to give definite information on the policy which His Majesty's Government propose to follow in the Peace discussions, which would help the Committee in this matter.

It was pointed out that the financial side was also an important governing factor. From the point of view of securing an efficient co-ordinated sanitary service against the introduction and spread of cholera, plague, &c., the "All-British" policy would only be preferable to the "International" policy if it was not hampered at every turn by difficulties in getting the Central, the Indian, or the Egyptian Governments to agree to necessary expenditure and co-ordinated control.

The bearing on this question of a new International Sanitary Convention was also mentioned. The Chairman stated that he had recently attended a session of the Office International d'Hygiène Publique in Paris at which this matter was brought up. The Comité of the Office were agreed that the revision of the Conventions of 1903 and 1912 was necessary in consequence of the progress of knowledge of the diseases concerned and of the new conditions of political geography. The Office International considered, however, that it would equally be useful to take immediate steps to complete the ratification of the International Sanitary Convention of 1912. This Convention had already been ratified by His Majesty's Government and by most of the other Powers concerned, but it had not come into force owing to reservations put in by the American Government. These reservations had not been accepted by other parties to the Convention, but they had now been explained, and it was understood that the Comité were about to ask the French Government, who usually acted for them, to approach His Majesty's Government and the other Governments concerned with a view to their accepting the American reservations, and finally ratifying the Convention.

Major Young said that he presumed the French note would be dealt with by the Commercial Department of the Foreign Office, and that he would ask for an opportunity of expressing his opinion on the suggestions made by the Comité.

The Chairman stated that he had now submitted a full report of the discussion at the Office International, and the resolutions which had been passed by that Office to the Ministry of Health. Copies of the report were being sent to the Foreign Office by the Ministry, and he would send other copies for the information of members of the Committee.

Куморан.

4. *Colonel Wilkinson* indicated the most important immediate measures which, in his view, were essential to safeguard the arrangements for the 1920 Pilgrimage (see Annexé).

The Committee considered that the steps recommended by Colonel Wilkinson were of the utmost importance, and should be

undertaken without delay. They were of opinion that, pending the final settlement, the India Office should be asked to take the matter up, in communication as necessary with the Treasury, Admiralty, and War Office, on the understanding that any expenditure incurred would be divided on the existing basis of the division of expenditure at Aden and Kameron, subject to eventual recovery from the authority ultimately responsible.

Mr. Campbell explained that the India Office and the Government of India were fully alive to the urgent necessity for taking some steps on the lines recommended by Colonel Wilkinson. He undertook, on receipt of the minutes of the meeting, to support the Committee's request in the India Office, but without prejudice to the point raised in the India Office letter No. R/S 7409/19 of the 3rd December, in which it was stated that the Government of India concurred in Sir Eyre Crowe's suggestion that the administration of Kameron for quarantine purposes should be undertaken directly by His Majesty's Government.

Major Young said that this letter would be answered by the Foreign Office. He thought that the Government of India had misunderstood paragraph 4 of Sir Eyre Crowe's despatch, in which the words "His Majesty's Government" appeared to him to mean British as opposed to foreign or international authority, and not His Majesty's Government as opposed to the Government of India.

Mr. Campbell pointed out that in India Office letter No. R/S 4744 of the 25th August Sir Eyre Crowe's letter had been interpreted to mean that the administration of Kameron for quarantine purposes might be transferred from the Government of India to His Majesty's Government, and that the Foreign Office had not corrected this impression.

Major Young said that the Foreign Office had been awaiting the view of the Government of India on the whole despatch before replying, and that they would now make the position perfectly clear.

Finance.

5. The Committee decided to recommend to the India Office that the fees which had formerly been charged from all pilgrims, and the levying of which had been suspended for the past year, should now be charged again, on the old principle by which the fee was included in the price of the pilgrim's passage ticket. They understood that the political objection to the levying of fees by a non-Moslem Power would not arise if this procedure were followed, as the pilgrims would not be aware that any fee had been levied at all. Assuming the number of pilgrims for next year's pilgrimage to be 40,000, and assuming the current expenditure to amount to 200,000 rupees, they thought that the fee should be fixed at 5 rupees per head, independent of the duration of the stay of the pilgrim in the island.

The Chairman and Major Young undertook to suggest to their respective departments that the Treasury should be strongly recommended to sanction any necessary expenditure for which their sanction might have to be asked either by the India Office or the ~~War~~ ^{Foreign} Office.

Next Meeting.

6. The Committee decided that the Chairman should be informed by Colonel Wilkinson as soon as the further reports were ready, and that, after circulating them to the members, the Committee would meet again to discuss their general recommendations for the future.

9.16

Friction between King Husain and
British political officers over quarantine
control; pilgrimage statistics;
Indian pilgrimage hospital;
smallpox epidemic, 1920–1921

QUARANTINE.

Before this reaches Cairo I shall hope to have wired you that the King accepts our control. He is now weakening, but he has been peculiarly trying. He alleged that the pilgrims were so fanatical that they would not like an English doctor. That argument was easily disposed of, and I drew his attention to the fact that Javanese pilgrims this year offered themselves voluntarily, before leaving, for inoculation against typhus, cholera, and small pox, and they were so inoculated.

I wish to point out that so far from these questions becoming easier every year, they are undoubtedly becoming much more difficult and will be so while King Hussein rules.

Things cannot go on like this, the numbers of letters and arguments over the telephone which I have written and had with the King and his officials during the last few weeks, have been enormous. The King should be got out of his narrow environment, and all these questions be put to him by a high authority and satisfactory answers obtained before he returns to his country.

The French said to me that if the King did not at once give way to any of their demands on pilgrim questions, they would immediately stop the pilgrimage from their Mahomedan territories, send the pilgrims back, and issue a proclamation to these territories that King Hussein had refused to allow the pilgrims to enter the Hejaz by reason of stupid regulations, and the responsibility was on him and not them.

With the hundred vexatious and utterly unnecessary regulations for the pilgrims here, the wicked extortions etc., one wishes that this could be done with the Indian pilgrims, and the King taught a lesson.

QUARANTINE.

The quarantine question has presented unexpected difficulties. I was aware that it would not be easy but I was not prepared for the absolute non possumus attitude of the King.

I understand now that he gave his consent last year only with the greatest reluctance, and his hand was forced by the Emir Abdullah. It was also stated that he would not give it this year, though there is no record in the file of this.

If I could send you, and you had the leisure to read, a copy of each letter sent by me and each one received as well as a précis of all conversations over the telephone, I think the King's mentality would be appreciated and his bigoted obstinacy. To my reminder with sedative intent that the control was only for a very few months, he has replied darkly that before that there may be a change on the throne of the Hedjaz. He has not used the word abdication but it is noticeable that he reverts again to hints which will doubtless grow in volume till the bubble is again pierced.

His arguments against the acceptance of our control appear to resolve themselves into two main theses, firstly the question of fanaticism, secondly the fear that Moslems may say that Great Britain is interfering in the Hedjaz.

As regards the first, it was easy to refute this plea and Emir Abdulla agreed that it was nonsense on the very face of it.

As regards the second, the King points to our request of a few months ago for a declaration by him that Great Britain had not interfered with the holy places, and therefore for our sake he is anxious to avoid the necessity ^{for} of any such further requests being made, or any act that might lead to similar complaints by Mahomedans.

The appointment of a British Inspector General would in his opinion give rise to a belief that we were interfering with the holy places.

There is a certain cunningness in his second argument but it was not difficult to make a reply which should have been sufficient for the King. Against the wall of his obstinacy no impression could be made, nor would he admit any point.

The French Chief of Mission, Italian and Dutch consuls have asked the King at my private request what are his arrangements this year for the quarantine, and if they are as last year. They stated that they did not consider the present arrangements satisfactory, and officers with more experience and European knowledge of administration were required.

I think this will further weaken the King's opposition. On the 16th of April I had three long conversations over the telephone with the Emir Abdullah, and at the last he literally broke into tears and said "What can I do, on one side the English spears whom I want to help, on the other side my father's spear?"

The present civil and quarantine doctors of the Hashimite Government, Mohd and Khalil Hussein are ignorant of their profession, oblivious to the sufferings of the sick whom they are paid to attend, and utilize their position to levy blackmail on the pilgrims. They have recently committed one of the most sordid thefts that have ever come to my knowledge, for which they deserve a long term of imprisonment.

I have obtained permission for Captain Pinder - my medical officer - to visit as he likes and without notification the Quarantine Island and other quarantine control arrangements. I think this will have some effect in ensuring that at least all necessary precautions are not neglected.

The King did speak to me personally on the subject on the 18th, but as usual after he had shouted down the phone all his usual remarks about our promises, and before I had time to say more than "Ualalat Beyyidna rabbuna Yakhallih" he threw down the phone and left me with the receiver and my thoughts.

QUARANTINE.

In spite of certain assurances which I have received from Emir Abdullah on this matter, it appears that there will be considerable difficulties raised against our control which has been accepted by an official letter on behalf of the Hashimite Government by the Emir Abdullah.

There are many sordid by-issues in the whole quarantine question, chief of which is the payment by the pilgrims of Jeddah quarantine dues.

Pilgrims now pay 5 Rupees (together with the price of their tickets), for the official tax at Camaran, and 25 piastres (15 for passport and 10 for quarantine - this is permanent tax payable by everyone) for the Jeddah authorities. In addition they pay 7 1/2 P.F. for each day of quarantine imposed - this has developed into practically a fixed imposition of 3 days quarantine, irrespective of whether the ship ought or ought not to be quarantined; if the ship really has to be quarantined for any longer period the pilgrims pay more.

The agents pay the 3 days quarantine dues to the quarantine doctor against his receipt, although in many cases there is no quarantine and in nearly every case no right to quarantine.

The inference is obvious, and I may add that Mohammed Effendi Hussein, the quarantine doctor, (I do not know if he is qualified) draws a salary of 15 pounds a month and openly boasts that his expenses are £200. I believe this is a very low estimate.

I attach a report from my Medical Officer regarding the S.S. "Shuster" recently arrived.

It will be remembered that one of the King's arguments against the appointment of a British Inspector of Quarantine was on the grounds of the Pilgrims being so fanatical that they would resent a Christian official. It was pointed out that under the Turkish Government nearly all the officials were Christians, and now the King appoints a Mr Constantine, Syrian Christian, bitterly anti-English and French - not a doctor - to assist Mohammed Eff. Hussein.

I wish to make quite clear that I consider the present quarantine situation most unsatisfactory, and that I am certain that next year the King will not even give the

-3-

very grudging acceptance (liable to be withdrawn) of our control which he has given last year. It was only possible to get this acceptance by taking up a very firm attitude, and by an acquaintance of some years with the East and the methods and mentality of the oriental potentate.

Therefore I submit that the question of future control should be definitely settled this winter and not left to the advent of the pilgrimage season of 1921. I am also of the opinion that some display of force will be necessary to get the King's unconditional sanction to final removal of the quarantine control from his direction.

EXTRACTS FROM REPORT, DATED 27TH MAY 1920

BY

COLONEL C.E. VICKERY, C.M.G., D.S.O.

BRITISH AGENT, JEDDAH.

Ref.4.

JEDDAH.

27th May 1920.

The Quarantine Control in the Hejaz.

Director,
Arab Bureau,
CAIRO.

On 21.4.20 the Emir Abdullah accepted British quarantine control, although it was not clear whether he had his father's - the King's - sanction. The letter was signed by him on behalf of the Hashimite Government (copy marked A is attached) and was of course accepted, since the King generally leaves all documents to be signed by Emir Abdullah or his chief Secretary Said Ahmed.

On 22.4.20 and on 15.5.20 Emir Abdullah assured me personally that our quarantine control was accepted and that the Kaimakam and Mohd Eff Hussein (the director of quarantine) had been warned accordingly. I was assured that there would be no unpleasantness and that Captain Pinder R.A.M.C. would be accepted as acting Inspector General till Major Marshall R.A.M.C. arrived.

On my return from Cairo on May 15th I found matters in a very unsatisfactory state. Boats were being quarantined simply to cover or legalize the imposition of

of quarantine dues. I pointed out privately that I should raise no objection if a tax to cover quarantine expenses were imposed on one day's quarantine dues collected from the pilgrims but I could not consent to actual detention and quarantine against the orders or recommendations of the Acting Inspector General Captain Finder R.A.M.C. who was guided by the regulations laid down and by Major Marshall's arrangements of last year.

I further promised to keep the Inspector General of Quarantine in the back ground as far as the public and the pilgrims were concerned so as to leave them with the impression that the control was under the Hashimitic Government.

Mohd Eff Husseinid accepted all my proposals with gratitude but on the arrival of the next boat proceeded to ignore Captain Finder and all his promises to me. I reported at once to Emir Abdullah who appeared very agitated and ordered Mohd Eff Husseinid to come and see me. The result of the interview was that Mohd Husseinid was very impertinent and finally stated that he had his orders from the King and would not obey Emir Abdullah or any British doctor. His brother, Khalil, is even more corrupt and a more dangerous personality than he is. Khalil admits he is not a qualified doctor and I very much doubt if Mohammed is.

They are both worthless blusterers and thieves who ought to be in prison. They are loathed by everyone which is the reason the King retains them in his service, for he thinks that they must at least be loyal to him. I consider

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- 3 -

that there will be no settlement of the quarantine question till they are removed and I have so informed Emir Abdullah.

On my reporting to the Emir Abdullah the result of my interview with Mohammed Hussaini, he showed great nervousness and in two letters, sent by special messengers through the Kaimakam and Rias Baladia who were asked to bring them personally to me as the Emir knew they were friends of mine implored me to be patient and say nothing to the King. The letters were couched in most persuasive and self-deprecatory terms. I replied that the matter has reached such a stage that I must make a report to the King. The Emir replied asking 7 days' grace. I agreed to wait 7 days on the understanding that absolute British control was accepted and that the two Husseins were removed or dismissed.

The King lays greater store on the retention of his own control over the quarantine than on any other point asked of him. Last year it was not till August that he ceased from interfering and permitted pilgrims of clean ships to land without quarantine.

He himself is responsible for raising the cry that it is an offence against Islam for Christian doctors to examine pilgrims, and yet in the same breath he appoints a Syrian Christian. It has been suggested to me that it was at his instigation that the quarantine officials arranged the telegram sent by the two pilgrims protesting against my medical officer's alleged action. It is quite probable but it is also quite certain that the King intends to throw every obstacle in our way to prevent our control

/of

of the quarantine. Undeterred by the angry protests of the pilgrims and by other representations he insists on framing rules to suit his pocket.

On the evening of the 27th I was informed by friends (I may say here that the Kaimakam, Rais Baladie and all the leading merchants of Jeddah convey at once to me all the private orders of the King: they detest him and are very anxious for British occupation) that the King had sent orders that the quarantine quay was not to be used by any officers of Foreign Missions and that our doctor was not to be allowed to board the boats. The order was to be executed by force if necessary. The Kaimakam asked if he should send the Missions a copy of the order but the King refused to allow him to do this but warned him to execute the order..

The Emir Abdullah informed me privately the same day that he was going to resign and go to TAIF to get away from his unbearable father.

On the 29th, the seven days being expired according to my promise, I sent His Excellency the High Commissioner's letter to the King. I consider that the situation is extremely delicate and that the King has deliberately selected the quarantine question for a trial of strength with H.M.G.. It has been obvious for some months past that the King has been working up for some act of defiance to Great Britain and I consider now that a warship should visit Jeddah to remind him of his limitations. His continuous and open use of the title of King of the Arabs, or of Arabia shows his frame of mind.

- 5 -

I attach a memorandum marked B on a deliberate plot to make bad relations between the British and Arabs by the quarantine officials, and especially by Mohd Eff Hussein and by Constantine Eff, a rabid anti-British and French Syrian.

- COPY OF TRANSLATION -

H.E. The British Agent,

Q.

JEDDAH.

Colonel Vickery,

After respects, I beg to inform you on behalf of the Hashimite Government, (by the name of) that this government has accepted to put the control of the Quarantine in the Hejaz under the auspices of a British expert physician assisted by a Moslem bacteriologist selected by you. I should be much obliged if the selection would be exactly as that of last year, i.e. Dr. Marshall and the other one Dr. Shousha.

I hereby guarantee that they will be paid just as last year considering the enacting of this for the duration of the present Haj season until the general status settlement.

Please accept my best respects.

Minister for Foreign Affairs

Abdullah.

2nd Shaaban 1338

21st April 1920.

COPY OF TELEGRAM ALLEGED TO HAVE BEEN SENT BY 2 PILGRIMS.

Your Majesty is aware that the physician in charge of the island on behalf of our Majesty the Great when entering to visit the existing pilgrims therein the quarantine satisfies himself by questioning the females about their health only. And today there into the island the English physician came and started to inspect one after the other by undoing their chests forcibly, and this is in contrary to the conditions of Islam.

Does Your Majesty agree to this action.

Signed/ Hafiz Zahur Al Hassan.

Mawlawi Moh Abdul Hag.

MEMORANDUM.

On the 25th May Captain Pinder, M.C., R.A.M.C., accompanied the Director of Quarantine, Mohd Eff Hussein to the quarantine island. Constantine Eff - the secretary a Syrian Christian was on the island, and Ferid Bey, the assistant quarantine doctor. Mohd Eff Hussein took Captain Pinder to a tent which they both entered when Inspector Said Hassan, the Indian Police officer, called out " There are women in the tent, perhaps it is better not to go in". Captain Pinder at once withdrew from the tent, and shortly afterwards with Mohd Eff Hussein left the island.

Captain Pinder is new to the East, and therefore did not see the deliberate trap laid by Mohd Eff Hussein - fortunately Said Hassan did and gave warning. Captain Pinder did not inspect any women forcibly or otherwise.

At 4 p.m. the same day Kaisuni Pasha, Minister for War, came to me and showed me a copy of a telegram which had been sent to the King complaining of the British doctor examining Mohammedan women which was a great offence to their religion. Kaisuni Pasha said it was, so it appeared to him, a deliberate attempt to make ill feeling between the King and the British over the quarantine question. He had been asked by the Kaimakam to show me the telegram.

I at once sent for Inspector Said Hassan and ordered him to bring before me with all possible celerity the two signatories of the telegram. Said Hassan worked

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- 2 -

with commendable promptitude and shortly produced Hafiz Zahur El Hassen who denied that he had sent the telegram and gave a signed statement to that effect. He stated that a quarantine official had urged him and the other signatory to send the telegram, saying it was absolutely necessary to inform the King of the insult by the British doctor. The description of the official answers to Constantine Eff - a Christian.

Now the trap was obvious but it failed because Captain Pinder was given warning and did not in any case intend or desire to inspect the women pilgrims. The Director of the Quarantine and his accomplice Constantine had to invent the statement that he had. The other signatory cannot be traced. The telegram was handed in to the Telegraph Office by the engineer of the quarantine launch which is proof in itself of the complicity of the quarantine officials.

I have brought the whole matter to the notice of the King and requested him to order an enquiry. I have also informed him that I take a very serious view of the question.

I do not know why the King sent the telegram referred to direct to His Excellency the High Commissioner, for it contains a statement which is an insult to the British Army; No medical officer of the British Army has ever to my knowledge inspected Mohammedan women by force, and I request that the King may be notified that in view of what British officers have done for him, it would have been more gracious on his part to have made a few enquiries before forwarding such an outrageous statement.

GENERAL.

Since my last report the King has maintained his obstinate and hostile attitude. To my request for an enquiry into the charge against my medical officer he has made a meaningless reply, in all other letters he has evaded the point or made insulting references to how Great Britain disregards her word and how he keeps his promises. I have sent you copies of my letters and his replies; see also a further letter X attached. No reply has been made by me to his taunts, as I did not consider it would serve any useful purpose to enter into an argument with him.

The King has never given me notice in writing that he would stop by force my medical officer if he attempted to board pilgrim boats (he has also never actually said that he repudiated Abdullah's letter granting Great Britain the control of the quarantine, but Abdullah has stated privately in writing that it is so repudiated), so I decided to make a test case for I thought that the King if he took the action which he threatened, would place himself in a very awkward situation, and one might be able to bring considerable pressure on him as the result.

I instructed the doctor to meet the S.S. Koweit. He did so and attempted to board her after the Hashimite quarantine officials had gone on board and inspected her papers. He was stopped by a sentry on the gangway who raised his hand and ordered him to go back. The doctor at once got back into the launch and steamed away to the consternation of the Hashimite quarantine officials who expected the doctor to ask permission to board the ship which they would have graciously given.

Mohd Eff Hussein immediately dashed for the shore to inform the King. I sent telegrams, vide attached R, directly I received the doctor's report. I point out that the Master of the ship, the pilgrims, and the inhabitants of Jeddah are aware that a British officer in uniform was prevented from going on board a British ship.

I understand the King realized fully that he had put himself in a very delicate position. After receiving his reply, attached R, I telegraphed that I could not accept and must insist on the conditions of my previous telegram.

British Agent to the King of the Hedjaz.

(No. 1140.)
(Telegraphic.)
After respects,

June 7, 1920.

YOUR officials prevented this afternoon by force a British officer going on board a British ship flying British flag anchored in open sea over three miles from Jeddah.

I demand instant explanation and apology, such apology to be presented by a high personage from Mecca of superior rank to kaimakam, and made in presence of kaimakam and quarantine officials of Jeddah who witnessed this insult to the British flag.

I demand reply within twenty-four hours or I reserve the right to future action.

Enclosure 4 in No. 1.

The King of the Hedjaz to the British Agent, Jeddah.

(No. 541.)
(Translation.)
(Telegraphic.)

June 7, 1920.

IN reply to your wire No. 1140, I have previously advised the authority in question that the official entrusted to prevent the small transport boats from interfering with the ship before the health formalities have been discharged has committed a misunderstanding in preventing your doctor's boat, in the meanwhile, I advised the Minister of War to inform your Excellency of the fact which is only misunderstandings and nothing else, additional to this I advised the kaimakam to see you with the said official to make an apology, and to inform you that the incident was due solely to mistake and misunderstandings, also orders were issued to them not to recommit such incidents in future. I trust that you may not consider it anything but that.

With best respects.

/ By order of His Majesty the King,
AHMED.

Enclosure 5 in No. 1.

British Agent to the King of the Hedjaz.

(No. 1141.)
(Telegraphic.)

June 8, 1920.

YOUR No. 541 received.

I do not accept.

My demands are as stated in my telegram. Apology is to be presented by official from Mecca of higher rank than kaimakam and in his presence and that of quarantine officials.

Time limit expires sunset to-day.

Enclosure 6 in No. 1.

Reply to telegram No. 1141 of June 8, 1920.

VERBAL message over telephone from King accepting demands and intimating that Emir Abdullah would leave at once.

Enclosure 7 in No. 1.

British Agent to the King of the Hedjaz.

After respects,

Jeddah, June 14, 1920.

I BEG to ask your Majesty what are your orders about your Government quarantine arrangements, for it is reported to me that your officials are not visiting any boats. In order to clear British ships I am obliged to send my doctor, but I have not the staff to continue the work, nor do I wish my doctor to do what is not his business.

I regret very much that there is some misunderstanding, for I have only asked for British supervision of pilgrim ships in the interests of public health and the lives of the pilgrims as last year.

I had not asked nor do I wish to interfere in any way with your Government's arrangements or dues which you collect.

Your Majesty will, I am sure, realise that the present situation is very bad for trade, and I appeal to your Majesty to favour me with your intentions, for I do not understand the present situation or the reason for it.

It is a great grief to me to think that there should be any misunderstandings or ill feeling between your Majesty and me.

Best respects.

C. VICKERY, Colonel.

Enclosure 8 in No. 1.

Paraphrase of telegram from the High Commissioner to King Hussein.

(A.B. No. 633.)

June 11, 1920.

THE series of incidents which have occurred lately at Jeddah have caused me anxiety. I have reported the matter to His Majesty's Government, but before receiving their reply I have decided to send your Majesty a private telegram. It seems to me that the essentials have been misunderstood and that from this misunderstanding troubles have come. I wish to assure your Majesty that we have no intention to trespass on your sovereign rights, nor do we wish to do anything as regards the quarantine which was not done during the last few years. There was no trouble then; why should there be now? We only want to help your Majesty, to safeguard the health of the pilgrims, and, if illness occurs, to prevent it from spreading throughout the world. This is a most serious question, on which His Majesty's Government is bound to insist, and I assure your Majesty that only good can come of your agreeing to the supervision which we wish to exercise. I am informed that much of the trouble arises from the hostile attitude taken up by the Hussein brothers, and I advise strongly your Majesty to dismiss them.

I speak to your Majesty in the name of our past and present friendship, and earnestly hope that you will not misinterpret our intentions but will so act that all these difficulties may be smoothed away. I shall be glad of an immediate reply.

Enclosure 9 in No. 1.

Paraphrase of telegram from the High Commissioner to King Hussein.

(A.B. No. 638.)

June 15, 1920.

I THANK Your Majesty for your telegram.

From it I understand:—

1. That you have withdrawn your resignation.
2. That you have agreed to British control of the quarantine.
3. That you have agreed to dismiss the two Husseinis from your service. It will be well if they return to Egypt by the first ship.

I am sure your Majesty has acted wisely, and as soon as you have published the dismissal of the two Husseinis and appointed a new or temporary Director-General of Quarantine, I will instruct Colonel Vickery to give up the direct control and to work on former procedure and the lines of my letter of the 10th May to you.

This should be done very quickly, as the present procedure, which was only adopted after you had given instructions to your officials not to work, is harmful to us all.

I hope that Major Marshall will arrive in Jeddah in less than three weeks, and that everything will work smoothly in future.

If you wish, I will ask him to select a suitable man with good qualifications as Director-General of Quarantine.

As regards your letter of the 29th May, I hope to send you favourable news concerning your meeting with Ibn Saud and the subsidy in a few days. I am dismissing Colonel Vickery's translator, who was responsible for the abrupt tone of some of his letters. Colonel Vickery asked for this, and I am sure has never intended any discourtesy to your Majesty.

BRITISH AGENCY,

JEDDAH.

31st July 1920.

Director,
Arab Bureau.
Ramlah.

In reply to your telegram A.B.728, I forward herewith report on present quarantine arrangements in the Hejaz:-

It is very difficult to define what are the existing regulations re quarantine here and they do not follow any international convention. One cannot say they are disadvantageous from a medical point of view except from added discomfort and expenses to the pilgrims and lack of proper medical attention on the quarantine islands. From a point of view of quarantine, they are on the side of excess quarantine.

For the most part, ships arriving from the East which have been to Kamaran, are sent to Abu Saad for 24 hours, disinfected, and then landed. Dr. Thabit makes an occasional exception if a boat arrives with no return of deaths during the whole voyage. Any ships with a large number of deaths is always looked on with suspicion and is kept 3 days at Wasta and Abu Saad. Dr. Thabit does not distinguish between infected and non-infected ships. Except in one instance, which I will quote in detail, I have not interfered.

" The S.S. Shuja left Kamaran on 24/7/20 and the Kamaran authorities reported health 'fair' which made me suspect previous cases of Cholera, and there was a rumour in the Suk to that effect. The boat arrived here about 2.30 pm and I went on board about 5 pm to find the quarantine flag still flying and the pilgrims being sent to Wasta for quarantine. I saw the Captain, Chief Officer, and Medical Officer, who informed me that Dr Thabit had not boarded the ship but

/had.

- 2 -

had remained in his launch at the bottom of the gangway, had told them they would remain in quarantine, and asked if they had any sick. The answer was in the negative. They said the last case of cholera was July 16th., (in all there were 10 cases) before arrival of ship at Aden. Before I left the ship they informed me they had found a pilgrim unconscious so I saw him, satisfied myself it was not Cholera, and ordered his admission to the Ship's Hospital. When I returned to the shore I sent for DR. Thabit, Inspector General of Quarantine, and insisted:-

1. That early next morning he should take Dr Shousha with him, again visit the boat, see the sick man, and make necessary arrangements to admit him to hospital.
2. That he then take Dr Shousha to Wasta Island to see all the pilgrims. Dr Shousha would then select cases requiring bacteriological examination.
3. That from now onwards a qualified medical practitioner must be on the island when pilgrims are there. Up to the present only a dispenser has been there.

In view of his not accepting these conditions I proposed telephoning to the King and sending a wire to Cairo. Dr Thabit accepted and sent Dr Hamdi, the municipal doctor, to stay on the island.

The hospital accommodation on these islands is quite inadequate. On Abu Saad there is a permanent hospital, but at Wasta a tent without equipment. Dr Thabit tells me he is going to make use of the permanent buildings at Wasta as a hospital and is going to send bedsteads. Unfortunately they allow private individuals to stay on these islands for a change of air, and even when pilgrims are there these private individuals remain.

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To sum up - the present system of quarantine here, based on the rules published in the " Kibla " of April 1920, errs on the side of excess of quarantine. This is very unpopular with the pilgrims, shipping agents, and consular authorities, as they never know where they stand. They will not use Dr Shousha if they can help it, as they look upon him as one of my staff even though the King has accepted him. In the event of Cholera breaking out on these islands there are no properly equipped places for treatment and the mortality will be high.

The total number of pilgrims now arrived by sea is approximately 40,000.

(Sgd) W.E. Marshall.

Major,
A/British Agent.

Quarantine.

In spite of the apology tendered for the treatment of the Agency Medical Officer and his promise to dismiss the Husseini brothers for their behaviour, the King remained obdurate over the question of control.

Major Marshall, R.A.M.C., after his arrival, was allowed to inspect the arrangements and submit recommendations, but control still remained entirely under the Hashimite Government.

Emir Ali is on his way to Mecca for the pilgrimage.

A recent order of the King holds the Mutawwif responsible for any deaths amongst the pilgrims through sickness not reported to the Hashimite Medical authorities and not treated by them. The Mutawwif are strictly enjoined to see that none but a Hashimite Medical Officer is called upon to see the patient, or that he is taken to the State Hospital.

A slight tax for burying the dead has been introduced in Mecca.

Pilgrimage.

Some 58,000 pilgrims came by sea, and the total at Arafat was variously estimated, but did not probably exceed 80,000.

Owing to the abnormal heat and the hardships which, as usual, had to be borne by the pilgrims, the death-rate was very high.

No infectious epidemic, fortunately, broke out, and on the whole the pilgrimage may be said to have been a success. Although the hardships, extortions and ill-treatment to which the pilgrims were subjected, and their miserable state under insanitary and congested conditions after their return, reflected very unfavourably on present conditions in the Hedjaz.

King Hussein, after first giving permission, refused at the last moment to allow the field hospital sent from India to be used, except in Jeddah. Many hundreds of lives would have been saved had this hospital accompanied the pilgrimage, as intended.

Dr. Thabit.

Dr. Thabit has put every obstacle in Major Marshall's way. He forcibly seized a stretcher belonging to the agency which was being used to take Indians to our hospital. Dr. Mohammed Husseini is at loggerheads with him, which probably accounts for Thabit Bey's actions. The latter is in constant dread of dismissal by the King and of Dr. Mohammed taking his place, hence his attitude to us.

Destitute Pilgrims.

Relief work is still necessary. Many lives have been saved, but the money collected is now exhausted, having afforded relief for nine days. On Major Marshall's recommendation, I am continuing the relief. I trust the Government of India will have sanctioned the money for which I asked. The cost is about 100 rupees per day. I do not now anticipate an expenditure of more than 1,200 rupees being necessary.

I have, &c.

W. BATTEN, Major,
Acting British Agent.

The Indian pilgrims are in a wretched and deplorable condition, but all that is possible is being done for them in face of the inefficiency of the local authorities and the obstruction of the King. The sanitary conditions are intolerable, but so far no actual cholera has occurred. The King peremptorily dismissed the Bacteriologist with Major Marshall, Dr. Shousha, for sending Indian pilgrims to the Indian hospital, after permission had been obtained from the Kaimakam. The conditions in the local hospital are abominable; it is overcrowded, understaffed, and there is no accommodation for women. Sadik Pasha has gone to Mecca ostensibly to see the King about Dr. Shousha, and it is hoped that his arbitrary dismissal may be rescinded.

With regard to the Indian hospital, essential stores, such as quinine and bedding, are still on their way from India, and will arrive long after the need for them has passed. We are informed more remain yet to be despatched. The subordinate and menial staff are insubordinate and lazy and some have had to be dealt with, but owing to the arrangements made by Major Marshall, the hospital is at least justifying its existence by saving a good many lives.

The Anjuman-el-Himait-ul-Hajja (a local charitable society) no longer exists. A few hundred rupees and some bags of rice have been collected, but the money will barely suffice for necessities - flour and water - for one day. I accordingly telegraphed to you for sanction from the Government of India for Rs.5,000 for relief work. A start has been made with what we have been able to raise by subscription.

There will soon be no qualified doctors in the country. Of the three at Mecca, one has left, one is trying his best to leave, and the third is asking for long leave - a euphemism for not returning.

Thabit Bey, who is unqualified and whose proper sphere is the Quarantine, but who lives in terror of the King, is interfering with the local hospital. He returned some ice from the hospital, shared equally between the Hashimite and the Indian hospitals, for which we telegraphed from Port Sudap. It is difficult to avoid a recurrence of the state of affairs which was occasioned over the Quarantine Control, when in his insane jealousy of any appearance of foreign interference, the King goes so far as to forbid Mutawwaf to allow Indian pilgrims from their parties to be taken to our Hospital; threatening them with dismissal and the loss of hereditary rights if they do. Dr. Hamdi, the so-called Medical Officer in charge of the King's Hospital at Mecca, has never stirred outside or taken the least interest in the present deplorable state of affairs. But he has telephoned to the King that it is untrue there is any illness, or any mortality, and he has personally inspected the streets - where hundreds are lying and many dying - and found everything perfect. The King knows, however, of the state of the streets near the harbour, and has ordered all the sick, dying and feeble to be carried indoors, and all pilgrims to be cleared from the streets.

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No. 8.—ARCHIVES.

EASTERN

[1 December 3.]

CONFIDENTIAL

SECTION 2.

[E 15166/38/44]

No. 1.

Field-Marshal Viscount Allenby to Earl Curzon.—(Received December 3.)

(No. 1282.)

My Lord,

Cairo, November 22, 1920.

I HAVE the honour to transmit to your Lordship a report by Major W. E. Marshall, M.C., R.A.M.C., on the quarantine arrangements at Jeddah during the recent pilgrimage.

As my connection with Hedjaz affairs has terminated, there is no need for me to comment on this valuable and instructive report, which, I think, rightly describes the pilgrimage as a tragic one, but I would observe that in view of the opposition which proposals made hitherto for the amelioration of the pilgrims' lot have encountered, both from King Hussein and the Government of India, there is unfortunately little hope that it will be possible to carry out most of Major Marshall's recommendations.

The difficulties connected with the Egyptian part of the pilgrimage which Major Marshall describes on p. 4, resulted from decisions taken by the International Quarantine Board of Alexandria to whom an extract from the report is being forwarded.

Copies of the report have been despatched to the Foreign Department, India, the Director-General, Egyptian Public Health Department, and the Resident, Aden.

A long report on the pilgrimage arrangements at Mecca and the interior has also been received from Captain Nasiruddin Ahmed, and this will be circulated as soon as the requisite copies have been prepared.

I have, &c.

ALLENBY, F.M.

Enclosure 1 in No. 1.

Report by Major W. E. Marshall, R.A.M.C., on the Pilgrimage, 1920.

1. Pilgrimage.

According to our disembarkation statistics 58,584 pilgrims came by sea to the pilgrimage. They were made up as follows:—

From—					
Singapore	...	...	...	...	17,737
Java	...	...	...	...	6,282
Bombay	...	...	...	...	17,602
Karachi	...	...	...	...	4,054
Busrah	...	...	...	...	2,227
Suakim	...	...	...	...	4,326
Suez	...	...	...	...	4,127
Penang	...	...	...	...	743
Massaua	...	...	...	...	100
Yembo	...	...	...	...	8
By dhow	...	...	...	...	1,378
Total	...	...	...	...	58,584

According to the Arab Government returns (" Qibla " of the 16th September, 1920) the total was 59,370 and they group them in nationalities as follows :—

Javanese	...	...	...	...	25,607
Indians	...	...	...	...	17,365
Soundanese	...	...	...	...	5,594
Bahrein	...	...	...	...	784
Persians	...	...	...	...	3,784
Yemeni	...	...	...	...	594
Egyptians	...	...	...	...	2,549
Syrians	...	...	...	...	79
Bukharas	...	...	...	...	449
Moors	...	...	...	...	38
Mesopotamians	...	...	...	...	94
Basrawis	...	...	...	...	508
Hadramics	...	...	...	...	42
Hedjazians	...	...	...	...	1,883
Total	...	...	...	...	59,370

Pilgrimage day was the 24th August and the Id on the 25th, 26th and 27th. Unfortunately for the ten preceding days there was a continuous heat wave, which the local inhabitants say was the hottest they remember for forty years. The effect on the pilgrims was very bad. The last Indian boats arrived on the 15th, 16th and 17th August; there was great shortage of camels and Shoukdoufs, so that many died from sunstroke and heat exhaustion. At Bahra, the main halting place between Jeddah and Mecca, about 250 pilgrims are buried, and many died along the road, and were lying incompletely buried or unburied, the prey of scavenging dogs. The total number of deaths between Jeddah and Mecca is estimated at 1,200. The Hashimite Government made no plans for the succour of these pilgrims. They did not, as in previous years, open an aid post at Bahra, and did nothing to arrange to transport fresh water for those who fell out by the way.

The hot weather ceased in Jeddah on the 24th August but it remained hot at Arafat, and the mortality there was very high.

The total number of pilgrims at Arafat has been estimated differently by different authorities, but the number probably did not exceed 80,000. The total pilgrimage death rate also is variously estimated, but if we compare the numbers who arrived by sea and the number who departed, the death rate must have been very high, and about 10,000 pilgrims remain unaccounted for.

The pilgrims began to return to Jeddah early in September and came down in very large numbers. The ships were rapidly filled but after the " Koweit " left on the 8th September there was a long delay, the next Indian boat " Nairung " leaving on the 20th September. During these twelve days conditions in Jeddah were as bad as they could be. Pilgrims were camped in the streets, and all round the quarantine buildings, Beledia, and customs sheds there was a pilgrim camp. The majority of the pilgrims were old, emaciated and unable to fend for themselves. Many suffered from diarrhoea and dysentery. Many were dying absolutely untended and almost naked, and excreta and filth were not removed. The open space behind the quarantine was an open latrine. We organised stretcher parties from the Indian hospital and collected all the worst cases there. Many cases were also taken to the civil Arab hospital, but there they were left in the corridors and outhouses, men and women together, and their condition was terrible. There was no interpreter and no female nurses. Dr. Mohamed Hussein was ill, so I arranged for Dr. Shousha to take all the sick pilgrims from the Arab hospital to the Indian hospital where the conditions were excellent, plenty of nursing orderlies, and a lady doctor and female nurses for women pilgrims. This had been done when the King heard of it and called Dr. Shousha, Dr. Thabit and Dr. Hamdi to the telephone in the presence of the *kaimakam*. The King asked why the pilgrims were dying in the streets, and why the sick had been taken to the Indian hospital. Dr. Shousha told the truth and was severely reprimanded; Dr. Hamdi lied that he had visited the streets and pilgrim encampments and had seen nothing wrong; Dr. Thabit was told to organise stretcher parties and arrange everything in the civil Arab hospital. Patients began to arrive in the Arab hospital in large numbers, but the conditions were no better and the female nurse promised by Dr. Thabit did not arrive. After visiting the Arab hospital I asked Major Batten to telegraph to the King explaining the conditions and asking

permission to take all female pilgrims to the Indian hospital. This was granted, but until Dr. Mohamed Hussein's recovery and return to duty the condition of the Indian and Javanese pilgrims in the Arab hospital was very bad. It seems impossible to get Arab orderlies to take any interest in, or care for, sick pilgrims. We suggested to Dr. Thabit that he should remove the pilgrims who were camped in the streets to the quarantine islands, as the sanitary condition of Jeddah was now very bad, and I feared an epidemic; but he lacks organising ability, does nothing without the King's sanction, and is simply a tool of the King. The Indian stretcher parties were interfered with in the performance of their duties and a stretcher, the property of the British agency, taken from them. A donation of ice sent by us to the Arab hospital for the pilgrims was not accepted. For both these incidents I obtained an immediate and ample apology, but it shows how they resented any interference or assistance on our part.

We issued free bread, about 100 okes daily, to the destitute and the Shereefian Government issued free water. We also received authority from Egypt to issue money to the Egyptian pilgrims who had to await the last trip of the "Keneh" on the 22nd September, and a sum of 200*l.* was issued. Major Batten, acting British agent, started a fund for destitute Indians and many subscriptions were obtained locally.

With the departure of the "Nairung," "Shuja," and "Hejaz" on the 20th, 26th, and 28th September, conditions greatly improved, and, on the 8th October, after the departure of the "Jeddah," "Dara," and "Zayani," all Indian pilgrims had left Mecca and Jeddah, and only Medina pilgrims remained. These number less than 3,000, and two ships are awaiting to take them back. Of the Javanese pilgrims, 3,270 remained on the 8th October: 400 at Medina, 430 at Mecca, and 2,440 at Jeddah. The shipping arrangements for returning Javanese pilgrims have been excellent.

The streets of Jeddah have now been cleaned, and, except for flies, which I have never seen so bad, the sanitary conditions have resumed their normal.

The death returns in Jeddah from the 15th August to the 4th October showed 646 deaths, of which the greatest proportion occurred among destitute pilgrims after their return from Mecca. There is reason to believe that a considerable number in addition were not reported. Nearly all those suffered from dysentery and diarrhoea, and we found that dysentery was extremely fatal in old emaciated pilgrims. Even in the Indian hospital, where they were well nursed and well treated, the mortality was high.

The health of the European population has not been good during the summer. Unfortunately the local ice machine has not worked during the summer, and we have been dependent on ships for any ice we could obtain.

There was no epidemic disease throughout the pilgrimage. Four Indian medical officers, two Egyptian medical officers, one Javanese doctor, and one French doctor (Syrian) were present at the pilgrimage, and all agree that, though the mortality among the pilgrims was high, there was no infectious disease.

2. Quarantine.

When I arrived in Jeddah on the 5th July accompanied by Dr. Shousha, bacteriologist, his assistant, and laboratory equipment, I found Dr. Thabit installed as Director-General of Quarantine, and the King unwilling to accept my appointment as during the pilgrimage of 1919. All he would agree to was that I might inspect and make recommendations, and with this we had to be content. He accepted Dr. Shousha and the laboratory, and these were installed in the civil hospital as during 1919.

It is very difficult to define what are the existing quarantine regulations here, and they do not follow any international convention. In April, 1920, the "Qibla" published the following quarantine rules:—

- (a.) Ships from infected or suspected ports undergo ten days, including voyage, on Wasta and Abu Ali.
- (b.) Ships from clean ports twenty-four hours on Abu Saad.
- (c.) Ships with cases on board ten days on any of the islands.

Practically all pilgrim ships from the south were quarantined twenty-four hours on Abu Saad, but, if there had been many deaths on board, even if not infected, Dr. Thabit would impose three days' quarantine. Every ship arrived from Kamaran

with a clean bill of health, and should have been disembarked forthwith according to international convention, and this unnecessary quarantine was a great discomfort and unnecessary expense to the pilgrims.

The steamship "Shuja" had ten cases of cholera between Bombay and Aden, and I reported on this fully in my previous report of the 31st July; no other ship had any infectious disease throughout the voyage.

Departing pilgrims were not medically inspected on re-embarkation.

We have again been put to great inconvenience with regard to the ordinary mail passenger traffic to Suez. In the first place, the Khedivial Company informed their agents here that non-Egyptian pilgrims would not be allowed to disembark at Egyptian ports. Why then were these pilgrims—Algerians, Tunisians, Moors, Syrians, and Palestinians—allowed to come via Egypt, and how did they suppose they would get back? If they came to Egypt with their passports duly stamped, surely it could not be expected that the French authorities would send their subjects back to their homes on a special steamer passing the canal in quarantine. After much trouble we were allowed to send sixty-four Palestine pilgrims on the "Keneh" and forty-five Algerians and Tunisians on the last voyage of the same boat.

The next difficulty was that the Khedivial Company, immediately after the pilgrimage, stopped all passengers from the Hedjaz, and the mail boat of the 1st September for Suez left here quite empty. I at once wired the International Quarantine Board, and said that I presumed the passenger boats could take passengers as last year. Full complement, first and second class, and 1 per cent. tonnage third class. They replied as follows: "No special disposition preventing the embarkation of passengers in the conditions of the rules, but the Khedivial Company declare they do not wish to embark them so as not to run any risk." Thereafter the Khedivial Company wired to their agents authorising them to carry full complement first and second class passengers and fourteen deck passengers, including passengers booked Soudan ports, irrespective of whether class and deck passengers were pilgrims or otherwise. This agrees exactly with the Quarantine Regulations, International Convention, 1903, yet when the "Mansourah," which left here on the 12th September, arrived at Tor, the pilgrim passengers were disembarked and put in quarantine while the boat was delayed one day. I wired for an explanation, and received the reply that the boat had carried more than authorised number of pilgrims on passenger steamer. I was not satisfied that this was so, so I wired to Arab bureau to obtain full particulars and definite numbers. By the mail of the 5th October we received the following decision taken by the International Quarantine Board at its meeting on the 21st September, 1920: "Ships carrying pilgrims of third class in a proportion of not more than one pilgrim per 100 tons net tonnage will not be considered as pilgrim ships, but all pilgrims of whatever class carried by such ships must submit to the quarantine measures applied to pilgrims. Such ships which do not put in at Tor will land their pilgrims at Suez, where they must undergo the prescribed measure."

The reason I dwell on these points is that, unless they are cleared up, the same difficulty and the same dislocation of traffic will occur next year. If the International Quarantine Board will quote the regulations they adhere to and give us an official copy we will know where we stand.

These things have a bad effect on our prestige here. When the King asks why, when the pilgrimage is clean, all these difficulties arise, whereas there have been cases of plague and one case of cholera at Suez, what can we reply? Can we wonder when he wishes to retaliate?

The whole quarantine arrangements for Egyptian pilgrims appear badly arranged. The "Mahmal" left here on the 4th September and had to wait at Tor until the "Keneh" had twice visited Jeddah, so the "Mahmal" could not leave Tor before the 25th September. Surely for such a small number of pilgrims it would have been easier, less expensive and equally efficient to open a small quarantine camp at Suez and to leave Tor closed.

3. Indian Pilgrimage Hospital.

The personnel of this hospital, with the exception of two sub-assistant surgeons who arrived in July, arrived on the "Akbar" on the 15th August, and the first part of the equipment (beds, medical stores, tents and rations) arrived on the "Dara" on the 16th August. Unfortunately, the remainder of the equipment did not arrive until the 25th and 29th September, on the "Hejaz" and "Jeddah" respectively, when the pilgrimage was over and few pilgrims left in the country. This was a

great drawback, as the hospital was without mattresses, sheets, and many other essential things, which had to be borrowed or made locally.

It was my intention to send the hospital to Mecca, but King Hussein, after telling me personally that it would be acceptable, refused to have the hospital complete, and said he would only allow one medical tent and two doctors. That being so, I wired that I proposed sending them as ordinary pilgrims, and, as there was no objection to this, I sent Captain Ahmed, I.M.S., the Officer Commanding, Captain Shaik, I.M.S., and sixty-four personnel on the pilgrimage. At the same time I arranged with Dr. Mohamed Hussein, Medical Officer in charge civil hospital, Jeddah, who was also going on the pilgrimage, that all would be available for duty in the event of an epidemic. No epidemic broke out, and Captain Ahmed returned to Jeddah with the personnel, while Captain Shaik remained in Mecca to keep me informed of the health conditions there. The hospital was opened at the old Turkish military hospital north of and outside the town, and was ready for patients early in September. One building was used for personnel and one for equipment, while the sick were accommodated in tents.

It was most fortunate that we had this hospital this year as it was of invaluable help during the terrible conditions prevailing here during September. The hospital was splendidly run by Captain Ahmed, I.M.S., and I think his selection a most fortunate one. He was very interested in his work and in the country, and very popular with other medical officers and with the populace. Many Arabs came for treatment, and there is no doubt that, if the hospital were permanent, they would admit a large number of cases, especially surgical and gynecological, from among the inhabitants of Jeddah.

The supply of water was the chief difficulty as it had to be taken in carts from the condenser, and the road across the sand is heavy and difficult. The kaimakam of Jeddah always gave us every assistance.

The hospital staff consisted of Captain Ahmed, the Officer Commanding, Captain Shaik, I.M.S., Dr. Newal Keshore (lady doctor), two sub-assistant surgeons, and 126 personnel. Of the latter some were very good, but some indifferent, as they had apparently been collected in a great hurry. The expenses of such a hospital were considerable, because during the pilgrimage season everything is abnormally dear.

The equipment is being stored in Jeddah, and the hospital personnel are returning to Bombay on the "Homayun," leaving here about the middle of October.

4. Recommendations.

1. The Indian Government should decide now if they are going to send a hospital next year and make arrangements to send it early so that it can be in full working order during the pilgrimage season.

The equipment will not keep well in this climate and if the Indian Government cannot decide about the hospital, I think it should all be returned to India. In addition to the equipment already here I think the hospital should have its own transport, and this, as forage is difficult to get, should be motor transport. Two Ford ambulances and six Ford vans would be ample. I am still strongly in favour of a permanent hospital both in Mecca and Jeddah, and recommend that steps be taken now to procure suitable buildings for the purpose. The King will undoubtedly oppose it because even in Jeddah they talk of "Ihtilal bil isbitalia"—occupation by hospital—but I cannot see how otherwise the sick Indian pilgrims can be looked after.

There is no doubt that our arrangements for pilgrims lacks organisation and forethought and compares very unfavourably with that of the Javanese pilgrims. The local inhabitants and others frequently speak of it and always to our detriment, and, I think, disgrace. What is the remedy?

(a.) The Indian Government should not allow so many old people to come on the pilgrimage. They cannot stand the hardships, cannot, when they are sick, look after themselves, and in the event of epidemic disease are a great source of danger. Of all the destitute who died in Jeddah I should say that the vast majority were over 60 years of age, and this is confirmed by the returns from the Indian hospital. There could be no objection to preventing these aged pilgrims from making the Haj, as it is expressly stated in the Koran that the pilgrimage is only compulsory for every able-bodied Moslem, provided he has the means to do it without incurring debts, without being a burden to others, and provided he makes sufficient provision for dependents left behind. Those who say that these old pilgrims wish to die in

this country have not seen them clamouring at the gate of the agency and at the shipping offices praying to be sent back to India from this inhospitable land.

(b.) No pilgrim should be allowed to leave India unless he possesses at least Rs. 500 after his return ticket has been paid. To-day I saw three men who had walked from Medina. They left India with a single ticket and Rs. 80 each, with the result that they have begged their way throughout the pilgrimage, are quite destitute, and must be sent back by the charity of the shipping companies or at Government expense.

(c.) All pilgrims leaving India should be inoculated against cholera. Why this has not been made compulsory I cannot understand. The Javanese and Egyptian Governments have done it for years.

(d.) Arrangements should be made with the shipping companies for an organised supply of steamers. Every year boats arrive too late, have to miss the quarantine, and even then the pilgrims run the risk of losing the pilgrimage. Not only is this not fair to the quarantine authorities here, but it is not fair to the pilgrims. The ideal thing is for the pilgrims to arrive early, go to Medina before the pilgrimage, and then, when the pilgrimage is over, be sent back as soon as possible to India.

2. Little or nothing has been done towards sanitary improvements in the Hedjaz since my 1919 report, and the water supply of Mecca, Mona and Arafat remains as before. The King resents any interference, and any suggestion emanating from here is at once refused.

The water supply of Jeddah gives, I think, reason for anxiety. In the event of a small rainfall the reservoirs would not hold enough water for a large pilgrimage and they say the condenser may break down at any time.

It would appear that we have come to a point where we must either (1) limit the size of the pilgrimage or (2) insist on certain essential reforms being carried out. If, for political reasons, (2) is inadvisable, then I am in favour of (1). The Arab Government could not cope with the pilgrimage this year, and if next year it is, as it most probably will be, much bigger, than I foresee another tragic pilgrimage such as 1920.

I attach:—

- (1.) Copy of my preliminary report on quarantine the 31st July, 1920.
- (2.) Copy of report by Dr. Ali Shousha, bacteriologist
- (3.) Copy of report by Captain Ahmed, I.M.S., Officer Commanding Indian Pilgrimage Hospital.

In conclusion I beg to bring to your notice the excellent work done by Captain Ahmed, Dr. Ali Shousha, bacteriologist, lent by the Egyptian Public Health Department, and Inspector of Police, Said Hassan, Indian Police Department. I also wish to express my thanks to the shipping agents at Jeddah, Haji Zainal Ali Reza, and Gallatly Hankey & Co., who have given us great assistance in the shipping of destitute Indian pilgrims.

W. E. MARSHALL, Major, R.A.M.C.

Jeddah, October 10, 1920.

Enclosure 2 in No. 1.

Preliminary Report by Major Marshall on Quarantine.

Jeddah, July 31, 1920.

IT is very difficult to define what are the existing regulations *re* quarantine here, and they do not follow any international convention. One cannot say they are disadvantageous from a medical point of view, except from added discomfort and expenses to the pilgrims and lack of proper medical attention on the quarantine islands. From a point of view of quarantine, they are on the side of excess quarantine.

For the most part, ships arriving from the East who have been to Kamaran, are sent to Abu Saad for twenty-four hours, disinfected, and then landed. Dr. Thabit makes an occasional exception if a boat arrives with no return of deaths during the whole voyage. Any ship with a large number of deaths is always looked on with suspicion and are kept three days at Wasta and Abu Saad. Dr. Thabit does not distinguish between infected and non-infected ships. Except in one instance, which I will quote in detail, I have not interfered.

The steamship "Shuja" left Kamaran on the 24th July and the Kamaran authorities reported health "fair" which made me suspect previous cases of cholera, and there was a rumour in the Suk to that effect. The boat arrived here about 2.30 p.m., and I went on board about 5 p.m. to find the quarantine flag still flying and the pilgrims being sent to Wasta for quarantine. I saw the captain, chief officer, and medical officer, who informed me that Dr. Thabit had not boarded the ship, but had remained in his launch at the bottom of the gangway, had told them they would remain in quarantine, and asked if they had any sick. The answer was in the negative. They said the last case of cholera was the 16th July (in all there were ten cases) before arrival of ship at Aden. Before I left the ship they informed me they had found a pilgrim unconscious, so I saw him, satisfied myself it was not cholera, and ordered his admission to the ship's hospital. When I returned to the shore I sent for Dr. Thabit, Inspector-General of Quarantine, and insisted:—

- (1) That early next morning he take Dr. Shousha with him, again visit the boat, see the sick man, and make necessary arrangements to admit him to hospital.
- (2) That he then take Dr. Shousha to Wasta Island to see all the pilgrims. Dr. Shousha would then select cases requiring bacteriological examination.
- (3) That from now onwards, a qualified medical practitioner must be on the island when pilgrims are there.

In view of his not accepting these conditions I proposed telephoning to the King and sending a wire to His Majesty's Government. Dr. Thabit accepted and sent Dr. Hamdi, the municipal doctor, to stay on the island.

The hospital accommodation on these islands is quite inadequate. On Abu Saad there is a permanent hospital, but at Wasta a tent without hospital equipment. Dr. Thabit tells me he is going to make use of the permanent buildings at Wasta as a hospital and is going to send bedsteads. Unfortunately they allow private individuals to stay on these islands for a change of air, and even when pilgrims are there these private individuals remain.

To sum up—the present system of quarantine here, based on the rules published in the "Qibla" of April 1920, errs on the side of excess quarantine. This is very unpopular with the pilgrims, shipping agents and consular authorities, as they never know where they stand. They will not use Dr. Shousha if they can help it, as they look upon him as one of my staff even though the King has accepted him. In the event of cholera breaking out on these islands there are no properly equipped places for treatment and the mortality will be high.

The total number of pilgrims now arrived by sea is approximately 40,000.

W. E. MARSHALL, Major,
Acting British Agent.

Enclosure 3 in No. 1.

Report on the Work of the Bacteriological Laboratory at Jeddah from July 15 to September 21, 1920.

ON the 28th June, 1920, the staff with the laboratory equipment left from Cairo to Suez, where they sailed on the 1st July. On the 5th July all arrived safely at Jeddah. The staff consisted of a bacteriologist (the writer) and a laboratory attendant (Mohamed-el-Hawani); the clerk was dispensed with this year.

The laboratory was opened only on the 15th July, when His Majesty the King consented.

The laboratory was installed in the same room as last year. The equipment was also the same as last year, as this proved sufficient and satisfactory.

The following table gives the number of specimens received during the whole period, together with the nature and result of the examination:—

Nature of specimen.	Number of specimens found positive.	Number of specimens found negative.	Total.
Bilharzia	2	..	2
Cholera .. ..	..	1	1
Dysentery—			
Amoebic	11	8	19
Bacillary .. ..	..	..	..
Gonorrhoea	4	1	5
Malaria	8	9	15
Pneumonia	1	..	1

Miscellaneous Examinations.

—	Pathologic.	Normal.	Total.
Urine	3	1	4
Bloodculture	1 (positive enteritides Gartner)	..	1
Total .. ..	..	..	48

Dr. SHOUSHIA, *Bacteriologist,*
Public Health Laboratories, Cairo.

Enclosure 4 in No. 1.

Captain D. Ahmed to Major Marshall.

Sir, Jeddah, October 14, 1920.
I HAVE the honour to submit the following report on the Indian Pilgrimage Hospital, Jeddah, in connection with the pilgrimage, 1920.

The following personnel left Bombay by steamship "Akbar" on the 3rd August and arrived at Jeddah on the 15th of the same month:—

2 medical officers: Captain D. Ahmed, I.M.S., and Captain A. T. Shaik, I.M.S.

1 lady doctor: Miss E. Newal Kashore, M.B.B.S.

2 sub-assistant surgeons: Ashaq Hussein and Mohamed Sadiq.

15 stewards, clerks, and dressers.

106 menial staff.

One of the carpenters, Mohamed Hanif, fell very ill with pneumonia, and was admitted into the Aden civil hospital on the 12th August, with a request that he should be sent to the hospital at Jeddah after recovery. He has not arrived, and nothing is known concerning him.

Equipment.—The hospital arrived here with:—

(a.) 10 I.P. tents and 10 160-lb. single fly tents

(b.) 14 sections consisting of 120 boxes of one Indian general hospital, and

(c.) 2 months' land ration without fresh meat and firewood.

Owing to late arrival at Bombay, the military works equipment and S. & T. equipment, like mattresses, bed-sheets, &c., could not be sent with us. They all arrived in Jeddah either towards the end of September or the beginning of October. Mattresses and bed-sheets were borrowed or made locally.

Rations.—No firewood or fresh meat or vegetables were supplied with rations. These were purchased locally. Of the rations supplied, certain articles had to be condemned, as they had decomposed or were destroyed by sea water during transport. These were replaced by local purchase. The indoor patients were rationed from the

hospital ration, and additional milk was obtained from Suez. Rations for the journey were issued to the thirty-three destitute patients sent to India and to about eighty destitute patients who had been treated as out-patients. During the Haj season sixty-four of the personnel were sent to Mecca with Captain Shaik, two sub-assistant surgeons, and a certain supply of medicine. I was also present at the pilgrimage. The party returned to Jeddah after the pilgrimage on the 1st September. One of the sweepers named Karim Banu died of heat-stroke at Mecca. The hospital was opened at Jeddah on the 3rd September and was closed on the 14th October after the majority of the pilgrims had left.

One hundred and eighty patients were treated as indoor patients. Of these fifty-four died, and the remainder, 126, were either discharged cured or transferred to India convalescent. The patients who died were nearly all over 60 years of age, and were in a very advanced condition of exhaustion and nearly all destitute. The principal causes of death were (1) dysentery, (2) old age and debility, (3) fever and diarrhoea, (4) old age and gangrene, (5) pneumonia. Of the fatal cases thirty-nine were males and fifteen were females, and their average stay in hospital was six days.

Seven hundred and fifty new cases were treated in the hospital as out-door patients. The principal diseases were (1) dysentery and diarrhoea, (2) fever, (3) eye diseases, (4) minor surgical cases and sores.

The total number of convalescent patients transferred to India was thirty-one, one to Egypt, and one to Singapore. These were destitute and were provided with rations to last them during the journey.

The personnel, especially amongst the menial staff, were not entirely satisfactory. Amongst the superior class of the personnel some were good, and I mention the names of head steward Moinuddin, assistant stewards Balaran Singh and Dadwod Khan, clerks Syed Nazir Shah and Abdul Rahman Khan, and dressers Dadoo Madhoo and Sheikh Latif as worthy of mention.

Head steward Mohamed Abdur Razzaque worked well at times, but had to be reprimanded once by the British agent for disobeying orders, and again by Major Marshall for conduct prejudicial to good discipline.

Sub-assistant surgeon Mohamed Sadiq fell very ill with dysentery and was sent to India with Captain Shaik on the 26th September, 1920, on the steamship "Shuja."

In conclusion I beg to say that a hospital like this, if properly staffed and equipped and sent here in good time before the pilgrimage, would be of immense benefit to the thousands of pilgrims who come here annually from India.

I have, &c.

D. AHMED, *Captain, I.M.S.*,
Officer Commanding, Indian Pilgrimage Hospital, Jeddah.

1921
Pilgrimage
Quarantine.

Preparations were made at the Jeddah Quarantine Islands for the reception of pilgrims. Repeated requests for the Government to decide on the dues to be levied only met with evasion and procrastination, although the urgent necessity of settling on the amount and method of collection of dues before the sailing of the first pilgrim-ships was impressed upon the King.

The latter was well aware of the fact that, by the International Sanitary Convention, all Quarantine should normally be carried out at Kamaran and Tor, but hoped possibly by avoiding the settlement of the question of dues, which he insisted on treating as bound up with that of the period of Quarantine detention, to avoid being drawn into any revelation of his intentions before the arrival of the first pilgrims.

There were strong indications that he intended to ignore Kamaran and insist on Quarantine being carried out at Jeddah, or would at least detain the pilgrims for a further 24 hours observation, in order to have the pretext of using the Islands, being actuated by the fear that if the Jeddah Station were not employed, he would lose all way in Quarantine matters, and be unable to pose as the sole controller of the Pilgrimage and protector of the pilgrims interests,

**Jeddah
Water Supply.**

The cisterns and wells outside the town having dried up for want of rain, and the Condenser being in a state of disrepair, fears had for some time been entertained that there would be a water-famine during the hot season. The King had held out hopes of bringing water to Jeddah from the hills, and had therefore refused all offers to obtain coal for the Condenser. The proposed supply was found to be impracticable, and King Hussein, after some delay, was eventually forced to reconsider the question of keeping the Condenser in order and obtaining sufficient coal for its needs.

The difficulties over water are, as usual, somewhat unjustly laid at the door of the British Government who, it is maintained by the populace, having placed King Hussein on the throne, should see to it that he takes proper measures for the care of the inhabitants and especially for the provision of an adequate water-supply during the Pilgrimage.

*Jeddah Report for the period February 21-March 2, 1921.**Quarantine Dues.*

The progress of negotiations over the settlement of the amount and method of collection of the dues for this year has been further reported to your Lordship in my telegrams Nos. 23, 24, 28 and 29.

It is regretted that all efforts to induce King Hussein to adopt the simple solution of fixing an inclusive rate were fruitless, and considerable difficulty was experienced in finally persuading him even to adopt the compromise suggested, an admittedly unsatisfactory arrangement which leaves the door open for further complications to arise from his adherence to a scale of charges depending on a period of detention in quarantine on the Jeddah islands, which under the international convention would in practice be meaningless.

At an interview with the King on the 28th February, at which I further pressed for his agreement to an inclusive charge, not only from the point of view of simplicity, but in the interests of the pilgrims themselves and those of his own Administration, King Hussein refused absolutely to consider the matter, giving his reasons at length.

The gist of his objections was that firstly, on religious and personal grounds, as the host of those who were his guests in the Holy Land, it was impossible for him owing to his peculiar relation to Moslems to charge a lump sum which would in effect appear as a tax on such a sacred business as the pilgrimage. He could not take advantage in a material way of a spiritual duty. He would only be prepared to do this, as he had pointed out during the previous visit, when he could offer the pilgrims corresponding material advantages. I pointed out that any sum so collected which might actually exceed the expenditure on quarantine facilities would furnish funds for precisely those purposes which he had mentioned, but in vain.

Secondly, as the period spent in quarantine by different parties of pilgrims was dependent on sanitary reasons and therefore variable, an inclusive tax would result in some pilgrims paying proportionately more than others. "I would like to be able to say to each pilgrim," he stated, "you have been charged so much, because for sanitary reasons it has been necessary to detain you for so long." He could not levy a charge on one batch of arrivals, who might land direct, for sanitary services enjoyed by others who might be detained in quarantine. I pointed out that pilgrims could hardly be expected to look upon quarantine detention as a boon, so that it by no means followed that if they paid a tax they must in effect be forced to undergo quarantine as a return for their money, which led the King to the disclosure of the real reason underlying his objection, namely, the fear of losing all hold on the quarantine through disuse of the Jeddah station.

After stating with every appearance of marked sincerity that he intended to follow the international convention line by line, he immediately took the strongest exception to my pointing out that, after the proper opening of Kamaran, clean

ships would disembark their pilgrims direct, and that suspected or infected ships would have to return to Kamaran. This would mean, on the arrangements presumably made in anticipation of a certain average of detention at Jeddah, that the administration under his present rules would in practice be unable to claim more than the fixed proportion of P.T. 37½ and possibly suffer a loss of anticipated dues, and that the notification of this sum again as partly representing a period of one day's detention gave rise to those very objections he had mentioned, in that the first day's quarantine, which he took as a matter of course, was in itself contrary to the convention.

After a lengthy discussion, during which the sanitary aspect of Kamaran, Tor and Jeddah was again explained, King Hussein finally appeared to understand the position of the two former as guardians of the Hedjaz against infection, and outwardly acquiesced, but it remains to be seen how far he will carry his words into effect when the question arises.

After further discussion and persuasion, the King again flatly refusing to consider a lump sum, he finally definitely agreed that shipping companies would only be asked to pay the fixed proportion announced, and that further dues, if any, would be collected from the pilgrims direct.

I was only able to persuade him to adopt this compromise, by pointing out that he had repeatedly accused shipping companies, both in official letters and public announcements, of collecting more on tickets than the amount notified, and that it was impossible for a business concern to legislate for a variable sum on a minimum scale, and that even if a system of refunds of any excess were arranged, as was done in certain cases last year, the latter system was complicated and in practice difficult to operate owing to the vast number of pilgrims and the inevitable difficulty of tracing individual cases. I further pointed out that part of the excess complained of was represented by the normal commercial commission for service and the difference on the gold exchange, in fairness to the companies whom he had publicly accused of wholesale extortion, and finally that the rules as they stood practically forced companies to the very action of which he complained.

King Hussein's complaints, however, serve to accentuate that portion of Messrs. R. J. Farrer's and W. H. Lee-Wagner's memorandum dealing with the amount collected by shipping companies from pilgrims in excess of the actual dues and after allowing for all expenses. Any excess in such charges is much to be deprecated, if only from the consideration that it gives a handle to those who are ever on the look out for means of discrediting the arrangements made for the pilgrimage, and of making political capital out of any such circumstance.

The King stoutly denied that the Director-General of Quarantine had ever tried to collect dues in excess of the official notification, or had threatened to refuse to allow pilgrims to disembark, unless he were paid at once, but on being informed that I had the proof that he had first charged at the rate of P.T. 77½, then 66½, and finally 52½, and that his threat had been in the form of an official notification, His Majesty said it had all been a mistake, and nothing of the sort had been intended. He further agreed that the companies concerned would naturally not be called on to produce the difference of P.T. 5 per head for those ships which had already arrived, or had sailed before the telegraphic notification of the final arrangement had been received, promising that no further misunderstandings would be allowed to arise, but as this report is being closed, I have before me a letter from the Director-General again demanding the payment of the new total in full in arrears.

Such are the methods which have to be contended with in the settlement of even the simplest matters with King Hussein and his officials.

His wilful misconception of the nature of these discussions, which beginning four months ago show no apparent sign of being ever satisfactorily terminated, is well illustrated by his fervid offer to let me send anybody I pleased to the islands to see that only the correct amount of dues was collected from the pilgrims.

Underlying Causes of King Hussein's Attitude.

As is generally the case with despotic monarchs of King Hussein's calibre, he is apt to be very much the tool of those surrounding him, if they can win his ear by arguments pleasing to himself.

In addition to the reasons already mentioned, self-seeking persons with an axe to grind, notably the Hussein brothers, continually insinuated to the King that pilgrims much preferred not to be quarantined at Kamaran, outside the limit of

their sacred land, but desired rather that all such measures should be taken within its borders and not under alien, and especially Christian, control.

A spurious agitation was even engineered last year attempting to discredit the efficiency of the measures taken at Kamaran.

This idea, pleasing to King Hussein for obvious reasons, having once taken root in his mind, is one of the bases on which all his subsequent attempts to cling to entire control of quarantine have rested.

Once King Hussein has formed a fixed idea of this nature, anything to the contrary but serves to confirm it. He has apparently convinced himself, and is never weary of stating, that quarantine detention must be carried out at Jeddah, in order to please not himself, but the pilgrims—that their detention on the inadequately equipped and congested islands of Abu Sand and Wasta is in the nature of a privilege, of which they are only too glad to avail themselves, and that his rules as to the period of detention, his anxiety to add quarantine at Jeddah to that at Kamaran, are in favour of the pilgrims themselves; and that he cannot charge them for this privilege, unless he gives them the opportunity of availing themselves of its attractions.

In King Hussein's eyes any measures, sanitary or otherwise, connected with the pilgrimage, are the peculiar prerogative of the sacred land of the Hedjaz, and as such to be jealously safeguarded. He considers it not only his duty to uphold this prerogative, but that he would be false to the desires and interests of the pilgrims themselves in allowing it to be shared in any degree by foreigners and non-Moslems.

The practical consideration that the pilgrims, however wrongly, prefer the comparative amenities of detention at Kamaran to being overcrowded, short of water, under a pitiless sun, bareheaded and clad only in the scanty Ihram, on the confined space of coral sand which constitutes the Jeddah quarantine station, carries no weight with him.

Interested parties further pander to the King's own conviction that the Hedjaz is capable of producing a staff and the necessary adjuncts of such a station fully equal in efficiency to any that could be found elsewhere, and he has even asked why Kamaran should not be under his control, as so much importance was attached to the necessary sanitary measures being carried out at that place.

The basis of his tenacious adherence to the outward form of quarantine control is thus both religious and political, arising out of his continually repeated desire to carry out his duties to the pilgrims as completely as possible, influenced by the insidious suggestions of interested parties, and from his jealousy of any interference, however shadowy, with his prerogative as the sole arbiter of all questions affecting the pilgrimage, strengthened by his exaggerated sense of the capabilities of himself and his officials.

It need hardly be said that the political aspect of King Hussein's opposition is one which he studiously keeps in the background in such discussions as arise, but an interesting light on his real intentions is furnished by his statement to a certain (Christian) member of Prince Habib Lotfallah's staff, that he would resist to the utmost any foreign control of the pilgrims while on their way to the Hedjaz, or while in the Hedjaz, "Until," in the words he is stated to have used, "I have said good-bye to them on the beach at Jeddah, when they can do what they like, and detain them at Kamaran and Tor for twelve months, as far as I am concerned."

Further Difficulties over Quarantine.

Mazhar Nedim was sent round on the evening of the 4th March by the King to say that the Holt agent, apparently on instructions from the agency, had refused to pay any quarantine dues. I immediately pointed out that this was incorrect, and that the King was probably referring to the difference of P.T. 5, which he himself had agreed should not be demanded, as it had not been collected on the tickets.

Mazhar Bey said he was instructed to show me the regulations on the subject, and produced the Turkish Regulations, marked at the article enjoining the production of all such dues by the masters of pilgrim ships. I conveyed my astonishment and regret that the King should have apparently forgotten his own assurances of a few days previously, explained the matter again, and requested him to inform His Majesty that, incidentally, the director-general was apparently using as his guide

regulations which were void, and which the King himself had recognised as such, and asked for an interview in the morning.

The production of the Turkish Regulations so soon was somewhat of a surprise, as I had not anticipated that the King would bring the matter to a head until he was once more ensconced at Mecca, and until the first steamer from Kamaran had arrived.

The subsequent interview was a stormy one, the King tearing his beard and indulging in a diatribe against the interference of foreigners in the pilgrimage, the support by the British Government of exactions against pilgrims and similar heroics.

When King Hussein had become sufficiently calm to listen seriously to what I had to say, I mentioned the production of the Turkish Regulations. He affirmed that none others existed for him, and that until a new international board was established, on which he would be represented, he would carry out none other than the Turkish Regulations and disregard all innovations made without his approval.

I reminded him of his recent assurances, explained the relation of the Turkish Regulations to the 1903 and 1912 conventions, which had not only been made clear last year, but again recently, and after showing him that the convention, a copy of which I had brought with me, had been signed by the Turkish Government, I eventually obtained from him renewed assurances that in that case he would follow its provisions. Although I was aware that Thabit Bey, who was present during part of the interview, and the King had copies of the convention, the King ingeniously asked for my copy to compare with the Turkish Regulations.

As regards his renewed claim against the Holt agent for the difference of P.T. 5, after a further diatribe against the exactions of shipping companies, during which the King affected to be wrung with grief at the sufferings of the pilgrims, he first denied the demand of the director-general, until informed again that I had seen the letter, whereupon he reaffirmed it in his own name.

The King sent for a 1920 ticket, on which 8 dollars was shown as the charge, tore it in half and threw it on the floor, affirming that he insisted on the difference of P.T. 5 being paid as retribution for the excessive charges made by Messrs. Holt last year in the name of the Hashimite Government. It took some time to persuade him that two wrongs do not make a right, and that his insistence on this course would but place his Government in the wrong, and lead to payment under protest and the inevitable raising of further difficulties which it was to our mutual interest to avoid. On his proving obdurate, I said that his decision was much to be regretted, but that if he insisted the agent would be instructed to pay, leaving the responsibility for whatever ensued on the Government, whereupon the King changed his tone and gave way, remarking that he only did so on my assurance that the question of excessive charges would be investigated, and trusting in the British sense of justice to obtain refund in full for all who had been overcharged, and in taking steps to prevent a recurrence of such abuses.

I pointed out that there would have been no need for any of these difficulties, discussions and disagreements had the Government decided on its quarantine dues in time. I again drew the moral of the advisability of a fixed sum, and explained the difficulties of the shipping companies and the measures taken to refund excess charges, which were directly due to the uncertainty of the amount caused by continual changes in the rate, both last year and this.

King Hussein heatedly affirmed that there had been no delay, and that the truth of the whole matter was that nothing he could do was right, that his last director-general had been bad, his present one was apparently worse and he himself and the Arabs generally were looked upon with deliberate disfavour by the British Government, after which outburst he fervently embraced me, and the interview was terminated.

Thabit Bey accompanied me to the agency, when in less difficult company the whole question of quarantine was amicably discussed.

The fact that the mail-steamer then at Jeddah was undergoing disinfection under his orders, owing to a case of plague taken off at Port Soudan, considerably helped this amiable Turk to take a rosy view of the situation, and as far as possible all reasons for misunderstanding were removed. As regards dues, he remarked ingeniously enough that a round sum of P.T. 50 even was nothing—that P.T. 100 or more would be quite legitimate, but that the King was unfortunately averse to charging pilgrims unless they were actually quarantined. He reaffirmed the King's assurances as to following the International Convention, and hinted broadly at his own inability to do more than follow the strict letter of his master's instructions.

Thabit Bey is an ill-instructed, incapable and subservient Turk of a very ordinary kind, assisted by the King's reputed secret adviser in quarantine matters, Constantine Effendi, at present in great favour, and, like Thabit Bey, one of King Hussein's principal spies, fervently anti-European, and the lieutenant of Mohamed Hussein last year.

The director-general supports his actions by quoting the King, while the latter in turn either repudiates all responsibility, until driven into a corner, or affects ignorance of technical details, referring all such to the competency of his quarantine officials.

After King Hussein's departure, Thabit Bey triumphantly showed me a letter from the master of the last pilgrim ship to the agent, requesting the latter to pay P.T. 02½, as evidence of the manner in which pilgrims were being cheated. As the steamer in question was Dutch, I told him it would be more to the point if he took the matter up with the Netherlands consul, who had just returned from leave, and that obviously there had been a mistake.

The manner in which this document was obtained is instructive.

Thabit Bey, on first boarding the steamer, asked the master for an order on the agent for the necessary dues, and on the master appearing doubtful of the correct amount, but finally stating that, as far as he knew, they were P.T. 02½, as at the beginning of last year, representing five days' quarantine, exclusive of Kamaran dues, he agreed, and obtained the master's signature to the order at that rate.

The agent naturally could not agree to this order, and a race between him and the director-general in their respective launches occurred the next day, the agent getting in the first word in Dutch through a megaphone. The master asked for the document and tore it up, informing the director-general that in any case it was valueless, as he had given it in ignorance and that the director-general should have corrected him, being himself aware of the correct amount.

Had the letter not been destroyed, it would probably have served, although quite valueless, as quite sufficient evidence for King Hussein in the prosecution of his propaganda among pilgrims as to the way in which they are treated by others in comparison to his own care for their interests.

As regards his allegations against Messrs. Holt, I have telegraphed to Singapore requesting early and full information as to the exact composition in detail of last year's charges, and this season's charge of 7 dollars at the equivalent local exchange rate in rupees, in order that King Hussein may be effectually answered without delay. Though he has not presumed to say so officially, his intention is apparently to claim from companies the payment of any refund to himself for distribution, in order to pose as the protector of pilgrims against foreign extortion.

During the last interview reported above, the King asked me how long those steamers which had already arrived had spent at Kamaran, and he demanded that the Kamaran charge of 5 rupees, which he had just previously claimed was not included in the total stamped on the tickets, must be refunded by the British Government. I regretted that the arrangements at Kamaran could not be discussed on the basis of any decisions of his own regarding dues at Jeddah, and that it yet remained to be proved whether this sum had been paid out or not, but the King remained convinced that he had further proved his point as to the unjust treatment of pilgrims.

After further formal and informal meetings, of a more pleasant nature, King Hussein left Jeddah on the afternoon of the 7th March, immediately after the departure of Emir Lotfallah and his party. The latter was promoted to the rank of General in the Shereefian army and made chief aide-de-camp to the King.

Delay in opening of Kamaran.

Steamers have been now instructed to sail for Jeddah direct, and the Kamaran station will not apparently be in operation for some time yet.

The steamship "Lycaon" sailed under official instructions that the opening of Kamaran had been postponed until the 15th March, but after delaying her voyage six days, in order to reach Kamaran on that date and entering the inner anchorage, the station was found to be closed. A protest for the loss incurred and the necessity of entering and leaving a dangerous port without cause has been lodged on behalf of this ship, the master maintaining that a wireless message from Aden, notifying him of the displacement of the southern channel buoy, gave additional confirmation to the instructions already received.

Refund of Kamaran Dues.

In view of King Hussein's propaganda against shipping companies in the matter of alleged overcharges on quarantine dues, the local agents of Messrs. Holt under my instructions are refunding direct to pilgrims the 5 rupees Kamaran dues collected in anticipation of that station being in operation in February.

Figures received from Singapore conclusively prove that the allegations made by King Hussein this year are baseless, and I have informed him accordingly.

The refund direct has been considered advisable, as adherence to the normal rule of this company against refunds elsewhere than at Singapore would result in a delay liable to furnish King Hussein with further material for his attempts to discredit, in the eyes of the pilgrims, the arrangements of the companies which carry them.

In the case of the Dutch steamers, a notice has been published that the consul for the Netherlands, through the action of the King, has forced the agent concerned to refund dues which the companies had fraudulently overcharged.

Local Quarantine Arrangements.

Pilgrims, since the final arrangement made as to the form of payment of dues, are being only detained for twenty-four hours in quarantine, the King being apparently nervous of incurring unpopularity by himself collecting the excess P.T. 15, originally charged for the second and third days, his attempt to foist this upon the agents having failed.

The pilgrims undergo none of the prescribed measures, and in the case of the "Lycaon" were sent to the further island, where no sanitary appliances exist. In view of the fact that the minimum period of voyage to Jeddah, under observation, amounts to twelve days, the detention of pilgrims for an additional period of observation only, without any attempt at carrying out sanitary precautions, again sufficiently shows the extent to which financial and other considerations tend to confuse purely sanitary measures while quarantine control remains in the hands of the Hashimite Government.

The "Lycaon" was further unnecessarily detained at Jeddah, firstly, owing to the quarantine authority failing to expedite the disembarkation of the pilgrims; and, secondly, by a medical inspection being delayed while, it is stated, the Director-General was negotiating the purchase of some canary birds. A protest and a request for the co-operation of the authorities in ensuring the minimum delay to steamers scheduled only to remain in Jeddah for a few hours, received the characteristic reply that the facilities offered at Jeddah were such as could not be found in any other port in the world.

*Jeddah Report for Period April 21-30, 1921.**Arrival of Emir Feisal.*

EMIR FEISAL arrived on the Khedivial mail-boat "Tantah" on the 25th April. He was accompanied by Emir Zaid and Emir Ali, the latter having joined the boat at Yenbo. His Majesty King Hussein arrived in Jeddah on the evening of the 24th. The town was decorated in honour of Feisal's arrival. Various complimentary calls were made and returned.

His Majesty King Hussein, accompanied by Emir Ali and Emir Feisal, called here on the morning of the 27th. A summary of his statement is attached.

Emir Feisal, whose intention was obviously to settle differences between his father and foreign Powers, asked me to call on him and state our difficulties. Accompanied by Major Batten and Ismail Effendi I called on him on the afternoon of the 27th and, in a meeting which lasted for more than two hours, we discussed (1) quarantine; (2) public health; (3) supplies; (4) capitulations; and (5) local currency and payment in gold.

With regard to (1) quarantine, Feisal agreed that His Majesty treated the question purely from a political point of view. Kamaran, in the opinion of His Majesty the King, should belong to the Hedjaz, and, as we had taken it, he asserted his right to quarantine control by employing Jeddah. Feisal said that if King Hussein had a representative at Kamaran who would countersign the bills of health he thought the King would carry out the International Convention to the letter. In the meantime, Feisal promised to try to persuade the King to abolish the practice of twenty-four hours unnecessary quarantine at Jeddah.

With regard to (2) public health, we pointed out the lack of proper hospital accommodation, the complete absence of trained nursing orderlies, and the inferior type of medical officer attracted to the Hedjaz service.

With regard to (3), (4) and (5) we pointed out the high price of rice, wheat and flour, and the hardships thereby imposed on the pilgrims, our powerlessness to interfere in the affairs of registered British subjects, and the injustice of the Government demanding payment in gold while allowing no gold to be exported from the country. All these points will receive Feisal's attention, and will be treated by him in a report.

Feisal also sent for the consul for the Netherlands and asked him to state all his grievances and difficulties.

Feisal during his short stay in Jeddah made a very good impression by his frankness, his statesmanship-like qualities and his broad-mindedness.

The King gave a luncheon party in honour of Feisal, and the Royal party left for Mecca on the afternoon of the 28th.

Indian Pilgrimage Hospital.

On the 12th May I wrote to the King informing him that it was again proposed to send the Indian hospital to Jeddah, and asking for his formal approval and consent, and asking if the same buildings, so generously given last year, could be again placed at the disposal of the hospital.

In his reply, full of irrelevant references to higher politics and cases of plague on the Khedivial steamers, His Majesty submitted his objection to the hospital, except a small private hospital of ten or, at the outside, fifteen beds.

On receipt of this letter I at once telegraphed to you (my No. 50 of the 17th May, 1921), and repeated same to Simla. I also wrote to the King pointing out the uselessness of a hospital of ten or fifteen beds in the event of epidemic disease and widespread destitution, and pointing out that our desire was to assist him in medical matters while his country was still in an undeveloped state. I urged him to change his mind and give his consent.

Last year His Majesty gave his consent to me personally, and I did not anticipate any difficulty this year. Without his consent it is useless to open the hospital, as we require the buildings, and we are also dependent on him for water supply, of which, this year, I anticipate great shortage.

If His Majesty continues to oppose, pressure must be brought to bear on him, as I fear again much destitution and a large influx of pilgrims from Mecca to Jeddah immediately after the Haj. Even now prices in Mecca are very high.

(c.) Dr. Khalil Husseini arrived from Egypt on the 15th and has gone to Mecca. He came to see me, and said that, through intermediaries, he would keep me informed of the health conditions of Mecca and of the Hajj.

(d.) An Indian hakim in Mecca, Hakim Khalil Bedauni, has, with the King's permission, established a hospital for outdoor patients, and an appeal for donations is being made to Indian pilgrims. This hakim is not a qualified doctor, but is a druggist.

2. The quarantine authorities have decided to medically examine all pilgrims prior to embarkation, and to give them a certificate of health at 5 piastres per head. They have written to the shipping companies asking them not to issue any tickets to pilgrims unless they are in possession of these health certificates. I have protested against this, and have been in telephonic communication with the Secretary of State for Foreign Affairs on the subject. I pointed out that there would be considerable delay to the steamers, that, as the pilgrimage was clean, I could see no necessity for it, and that, according to the convention, medical examination of returning pilgrims was only carried out at the request of the consular authority concerned.

As I suspected, it is simply for the sake of revenue that this has been instituted, and I understand now that the mutawwifs will receive the health certificates and send the money to the quarantine authorities, and that only those pilgrims who have no mutawwifs will be examined. I am still hopeful that my representations will have the desired effect.

I have received an interesting report on the medical arrangements at Mecca during the pilgrimage. The hospitals are very short of medicines—in one there is no sulphate of soda and no sulphate of magnesium—and the key for the medical store-room is in the charge of Dr. Thabit, the quarantine doctor at Jeddah. My informant reports that the sanitary service of Mecca is very bad, and is neglected to a degree difficult to believe.

On the 7th September I received a telegram from the Public Health Department, Cairo, that an Egyptian pilgrim on the steamship "Kench" had died from gastro-enteritis, and that, from cases of diarrhoea from the same boat, vibrios, giving high agglutination with cholera serum, had been isolated. Up to the present there has not been any suspicious case in either Mecca or Jeddah, and I have not received any report of any cases from boats proceeding to the East. Perhaps, as last year, they have found a certain number of cholera carriers.

Jeddah Report from September 11 to October 10, 1921.

(Secret.)

Smallpox Epidemic.

EMIR ALI and Emir Zeid came to see me on the 22nd September, and in the course of conversation they said that two of their servants, recently arrived from Mecca, had been admitted to hospital suffering from smallpox. Emir Zeid said that there were many cases in Mecca. I asked Emir Ali's permission to see these cases. This was immediately granted, so I visited the hospital next day with Captain Pinder, M.C., R.A.M.C., and saw there was no doubt about the cases. On the 24th September I saw an Indian pilgrim with the disease, and was informed of Javanese pilgrims also suffering from the same malady. I informed the Dutch consul, who sent his Javanese doctor, and he found one case on the 24th and two cases on the 25th. A case occurred in a native of Jeddah on the 26th September and another on the 2nd October.

Conditions here are favourable for the disease to spread. The men are admitted into a ward in the local hospital. There is no isolation of contacts, and the women are isolated and treated in their own houses. The only other measure taken is vaccination. The disease is mild and the mortality low, and, owing to the dislike of being admitted to the Arab hospital, some cases may be concealed.

I proposed to the Secretary of State for Foreign Affairs that we should take all the cases and contacts to the Indian hospital, as the conditions there are favourable. It is outside the town, has open desert around, plenty of tents, and female nurses for the nursing of the women. This offer was refused.

There seems no doubt that the Hashimite Government concealed the outbreak in Mecca. No notification was sent to any foreign representative.

I sent Inspector Hassan, Indian police officer, to Mecca to give me a report on the severity of the outbreak there, and he has just returned with a letter from Dr. Khalil Husseini, the Egyptian doctor in Mecca, who reports the epidemic very widespread in Mecca, but with a very low mortality. The disease is said to have been brought in by the Bedouin. I have noticed that the quarantine authorities make no mention of the disease in the bills of health for steamers leaving Jeddah.

Small-pox Epidemic.

The small-pox epidemic is now apparently over, for I have not heard of any case since the 2nd October.

9.17

Proceedings of the Pilgrimage
Quarantine Committee;
situation at Tor and Camaran;
Amin Rihani's visit with King Husain
to Abu Sa'd island;
sanitary control of Hijaz Railway; etc.,
1922-1924

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CONFIDENTIAL.

15th Meeting.

[E 1768/113/91]

INTER-DEPARTMENTAL PILGRIMAGE QUARANTINE COMMITTEE.

*Minutes of a Meeting held at the Foreign Office on Tuesday, February 7, 1922,
at 3:30 P.M.*

Present :

Sir G. BUCHANAN, C.B., Ministry of Health (*in the Chair*).

Mr. J. MURRAY, Foreign Office.

Sir HAVELOCK CHARLES, G.C.V.O., India Office.

Mr. P. J. PATRICK, India Office.

Major H. W. YOUNG, D.S.O., Colonial Office.

Mr. G. FULLERTON-CARNEGIE, Foreign Office (*Secretary*).

Major W. E. MARSHALL and Mr. T. E. LAWRENCE attended by invitation of the Committee.

The Committee had before them the Minutes of the 14th Meeting of the Committee; the 1921 Pilgrimage Report; Treasury letters No. S 124/2 of 31st January to the Foreign Office and Colonial Office; International Sanitary Convention of 1912.

Points arising out of 14th Meeting.

It was noted that in reply to a letter addressed to them by the India Office on the 8th December regarding the carrying out of certain sanitary arrangements at Kamaran and requesting sanction for the payment from Imperial funds of the moiety of a further 60,000*l.* for this purpose, the Treasury had replied that they were not disposed to sanction any further expenditure from Imperial funds in connection with quarantine arrangements at Kamaran. The Treasury had at the same time written to the Foreign Office and the Colonial Office pointing out that expenditure incurred under this head up to the 31st March, 1921, which fell to be met from Imperial funds should be charged against Foreign Office funds, while any such expenditure incurred after the 31st March, 1921, should be borne on the Middle Eastern Vote of the Colonial Office.

2. In their letter to the Colonial Office the Treasury suggested that the Kamaran Quarantine Station should be administered by a joint authority comprising representatives from India, the Malay States and Java, from which three countries came the large majority of pilgrims who pass through Kamaran. It was pointed out that this arrangement did not appear to be inimical to Imperial interests, as, so far as the Treasury were aware, the Island of Kamaran had no strategic value and no importance apart from the quarantine station. The Committee noted that the Treasury suggestion necessarily raised again the whole question of the administration of Kamaran, with particular regard to the question of whether this must necessarily be included in the administration of Aden. The India Office representatives pointed out that the Government of India, who were anxious to retain the control of Aden, were willing in present circumstances to accept the responsibility for the administration of Kamaran, but that they refused definitely to accept the whole of the financial liability, and were, in fact, reluctant to meet a moiety of the expenditure involved in view of the greatly disproportionate number of non-Indian pilgrims.

3. Major Young put forward the suggestion that, even if Aden were not transferred, the administration of Kamaran itself might be placed under the control of the Governor of Somaliland, the Colonial Office accepting the administrative responsibility. But this could only be done if the Dues covered all expenses. The Committee

regarded this suggestion as practicable, but agreed that it must first be ascertained whether His Majesty's Government did in fact attach strategic value to the retention of Kamaran. After further discussion of this question and of the feasibility of placing Kamaran under international control the Committee recommended that the Foreign Office should enquire of the Admiralty whether the retention of Kamaran was considered strategically desirable and should, in the event of receiving an affirmative reply, suggest to the Colonial Office that that Department should take over the administrative control of the island.

4. As regards capital expenditure on improvements at Kamaran, the Committee agreed that, in view of the attitude adopted by the Treasury as indicated in their letters of the 31st January to the Foreign Office, India Office and Colonial Office, it must be pointed out to the Government of India that no refund from Imperial funds of expenditure on such improvements could be assured beyond the moiety of the original 10,000*l.* sanctioned in 1920. In this connection Major Young stated that on receipt of the Treasury letter of the 31st January, the Colonial Office had arranged to take a token vote for 1,000*l.* to cover the portion of the Imperial moiety of about 5,000*l.* which was likely to fall to that Department. In view, however, of the unlikelihood of any expenditure under this head having appeared in accounts prior to the 31st March, 1922, he would now suggest that a vote for the whole of the 5,000*l.* should be taken on the Middle Eastern Vote.

5. As regards current expenditure, every effort was being made to ensure this being covered by the quarantine dues. The Chairman pointed out that at the forthcoming meeting of the League of Nations Epidemiological Committee at Alexandria to discuss the revision of the 1912 International Sanitary Convention, to which he was proceeding at a very early date, the question of improvements at Kamaran would no doubt be raised by his colleagues. The Committee agreed that a reply to any enquiries on this subject might take the form of an exposition of the improvements which have already been effected and an assurance that every effort was being made to effect further improvements.

1921 Pilgrimage Report.

6. The Committee then proceeded to discuss the recommendations put forward by Major Marshall in his report on the 1921 Pilgrimage. Major Marshall strongly advocated the introduction of compulsory return tickets. The India Office representatives pointed out that the Indian Mussulmans were opposed to this on the grounds that a number of the poorer pilgrims would thereby be prevented from participating in the pilgrimage. Major Marshall pointed out, in reply, that the Koran stipulates that pilgrims should be self-supporting. After a short discussion the Committee agreed that as the introduction of compulsory return tickets was undoubtedly most desirable, the India Office should be asked to approach the Government of India once again on this point, inviting their attention in particular to the relevant passage in the Koran.

Northern Pilgrimage.

7. The Committee then discussed the difficulties which have arisen in the case of the Northern Pilgrimage. Major Marshall laid emphasis on the unnecessary and protracted detention of the pilgrims at Tor on the return journey and the great hardship to non-Egyptian pilgrims who come via Egypt and are not allowed by the International Sanitary Convention to disembark in Egypt on the return journey. It was realised that the excessive quarantine at Tor was due largely to the absence of adequate shipping facilities, and the Chairman undertook to raise this question at the forthcoming meeting at Alexandria.

Indian Hospital.

8. The Committee noted that the Government of India had now definitely decided not to send a hospital to Jeddah for the forthcoming pilgrimage. They accepted this decision, but at the instance of Major Marshall they recommended that the India Office should be asked to urge the Government of India to supply him with a certain amount of laboratory equipment.

British Agency Personnel.

9. Major Marshall pointed out that the loss of Inspector Saïd Hassan would be very serious. The Committee agreed with this, and recommended that the Government of India should be urged to retain his services.

Revision of International Sanitary Convention of 1912.

10. The Chairman said that there were two points on which he wished to be certain before proceeding to the League of Nations Committee at Alexandria. The first of these was the extent to which, in the event of King Hussein refusing to ratify the proposed treaty with His Majesty's Government, he would be bound to abide by the Sanitary Convention. As regards this point, it was explained that King Hussein had now ratified the Treaty of Versailles and would consequently, on the deposition of his ratification, be bound to abide by the convention in his capacity as a member of the League of Nations.

11. The second point was that of the establishment of a quarantine station on the Hedjaz Railway. It was agreed that, as this railway would not be running during the forthcoming pilgrimage, it would be sufficient to assure the other members of the League of Nations Committee that the Administration of Transjordan had the question under consideration, and that adequate measures would be instituted after the railway has been reopened at a point to be determined after the question of the control of the areas through which it runs had been finally settled.

Foreign Office, February 7, 1922.

CONSEIL SANITAIRE, MARITIME ET QUARANTENAIRE
D'ÉGYPTE

RAPPORT
SUR
LE PÈLERINAGE. AU HEDJAZ
1922

PAR LE DOCTEUR U. CANO



ALEXANDRIE
SOCIÉTÉ DE PUBLICATIONS ÉGYPTIENNES

—
1923

RAPPORT

DRESSÉ A LA

PRÉSIDENTE du CONSEIL QUARANTENAIRE D'ÉGYPTE

par le Docteur U. CANO

DIRECTEUR DU CAMPMENT QUARANTENAIRE DE TOR

MONSIEUR LE PRÉSIDENT,

J'ai l'honneur de vous présenter mon rapport concernant la marche des services de Tor pendant le Pèlerinage 1922.

DÉSINFECTION

Arrivé le 12 Août au campement de Tor avec le personnel de service, j'ai voulu tout d'abord contrôler la marche et le résultat de la désinfection dans les différentes étuves.

Il est avéré que les étuves, à la suite d'un long usage, tendent plus ou moins à se détériorer, et bien que nos appareils soient des meilleurs, il faut cependant en vérifier souvent le fonctionnement pour nous assurer si la désinfection y a été complète partout.

Dans ce but, je me suis servi de procédés physiques et bactériologiques.

Avec les premiers, nous nous contentons de déterminer seulement si, dans chaque opération, la température voulue a été atteinte sans qu'on puisse préciser le temps pendant lequel elle a été maintenue. Mais nous pouvons aussi avoir atteint, par exemple, la température de 100° C. sans que la vapeur d'eau soit saturée et exempte d'air, et alors la désinfection serait tout à fait inopérante ! Un séjour de 2 heures dans un mélange de vapeur et d'air à 127° C. ne suffit pas à tuer les spores du bacillus anthracis.

Pour nous assurer que la désinfection a été complète dans les différentes parties du matériel à désinfecter, il est préférable d'avoir recours au procédé bactériologique. A cet effet, il vaut mieux se servir des spores de la bactérie charbonneuse qui sont les germes infectieux les plus résistants à l'action stérilisante de la vapeur et parce que, ainsi qu'on le sait, ils sont en même temps plus résistants que les virus dont les agents pathogènes ne sont pas encore connus. Dans la vapeur d'eau pure et saturée, à la température de 100° C. ces spores meurent en 5 minutes.

Je me suis servi, pour mes expériences, de tubes en verre, scellés à la lampe, préparés par notre pharmacien-chimiste, chef du service de la désinfection, M. L. Chiara, et contenant des substances fondant respectivement à 110°, 115° et 117° telles que le benzonaphtol, l'acetanilide et la terpine, et de spores du bacillus anthracis provenant de cultures fournies par M. Piccinini, préparateur du laboratoire de Chatby.

Tous les appareils fonctionnèrent sous la surveillance d'un personnel au courant du service et suivant les instructions indiquées par les constructeurs.

Chaque opération terminée, les substances chimiques étaient fondues et les fils de soie, contenant les spores

— 5 —

cultivés en bouillon à 37° C. ne donnèrent lieu à aucun développement. Le bouillon resta stérile.

Le fonctionnement des étuves était donc parfait.

L'EAU POTABLE.

Les eaux destinées à l'alimentation de Tor proviennent de la nappe phréatique et elles sont recueillies dans deux puits de forme circulaire et revêtus, sur leur parois de maçonnerie. Dans l'intérieur de ces puits, sont disposés les appareils destinés à élever l'eau : un moteur électrique dans le puits Abou Kalam et un moteur à pétrole dans le puits Bir Murad.

J'ai chargé M. Chiara de l'analyse chimique tandis que je procédai à l'analyse bactériologique.

M. Chiara partagea son travail en examinant l'eau des deux puits Bir Abou Kalam et Bir Murad alimentant nos réservoirs et celle d'un des robinets du campement, comme celui de la pharmacie, débitant le mélange des deux sources précitées.

Pour avoir une idée de comparaison, il a cru bien d'ajouter, dans son rapport analytique, les résultats obtenus de l'examen de l'eau filtrée de l'Alexandria Water Cy. De même M. Chiara procéda à l'examen chimique de l'eau de zenzem laquelle, comme il est notoire, est vendue au Hedjaz dans des petits bidons scellés au feu et portée par les pèlerins avec vénération pour la distribuer à leur entourage, à titre de souvenir.

- 7 -

Comme on peut le voir par le tableau ci-dessus, les eaux de Tor ne sont pas trop dures, mais elles sont riches en chlore. Cet élément est tolérable lorsqu'il n'est pas d'origine animale et ne donne pas à l'eau une saveur saumâtre. Mais le goût de ces eaux est agréable et la présence de chlore est due à la nature géologique du terrain et à la proximité de la mer.

Je ne m'arrête pas à parler de l'eau de zemzem. Elle dénote suffisamment combien elle est dangereuse à cause de son contenu en substances organiques et de leur minéralisation. Il en sera toujours ainsi tant que les autorités du Hedjaz ne prendront pas des mesures énergiques pour protéger ce puits vénéré contre toute pollution extérieure.

ANALYSE BACTÉRIOLOGIQUE

PUITS ABOU KALAM.

L'emplacement de ce puits a été choisi en avant du campement, dans une localité où il n'y a aucun danger de contamination par des eaux d'infiltration de la surface ou du voisinage.

L'eau de ce puits est limpide, incolore et inodore. Au moment du prélèvement des échantillons, la température de l'air était de 36° et celle de l'eau de 26°.

J'ai fait les cultures en gélose avec $\frac{1}{2}$ centimètre cube d'eau et les boîtes de Pétri ont été placées dans le Laboratoire à la température ambiante.

Au 8^{me} jour d'incubation, il a été observé que le nombre total des germes contenus dans 1 cm³ d'eau était de 230 environ, tous microbes communs, aquatiles de 4 espèces et 2 moisissures.

PUITS BIR MURAD.

Le puits Bir Murad est situé au milieu d'un jardin dont le terrain est superficiellement souillé de résidus de la vie animale.

L'eau de ce puits est limpide, incolore, son goût est agréable. La température de l'eau était de 28° et celle de l'air de 36°.

J'ai ensemencé en gélose $\frac{1}{2}$ cm³. de cette eau et, après deux jours d'incubation à la température ambiante, les colonies commencèrent à apparaître nettement. Au 8^{me} jour il s'en développa environ 200 bactéries de 3 espèces, dont 2 chromogènes. Absence de moisissures.

ROBINET DE LA PHARMACIE.

Les échantillons prélevés de ce robinet donnent un développement d'environ 200 colonies de 3 espèces. Manque de moisissures.

Le nombre des germes développés dans ces eaux, sans être trop élevé, surpasse sans doute la moyenne des germes qui, habituellement, se trouvent dans les eaux des sources bien captées.

L'analyse chimique montre aussi la présence de traces d'ammoniaque qui est un des produits de la décomposition des substances albuminoïdes et qui dénote une contamination plus ou moins récente.

Ces faits expliquent la disposition de cette eau à des troubles momentanés et rappellent, dans l'esprit de qui a visité les puits, le souvenir de beaucoup de petites causes de souillures qui peuvent diminuer la qualité de ces eaux.

Le puits Bir Murad est en effet établi dans une localité où il y a à craindre des infiltrations de la surface, et le fait

— 9 —

que le personnel de service est fréquemment obligé d'aller au fond du puits Abou Kalam pour vérifier le fonctionnement de la turbine, peut constituer une de ces minimes influences capables de produire des changements d'ordre biologique et d'ordre chimique qui détériorent la pureté naturelle de l'eau. Cela est plus spécialement à noter pour un service limité d'eau potable comme celui de Tor.

On peut affirmer, en conclusion, que ces eaux pourraient être bactériologiquement pures, si les puits étaient mieux protégés.

VIVRES

Aussitôt après l'ouverture du campement, j'ai reçu plusieurs plaintes pour la mauvaise qualité du pain fourni par le monopole.

D'accord avec S. E. le Moudir et avec le Dr. Zeidan, une inspection minutieuse fut faite aux dépôts des denrées alimentaires. En même temps, je prélevai deux échantillons de la farine destinée à la préparation du pain. Le 1^{er} échantillon a été prélevé d'un sac contenant de la farine australienne et le 2^{me}, d'un sac de farine égyptienne. La farine australienne était blanche et la farine égyptienne d'un blanc moins pur.

Portées au laboratoire et examinées au microscope, ces farines montrèrent qu'elles étaient composées uniquement de corpuscules d'amidon de froment. Il n'y avait pas d'amidon d'autres céréales de valeur inférieure et, encore moins, d'éléments provenant de graines hétérogènes ou nuisibles.

Dans la farine du pays on trouvait une assez grande quantité de son.

Le gluten de la farine d'Australie était de bonne qualité, tenace et élastique, celui de la farine égyptienne était moins

bon, peu élastique et on pouvait l'extraire avec difficulté, probablement à cause de la présence du son.

L'acidité et l'humidité furent déterminées par le chimiste, Mr. Chiara.

Voici le résultat :

	Farine Australienne	Farine Égyptienne
Acidité	0.08	0.107
Humidité.	14 %	13 %

En général, quoique non trop récentes, les farines du monopole étaient donc bonnes et, en effet, ni les pèlerins ni le personnel de service n'ont plus eu à se plaindre, vu que les entrepreneurs avaient modifié le système de manipulation.

PÈLERINS

Les premiers pèlerins qui débarquèrent à Tor, furent ceux qui accompagnaient le Mahmal ; ils arrivèrent sur le Dakahlieh » le jour du 15 Août et repartirent le 19.

Les derniers pèlerins quittèrent le campement le 14 Septembre, sur le « Broullos ». Ils étaient au nombre de 5.

Le Campement fut clos le 15 Septembre.

Pendant la dite période, le service du transport des pèlerins égyptiens de Djeddah à Tor fut fait par les bateaux « Mahmoudieh » et « Keneh », celui du transport de Tor à Suez, par le « Dakahlieh ».

Ont également jeté l'ancre en rade de Tor le postal italien « Massawa », les navires « Berkshire » et « Amazonia » battant pavillon égyptien et le navire « Syrie » battant pavillon français, ces trois derniers, avec des pèlerins étrangers, se rendaient à Beyrouth.

Le nombre total des pèlerins débarqués dans cette saison à Tor fut de 8.467 dont 5.805 égyptiens et 2.662 étrangers.

— 11 —

HOPITAUX

Le Dr. Haridi a été chargé du service de l'hôpital de chirurgie, le Dr. Kassim de celui des maladies ordinaires. Ces deux médecins ont rempli leur mission de la façon la plus satisfaisante.

La Doctoresse R. Einhorn a été chargée de l'Hôpital des femmes.

Les services d'infirmerie effectués sous la direction de la matron, Miss Smythe, furent parfaits.

Pendant la présente campagne, le nombre total des pèlerins entrés aux hôpitaux a été de 109, dont 69 égyptiens et 40 étrangers.

Le nombre des décès a été de 10 dont 4 égyptiens, 6 étrangers.

Il a été débarqué 4 pèlerins morts dont 3 égyptiens et 1 syrien.

LABORATOIRE.

Dans le service du Laboratoire, j'ai pu apprécier l'habile et active collaboration du Dr. Orskow et l'utile assistance de M. Piccinini

Nous avons examiné les selles de tous les malades entrés dans les hôpitaux et dont la plupart étaient des dysentériques.

Différents vibrions ont été isolés, mais deux spécialement attirèrent mon attention parce que, trouvés en culture presque pure chez deux malades de diarrhée, ils disparaissaient au fur et à mesure que les conditions de santé des malades s'amélioraient. C'étaient des vibrions non agglutinables.

Quelle importance peuvent avoir ces vibrions ? Quel rapport peuvent-ils avoir avec les vibrions cholériques authentiques ? Peuvent-ils être des vibrions modifiés suivant des conditions de temps et de milieu ?

Il est bien avéré que les vibrions cholériques possèdent nettement l'aptitude à se modifier. Parmi les microbes, la famille des vibrions est probablement la plus polymorphe.

Les variations et les mutations des bactéries ont une très haute importance biologique parce qu'elles peuvent former une base solide à la conception de la transformation des espèces saprophytiques en espèces pathogènes.

Pour la prophylaxie, il ne faut pas trop négliger ces vibrions, et à Tor où se pose un problème concret d'hygiène dont nous devons, sans retard et sans hésitation, tirer des corollaires de nature pratique. Dans le cas d'absence de quelques caractères biologiques, même importants, comme celui de l'agglutination, nous devons baser notre jugement aussi sur l'observation épidémiologique.

SERVICES TECHNIQUES

Ces services, qui sont si importants, ont fonctionné sous la direction de M. L. Novelli d'une manière parfaite.

En terminant mon rapport, je sens le devoir de remercier vivement S.E. le Moudir Hassan Bey Mohamed, pour la bienveillante coopération qu'il m'a prêtée en toute circonstance ainsi que mon confrère, Mr. le Dr. Zeidan pour son concours éclairé et efficace qui ne m'a jamais manqué.

Pilgrimage.

The King has been repeatedly asked since September last to fix the quarantine dues payable by pilgrims this year, and in recent conversations with the Emir Zeid and with His Majesty, I pressed for an early decision. The King makes a show of dallying with the idea of a 1*l.* sterling tax per head, but only to dismiss it, on the ground that he cannot make so high a charge before all the comforts, hospitals and rest-houses, which pilgrims would have a right to expect, are actually in being. The first pilgrimships from the Netherlands East Indies will thus sail without having received notification of the 1922 dues. They will presumably collect from the pilgrims 37½ Turkish piastres only, on last year's scale, and we shall have a repetition of last year's disputes and difficulties between shipping agents and the Director-General of Quarantine. This is much to be deplored, but it is probably what the King desires. He welcomes every occasion for blackening the shipping companies by representing them as wolves preying on the pilgrims, and if his own negligence in fixing Jeddah dues leads to a situation in which he can intervene on these lines, his four months' procrastination is explained.

Happily Thabet Bey, Director-General of Quarantine, stands less securely than he did. His accounts are at present under investigation, and they alone should hang him. His late chief clerk and cronny, the equally abhorrent but more subtle Constantine Yami, leads the pack against him, and I believe the kaimakam, the Director-General of Customs and the Rais-ul-Baladia to be united in working for his downfall. If he goes, quarantine affairs may be better than they were last year. They cannot fall into worse hands.

Whatever may be the quarantine dues finally fixed, pilgrims this year must be prepared for much expense due to the new taxation, which will probably be raised during the pilgrimage season. It is rumoured that the 3 Turkish piastres per package landing tax and the 5 Turkish piastres per package leaving-tax will alike be raised to 20 Turkish piastres, and that the camel tax will be raised to 1*l.* sterling per journey between Mecca and Jeddah. Whether this happens or no, pilgrims will be well advised to bring their personal effects in a few large bundles rather than in many small. The anxiety of the populace to recoup their taxes from pilgrims will mean higher prices all round and busy exploitation.

The sum which Yusuf-el-Qattan, Minister of Public Works, has, as Sheikh-ul-Mashaikh of Javanese pilgrims in Mecca, promised to pay to the King this year is 200,000*l.* This is the man who, for his prowess as a chess-player, was taken by Shereef Aun from donkey-driving and promoted to be Sheikh-ul-Mashaikh of the Javanese. He can neither read nor write.

Popular estimate puts the King's prospective receipts from pilgrims this year at 8*l.* sterling per head.

Quarantine.

Last year's procedure is being followed, in that pilgrims arriving by ships on which there has been a death from any cause, be it senile decay or infantile paralysis, are sent to the islands for one or more days. The ships leave in quarantine or not, according to the inspiration of Thabet Bey's caprice.

Pilgrims have been incited by the Director-General of Quarantine to claim from their consular authorities a refund of the 8 rupees at present charged for Kamaran quarantine dues, on the ground that the pilgrims of a clean ship get no value for their money.

The King has ordered Javanese mutawwifs in Mecca to obtain signatures of Javanese pilgrims to a document belauding the Hedjaz quarantine and other pilgrimage arrangements, protesting against Kamaran, and protesting also against the interference of any foreign consular authority in pilgrimage affairs.

The suggestion has been made to me more than once lately, notably by Emir Zeid, that an Arab doctor should be allowed to watch Hedjaz quarantine interests at Kamaran. If there were such a person as an Arab doctor, he might usefully be employed in the quarantine office in Jeddah.

The Dutch consul has been zealous in pointing out to the King the iniquities of Thabet Bey, hitherto without much success. I learn from M. Van de Plas that a quarantine commission of the League of Nations is now in Egypt, charged with the duty of reporting to the League on quarantine conditions in the Near East. This commission His Majesty has invited to visit Jeddah. If Thabet Bey survives its visit, it will be because King Hussein is still convinced that, in international quarantine affairs, all except the Hedjaz are out of step.

Thabet Bey having again insisted that payment of quarantine dues must actually be made to him by Messrs. Holt's agent before clearance is given to the ships, I have formally guaranteed this agent's ability to pay, and have demanded that no ship be detained for reasons connected with the payment of dues after the master has given Thabet Bey the usual bill on the agent.

SECRET.JEDDAH REPORT April 1st - 30th, 1922.
-----PILGRIMAGE.

The total number of pilgrims now in the Hejaz is approximately 13,400. All are from the Dutch East Indies and Singapore. The first Indian pilgrim boat has reached Kamaran and is expected to arrive at Jeddah on the 22nd instant.

In spite of Emir Ali's telegram to his father that he would not be responsible for the safety of pilgrims going to Medina, three caravans, comprising from five to six thousand pilgrims, left Mecca for Medina. The first caravan arrived safely on April 9th. It is said that Emir Ali has come to terms with the chief of the Ahanda tribe and with Sheikh Abdullah Abu Ruba of the Sahliyyeh Auf section of the Masruh tribe, and that both roads to Medina, via Rabegh, are open. It is rumoured, on the other hand, that the pilgrim caravans went by another route, still further East, which is not much frequented. We shall be able to find out the true state of affairs when the first caravan, which has reached Rabegh on the return journey, reaches Mecca.

We are having the usual difficulty this year over quarantine. Kamaran quarantine is ignored, and all the pilgrims are being sent to the Quarantine Islands for 24 hours. Not only so, but the ships themselves are being kept in quarantine and the agent, pilot, and coolies treated accordingly. The Dutch Consul and I have protested strongly against this, and Dr Thebet, the quarantine doctor, in a reply to the Dutch Consul, said he could not accept the word of any ship's doctor as to the presence of any infectious disease on board. I understand that King Hussein has wired to ask the

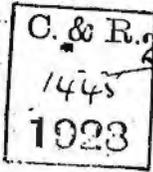
Committee

Committee of the League of Nations, which recently visited Alexandria and Constantinople to discuss the International Quarantine Convention, to visit Jeddah. Perhaps, if they accept, they will be able to convince the King of the folly of his quarantine arrangements and hasten the downfall of Dr Thabet, an event which would be welcomed by all the Foreign Representatives and Shipping Agents.

June 1922

Three Turkish doctors and one dispenser have arrived here for service with the Hashimite Government. One, a surgeon, has gone to Mecca, and two have remained in Jeddah. All are poor and travelled third class from Constantinople to Jeddah. They arrived by an Italian boat, which, on arrival, was put in quarantine. When the Director-General of Quarantine, Dr. Thabit, saw that his medical compatriots were on board, and that he must send them to the quarantine island, he altered the bill of health to free pratique.

Dr. Thabit wrote to the kaïmakam that sick pilgrims were not being sent to the hospital and that the mutawwifin should be instructed to send all sick pilgrims there. The kaïmakam informed me that the hospital is in a disgraceful state, that Dr. Thabit attended for only half an hour daily, that most of the sick are treated by the dispenser, and that a sergeant in the Sherrefian army died twenty-three hours after admission without being seen by a medical officer.



Pilgrims.

Kamaram Lazaretto.

Report of the Director, on the Pilgrim Season of 1922.

GOVERNMENT OF BOMBAY.

GENERAL DEPARTMENT.

Resolution no. P.—69.

Secretariat, Fort, Bombay.

Dated the 1st December 1922.

Letter from the Political Resident, Aden, no. A.—473—6959, dated the 23rd September 1922 :—

" I have the honour to forward for the information of Government a copy of the Report* on the above subject and to make the following remarks with reference to the suggestions made by the Director :—

Steam Launch.—A reference is invited to this office letter no. A.—369-5526, dated the 3rd August 1922, in which Government have been requested to supply a new steam launch. Government have already provided in the current year's Budget Estimates a sum of Rs. 21,000. I therefore request that Government will be so good as to arrange for the supply of a new launch before the next pilgrim season opens.

Administrative Block.—The Military Administrator, Kamaram, has suggested in his letter No. G.—3-226, dated the 11th August 1922, a programme showing the order in which improvements should be carried out at the Kamaram Lazaretto—copy sent to Government under no. A.—422-6123, dated the 25th August 1922. I trust that Government will authorize the work to be carried out according to the programme.

Staff.—I request that the Surgeon General with the Government of Bombay be asked to arrange for the staff to be sent to Kamaram next year in good time as suggested by the Director of the Kamaram Lazaretto. I recommend that they be despatched direct to Kamaram as proposed by the Government of India in paragraph 2 of their letter no. 430, dated the 8th July 1922, Department of Education and Health (Sanitary), printed in the preamble of Government Resolution no. 2507, dated the 17th July 1922."

RESOLUTION.—Copies of the letter from the Political Resident, Aden, and accompaniments, should be forwarded to the officers concerned for information.

2. The attention of the Surgeon General with the Government of Bombay should be invited to the Resident's remarks about the despatch of the staff to Kamaram.

By order of the Governor in Council,

E. W. PERRY,

Additional Deputy Secretary to Government.

To

The Commissioner in Sind.	The Health Officer of the Port of Karachi,
The Political Resident, Aden,	The Director of Public Health for the
The Surgeon General with the Government of Bombay	Government of Bombay,
The Commissioner of Police, Bombay,	The Assistant Director, Medical Services,
The Health Officer of the Port of Aden,	Aden Brigade,
The Health Officer of the Port of Bombay,	The Political Department,
	The Government of India (by letter).

* Printed as an accompaniment to this Resolution.

N. Genl 848—1

No. of 1922.

Copy forwarded for information and guidance to



Accompaniment to Government Resolution, General Department, no. P.—69,
dated the 1st December 1922.

No. 328, dated the 27th August 1922.

From—The Director, Kamaran Lazaretto ;
To—The Military Administrator, Kamaran.

In my six preceding reports I had the honour to submit a monthly record of the work performed by the Lazaretto during this pilgrim season. In the present one I intend to set down a general record of the work performed during the whole season, with the request that it may please be forwarded on to Government.

The pilgrim season opened this year with the arrival of the s.s. *Teucer* from the Straits on the 19th February and closed with the departure of the s.s. *Koweit*, from Busera and the Gulf, on the 23rd July last ; consequently the pilgrim season lasted five complete months and four days. In 1921 these dates were respectively the 21st February and the 3rd August.

The total number of pilgrims that passed through the Lazaretto this year was 41,873 against 44,007 in the previous year.

Full details of nationalities and sexes, as well as a comparison of the figures for the last two seasons, will be found in the following two tables numbered 1 and 2.

No. 1.

PILGRIMAGE SEASON, 1922.

Nationalities and sexes of the pilgrims.

Nationalities.	Men.	Women.	Children over 7 years.	Children under 7 years.	Total.	Nationalities.
Belutchias	10	..	..	..	10	Belutchias.
Somalis	20	..	..	..	20	Somalis.
Chinese	32	..	..	..	32	Chinese.
S. Africans	44	24	1	3	72	S. Africans.
Kurds	107	6	..	..	113	Kurds.
Bokharians	187	12	6	2	207	Bokharians.
Afghans	864	67	9	3	940	Afghans.
Arabs	1,672	262	16	17	1,866	Arabs.
Persians	1,889	230	4	21	2,150	Persians.
Malays	2,502	694	187	437	4,180	Malays.
Indians	7,655	2,240	146	200	10,240	Indians.
Javanese	14,778	5,384	1,036	830	22,028	Javanese.
Total	29,720	9,231	1,400	1,613	41,873	Total.

N.B.—In this statement under the group "Arabs" are included pilgrims from all parts of Arabia (Yemen, Irak, Hadramut, Assir, etc., etc.). The group "Javanese" includes pilgrims from all parts of the Dutch Indies with a preponderance—95 per cent.—from the Island of Java. In the group "Indians" are included pilgrims from all parts of British Indian territory (Sindh, Bengal, Malabar Coast, Burma, etc., etc.)

No. 2.

Comparison of figures for 1921 and 1922.

Nationality.	Number of pilgrims in 1921.	Number of pilgrims in 1922.	Difference during 1922.	Nationality.
Kurds .. ..	..	113	+113	Kurds.
Somalis .. ..	..	20	+20	Somalis.
Chinese	5	32	+27	Chinese.
S. Africans	11	72	+61	S. Africans.
Belutchias	30	10	-20	Belutchias.
Zanzibarians	52	..	-52	Zanzibarians.
Bokharians	89	207	+118	Bokharians.
Afghans	526	940	+414	Afghans.
Arabs	2,558	1,866	-692	Arabs.
Persians	2,901	2,150	-851	Persians.
Malays	3,887	4,180	+293	Malays.
Indians	8,834	10,240	+1,412	Indians.
Javanese	25,084	22,028	-3,056	Javanese.
Total	44,007	41,873	-2,134	Total.

From Table No. 3 given below it will be observed that April was the busiest month during this pilgrim season, twenty-five per cent. of the total number of pilgrims having passed through the Lazaretto in that month :

No. 3.
MONTHLY MOVE.

February.

Number and nationality of steamers.	Registered tonnage.	Sailing from	Number of pilgrims carried by these steamers.
<i>February.</i>			
4 British	18,051	Singapore Dutch India	2 2 } 1,348
3 Dutch	12,105	Dutch India	2,525
7 Ships	30,156		3,873
<i>March.</i>			
4 British	18,582	Singapore	2,415
6 Dutch	21,548	Dutch India	6,553
1 Arab dhow	85	Mokalla	17
10 Ships	40,215		8,005
<i>April.</i>			
8 British	31,010	Singapore Dutch India Bombay	3 4 1 } 5,092
6 Dutch	21,875	Dutch India	4,334
14 Ships	53,701		10,326
<i>May.</i>			
6 British	22,477	Singapore Bombay Dutch India	2 3 1 } 5,208
1 Chinese	3,871	Dutch India	874
7 Ships	26,348		6,082
<i>June.</i>			
7 British	23,795	Bombay Bussora Singapore	4 2 1 } 6,876
7 Ships	23,795		6,876
<i>July.</i>			
10 British	29,081	Bombay Bussora Singapore Aden	6 3 1 1 } 5,751
10 Ships	29,081		5,751

General move.

British Ships	39 of	registered tonnage	143,902 pilgrims	27,590
Dutch Ships	14 "	"	55,528 "	13,392
Chinese Ship	1 "	"	3,871 "	874
Arab Dhow	1 "	"	85 "	17
54 Steamers and 1 Dhow	55 "	"	203,386 "	41,873

The pilgrimage this year ranks sixth in comparison with the annual number of pilgrims that have passed through this Lazaretto since its institution in 1882, as may be observed from table No. 4 given below :

No. 4.

Annual number of pilgrims visiting Kamaran from 1882—1922.

Year.	Number of pilgrims.	Year.	Number of pilgrims.
1882	8,007	1902-03	16,822
1883	20,016	1903-04	32,462
1884	12,740	1904-05	22,349
1885	17,303	1905-06	32,116
1886	15,931	1906-07	44,333
1887	13,707	1907-08	37,062
1888	20,932	1908-09	30,675
1889	18,723	1909	36,361
1890	20,184	1910	37,300
1891	23,464	1911	68,585
1892	24,032	1912	40,244
1893	31,907	1913	50,026
1894	22,417	1914	47,736
1895	23,378	1915	Nil.
1895-96	30,448	1916	2,285
1896-97	14,210	1917	1,115
1897-98	15,229	1918	Nil.
1898-99	14,075	1919	12,027
1899-1900	11,155	1920	40,750
1900-01	18,336	1921	44,007
1901-02	17,729	1922	41,873
Total			1,020,107

Sanitary measures applied to the pilgrims.

The two sanitary measures, that have been in force here for the last two years, were applied again this year to the pilgrims, i.e., the pilgrims, on ships carrying a number not exceeding 5 per cent. of their registered tonnage, were subjected to a medical inspection only on board while the remainder underwent the measures set down in Article 123 of the International Sanitary Convention of Paris (1913); consequently out of the total number of pilgrims who visited Kamaran this year—

1,826 were only inspected and

40,047

41,873 submitted to the measures prescribed in Article 123.

The measures prescribed in Article 123 provide for the disembarkation of the pilgrims from a ship, their inspection in the special rooms set apart for this purpose in the disinfection plants, disinfection of all their clothing, making them have a shower-bath, classifying them by nationalities and sexes and re-embarking them, provided no recognised or suspected case of infection is discovered during these operations. The duration of all these operations including disembarkation and embarkation, must not exceed 48 hours. With a small number of pilgrims it is possible to complete all these operations on the same day and we have occasionally done so but, generally the pilgrims spent a night in the camp and no ship was ever detained here more than 36 hours, the average being 24 hours. The medical inspection and disinfection part of the regime was carried out by the Sub-Assistant Surgeons and the Lady Doctor, the work of the former being superintended and guided by me.

I am very pleased to state that the disinfection service was performed this season in perfect order and without confusion of any description. After all the pilgrims are inspected and disinfected, provided there is not enough time to return them to the steamer, they are accommodated in the camps and I personally visit them there the following morning in order to classify them by nationalities and sexes and to inspect them a last time. This is necessary because the medical staff, not having yet had sufficient experience, are liable to make mistakes, in fact several have occurred on each occasion on which I tried to get the classification done by them at the disinfection plant. The only result of these attempts was an appreciable loss of time, as I was obliged to classify them a second time personally. I certainly hope that in time the medical staff will acquire the necessary experience and thus be able to aid the work of the Director in the future, which at present, by reason of time given over to guiding and instructing the medical staff, is twice as heavy as it was formerly.

Camp service.

As mentioned previously, the pilgrims, after disinfection, provided there is not enough time to return them to the steamer, are accommodated in the camps for the night. During this season the necessity arose for using three camps; No. I on thirty occasions, No. II on twelve and No. IV twice. We also had all three camps occupied at the same time on two occasions.

The internal arrangements of the camps were very good. The pilgrims were accommodated in groups consisting of as many as the huts in the camps could hold without overcrowding and distinguished pilgrims were accommodated in the pukka building in the camps. Each pilgrim was supplied with about ten litres of condensed water per diem for drinking purposes and sea-water *ad libitum* for washing, w.c. and bathing purposes. Firewood was also provided free of charge and during the night the camps were well lighted with "Aladdin" lamps. A special bungalow is provided as a mosque and the services of an Imam are also engaged. Food was sold to them by the Lazaretto's contractors at prices fixed by the local authorities and the price lists, in several different languages, are posted in conspicuous positions in the camps. One Sub-Assistant Surgeon remains in the Camp, his duty being to send any serious case of illness to the hospital, to treat minor ailments and to look after the general welfare of the pilgrims. I personally visited the camp on each occasion and the absence of complaints has been very marked. I may state that, with the exception of a few first class Indian pilgrims, all and especially the large lot of Javanese and Malays were very pleased to spend a night on shore after their long and tedious trip.

Hospitals' service and general health of pilgrims.

If the pilgrimage this year ranks sixth in comparison with the numbers that have visited Kamaran annually since the institution of the Lazaretto, I do not think I am exaggerating when I say that it holds the record from a hygienic point of view. Only 11 patients were treated in our hospitals this season as may be observed from the figures given below:—

Pneumonia	..	..	..	..	5
Colitis	..	..	..	..	2
Influenza	..	..	..	..	1
Fracture of radius	..	..	..	..	1
Dysentery	..	..	..	..	1
Small-pox	..	..	..	..	1
				Total	11

Out of this number 9 were treated in the General Hospital, the dysentery case in a special room reserved for infectious diseases and the small-pox case in the special hospital, erected on the little island, for these cases. Three patients (two from pneumonia and one from dysentery) died. Last season the corresponding numbers were 26 patients with 8 deaths and last year's pilgrimage was considered an excellent one from the hygienic point of view. Besides the three deaths which occurred in our hospitals, I have to record three more deaths which occurred in the camps (full details of these deaths are embodied in my six preceding monthly reports), five on board the pilgrim ships after their arrival at Kamaran, and 136 amongst the pilgrims during the voyage between ports of embarkation and here. Consequently out of a total of 41,873 pilgrims 147 died on the voyage, at the time of their arrival and in the Lazaretto. Thus the average arrived at in general mortality is 0.35 per cent. against 0.63 per cent. for the 1921 pilgrimage (8 deaths in the hospitals, an unknown number in the camps and 272 on the voyage). A clearer idea will be obtained by a glance at the statistics given in table No. 5. I attribute this year's healthy pilgrimage to good fortune but the likelihood of an outbreak of infectious disease—especially cholera—amongst the pilgrims must always be borne in mind.

No. 5.

GENERAL MORTALITY

Comparison between figures for general mortality amongst pilgrims during the seasons of 1921 and 1922, specifying each occasion on which deaths occurred.

1921						
Date of arrival.	Ship's name.	Number of pilgrims	Deaths in our hospitals	Deaths during voyage.	Deaths on board or in camps.	Total of deaths.
23rd February	Pak-Ling	560	} No deaths available.	1	} No record kept.	1
6th March	Kambangan	1,285		9		9
30th March	Madison	1,704		20		20
30th March	Achilles	1,433		3		3
31st March	Helenus	1,295		1		1
6th April	Buitenzorg	1,800		16		16
17th April	Tolomon	140		1		1
23rd April	Koemun	1,332		5		5

1921

Date of arrival.	Ship's name.	Number of pilgrims.	Deaths in our Hospitals.	Deaths during voyage.	Deaths on board or in camps.	Total of deaths.
25th April	Prometheus	815	No details available.	7	No record kept.	7
26th April	Krakatau	1,023		35		35
27th April	Djember	1,707		19		19
27th April	Jason	1,310		3		3
27th April	Trenkai	781		6		6
4th May	Ning-Chow	1,262		2		2
6th May	Antenor	743		2		2
9th May	Bunclouch	917		20		20
11th May	Atrous	1,232		2		2
12th May	Meleus	304		3		3
12th May	Meleus	1,090		17		17
16th May	Deli	1,000		1		1
20th May	Celebes	568		1		1
22nd May	Celobes	1,280		26		26
24th May	Rotti	1,305		3		3
27th May	Zayani	1,005		2		2
31st May	Hwah-Jah	938		24		24
3rd June	Shushitar	808		1		1
14th June	Nurani	733		2		2
20th June	Koweit	410		1		1
24th June	Tydeus	653		3		3
29th June	Homayun	926		1		1
30th June	Sultania	1,413		2		2
6th July	Nairung	770		1		1
10th July	Shuja	1,366		3		3
11th July	Shushitar	812		2		2
16th July	Jeddah	1,184		3		3
20th July	Koweit	1,066	10	10		
1st August	Hwah-Jah	537	3	3		
3rd August	Zayani	905	6	6		
			8			8
	Total	38,741	8	272		280

1922

Date of arrival	Ship's name.	Number of pilgrims	Deaths in our Hospitals.	Deaths during voyage.	Deaths on board after arrival or in camps.	Total of deaths.
24th February	Morauke	765	1	0	Camp .. 1	11
24th February	Prometheus	451	..	1	..	1
26th February	Pak-Ling	620	..	2	..	2
26th February	Karimata	1,433	1	6	..	6
12th March	Medan	966	..	4	Camp .. 1	5
12th March	Karimoon	1,504	..	2	..	2
16th March	Demodocus	1,015	..	3	..	3
26th March	Elponor	921	..	2	..	2
26th March	Kamlangan	1,208	..	3	..	3
26th March	Saerakarta	1,205	1	10	..	11
31st March	Djember	1,610	..	7	..	7
4th April	Eunaeus	631	..	4	..	4
4th April	Idononous	870	..	3	..	3
7th April	Tantalus	617	..	1	..	1
12th April	Stentor	678	..	2	..	2
13th April	Celobes	719	..	1	Board .. 1	2
18th April	Bililton	410	..	8	..	8
18th April	Shushitar	712	..	2	..	2
22nd April	Telomachus	937	..	1	..	1
22nd April	Tangistan	906	..	4	..	4
27th April	Samarinda	1,340	..	10	..	10
2nd May	Atchaon	655	..	1	..	1
2nd May	Arabistan	1,017	..	7	..	7
3rd May	Jeddah	1,200	..	..	Board .. 1	1
4th May	Hwah-Jah	874	..	11	Board .. 1	12
18th May	Antilohus	586	..	1	..	1
29th May	Koweit	1,075	..	1	..	1
29th May	Belherophon	281	..	2	..	2
16th June	Tangistan	737	..	4	Camp .. 1	5
17th June	Arabistan	1,748	..	6	..	6
20th June	Shushitar	807	..	3	..	3
27th June	Dara	1,434	..	3	Board .. 1	4
28th June	Shuja	927	..	4	..	4
28th June	Sultania	860	..	4	..	4
9th July	Zayani	1,013	..	3	Board .. 1	4
11th July	Accra	446	..	1	..	1
16th July	Tangistan	748	..	1	..	1
	Total	34,088	3	136	8	147

Dues.

The sanitary tax this season was fixed at Rs. 8 per adult pilgrim up to the 30th April, after which date it was revised to Rs. 10 each. For the purpose of dues every pilgrim over the age of 7 is treated as an adult, while children below that age pay nothing. Every steamer, carrying pilgrims who were subjected to the measures proscribed in Article 123 of the Paris Convention, paid in addition Rs. 10 for station dues and Rs. 5 for the two sanitary guards posted on board during the period of quarantine. The grand total of the dues collected this season amounted to Rs. 3,45,363. The details of monthly receipts are given below :—

1922	Rs.
February	26,835
March	65,081
April	77,107
May	58,825
June	65,180
July	52,335
Total	3,45,363

Nine steamers, carrying an aggregate of 1,826 pilgrims paid no dues at all, as the number of pilgrims carried by each one of them did not exceed 5 per cent. of the registered tonnage. Of this number 170 were children under 7, while the remainder—1,656 adult pilgrims—paid the regular quarantine dues (8-or 10-each) to the steamer companies, this tax being included in the price of a ticket. Full particulars of these ships are given below in table No. 6 :

No. 6.

Ship's Company or Agency.	Ship's name.	Date of arrival.	Pilgrims under 7 years.	Adult pilgrims.	Total of pilgrims.
Alfred Holt	Teucer	19th February 1922	24	204	228
Do.	Neleus	23rd February 1922	19	130	149
Do.	Phonius	18th March 1922	33	200	242
Do.	Agapenor	25th March 1922	6	231	237
Do.	Glaucous	12th April 1922	21	222	243
Do.	Hellorophon	15th June 1922	25	255	281
Mogul Line	Homayun	6th July 1922	5	107	112
Alfred Holt	Teucer	31st July 1922	36	241	277
Mogul Line	Koweit	23rd July 1922	..	57	57
		Total	170	1,656	1,826

Of these 1,656 adult pilgrims, 996 paid Rs. 8 each as quarantine dues while the remaining 660 paid Rs. 10 each :

Arrived at Kamaran before 1st May 1922	..	..	996	at 8 =	7,968
Arrived at Kamaran after 1st May 1922	..	..	660	at 10 =	6,600
Total	..	..	1,656		14,568

and in addition station and sanitary guards dues—Rs. 135; it will thus be seen that the Lazaretto suffered a total loss in revenue of Rs. 14,703.

Pilgrims.

There were three different classes of pilgrims :

- (1) Pilgrims from the Dutch Indies (Javanese) and from the Straits (Malays).—They really deserve the distinction of being considered the best pilgrims of the Mohammedan world. They are clean, prosperous, cheerful, obedient and never give trouble of any description.
- (2) Arabs and Persians.—A dirty crowd but healthy and strong, quarrelsome and undisciplined, especially Arabs from the Gulf and Persians. We had slight trouble with them.
- (3) Indians and Afghans.—Usually the most complaining. Very dirty, poor, aged and weakly. Almost all were of the lower classes.

The Javanese pilgrims are all vaccinated against small-pox, typhoid fever and cholera, before starting on their journey, and I consider that it would be very advantageous if this excellent measure was compulsorily applied to all pilgrims without distinction.

Pilgrim Ships.

These may be divided into two categories, (1) the ships carrying pilgrims from the Dutch Indies and the Straits and (2) the Indian and Persian Gulf ships.

In the first category are included the Dutch steamers of the Rotterdam and Amsterdam Lloyd line and the Blue Funnel steamers belonging to Messrs. Alfred Holt and Company of Liverpool. All excellent ships for carrying pilgrims but the Blue Funnel boats are really splendid.

The ships in the second category do not possess quite so good accommodation as those of the first.

Out of the 51 steamers that visited Kameron this season, 51 had two gangways, 1 (s.s. *Djember*) had four and 2 (*Tangistan* and *Accra*) had only one. I make this observation about gangways as on their number depend several other conditions, detailed in paragraph 6 of the Administrator's letter No. G.—3—226, dated 11th August 1922.

Disinfection Plants.

The first disinfection plant was the only one used this season, by reason of the arrangements made there was no confusion of any description and the work was throughout performed quite smoothly.

The room for the medical inspection of male pilgrims, in accordance with Colonel Wilkinson's recommendation, has now been completed in the first plant and work on the same project has been started in the second.

The pukka roofs over the shower-bath rooms in both the plants are giving way badly. It will be necessary to rebuild both roofs next year, as has already been reported by the Military Administrator.

As no repairs of a permanent nature can be completed before the next season commences, it has been decided to remove the roof altogether in the first plant and replace it with corrugated iron temporarily. The roof in the second plant is not in as quite a dangerous condition as that in the first, it is therefore being strutted down its whole length and will be dismantled and rebuilt thoroughly when the material indented for arrives next year.

Steam Launch.

The present launch is perfectly unseaworthy and a positive danger. Her bottom timbers being absolutely rotten cause her to leak and make much water. Her machinery also has broken down on several occasions this season thereby causing great inconvenience and delay in the landing and embarking of pilgrims.

The question of the replacement of this launch has been under consideration for a long time now but it cannot be delayed any longer; I am of the opinion, to ensure satisfactory working that it is absolutely essential for the Lazaretto to be supplied with a new launch before the next season opens.

Water and Ice Plants.

The old condenser erected 26 years ago, is still working but requires thorough overhauling and renewal of its separators, and the doors and valves of its evaporators.

The Chief Engineer informs me that this work will take about two months to complete. It will therefore be done during the months of December and January, by which time it is hoped to have the fifteen new reservoirs rivetted together and placed in position and the new condenser in thorough working order.

The ice plant, which sadly needs it, will also be overhauled at the same time. Thus the authorities and the staff here will have to do without ice for about two months.

Office and Medical Staff's Quarters.

The state of the present office building has so often been commented upon that it is needless for me to say anything more than that it is extremely necessary to start the construction of the new building, which would also contain accommodation for the medical staff, at a very early date.

In consideration of the fact that the supply of a launch and the construction of this building are improvements requiring the greatest expediency, I have the honour to suggest, if the funds at the disposal of the Lazaretto are insufficient, that the Government be asked to allot the necessary money as a charge with prior claim upon the balance accruing each year from quarantine dues.

Staff.

I shall embody in a special report our requirements with regard to the medical staff from India. They must be here by about the middle of January 1923.

The locally engaged staff will be the same as in every season except that I recommend that the salaries of the seventy-five sanitary guards and sweepers be increased from Rs. 20 each per mensem to Rs. 22-12 each per mensem. The necessary provision for this increase will be made in the Budget for 1923-24.

Bibliotheca.

Formerly the bibliotheca of the Lazaretto was well provided with the latest books and bulletins, in French, relative to the sanitary question. I am of the opinion that it would be very useful if Government could arrange to supply the Lazaretto with these bulletins and books, in English, in the future, the cost to be debited against the grant for books in the budget.

Besides these in English I strongly recommend a subscription also to the monthly bulletin of the Office International d'Hygiene Publique Créé par l'arrangement International du 9 Décembre 1907 (Office International d'Hygiene Publique, 195 Boulevard Saint German 195, Paris).

It would also be very useful if the Lazaretto could be provided with wall maps of India, the Persian Gulf and the Red Sea.

Before concluding my general report and leaving this place, where I commenced my sanitary career 22 years ago, I deem it my duty to express to you, Sir, my warmest thanks for the valuable assistance you have always so generously given me. I also desire to express my warmest thanks to the Aden Residency and my deepest gratitude to the Government of India for the distinction they conferred on me in making over the responsibility of this sanitary service to me for a year. I should be very proud and happy to know that all these authorities appreciated my work.

No. G.—3—247, dated the 5th September 1922.

From—The Military Administrator, Kamaran ;

To—The First Assistant Resident, Aden.

Forwarded, with compliments, to the First Assistant Resident, Aden, for disposal.

2. I have to put on record that Dr. Constantinides worked indefatigably to make a success of the pilgrimage this year and I greatly appreciated his services.

3. The room for the medical inspection of male pilgrims, referred to under the heading "Disinfection plants" in this report, has now been completed in both plants.

The price of the health certificate for all passengers and pilgrims leaving the Hedjaz has been raised from 20 Turkish piastres (1 mejidie) to 40 Turkish piastres (2 mejidies). This has not yet been officially notified in the "Kible."

Quarantine.

All the pilgrims who have as yet arrived—from the Netherlands East Indies and Singapore—have been sent to the quarantine islands for twenty-four hours, although in many cases no single death or illness had occurred on the voyage. The Dutch consul has, I think wisely, refrained from re-echoing last year's protests, and I have followed his example of silence in the case of British Malayan pilgrims. Thabet Bey, the Director-General of Quarantine, is assured of King Hussein's sympathy and support in his anti-European attitude and he waxes fat and thrives on consular opposition and protests. Experience has proved that no amount of words will induce the Hashimite Government not to put pilgrims into quarantine here, and the interpretation of some clauses of the International Convention by the International Quarantine Board in Alexandria has certainly encouraged the local authorities in their imposition of "local rules." Unless and until it be decided to support protests, if disregarded, by some sort of action, I am convinced that it is better to leave Thabet Bey to his devices rather than to rumble with empty thunder, since this only stiffens the arrogance of opposition and leads, eventually, to the greater discomfort of the pilgrims.

I was interested to see in a Malay vernacular journal of reading for the masses, subsidised by the Dutch Colonial Government, that Kamaran Island is described as an overflow quarantine station from the Hedjaz Islands of Abu Saad, &c.

Dr. Granville, President of the International Quarantine Board, Alexandria, visited Jeddah from the 1st to the 4th February on the Egyptian Government yacht "Aida," for the purpose of conveying to King Hussein a warning of the penalties in store for the steamship "Tawil" and the steamship "Rushdi" if these Hashimite Government vessels again carried pilgrims in excess of the numbers permitted by convention. The King delegated Thabet Bey to represent him in those conversations.

Advantage was taken of Dr. Granville's presence to discuss certain difficulties which arose last season, and various shipping agents were invited with the Dutch, French and Italian consuls to meet him.

In the course of discussion Dr. Granville explained the omission of Egyptian pilgrim ships to call at Tor (on the southward journey), on the ground that Tor quarantine station was not at the time ready to receive these pilgrims. He explained the return of the Italian steamship "Massua" from Suez to Tor (on the northward journey), on the ground that the quarantine station at Moses' Wells (Suez) was not at the time in repair. He agreed that ships carrying not more than one 3rd class pilgrim per 100 tons gross register, and not calling by itinerary at Tor, should disembark their pilgrims at Suez, for quarantine at Moses' Wells. This leaves pilgrims travelling by the line Marittima Italiana free to proceed direct to Suez, while pilgrim passengers by Khedivial Mail Line must pass their quarantine period at Tor and thence proceed to Suez by ferry steamer. In case of plague, &c., being discovered among the Italian steamers' passengers at Suez, these would be returned to Tor.

Dr. Granville stated that he saw no objection to non-Egyptian pilgrims in transit for the Mediterranean or Palestine being allowed to land in Egypt on their way home, provided they can prove that their passage, or railway fare, to their ultimate destination has been paid, *e.g.*, by a system of through booking from Jeddah. The hardship is, that having transited Egypt on their way to Jeddah, these pilgrims may be refused permission to return by the same route. Dr. Granville stated that it had never been the intention to apply strictly the prohibition on the landing or transhipment of non-Egyptian pilgrims. But so long as the risk exists, the shipping companies will refuse them passages, if only in order to be on the safe side.

Non-pilgrims from the Hedjaz, if they could satisfy the quarantine authorities (*e.g.* by certificate from this agency given with the visa) that they were not pilgrims, would be exempted from quarantine at Tor or Suez. The observation was made that it was illogical to discriminate between pilgrims and the non-pilgrims who had shared with them rooms in Jeddah and the promiscuity of deck-passage on board ship. Dr. Granville admitted this, but stated that, so long as the pilgrimage was clean, it did not much matter what happened to non-pilgrims. The Egyptian Public Health authorities could supervise them in Egypt. That consideration should not stop pilgrims, after a clean pilgrimage, from being quarantined at Tor.

Dr. Granville admitted that cholera inoculation had had excellent results, but he opposed the insertion of an article in the convention making such inoculation compulsory, on sentimental grounds.

Dr. Granville emphasised the fact that his personal inclinations and the decisions of his Board did not necessarily coincide.

The King conferred upon Dr. Granville the second class of the Order of El Nahda.

The scene was continually shifting and changing. No sooner had the sandhills of Sinai lost the glamour of sundown than the hard contours of Ataka softened in the glow, undulating withal. Gradually again the scene was transposed. Mt. Sinai was resplendent in rose and violet hues, its outline seeming wondrously plastic, while in the west the dark grey and sable of Ataka, set off by a rich cream tinged here and there with gold, made its peaks seem more aggressive as the sun disappeared. It was indeed a masterpiece of atmospheric beauty and colour-contrasts. The ruggedness of Ataka and the delicate splendour of Sinai could not be more appropriately rendered, or more harmoniously composed. Hardly anywhere else in Egypt is the colourful Oriental sky so eloquently expressed. The close proximity of two continents, rising in a supreme effort on either side of the water, must give the sun its cue ; and when it goes down, the interval between two splendours is not long. Soon after darkness the sky is crowded with stars. They had all come out to enjoy like ourselves, it seemed, the warmth and the calm of that February evening. A low sky crowded with stars. It was 'rush-hour' in heaven !

My fellow traveller spoke of the pilgrims and of the Quarantine at Tor. She has been in the Egyptian service more than twenty years, has seen more of Al-Islam in its pious mood and squalor than any one else of her race east of Suez or west of it, and continued nevertheless to love the Muslims and nurse them with tender care. Not without reason is she called Mother of the Pilgrims. She carries in the pocket of her love the key to health and sanitation. She reads the Koran to better understand her children ; and she continues, for the sake of remembrance, to read the Bible. 'Let them go to Mecca,' she said ; 'it's a splendid spiritual exercise. But they must on their way back make us also a call—at least for a bath.'

The Quarantine Station at Tor, the second best in the world, is, indeed, one of the guide posts of civilization east

6 AROUND THE COASTS OF ARABIA

of Suez. It is international ; but its administration is in the hands of the Egyptian Government. On that sun-baked sandy wilderness, not far from the village proper, it stands out, a town by itself, hygienically conceived and built ; its wards and its stores, its clinics and disinfecting rooms, its soda water factory and ice plants—they recall the best in Europe. It can accommodate from two to three thousand pilgrims at a time, the total number for the whole season sometimes rising to forty thousand. The Egyptian pilgrims, returning from Mecca, are first disinfected and then sent into wards for a period of from three to ten days, according to the prevailing health conditions at the time.

No greater service to Al-Islam, to the world, in fact, could be rendered by medical science. Ever since the Tor Quarantine was established, about thirty years ago, Egypt has not had a single cholera epidemic. It is moreover teaching the Muslims sanitation and hygiene. They first balked at the idea of a quarantine, resented the interference with the pilgrimage, and objected strongly to the disinfecting process ; but they have gradually reconciled themselves to it, and now they appreciate the incomparable virtues of Tor. They are beginning to even enjoy the stay, and the first thing they ask for, when they arrive, is a bath. There may be something blasphemous in a disinfectant after a pilgrimage to the Holy Places. 'But health and well-being and cleanliness' said the Celtic Mother of the Pilgrims, 'are enjoined by the Prophet.' She knows the Muslim's Book as well as her own.

We were accompanied by the Ameer Zeid and the Minister of the Navy. In a few places, as we steamed out of the landing, the launch touched bottom and the sailors had to get out and punt. Whether in a motor car or a motor boat in the Hijaz we were sure to get stuck in the sand. Once we were in the open, however, the engine hummed, and in an hour we were at the Island of Abu Sa'd. The pilgrims, seeing the royal launch, crowded around the landing. The Turks in baggy trousers—souvenirs of the old regime—shouted at them and tried to drive them back. King Husein motioned, Nay, with his head and hand ; and as soon as he landed he was besieged by them.

They came rushing from every direction to kiss the royal hand. Not a word was spoken, not a voice was heard. Of all the pilgrims, the Javanese are the most welcome at Jeddah and the most liked ; for they are rich in piety and devotion, as well as in the things of the world. Moreover, they are the first to arrive and the last to depart. To them the pilgrim season is seldom short of six months—six months in the vicinity of Allah and the Prophet !—and they shed tears of sorrow when they leave.

They shed tears of joy too when they saw the Descendant of the Prophet. I have never seen such expression of reverence, of devotion, of ecstatic servility ; and as they crowded around this man, grovelling, bending, whining words of worship, they seemed at a loss how to bow or kneel. Those that fell on both knees kissed the hem of his robe, others rubbed their face against his shoes, others against his breast ; and having done, they withdrew, but not their gaze, and stood at a little distance with outstretched hands. More than King was he to them, and more than Sherif : they stood before a revelation, as it

ORIGINALITY IN REFORM

77

were, a substantiation. The Prophet himself seemed to be patting their cheeks, their backs, their hands. I could see that the King was moved, and his words were few. He made no effort to free himself, but stood there the centre of the most extraordinary demonstration, the rarest human devotion ; a victim of his own faith and the faith of his fathers, which, transplanted in the tropics, in equatorial regions, sapped every vestige of other faiths and developed to the proportions that border on the ugly and grotesque.

For half an hour we were lost in that half-naked yellow mass of human devotion. Nor could we proceed. We were squeezed out of one group into the press of another, for there were in the Island that day about two thousand Javanese. Out of one of the houses the women came and stood near the door hesitating, some of them looking beseechingly with outstretched hands. The King turned in their direction and in a moment he was swallowed up. Now and then his white turban would become visible, as they surged and resurged around it and carried it eventually into the house. We stood watching and waiting. The King was again visible. He stood at the door and clapped for one of the servants, who came cringing and trembling ; and, with tilted head and folded arms, he received a good rasing in Turkish. One of the women had complained of the lack of water.

The Quarantine consists of about ten buildings, mostly one story, each with two doors in the centre facing each other. You enter into a vestibule on either side of which is a concrete floor about a foot high. There the pilgrims, after they had passed through the fumigation room, spread their mats and rugs and bedding, and pile their luggage as a partition between each other. In a sense, the place reminded me of our Ellis Island. But here are no iron bars, no dark rooms, no stuffy sleeping quarters, no smelling berths, no heart-eating suspense, and no danger of deportation.

78 AROUND THE COASTS OF ARABIA

The utter lack of furniture made these buildings look so clean, so airy, so hygienic. The only complaint seemed to be about water. Had they had any previous knowledge of Jeddah, however, their present thirst would be more supportable. They would accept it, one said, as a test of faith—the only one remaining, and lasting only three days. Those who have contagious diseases are removed from the steamer direct to another island not far from Abu Sa'd, with a hospital in it, and beds in the hospital, and doctors and nurses in charge; and they have a little to do in the pilgrim season, in spite of Kamaran at one end of the Red Sea and Tor at the other.

Only a few, however, escape with their contagion to Jeddah; but most of them carry among their baggage a pack of precious merchandise. Oriental treasures—pearls and jades and precious stones, and silks and cashmeres and rugs—the rarest sometimes and the oldest, are brought to the Hijaz by the pilgrims. They pawn them or sell them when their money gives out. Or they carry them as presents to the Grand Sherif or to those in the Holy City who are entrusted with the keys and the favours of the Kaaba. But eventually they find their way to the merchants of Jeddah, who are careful not to expose or advertise their treasures. Not for them the tawdriness of the bazar; but in their homes they transact business, and only through the courtesy of a native can the stranger find them. It is the East, indeed, reticent and retiring—ever content with what the day will bring.

Even the *motawwifin* (guides) are acquiring again this native quality, thanks to the legislations of the Hijaz Government. For as soon as the pilgrim lands in Jeddah, he receives a circular printed in his own language in which his attention is called to the fixed tariff. Everything, from the *sanbook* in the harbour to the last ceremony of the Hajj in Mecca—board and lodging in the two cities, the trip to Mt. 'Arafat, the Zamzam drink, the guide's fee, even the bakshish is listed. This much and no more must you

ORIGINALITY IN REFORM

79

pay, O most worthy *hajji*; and please report to the authorities any violation of the Tariff.

The only item he has to bargain for is the transportation to Mecca, because, the circular says, the fee depends upon the availability of camels. But I do not think the circular is exact; for I suspect that the camel market cannot be controlled, and the cameleer remains a mercenary and unrepentant one.

To the *motawwifin* also, in spite of the tariff, all pilgrims are not the same. There is, to be sure, a scale of desirability and favour, at the top of which stands the Javanese and at the bottom the blacks of Takrur. The reason is obvious. The *motawwif* or his agent has a tourist rather than a pilgrim in a Muslem of Java; but in a Takruri black there is nothing to attract a servant of the Kaaba. He is as hard as a stone; a hard working man, rather, who works his way across, coming from Port Sudan empty-handed, carrying and fetching in Jeddah, and after a few months, with his well-earned piasters in his bosom-pocket, he walks to the Holy City, where he loafs and invites his soul. Between the two extremes there are different shades of liberality, of sanity, and of sordidness. The Indian pilgrim reads well the tariff and keeps it in his pocket; the Egyptian reads it once and forgets it; the Syrian glances over it and tears it up. He knows better. He is, of all pilgrims, the most impervious to bunco. He is the 'wise' one. The Egyptian is perhaps as wise; but he is not so close-fisted as the *hajji* from Syria.

To the Sherif 'Aun, however, they were all pilgrims; and to his nephew King Husein 'they are all our children, O dear one, and they all deserve our care and attention. . . . The Quarantine is good, is it not so? And can we not fumigate as well as the English? And can we not mitigate, by the grace of Allah, the evil effects of this new creature they call the microbe?'

We were in the launch on our way back to the city, and His Majesty was in a talking mood. 'When I was in

80 **AROUND THE COASTS OF ARABIA**

Stamboul, O dear one, I was asked by the Padishah and his Grand Vizier if it were not possible, in order to combat the cholera, to build for the pilgrims houses outside of Mecca. What do they know about the pilgrims, they who live thousands of miles away from the Holy Places? And what do they know about the cholera and its cause? Ibn 'ul-Athir in his History says that from Iraq alone in the pilgrim-season came eighty thousand camels—I say, eighty thousand camels; and often two and sometimes three pilgrims ride in a litter. But Ibn 'ul-Athir mentions not the cholera. Not one case among a hundred thousand pilgrims that came across the desert. It is not so with those who come by sea. For among two or three thousand who make a sea voyage of twenty or thirty days, disease is certain to break out, either in the boat, or in Jeddah, or in Mecca itself. This, O my dear, is one of the facts.

' And there are others which our friends in Stamboul and even in Europe do not know. When the cholera breaks out in Mecca it confines itself to the pilgrims. The natives do not catch the disease. They are fortified—I say, fortified. Allah in his wisdom, through the climate of Al-Hijaz, prepares them for a state of resistance and maintains them in it. Otherwise, who would serve the pilgrims? Even in At-Taief the microbe of the cholera does not prosper outside of its own environment. Six thousand cholera-infected pilgrims were once sent to At-Taief, and not a single case among the inhabitants—I say, not a single case. What is the conclusion, O dear one? The microbe is brought from the East, across the ocean, into our land, and does not take to our people. Allah, praised be he, is all-knowing. And thinkest thou that houses outside the city will keep away the microbe? There is another vital point, O perfect one. The pilgrims come from afar to pass the pilgrimage days in the Great Mosque and in the Holy Places—inside of Mecca—I say, inside of Mecca, and not outside. What do they know of the

ORIGINALITY IN REFORM

81

pilgrims, they who live thousands of miles away from the Holy Places ?'

His Majesty smiled and held up his two hands, the palms toward his breast, in a gesture of finality. After which, reverting to the Quarantine, he asked me again if I did not think it was a perfect institution. The International Medical Commission, which was inspecting quarantines that year, had arrived in Egypt, and I suggested to His Majesty that they be invited to see Abu Sa'd, thinking that he might be thus made to realise a few of its deficiencies. But he took my suggestion at its face value, and ordered his Foreign Secretary to cable to the Hashemite Agent in Cairo about the matter. 'Let the esteemed Commission come and inspect our Quarantine and the means of purification and health at Abu Sa'd.'

Of all such means, I think King Husein only believed in the sun and the air. 'Consider, O thou brilliant one, the cupidity of people. They charge the pilgrim for fumigation at Tor, and they charge him for fumigation at Kamaran ; and they want furthermore to have a hand in Abu-Sa'd and thus exercise full authority over the pilgrims, our children and our brothers. But this shall never be—it is impossible—I say, impossible.

One of the clauses of the Anglo-Arab Treaty to which I shall yet refer, and which King Husein refused to sign in the winter of 1921, was that Great Britain shall have the right to appoint English doctors for the Quarantine of Abu-Sa'd. Not the trifle of an income for a few of their doctors was the clause meant to insure, it was suspected, but the establishment rather of British authority over the Hajj. The suspicion may not be justified. But it should be noted that the modern British method of interfering in the affairs of Arabia and establishing or maintaining an influence in the country, includes an interest shown in public health and is sometimes confined to it.

It should also be stated that the Quarantine at Abu-Sa'd is a superfluity, considering the one at Tor in the

82 **AROUND THE COASTS OF ARABIA**

north end, and the other at Kamaran in the south end, of the Red Sea. Had King Huscin ordered it closed, therefore, he would have closed with it that imaginary door to health through which Great Briatin is supposed to be seeking to establish her influence in the Hijaz. He might have even reformed Abu-Sa'd or abolished it by applying to it his famous method, which I have mentioned, and of which I give another example.

There was in Mecca an ancient royal band with a cobweb of traditions upon it. Which band played before the royal Palace three times a day, and three times a day drove His Majesty to infidelity. But traditions have to be respected, nevertheless, and doctored in a gentle manner. Now, one of the traditions concerning this band was that its members shall serve for life ; and when one of them died the King appointed another to take his place. But King Huscin, the wise and patient reformer, seldom failed in his method of shuffling off a mortal coil. Five years ago a drummer died, and there was no appointment. A year later one of the buglers gave up the ghost, and His Majesty said : ' What harm if it be a bugle less ? ' Soon after the tambourine was orphaned, and the royal pleasure was great. Thuswise, by the help of Allah and Izrail ¹ he hoped to get rid of the whole band.

"Times" July 12 1923

MECCA PILGRIMAGE
DISPUTE.

HEJAZ UNYIELDING.

(FROM OUR CORRESPONDENT.)

ALEXANDRIA, JULY 11.

The prospects of a settlement of the Egyptian-Hejaz pilgrimage dispute are not bright. The Egyptian Government telegraphed to the Emir el Haj to endeavour to induce the Jeddah representative of King Hussein to withdraw the ban on the entry of the medical mission. The Emir has not yet reported the result of his efforts, but a message from the British representative at Jeddah indicates that the position is not hopeful. King Hussein is unwilling to yield.

The action of the Hejaz Government has aroused amazement and indignation among Egyptian Moslems, and Press comment is forcible. It says that it is incomprehensible that King Hussein should object to the entry of the Hejaz medical mission, which for many years has formed part of the pilgrimage, especially seeing that apparently he does not object to the military escort protecting the Mahmal (sacred carpet) and the pilgrims.

Various theories are advanced, one suggesting that the cause of the trouble is the influence of the Hejaz official controlling the quarantine at Jeddah, who is an unqualified practitioner and has been a fruitful cause of difficulties to pilgrimages in past years. It is also possible that the recent severe criticism of King Hussein in the Egyptian Press has played a part in creating difficulties.

But the Egyptian Government is determined not to submit and has decided if King Hussein does not give way to order the Emir el Haj to return with the Mahmal and £E.8,000, which is the amount of the annual subsidy paid to the Hejaz Government in respect of the pilgrimage. If the Mahmal returns many pilgrims will also return rather than complete the pilgrimage without it, and thus the Hejaz will lose the money pilgrims normally spend. An indication of how the Hejaz may be affected is afforded by the fact that of the ten thousand pilgrims who have left this year for Mecca, over half are Egyptians.

The Foreign Office has indicated that it supports the Egyptian Government's attitude.

E 7242

12 JUL 1923

Of a piece with the King's attitude in this matter is an incident which occurred a few days ago. A Russian doctor who has been established in Jeddah for some two years was asked by an Arab doctor to visit a pilgrim who was believed to be dying. Hearing that the sick man was a Javanese, the Russian doctor refused to come unless the Javanese doctor attached to the Dutch consulate, who is responsible for the health of Dutch pilgrims, was also invited. The Arab doctor reported the matter to Thabit "Pasha," the Turkish obstructionist who serves the King as chief of quarantine and health services and general lickspittle, and Thabit warned the Russian doctor that if he did such a thing again he would be reported to the King as an enemy of the Arabs. The King has made it sufficiently evident before this that he would rather that foreign pilgrims should die than that they should owe their lives to the medical attentions of the Mahomedan doctors provided by their Governments, but it is interesting to learn of so frank an avowal of his policy.

Feb, 1924

Memorandum on meeting between His Majesty
King Husain and Sir Gilbert Clayton at
Shunet Nimrin on the 26th February, 1924.

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1. King Husain after preliminaries, in which he emphasised that in speaking to Sir Gilbert Clayton he considered he was speaking officially to His Majesty's Government and wished his message to be transmitted to the latter, indicated considerable anxiety lest his efforts to reopen the Hijaz Railway should be prejudiced in the eyes of His Majesty's Government and other Powers by the report circulated in Jeddah in respect of the insufficiency and lack of organisation of Quarantine arrangements of the Hijaz Government.
2. King Husain admitted that the existing measures were probably inadequate, but his Government had done all possible with its limited technical knowledge of such matters. Now, if His Majesty's Government would point out what was lacking and provide the Hijaz Government with the necessary advice he personally would see that suitable action was taken. The King at this point referred to the inclination shown by the Egyptian Government to interfere in the internal affairs of the Hijaz, and stated that such an attitude was likely to lead to friction in the future.
3. Sir Gilbert Clayton undertook to transmit the King's message to His Majesty's Government, and remarked that in view of the possible early resumption of traffic on the Hijaz Railway, it might be well to take the opportunity afforded of discussing quarantine measures on that line.
4. King Husain stated that he had already considered that question and had decided to place a Central Quarantine Station at Ma'an as, in view of the proposal to use the Akaba - Ma'an road, Tebuk lay too far to the south. It would also be desirable to establish a station at Akaba to prevent any possible evasions in that quarter. Ample accommodation existed in both towns and the King proposed commencing the organisation of this system when returning to the Hijaz.
5. Sir Gilbert Clayton suggested that it might be advantageous for Colonel Heron, who represented the International Quarantine Board in Palestine, to discuss details with one of King Husain's officials. Colonel Heron was an expert in such matters and would be able to give valuable advice without interfering in any way in the execution of the project.
6. King Husain replied that he would be glad to meet Colonel Heron. He was also prepared to appoint to the control of the Ma'an Station any Arab (but not Egyptian) Doctor the British Government considered suitable for the post. King Husain continued that the responsibility now lay with the British Government; he had done what he could and was prepared to receive advice as to further action.

The King, throughout the discussion, clearly indicated that the position of His Majesty's Government was to be purely advisory and that the executive was to remain entirely in his hands.

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7. The King then referred to a bill of £2,400 presented by the Palestine Railways on account of repairs to certain of his locomotives. He considered the charge excessive. Furthermore, the General Manager had refused to release the locomotives in question until the bill was met, an attitude which the King found difficult to understand, in view of the ownership of the entire railway.

8. The King intimated that he intended to operate the line but was ready to consider suggestions and advice. A Moslem Council of Control had already been constituted and was now sitting in Madina. The Hijaz Government was prepared to make good any deficiency between revenue and expenditure until such time as the line was in a position to pay its way.

If His Majesty's Government so desired, he was willing to place Colonel Holmes in charge of the section he proposed placing under Hijaz control, i.e., Nasib to Madina.

9. Sir Gilbert Clayton asked whether His Majesty and the Council would agree to representatives of the countries through which the line ran, being on the Council.

10. The King replied that he was of the opinion that it would be advisable to maintain the present organisation for at least two years, in order to remove any possible doubt from the mind of the Arab people.

11. Sir Gilbert Clayton remarked that although primarily a pilgrim line, the railway was also largely a commercial concern, and the inhabitants of the various territories in which it lay were naturally interested in its development. Any profits would go first to the improvement of the line and secondly to the bettering of the conditions under which the pilgrims would travel.

12. The King agreed with Sir Gilbert and mentioned several improvements which would be carried out immediately without waiting for the profits to materialise.

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Note on Interview between King Husain and
Director of Health of Palestine on March
3rd 1924, at Shunet Nimrin, Trans-Jordan.

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1. The question of Quarantine on Hijaz Railway for pilgrims returning from Madina was broached.
 2. The King stated that he hoped to open the Railway to Madina for some traffic this year and for more traffic in succeeding years. He thought that he would also arrange for car traffic from Ma'an to Akaba and for ships from Akaba to Jeddah and for the return journey.
 3. He had thought over the question of Quarantine and considered that Ma'an was the most suitable point as it would intercept pilgrims both from Madina and from Akaba.
 4. The Director of Health agreed that a point on the railway near and south of Ma'an would be the best situation. It was necessary that it should be away from the town of Ma'an, that the railway should pass into the Quarantine Station, and that there should be plenty of water. A series of large enclosures would be required and administrative and Hospital blocks and Disinfecting Station.
 5. The King said that there were some large buildings a few miles south of Ma'an on the Railway which would do well for the Hospital and staff; there was plenty of room for large enclosures around the buildings; water was near and abundant. He understood the matter of enclosures, which he thought should be of barbed wire with metal points.
 6. The Director of Health said that staff, a doctor or two, and minor staff and quarantine guards would be necessary for three months of the pilgrimage, and a small permanent staff to deal with the few pilgrims at other times.
 7. The King understood these requirements and said that it would be necessary to draw up a scheme on the spot, and asked the Director of Health to accompany him to Ma'an on his departure from Trans-Jordan and to draw up a plan after seeing the place and advise on the general scheme of quarantine. He invited Mr. Kirkbride to accompany him also. He would telegraph to his Chief Quarantine Medical Officer at Jeddah to meet us at Ma'an.
 8. It was suggested by the Director of Health that the Quarantine Station would cost a good deal of money. The current expenditure would eventually be repaid by Quarantine Fees, but the initial expenditure would be large.
 9. The King said that he would arrange that, and that it would be necessary to start part of the work this year and slowly each year to add to the Quarantine Station until it was complete. He said that the first year the number of pilgrims would not be very great, but would gradually increase as rail facilities improved. The situation of the Quarantine Station near Ma'an would, he thought, make it easier to control as it was the seat of the Kaimaakam, and there was also the town from which food supplies for pilgrims would be available.

It was agreed that King Husain would give the Director of Health 48 hours notice of his departure from Amman to enable him and Mr. Kirkbride to join his train when he left Amman for the South.

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CONFIDENTIAL.

22nd April, 1924.

Reference No. TJ/219/1.



Sir,

I have the honour to inform you, in continuation of my Confidential despatch No. TJ/221 of 14th March, 1924, (paragraph 4), that Colonel Heron, Director of Health, Palestine Government, proceeded as far as Ma'an, as the guest of King Husain on his return journey to Jeddah.

2. Colonel Heron made an examination of the proposed site for the Quarantine Station at Ma'an and discussed details with King Husain; the results of his visit are embodied in a very clear and comprehensive report of which I attach a copy.

3. Colonel Heron has further drawn up a memorandum, of which a copy is also attached, setting forth recommendations as to procedure, construction of the station and staff required; copies of this memorandum have been sent to the Trans-Jordan Government and to King Husain through the British Agent in Jeddah.

4. The question has become an urgent one, in view of the fact that King Husain is making great

efforts /

The Right Honourable, J.H. Thomas, P.C., M.P.,
His Majesty's Principal Secretary of State
for the Colonies.

- 2 -

efforts to open railway communications with Medina, and although the service of trains is not likely to be frequent or efficient for some time to come, the provision of railway facilities, however inadequate, will be followed by the gradual resumption of pilgrim traffic along the Hejaz Railway with the resulting necessity for quarantine arrangements.

5. As the question is one with which King Husain alone is dealing and in which the Trans-Jordan Government is taking no active part, I presume that it should be taken up with King Husain through the appropriate diplomatic channels, and I am sending a copy of this despatch to His Britannic Majesty's Consul and Agent at Jeddah.

6. I would, however, observe that Colonel Heron has evidently succeeded in gaining the confidence of King Husain and has established personal relations with him of a nature calculated to facilitate future negotiations and discussions regarding this important question.

I have the honour to be,

Sir,

Your most obedient,

bumble servant,

(Signed) HERBERT SAMUEL

HIGH COMMISSIONER.

J O P Y.

THE SANITARY CONTROL OF THE
HEDJAZ RAILWAY.

1. Prower.- By resolution set forth in the Protocol of signature of the International Sanitary Convention of 1912 the sanitary control of the Hedjaz Railway was entrusted to the Constantinople Board of Health - an International Body constituted by the Convention. The other duties of the Board of Health were "to carry out within the Ottoman Empire measures tending to hinder the spread of pestilential diseases and to improve the sanitary conditions of the pilgrimages". The action taken by this body was to establish at Tebuk a quarantine station on the Hedjaz Railway.

Postwar.- A fresh examination of the question by the Powers was necessary. In 1922 a (mixed) Commission of Experts was appointed by the Office International d'Hygiène Publique and by the Health Committee of the League of Nations acting in concert, to visit the one-time Ottoman territories and to report upon quarantine arrangements existing in the Near East. This Commission made recommendations and prepared a draft of a new convention to replace the International Convention of 1912. Certain of the recommendations made were included in the Treaty with Turkey which was signed at Lausanne in 1923. A propos the Hedjaz Railway Article 117 of the Treaty reads:- "Turkey and those Powers which are interested in the sanitary supervision of the pilgrimages to Jerusalem, to the Hedjaz and the Hedjaz Railway shall take such measures as are appropriate in accordance with the provisions of International Sanitary Conventions. With a view to ensuring complete uniformity in the execution of these measures, these Powers and Turkey shall constitute a Sanitary Co-ordination Commission for pilgrimages, on which the sanitary service of Turkey and the Maritime and Quarantine Sanitary Council of Alexandria shall be represented".

2. In the report submitted by the Commission, the following statement is made regarding the railway Route to the Hedjaz. "It must be concluded that no effective quarantine establishment can in present circumstances be maintained on that part of the railway which lies within the Hedjaz Kingdom, and consequently that the restoration of the station at Tebuk, should this place rest within the Hedjaz, cannot be recommended".

The figures which are available for 1912 of pilgrims who travelled by the Hedjaz

- 2 -

Railway route show that 15,370 passed through the lazaret at Tebouk on their way to Mecca and 16,808 passed through on their return from the pilgrimage.

On account of the magnitude of this traffic and the risk of wide dissemination of disease by the Hedjaz railway both in the Hedjaz by ingoing pilgrims and in the many and widespread territories to which these pilgrims return the Commission was very definite in its opinion that a properly organised and controlled quarantine station should be established as far south on the railway as was practicable but not within the territory of the Hedjaz. The control of this station in their opinion should be entrusted to the mandatory power which would be responsible for carrying out a procedure satisfactory to all the powers interested in the health of the pilgrimage.

These principles have been accepted by the Office International d'Hygiène Publique and the Health Section of the League of Nations and the following recommendations have been added by these bodies to the draft of a new International Sanitary Convention which has been circulated for consideration to all the Powers and which will form the basis for discussion at a Conference which it is expected will be summoned during 1924 for the purpose of drawing up and confirming a new convention.

Recommendation No.2.

Measures for Pilgrims travelling by the Hedjaz Railway.

That sanitary stations should be established on the main lines of Railway used by pilgrims and particularly on the Hedjaz Railway at a point as near as possible to the Holy Places.

Recommendation No.3.

Sanitary Co-ordination Committee for the Pilgrimage.

That a co-ordinating body of an international character should have the duty of co-ordinating the work of the several sanitary authorities charged with executing the measures prescribed in Part III of the Convention.

Part III of the Convention deals with special Provisions regarding Pilgrimages.

5. Since the date of the Commission's report there has been an important change in the political situation. Ma'an and its

- 3 -

surrounding district, - the site of election for a quarantine station on the Hedjaz Railway, - has become by "fait accompli" part of the kingdom of the Hedjaz. A quarantine station established there cannot, except very indirectly, be supervised or controlled by the Mandatory Power, through whose territory the northern portion of the railway passes. A quarantine station established North of Ma'an would serve no practical purpose.

Furthermore King Hussein has definitely stated his intention to establish at Ma'an a quarantine station, at which he intends to carry out a procedure with pilgrims which will be acceptable to the Powers concerned. He has already taken the preliminary steps in this matter and has requested and obtained from this Government the fullest advice upon the establishment, equipment and management of such a quarantine station.

It would seem necessary, as circumstances now are, to maintain with King Hussein the friendly relations now established in regard to advice and assistance in problems connected with the sanitary control of the railway and the quarantine procedure with pilgrims. There is no likelihood, it is felt, that the Ma'an area will at any time in the near future come within the jurisdiction of the Mandatory Power.

4. That the sanitary control of the Hedjaz Railway is considered a matter of international importance is sufficiently evidenced by the inclusion of particular references to this question in International agreements. The reasons are well set forth in the report of the Epidemic Commission to the League of Nations C 342 M 193 1922 III. A summary of these may here be of value.

The annual gathering of Pilgrims to Mecca and Medina and their subsequent dispersal has in the past on many occasions caused a widespread distribution of cholera and other epidemic diseases. The risk is especially great on account of contact during the pilgrimage of races from tropical countries such as India, and the Dutch and British East Indies with those who are returning to Central and Northern Asia, to Europe and to North Africa.

The figure for the pilgrimage in 1913 was 97,827 arriving via Jeddah and 15,370 via the Hedjaz Railway. During the war the pilgrimage traffic practically ceased but in 1923 no less than 75,221

pilgrims/

- 4 -

pilgrims disembarked at Jeddah. This was an increase of approximately 20,000 over the number in 1922. It is evident that the traffic will soon reach the pre-war figure.

In so far as the Hedjaz Railway is concerned its importance as a potential route for the dissemination of infection is to be gauged by the fact that in 1913 "the majority of pilgrims who travelled by it were from Bokhara, Persia, Russia, Syria and Anatolia, but almost every region of Asia was represented by a certain number of pilgrims".

5. The proper sanitary control of the travellers on that railway is of peculiar interest to Palestine. Apart from the fact that Haifa is a Northern terminus of the railway to which large numbers of pilgrims will eventually come both in the inward and the returning journey, the railway is bound in time to become the chief route by which Palestinians themselves will travel to the Holy Places. The fact that the railway runs parallel to the whole eastern boundary of the country makes it impossible to institute any system of quarantine control along that boundary which would be effective. The only practical scheme which will protect this country is the establishment of a properly conducted quarantine station at Ma'an or further south, and to secure this no effort must be spared.

6. In view of the situation shortly described in the preceding paragraphs, and of the possible early resumption of traffic in the Hedjaz Railway, the Chief Secretary on the representation of the Department of Health touched on the question of quarantine in an interview with King Hussein while he was on his recent visit to Transjordan, and suggested that it might be advantageous to see the Director of Health of Palestine who would be able to give valuable advice without interfering in any way with the execution of the project. King Hussein accepted this proposal and I had the opportunity of a preliminary conversation with the King on the general considerations of quarantine involved on the opening of the Hedjaz Railway route and the Ma'an-Akaba-Jeddah route to pilgrims. It was agreed that Ma'an was the most suitable point on the Hedjaz Railway at which to establish a quarantine station, since it was here that pilgrims both from Medina by railway and from Akaba by road would be intercepted.

The King wished to have my advice

on this

- 5 -

on the matter of the site for the Quarantine Station and its installation and general arrangement and evinced the greatest interest in the early accomplishment of the project.

He thought that it would be necessary to carry out only part of the work of the building and installation this year and to complete the whole plan gradually as the pilgrim traffic increased. He invited me to accompany him to Ma'an on his return journey in order to review the subject fully on the spot.

7. After further conversations with the King, the Emir Ali and the Emir Abdulla at Amman on March 18th and 19th, I accompanied the King's party as his guest on March 20th on his departure by rail from Amman to Ma'an, and I had during the journey the opportunity of obtaining first hand information as to the features of the country from Mr. Kirkbride whose knowledge of the district was intimate. The railway enters the uncultivated desert zone about 30 miles south of Amman approximately at the level of the derelict Railway Station of Kalat el Debaa and between this point and Ma'an, a distance of 120 miles, there are wandering Bedouin tribes only in the proximity of the railway, but from Kalat el Debaa southwards at a varying distance of 10 to 16 miles west of the railway there is cultivation and a more or less settled but sparse population as far as El Shobek and Ain Shemali, that is to say, opposite Kalaat Anesza Railway Station, and about 25 miles North of Ma'an (see sketch map).

8. The Railway Station at Ma'an which is $2 \frac{1}{8}$ miles east of the town of Ma'an is situated in a saucer shaped depression on the desert, the flat base of the saucer extending for a mile or more in each direction and a greater distance to the south with the station in the centre. There are large station buildings and old repair shops mostly in good condition but some without window frames and doors. A water tower of a capacity of 72 cubic metres, a steam pump in working order and a well are situated on the west side of the station. There is abundant water for railway purposes and for the watering of several thousands of persons. The war garrison of Ma'an numbering some 8000 men was adequately supplied over an extended period. There are several other wells situated in the close vicinity of the station that are not in use and appear to have abundant and

continued

continuous supply. To the west of the station are numerous remains of Turkish buildings in mud brick and stone rubble, all in a state of decay and without roofs, windows and doors. Immediately south of the station the railway crosses a shallow wadi and turns east. Between the southern portion of the railway station and the hills is a large open flat area of desert in which there are the remains of two or three buildings and an old barracks 200 yards west of the railway. It is in this latter area that I recommended the establishment of the quarantine station.

9. The isolated situation of Ma'an Station in a desert area 25 miles from the nearest cultivated country, except for the small town of Ma'an 2 1/2 miles distant, its position on the Hedjaz Railway at the point of junction between the Akaba-Ma'an road and the old Pilgrims route (Darb el Hag), and its abundance of water, combine to indicate this point of the Hedjaz Railway as the most suitable situation for the establishment of a Quarantine Station for pilgrims proceeding to and returning from the Hedjaz by the rail route from Medina or by the road route from Akaba.

The accessibility of Ma'an town with its population of some 3000 persons will not be without value in virtue of the necessity of food supply to pilgrims in quarantine, and also on account of the proposal of the Hedjaz Government to make this the Headquarters of a Vilayet with its attendant administrative personnel and military force, which will be of advantage in the control of pilgrim trains, in the marshalling of pilgrims arriving by road from Akaba, and in the general conduct of the Quarantine Lazaret.

10. The road to Akaba, which is at a distance of 75 miles, passes through Ma'an town and is macadamized as far as Abu Leal. There is good and sufficient water at Abu Leal, 15 miles, at el Queira 35 miles, and at Wady Itham 70 miles from Ma'an, while there are smaller supplies at intervening stations.

The road from Ma'an to Akaba is in general good and suitable for motor traffic. In fact the Emir Abdulla went by motor car to Akaba to meet the King Hussein on his arrival and 10 motor cars and a motor omnibus accompanied the King there on his return on the 25th March. Baggage camels can accomplish the journey in two to three days.

The only other possible routes for pilgrims/

- 7 -

pilgrims to and from Akaba are:

- (a) That up to the Wadi El Arabah extending north 120 miles to the Dead Sea and thence 30 miles to Beersheba. There is water at Ain Taba 50 miles from Akaba, at Ain Gharamel 50 miles, at Ain Abu Thabana 80 miles. The route is long and difficult and water scarce. It is unlikely to be taken by pilgrims, but in any case they could be intercepted at Beersheba and its Gendarmerie outposts.
- (b) The route from Akaba to Nukhl in Sinai, 100 miles, and thence 80 miles to Suez. This was the old Pilgrim route from the Hedjaz to Egypt and might be developed anew if facilities for steamship transit, from Jeddah or Yamba to Akaba were developed as is intended by King Hussein.
- (c) The route Ma'an via Ain Musa (Petra) and the Ghor to Beersheba and Hebron, 80 miles to Beersheba and 110 to Hebron at which the mosque and burial place of Abraham and his family is held in great veneration by Moslems. The route is difficult and water conditions very bad. It is unlikely to be taken by many pilgrims, and there would not be great difficulty in intercepting them at Kurub, at Nugh el Zuweira or Beersheba.

11. On March 21st and 22nd I was able to draw up a preliminary plan and proposals for the establishment of a quarantine station in consultation with various officials of King Hussein's staff and was able to indicate to them the general lines on which such a station should be established and to collaborate with his engineer in drawing up a preliminary plan of building and enclosures, bearing in mind the necessity of providing for gradual development and expansion as the pilgrim traffic increased in pace with the development of Hedjaz Railway and the sea route from Jeddah and Yamba to Akaba.

I was then invited by the King to accompany him over the proposed site and was able to indicate to him a general arrangement of reception enclosure, disinfecting station, quarantine enclosures, infectious hospital and water supply suitable for a quarantine station, and capable of

gradual/

- 8 -

gradual expansion to an unlimited extent. I was able in those indications to fall in with some of the ideas of the King such as the site, the use of certain half demolished buildings, the establishment of a general hospital for sick pilgrims and others near the Railway Station, and the general idea of working on the basis of small essential requirements at first, capable of gradual expansion as the pilgrim traffic developed.

The King showed a keen interest in the project, a knowledge of requirements, and a determination to establish at once a really good Quarantine Station at Ma'an which would be, in his own words, not only a credit to the Hedjaz Government but a benefit and a protection to humanity generally and especially to the Moslem countries from which Pilgrims came to undertake the Holy Pilgrimage.

12. I am aware that under the Treaty of Lausanne, the ratification of which is not yet complete, articles 117 and 118 stipulate the constitution of a Sanitary Co-ordination Commission under which Turkey and those Powers which are interested in the sanitary supervision of the pilgrimage to Jerusalem, of the Hedjaz and of the Hedjaz railway shall take measures as are appropriate in accordance with the provisions of International Sanitary Conventions.

But in view of:

- (a) the actual situation at Ma'an, of which the control is at the moment under the Hedjaz Government;
- (b) the anxiety of that Government to open up at the earliest possible moment the pilgrim route via the Hedjaz railway to Medina and via the Hedjaz railway to Ma'an and land route to Akaba and thence to Jeddah by steamship;
- (c) the fact that a first batch of about 200 pilgrims actually went by train to Medina from Amman via Ma'an on March 19th;

it was advisable to give the King Hussein at his request all possible information and advice as to the requirements of a Quarantine Station, and this was done in consultation with the advisers as far as possible on the spot, but his specific requests for a Note on the procedure, details of plan of quarantine and disinfection station and disinfecting machine and lists of equipment, were complied with on my return, and have been/

- 9 -

been sent through you to him and to the Amir Abdulla with Arabic translations. Copies in English of the material despatched are attached to this letter for reference.

The recommendations as to procedure, couched in simple language, are based on the terms of the International Sanitary Convention of Paris January 17th 1912, and will require modification as soon as the new Sanitary Convention, now before the League of Nations Commission, comes into being. The general arrangements recommended for the Quarantine Station, Disinfecting and Bathing Establishment are undoubtedly not ideal, but it was necessary to place before the King and his advisers some simple proposal that:

- (a) could be readily understood by those not versed in the details of quarantine procedure;
- (b) would not be too expensive;
- (c) could be expanded to an unlimited extent, and of which the detail could be elaborated and improved at a future date;
- (d) coincided as far as possible with ideas as to site, use of available building material, and suggestion as to control put forward by the King.

It was quite clear that the Hedjaz Government would not, as the position stands at present, be prepared to allow the control to be vested in any person other than an official appointed and paid by the Hedjaz Government, but at the same time that Government was ready to accept, and expressed its intention to act upon, the advice and recommendations of a British official with a knowledge of the subject, in whom it had confidence and who was personally known to it.

13. I am convinced that the King Hussein has every intention of establishing at Ma'an a Quarantine Station on the lines of that recommended while at the same time developing the pilgrim route on the Hedjaz railway, and in that intention he is no doubt influenced by religious and political motives as well as by the more material consideration of increased revenue.

It is/

- 10 -

It is, however, more than probable that financial exigencies, coupled with a certain tardiness of administrative action in the execution of technical projects by a new and developing Government, may delay the achievement of the full scheme recommended for a Quarantine Station on the Hedjaz Railway.

(Signed) G.W. HILTON,

Director of Health.

11th April, 1924.

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CONFIDENTIAL

23rd Meeting.

[E 5800/11/91]

INTER-DEPARTMENTAL PILGRIMAGE QUARANTINE COMMITTEE.

*Minutes of a Meeting held at the Foreign Office on Monday, June 30, 1924,
at 3 P.M.*

Present:

- Sir G. S. BUCHANAN, K.C.B., Ministry of Health (*in the Chair*).
Major H. W. YOUNG, C.M.G., D.S.O., Colonial Office.
Mr. E. J. TURNER, C.B.E., India Office.
Mr. V. A. L. MAILLET, Foreign Office (*Secretary*).

THE committee had before them the minutes of the 22nd meeting of the committee; Mr. Bullard's despatch No. 58 of the 29th May, 1924 (Foreign Office paper E 5219/11/91); Lord Allenby's despatch No. 335 of the 23rd May, 1924 (Foreign Office paper No. E 4814/11/91); Colonial Office letter to the Foreign Office No. 21289/1924 of the 20th May, 1924, enclosing a copy of Sir H. Samuel's despatch No. 591 of the 23rd April, 1924.

Minutes of the 22nd Meeting.

The minutes of the 22nd meeting were confirmed.

Proposed Sanitary Conference at Alexandria.

The Chairman explained that it was desirable to arrive at a decision whether the proposed Sanitary Conference at Alexandria, which was considered at the 21st and 22nd meetings of the committee, should be proceeded with, or whether, in view of the various objections to such a meeting, the idea should be dropped.

The Government of India had deprecated such a conference. Dr. Granville, whom it had originally been intended to ask to attend the conference, was ill and unlikely to be able to take any part in it. Sir G. Buchanan himself would find it extremely difficult to absent himself from London in the autumn for a sufficiently long period to attend a conference at Alexandria. Moreover, the Quarantine Board's proposal to appoint at least five delegates rather stultified the original object of the conference, which was that as few representatives of as few Powers as possible should meet to consider the better co-ordination of the quarantine arrangements at Tor and Kamaran.

In the circumstances it was for consideration whether the whole idea had better not be dropped, and an attempt made instead to proceed with the constitution of the Sanitary Co-ordination Commission for Pilgrimages provided for in article 117 of the Treaty of Lausanne.

The committee, after discussing the question, decided that, in view of the imminent ratification of the Treaty of Lausanne, the proposal made at the 21st meeting of the committee to hold a Sanitary Conference at Alexandria should no longer be proceeded with.

Sanitary Co-ordination Commission for Pilgrimages provided for in Article 117 of the Treaty of Lausanne.

The committee proceeded to consider what steps could now be taken to get this commission set up as soon as possible. After a discussion it was decided to recommend to the Foreign Office that the following steps should be taken with a view to the constitution of the commission:—

As a preliminary, and without necessarily awaiting the ratification of the Treaty of Lausanne, His Majesty's Government should ask the French and Italian Govern-

ments whether they concur in the following countries being represented on the commission as " Powers which are interested in the supervision of the pilgrimages to Jerusalem and Hedjaz and the Hedjaz Railway " under article 117 of that treaty: Great Britain, India, Palestine, France, Italy, Turkey, the Netherlands and the Hedjaz, in addition to the Maritime Sanitary and Quarantine Council of Egypt. In addressing the French and Italian Governments, it should be explained that the reason why India was included lay in the fact that the Government of India was responsible for the working of the quarantine station at Kamaran, while the representation of Palestine was necessitated by the Jerusalem pilgrimages and by the fact that Maan, which lay in the British mandated territory of Transjordan, was the point at which a quarantine station would have to be established as soon as the pilgrim traffic began again to flow along the line of the Hedjaz Railway. It was not proposed that separate representatives should attend on behalf of British colonies such as the Straits Settlements and Nigeria or the British mandated territory of Iraq, as those countries were not directly concerned with the actual arrangements for the supervision of sanitary measures in connection with the pilgrimages.

It was suggested that the Sanitary Co-ordination Commission should at its first meeting consider the present sanitary defences of the Holy Places and their co-ordination from the point of view of the new proposals which should be made in connection with the impending revision of that part of the International Sanitary Convention of 1912 which governs the regulation of the pilgrimages. They should also decide on such adjustment of procedure as is practicable at the present time to render the sanitary supervision of the pilgrimages more efficacious and less burdensome to the pilgrims and to the pilgrim ships.

It was considered that Paris would be a suitable place for the first meeting of the Sanitary Co-ordination Commission to be held, and that a convenient time would be immediately after the meeting of the Office international d'Hygiène publique in October next.

Transit through Egypt of Non-Egyptian Pilgrims.

The Chairman pointed out that Lord Allenby in his despatch No. 335 of the 23rd May to the Foreign Office had suggested that Mr. Graftey-Smith should visit Egypt on his return from leave in order to confer with the Egyptian authorities on the above lines under Lord Allenby's general guidance.

Mr. Mallet explained that Mr. Graftey-Smith had been now transferred from Jeddah to Constantinople and was leaving for his new post on the 10th July. In view of this fact, it was not practicable to fall in with Lord Allenby's suggestion, but Mr. Bullard might be able to arrange to visit Cairo for a short time in the course of the autumn in order to deal with this question.

Quarantine at Maan.

Major Young explained the position in regard to the suggested quarantine station at Maan, which formed the subject of the Colonial Office letter to the Foreign Office No. 21253/21 of the 23rd June. King Hussein had attempted to include Maan in the Kingdom of the Hedjaz, but His Majesty's Government held that Maan lay in Transjordan territory. Sir H. Samuel was being informed that if a quarantine station were to be set up at Maan it would appear most convenient for it to be nominally under the control of the Emir Abdullah and administered by the Transjordan Government under the general supervision of the Palestine sanitary authorities. The Hedjaz Railway would be unlikely to carry any large number of pilgrims from Transjordan until such time as the Palestine railway management had full control of the line as far as Maan and until the quarantine station at Maan had been established.

The Chairman enquired who would pay for the upkeep of the quarantine station.

Major Young replied that the money would presumably have to be found from Transjordan revenues. He added that the reports of Colonel Heron on the proposed quarantine station at Maan would be circulated in due course to the committee for their consideration.

The Chairman said that when the reports had been received by the committee a further meeting of the committee would be necessary in order to discuss them and to submit its observations to the Colonial Office.

The pilgrims on a British ship which arrived recently went to ask the captain's advice about an offer which the Acting Director of Quarantine had made them. For £40 they could go straight ashore; for £20 they would be allowed to do their quarantine on board and land next day, whereas if they paid the doctor nothing they would have to follow the usual practice and go to the quarantine islands. The captain said they could do what they liked, but they were not going to remain on his ship another day. Eventually the negotiations fell through because the pilgrims feared that when they had parted with their £40 the doctor would break his word. So they went to the quarantine islands, where, as usual, they stayed until next morning. This process, coupled with the sprinkling of the pilgrims with sea-water, is supposed to afford them adequate protection. The sterner measure of sprinkling with sea-water is sometimes omitted.

I learn on good authority that the sum given to the Director-General of Quarantine for the establishment of his hospitals at Maan and Akaba was £300. Of this he will have embezzled a certain amount, though perhaps not more than £100, so the hospital is not likely to be able to cope with any serious epidemic. This probably does not matter, as the pilgrimage has been clean for several years, and, with similar conditions prevailing, should be clean this year; but if an epidemic should break out in the Hedjaz, it would be rash to assume that the sanitary measures adopted by the Hashimite Government at Maan were sufficient to protect the countries beyond.

At one time it was rumoured that there was an epidemic in Mecca. Pilgrims were in fact dying at the rate of 100 to 150 a day, but I am satisfied that the heat and the usual dysentery, with perhaps some cases of typhoid, are sufficient to account for the mortality. There was a terrible heat-wave which lasted more than a month and coincided with a shortage of water. It appears that there had been interference with Ain Zubailah, which supplies the city with drinking water. The trouble was eventually put right, but meanwhile the poorer pilgrims may well have suffered from lack of water, when the price was 3s. or 4s. for a 4-gallon tin.

His Majesty's High Commissioner for Egypt has secured a change in the Sudan quarantine regulations which will be very helpful to us. In Egypt the pilgrim season is officially announced to be closed when nearly all the pilgrims are known to have left the Hedjaz, but this has not hitherto been held to apply to the Sudan. Consequently any ship carrying to the Sudan from the Hedjaz, at any time, persons suspected of being pilgrims, unless the number of deck passengers was below one for every 100 tons, had to be disinfected. As this process costs £50, in addition to the loss resulting from the delay, the Khedivial Company—which provides the only regular means of communication with the Sudan—refused to carry Sudanese, Nigerians, &c., in numbers which might bring them within the scope of this onerous regulation. It has now been decided that, once the pilgrimage is declared in Egypt to be over, ships may take to Suakin from Jeddah any number of pilgrims, within the limits of their ordinary passenger certificate. The pilgrims will be put in quarantine, but the ship will be allowed to leave at once with a clean bill of health.

9.18

Maintenance of quarantine stations
despite Hijaz-Najd conflict;
provisions of Sanitary Coordination
Committee for Pilgrimage;
inspection of pilgrim lodgings;
incidence of smallpox; etc.,
1925-1927

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CONFIDENTIAL.

162

24th Meeting.

[E 1142/25/91]

INTER-DEPARTMENTAL PILGRIMAGE QUARANTINE COMMITTEE.

*Minutes of a Meeting held at the Foreign Office on Friday, February 20, 1925,
at 3 P.M.*

Present :

Sir G. S. BUCHANAN, C.B., Ministry of Health (*in the Chair*).

Major H. W. YOUNG, C.M.G., D.S.O., Colonial Office.

Mr. P. J. PATRICK, India Office.

Mr. V. A. L. MALLETT, Foreign Office (*Secretary*).

Minutes of the 23rd Meeting.

The minutes of the 23rd meeting were confirmed.

The 1925 Pilgrimage.

The committee proceeded to consider information bearing on the prospects for the forthcoming pilgrimage. It appeared to be highly improbable that any but a very few pilgrims would undertake the journey, unless in the near future the conflict between the Hedjaz and Nejd were brought to a conclusion, either by peace being made between the two parties or by Ibn Saud occupying Jeddah, and thus opening the road from there to Mecca. A telegram addressed by Mr. Bullard to the Government of India, dated the 5th February, was read to the committee, in which he stated that it was impossible to say what the situation would be in May and June, when the bulk of pilgrims would ordinarily arrive, but that it would be most regrettable if any pilgrims came at present, as conditions in Jeddah were very difficult, and even in the unlikely event of pilgrims being able to get to Mecca, they would serve to accentuate the present shortage of provisions there.

Mr. Patrick explained that the Government of India were anxious to avoid, if possible, any official step to discourage Indians from making the pilgrimage, but that they were hoping to be able to persuade the Central and Provincial Haj Committees to issue warnings which would have the effect of discouraging pilgrims from undertaking the journey; 500 intending pilgrims had already arrived at Bombay, but it was most unlikely that any pilgrim ships would sail for the Hedjaz so long as present conditions continued.

Major Young promised to ascertain whether the Government of the Straits Settlements had taken any steps to discourage the pilgrimage; whether any pilgrim ships had been actually arranged for, and how large a pilgrimage, if any, was to be expected.

The Chairman considered that it would be desirable to ascertain whether the Government of the Netherlands East Indies was taking steps to restrain pilgrims from making the journey. This information would be required by the quarantine authorities at Kamaran. He suggested that, if the Foreign Office saw no objection, that Department might make enquiries of the Netherlands Minister.

The committee recommended, in view of the uncertainty whether there would be a pilgrimage or not in 1925, and of the importance of maintaining the quarantine service at Kamaran in working order, that quarantine stations should be maintained as formerly, in order that it might be ready to cope with any emergency if, after all, the pilgrimage were to take place.

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Sanitary Co-ordination Commission for Pilgrimage provided for in Article 117 of the Treaty of Lausanne.

The Chairman reminded the committee that at its 23rd meeting it had resolved to recommend to the Foreign Office that His Majesty's Government should take certain preliminary steps with the French and Italian Governments with a view to the establishment of the above commission. The Foreign Office had circulated to the India Office, Colonial Office and Ministry of Health the draft of a despatch which the Secretary of State for Foreign Affairs proposed to address to His Majesty's Ambassadors at Paris and Rome on this subject. The Colonial Office had concurred in this draft. The India Office had requested that the matter should be further considered at a meeting of the Inter-Departmental Pilgrimage Quarantine Committee. The Ministry of Health had given their concurrence, but had urged the importance of a Dutch representative being allowed to take his place on the commission.

The committee proceeded to consider the Foreign Office draft despatch and the situation generally in the light of recent developments in the Hedjaz. It was pointed out that under article 117 of the Treaty of Lausanne there was no obligation upon His Majesty's Government to take the initiative in the establishment of this commission, and that, so far as His Majesty's Government were concerned, there seemed little reason to complain of the efficiency of the system of quarantine at present in force. It was true that the Netherlands authorities had from time to time shown some dissatisfaction with the arrangements at Kamaran, but, even if the commission were to be set up, there was a possibility of French opposition to Dutch representation on the commission. Moreover, the whole question of the revision of the International Sanitary Convention was due for discussion at an international conference, which would not take place, at the earliest, before October 1925, and the duties of the Co-ordination Commission could not very easily be defined until the new Sanitary Convention had been drawn up.

The committee therefore resolved to recommend to the Foreign Office that the proposed despatches to His Majesty's Ambassadors at Paris and Rome should not for the present be proceeded with, and that the question of the establishment of the Sanitary Co-ordination Commission should be allowed to lapse until a more appropriate time should arrive for its consideration or until some other Power took the initiative in proposing it. The committee's reasons for this resolution were—

1. That a new president, Major Thomson, had just been appointed to the Sanitary and Maritime Quarantine Board of Egypt, who might be expected to take steps on his own initiative to endeavour to co-ordinate the quarantine system at Tor with that at Kamaran.
2. That the principal Power, other than Great Britain, which was interested in the pilgrimage was Holland, regarding whose qualification for a seat upon the commission to be established under the Treaty of Lausanne some doubt existed.
3. That, in any case, there would probably be no proper pilgrimage in 1925.

Proposed Appointment of a Dutch Medical Officer at Kamaran.

Mr. Mallet explained that the Netherlands Government had been invited to appoint a Dutch medical officer at Kamaran on the 28th November, 1924. No reply having been received from the Netherlands Government, His Majesty's Minister at The Hague had addressed a reminder to them on the 23rd January enquiring whether they had reached any decision in the matter.

Quarantine Station at Ma'an.

Major Young explained that the future status of Ma'an was still under consideration. He mentioned that detailed proposals for a quarantine station had recently been submitted to the Colonial Office by the High Commissioner for Palestine, and undertook, at the request of the committee, that the Ministry of Health should be consulted before any reply was despatched.

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CONFIDENTIAL.

25th Meeting.

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25 NOV 1925

INTER-DEPARTMENTAL PILGRIMAGE QUARANTINE COMMITTEE.

*Minutes of the Meeting held at the Foreign Office on Tuesday, November 17, 1925,
at 3 P.M.*

Present :

Sir G. S. BUCHANAN, C.B., Ministry of Health (*Chairman*).

Mr. J. MURRAY, C.M.G., Foreign Office.

Major H. W. YOUNG, C.M.G., D.S.O., Colonial Office.

Mr. P. J. PATRICK, India Office.

Mr. V. A. L. Mallet, Foreign Office (*Secretary*).

Major-General J. B. SMITH, C.B., C.I.E., I.M.S. (ret'd.), and Mr. R. W. BULLARD,
C.I.E., also attended by invitation of the committee.

Minutes of the 24th Meeting.

The minutes of the 24th meeting of the committee were confirmed.

Kamaran Quarantine Station.

The committee had before them a note from the Netherlands Minister of the 25th September addressed to the Foreign Office (F.O. Paper No. 5341/25/91), and the comments thereon of the Government of India contained in the Viceroy's telegram of the 11th November to the Secretary of State for India.

The *Chairman* pointed out the importance of arriving, if possible, at a reasonable agreement with the Netherlands Government whereby some measure of control of the medical administration of the Kamaran lazaretto should be handed over to nominees of the Netherlands Government. He pointed out the danger of maintaining too intransigent an attitude towards the Dutch request. The Netherlands Government might in the last resort, refuse to recognise the necessity of pilgrims from the Dutch East Indies undergoing quarantine at Kamaran, and Dutch ships might then be ordered by their Government no longer to call at that island. The resultant loss of quarantine dues would very seriously affect the working of the quarantine station, and its *raison d'être* would be so seriously weakened by a boycott by Dutch ships that the system of quarantine at Kamaran would probably collapse entirely. So long as quarantine arrangements at Jeddah remained of an entirely primitive nature, it was most important to all countries interested in the Mecca pilgrimage that proper quarantine arrangements should be observed at Kamaran.

The Netherlands Minister, in his note of the 25th September, had proposed two alternative solutions: (1) joint control of the quarantine station by Great Britain and the Netherlands on a footing of complete equality and under international supervision, or (2) that two medical officers of equal standing, one Dutch and the other British or Indian, might be appointed, with equality of position. The Netherlands Government would then have the right to joint control in (a) the treatment of pilgrims by the Dutch or Dutch East Indian medical officer and his subordinates, and (b) the administration of the available funds of the quarantine station.

The *Chairman* expressed doubts whether either of these proposals could be accepted. International control would be scarcely practicable owing to the remoteness of Kamaran. It would, moreover, be difficult to separate health measures in the island from ordinary administrative measures, and the question of the status of Kamaran might be raised. He understood that it was considered politically desirable that

Great Britain should continue to administer the Island of Kamaran, as distinct from the quarantine station situated therein.

The second alternative proposed by the Netherlands Minister appeared to offer serious opportunities for friction between the Dutch and English medical officers of equal rank.

Mr. Patrick said that the Government of India had now proposed that the Civil Administrator of Kamaran appointed by them should be nominated as director of the quarantine station. The medical staff of the quarantine station might then be reinforced by a Dutch medical officer appointed on nomination by his Government, who would have the same status and emoluments as his colleague from India and would look after Dutch pilgrims. Both doctors would be directly subordinate to the Civil Administrator, and their status would be simply their professional one as medical officer. They would submit all proposals regarding the quarantine station to the director. The finance of the quarantine station would be controlled by the Government of India, but in considering the proposals affecting the interests of the Dutch pilgrims the Government of India would, whenever possible, be glad to ascertain the wishes of the Government of the Netherlands East Indies.

Mr. Murray suggested that there would be no harm in putting this proposal to the Netherlands Government.

The Chairman expressed doubt whether the ordinary administration of the station from day to day could be carried out without one of the medical officers being definitely senior to the other and in position to give him directions, other-wise than in the actual treatment of the sick.

Major Young asked whether it was practicable to divide the quarantine station into two distinct sections, one for Dutch and one for British pilgrims, each under their own medical officer.

Mr. Patrick thought it probable that this would involve complete reorganisation of the quarantine station at very considerable expense.

The Chairman expressed the view that an offer might be made to the Netherlands Government accepting their alternative of international control, but at the same time asking them to pay their share of the sum of £22,500 to the Government of India, which represented approximately the Government of India's share of the loss incurred on the administration of the island during the years 1915 to 1922. The Netherlands Government would probably be unwilling to meet this request.

Mr. Patrick pointed out that the Government of India had undertaken to reimburse out of savings on the administration the moiety of the loss incurred from British revenues and this should also be taken into account.

The result of the further discussion may be summarised as in the following draft reply to the Netherlands Minister prepared for further consideration at the next meeting:—

" His Majesty's Government have carefully considered the proposals set forth in the Netherlands Minister's note of the 25th September. They are anxious to meet the wishes of the Netherlands Government in every possible way in regard to the quarantine station at Kamaran Island. They do not, however, feel able to accept, as they stand, either of the solutions suggested in M. van Swinderen's note. They therefore put forward the following suggestions as a basis of agreement between the two Governments:—

" 2. His Majesty's Government assume, in the first place, that no question arises of changing the present system of administration of Kamaran apart from that of the quarantine station. As the Netherlands Government are no doubt aware, the island is at present administered by a British Civil Administrator appointed by and responsible to the Government of India.

" 3. With regard to the future administration of the quarantine station, His Majesty's Government do not feel disposed to favour its control by Great Britain and the Netherlands on a footing of complete equality under international supervision. The introduction of any form of international control into the administration of the quarantine station would be likely to lead to confusion between the duties of the Civil Administrator responsible to the Government of India and those of the health authorities responsible to the League of Nations or

international sanitary body concerned with quarantine administration. In this connection it should be borne in mind that there are indigenous inhabitants living upon Kamarau Island who do not form part of the personnel of the quarantine station. Moreover, the extreme inaccessibility of the island would cause great delay if matters of quarantine control had frequently to be referred to an international body, and the administration of the quarantine station might consequently suffer in efficiency. His Majesty's Government therefore make the following suggestions:—

- "(a.) The Civil Administrator appointed by the Government of India shall be the supreme authority both for the island and the quarantine station. The medical staff of the quarantine station should consist of a Dutch medical officer and a British medical officer, the former to be nominated by the Netherlands Government and the latter by the Government of India. The relative seniority of these two medical officers should be determined by length of service at the Kamarau quarantine station or in any other way which may be suggested by the Netherlands Government. In effect, the object to be aimed at would be that the British and Dutch doctors should rank more or less alternately as senior medical officer.
- "(b.) The senior medical officer shall be the technical adviser of the Civil Administrator in all matters concerning the quarantine station.
- "(c.) The Administrator shall decide all administrative questions, including the question which ships should be allowed to proceed direct to Jeddah without disembarking pilgrims at Kamarau. When his decision in any matter depends essentially on the precautionary measures which have been taken at Dutch East Indian ports, either in regard to the ship or in regard to the pilgrims carried by the ship, the Administrator will be guided by the advice of the Dutch medical officer. He will similarly be guided by the advice of the Dutch medical officer in matters which depend essentially upon the nature of the measures which have been taken on a Dutch ship by a Dutch medical officer during the voyage and also in any matters which depend upon the precautionary measures which will be applied to Dutch pilgrims on their return to the Dutch East Indies. If at any time he should think fit to overrule the advice of the Dutch medical officer on this point, the Administrator shall report the fact by telegram to the Government of India, repeating his telegram to the Foreign Office for the information of the Dutch Government. In corresponding circumstances in relation to British Indian or Colonial ports, pilgrims and ships medical officers, he will be guided by the advice of the British medical officer.
- "(d.) The Administrator shall prepare each year, as soon as practicable after the conclusion of the pilgrimage, a report on the working of the quarantine service since the preceding pilgrimage. He will attach to this a report made to him in respect of the same period by the senior medical officer, together with any report which the latter may have received from the junior medical officer on technical questions specially concerning the welfare of the Dutch East Indian pilgrims or of the British Indian or British Colonial pilgrims, as the case may be.
- "The above reports will be communicated by the Government of India for the information of the British and Dutch Governments.
- "(e.) Financial control of the quarantine station shall be exercised by the Government of India through the Administrator, who must submit with the yearly report a budget framed in consultation with his Dutch and British medical advisers. This budget shall be sent to the Dutch Government for observations before it is finally approved by the Government of India.

"4. His Majesty's Government feel that, in view of the fact that the loss incurred by British and Indian revenues on the administration of the island during the years 1915-22 amounts to over £44,000, and as arrangements for gradual reimbursement of this loss are being made by Government of India, they cannot

agree to a larger measure of financial control by the Netherlands Government, unless the latter are prepared to refund, for division between His Majesty's Government and the Government of India, the above sum or a substantial part of it."

It was decided that a further meeting of the committee should be held on Wednesday, the 25th November, to consider this draft.

Prospects for the 1926 Pilgrimage.

In reply to enquiries regarding the 1926 pilgrimage, Mr. Mallet explained that the siege of Jeddah was still continuing, and that it was impossible to foretell whether or not the pilgrims would be able to proceed to Mecca in the ordinary way via Jeddah.

Mr. Bullard pointed out that the port of Rabigh was not capable of receiving large ships, and that, although it had been capable of disembarking about 2,000 pilgrims in 1925, it would not be a suitable port for the disembarkation of the usual large pilgrimage.

Revision of the International Sanitary Convention.

The Chairman referred to the note recently circulated to the committee regarding his discussions with the representatives of Holland and the Dutch East Indies during the session of the Office international d'Hygiène publique in October ~~1922~~ 1925. He circulated a translation of Dr. de Vogel's note as a draft of the proposals which could be made jointly by the Government of the Dutch East Indies and the Government of India for the modification of certain articles of Part 3 of the International Sanitary Convention of 1912, as revised by the permanent committee of the Office international d'Hygiène publique. He explained that this question had been discussed recently in Paris by General Smith and himself with Dr. de Vogel and Dr. Jitta. This had been the natural consequence of the discussion held in London in May last. Dr. de Vogel's draft would presumably be sent by the Dutch Government to London for the observations of the British Government.

Maan Quarantine Station.

It was decided to defer discussion of this subject until the next meeting of the committee.

INTERNATIONAL SANITARY CONVENTION 1926PART IIISpecial Provisions regarding PilgrimagesChapter I - General Provisions.

The general provisions refer principally to certain requirements that must be observed by pilgrims, by ships conveying pilgrims, and of the measures that are to be taken by the competent authorities to prevent the embarkation of persons showing symptoms of plague or other epidemic diseases, of personal effects that might be liable to transmit the infection, and, in the case of plague, to prevent rats gaining access to the ships and, of yellow fever, to prevent mosquitoes gaining access to ships (note the absence of reference to typhus).

Certain preventive measures, for instance, inoculation against cholera, are referred to, but only as regards persons coming from ports where there are cases of cholera in the port, and no mention is made specifically of the requirement that all pilgrims before embarking shall be immunised against cholera and smallpox, no matter the state of health of the country of origin.

The possession of a return ticket is required and the Captain or Agent of the Shipping Company, at the discretion of the Sanitary Authority, shall pay the total of the sanitary charges due in respect of each pilgrim.

Chapter II - Pilgrim Ships - Sanitary Equipment.Section I. General conditions applying to ships.

This section lays down measures in regard to the accommodation to be provided in pilgrim ships; the water supply, latrines, places for cooking, hospital quarters, medicaments and other articles necessary for the treatment of the sick, etc. Every ship taking pilgrims shall carry a duly qualified medical officer and a second medical officer when the number of pilgrims on board exceeds a thousand.

Section II. Measures before Departure.

This section requires the Captain, or the Owner, to declare to the competent authority of the port of departure his intention to embark pilgrims and to state the proposed date of departure and destination of the ship. The competent authority shall not permit the departure of the pilgrim ship until satisfied that certain measures laid down in the section - cleanliness, sufficient fuel and food, drinking water, etc. - are complied with.

Section III. Measures during the voyage.

These measures refer to the duties of the Captain and the Medical Officer in regards to the safety, comfort and well-being of the pilgrims on board and to the action that shall be taken in the case of sickness or death.

Section IV. - Measures on Arrival of Pilgrims in the Red Sea.(A) Sanitary Control of Ships going from the South to the Hedjaz with Pilgrims.

Pilgrim ships from the south, bound for the Hedjaz, shall, in the first instance, put in at the Kamaran sanitary station and shall be subjected to certain procedures laid down in the section. The procedure varies, depending on whether the ship is healthy, suspected, or infected.

In regard to healthy ships, the disembarkation of pilgrims and the disinfection of their personal effects shall only be carried out if the following conditions have not been fulfilled:-

- (1) That all pilgrims on board are protected against cholera and smallpox;
- (2) That the requirements of the Convention have been strictly followed;
- (3) That there is no reason to doubt the declaration of the captain and doctor of the ship that no case of plague, cholera or smallpox has occurred on board, either at the time of departure or during the voyage.

In the case of suspected ships, the pilgrims shall be disembarked, shall take a shower bath or bathe in the sea; the soiled linen shall be disinfected, and parts of the ship occupied by the sick shall be disinfected. The duration of these operations shall not exceed 48 hours. If no case or suspected case of cholera be discovered, the pilgrims shall immediately be re-embarked and the ship shall proceed to Jeddah.

In the case of an infected ship, persons suffering from plague or from cholera shall be disembarked and isolated in hospital. The passengers shall remain at the Kamaran station five days in the case of cholera and six days in the case of plague. If a new case occurs after disembarkation, the period of observation shall be extended to five days for cholera and six days for plague, to date from the isolation of the last case. On the completion of these operations, the ship, having re-embarked its pilgrims, shall proceed to Jeddah. Ships, on which action has been taken under this section at Kamaran, shall be subjected to medical inspection on board on arrival at Jeddah; if the result is favourable the ship shall receive free pratique.

(B) Sanitary Control of Pilgrim Ships coming from the North of Port Said and going to the Hedjaz.

These ships, if healthy, shall be granted free pratique forthwith; otherwise, the ship shall be dealt with at El Tor in the manner prescribed for ships coming from the south and stopping at Kamaran.

Section V. Measures for Pilgrims Returning Home.

(A) Homeward-bound Pilgrim-ships going North.

Every ship from a port in the Hedjaz or from any other port on the Arabian coast of the Red Sea, carrying pilgrims or any like collection of persons and bound for Suez or a Mediterranean port, shall proceed to El Tor, there to undergo the sanitary measures specified in this section.

In general pilgrims undergo at El Tor observation for a period of three days and, if necessary, disinfection and disinsectisation; but, if there is plague or cholera in the Hedjaz or at the port whence the ship has come, the pilgrims shall be kept under observation for six clear days for plague and five clear days for cholera, from the day on which the measures of disinfection are completed. Egyptian pilgrims may, in addition, be kept under observation for a further period of three days. Pilgrims not destined for Egypt are not permitted to land on Egyptian territory and the ship must pass through the Canal in quarantine.

(C) Homeward-bound Pilgrims going South.

In the event of the pilgrimage being infected, pilgrim ships returning to places south of the Straits of Bab-ul-Mandeb may be required, on the instructions of the consular authority of the country to which the pilgrims are going, to call at Kamaran for the purpose of being medically inspected.

Section VI. Measures for Pilgrims travelling by the Hedjaz Railway.

These measures are not applicable since the Hedjaz Railway no longer functions.

Section VII. Sanitary information concerning the Pilgrimage.

It is this section which required the Quarantine Board of Egypt to transmit periodically all sanitary information and particulars collected by them during the pilgrimage concerning the sanitary conditions of the Hedjaz and the countries through which the pilgrims pass; the information to be furnished to all the countries interested and also the International Health Office, Paris. The Board shall also compile an annual report to be communicated to the same authorities and to the International Health Office, Paris.

These duties were transferred to the Government of Egypt by the Amending Convention of 1938 but it can hardly be said that they have been carried out in a satisfactory manner by the Egyptian Government either before the War or since.

Chapter III - Sanctions.

Certain sanctions are laid down for breach of the Convention clauses by the Captain of a ship carrying pilgrims. These penalties are referred to in gold Francs and, at present exchange, are indeed formidable.

OBSERVATIONS

1. While it is felt that many of the clauses in these Sections of the International Sanitary Convention require little or no alteration there are others of fundamental importance, which are either out of date or should be made to conform with modern conditions and, to that extent, should be relaxed, if not abolished altogether. On the other hand certain measures should be tightened up or improved.
2. In the first place, account must be taken of the fact that there has been no cholera discovered in the Hedjaz (disregarding the occasional presence of carriers of the El Tor vibrio - an organism which is now generally accepted as having no epidemiological significance) for more than a quarter of a century nor has there been any plague or outbreak of plague, much less an epidemic, for even longer.
3. In fact, the only disease, which might cause alarm, which has occurred from time to time but not, so far as is known, in epidemic form, is smallpox, which is endemic in the country and reveals itself there from time to time sporadically. The reason, or one at least of the reasons, for this happy state of affairs is the universal and, so far as can be judged, strict application in the principal countries of origin of the pilgrims of preventive measures, notably inoculation against cholera and vaccination against smallpox shortly before embarkation.
4. Another measure, which has had a potent effect on the well being of the pilgrims, is the practice of many of the countries to cause to accompany the pilgrims a medical mission charged with the supervision of the general health of the pilgrims and specifically with the care of sick pilgrims during the whole of their round voyage. These medical missions are not looked upon with favour by the Hedjaz authorities who regard them as a reflection not only on the state of health of their country, but on their capacity to look after the health of the pilgrims and to treat sick pilgrims while in their territory. They would, indeed, prefer that no such mission accompanied the pilgrims or, if it did, and was in excess of the statutory requirements of the ship to carry one or more medical officers during the sea voyage, that the mission should remain on board and not disembark at Jeddah or Yambo with the pilgrims.

There seems little doubt however that the practice is an excellent one and should continue and be required for all pilgrimage convoys of any size.

5. Kamaran. As regards the enforced disembarkation of pilgrims at Kamaran, the principal articles in the Convention which require this (Articles 128, 129 and 130) have recently been the subject of discussion in the Foreign Office, the view being taken that in view of the absence of epidemic disease among the pilgrims for so long past, and of the strict measures which are taken before embarkation to secure this, that there is no further need for Kamaran, which is a source of unnecessary expense to the governments of India and the Dutch East Indies. As against this view, which incidentally is supported by the Hedjaz authorities, who would naturally prefer quarantine measures to be carried out and the dues collected by their own medical services on arrival at Jeddah, there is the fact that the disembarkation of pilgrims at Kamaran, particularly in ships which have made a long voyage, enables pilgrims to stretch their legs, to fill their lungs, and to cleanse themselves thoroughly, which it is difficult to do on board ship in crowded conditions; in other words, it is a tonic which is of great benefit to the pilgrims. Furthermore, it is a protective measure of medical if not material advantage to the Hedjaz authorities.

6. In this connexion there is a further consideration that bears on the future of Kamaran which is perhaps more important than any other - that it is a station which can be regarded as a form of insurance, not so much perhaps against the carriage of disease by pilgrims proceeding to the Hedjaz but rather by those who are returning from the Hedjaz should the Hedjaz be declared infected. In this case it is definitely a point of protection to the countries of origin.

7. Under Article 149 the consular authority of the country to which the ship is going, may require the ship, in the event of the pilgrimage being infected, to call at Kamaran for the purpose of medical inspection and, if Kamaran ceased to exist, such inspection could only be carried out at the port of destination. In this connection it is important to note that the decision as to whether a ship should call at Kamaran, which involves decision as to whether the Hedjaz is infected or not, rests with the consular authority and not with the Hedjaz authorities. Against this the Hedjaz authorities protest most vigorously, taking the view that their decision should be accepted by all the authorities concerned and should be final.

8. El Tor. The requirement that ships proceeding North from the Hedjaz should first call at El Tor affects two classes of pilgrims: pilgrims of Egyptian nationality or resident in Egypt, and pilgrims proceeding further afield. In the case of the former much depends, as regards the future of El Tor and the measures to be taken there, on the attitude of the Egyptian government, which is naturally entitled to lay down such measures as it thinks fit for its own nationals or for residents in its territory; but in regard to other pilgrims, the question arises whether it is necessary for them to undergo a period of quarantine at El Tor providing the ship passes through the Canal in quarantine and is not permitted to disembark any pilgrims or other persons in transit.

The Egyptian government has recently expressed its desire to close down El Tor though retaining it on a care and maintenance basis, but they have qualified this with the requirement that they would only agree to do so if all pilgrims underwent an examination of their stools before leaving the Hedjaz, a measure which is of more than doubtful preventive value and, in any case, is impracticable.

9. There is a considerable amount of unauthorised pilgrim traffic by dhows chiefly between the East African coast and the Yemen. Approved embarkation points should be established e.g. at Massawa, Djibouti, at which places only should pilgrims be allowed to embark after quarantine and other control.

10. Control of aircraft transport to the Hedjaz is not referred to in the 1926 Convention nor in the 1933 Air Sanitary Convention. This traffic is likely to increase considerably as also is overland traffic by charabanc. Quarantine control, either on departure or at frontiers, should be established.

CONCLUSIONS.

From these observations it may be permitted to draw the following conclusions:

(a) The practice of the compulsory preventive inoculation of pilgrims against cholera, smallpox, and in certain regions, yellow fever, together with their disinfection at the point of embarkation, should be made universal and agreed to by all the authorities concerned. This is nine tenths of the battle.

(b) If (a) can be secured, ships need not stop at Kamaran, nor at El Tor when proceeding to Jeddah or Yambo.

(c) Nevertheless, both these quarantine stations should be kept on a care and maintenance basis and ready to open at short notice if the Hedjaz is found to be infected. The Egyptian Government may do what it deems fit with Egyptian nationals and residents in Egypt as may also other countries at the port of return. Ships carrying other nationals, proceeding north through the Suez Canal should be allowed to do so in quarantine.

(d) Medical missions accompanying large groups of pilgrims should be favoured and permitted to accompany the group throughout the visit to Mecca, Medina etc. and on return. They should be recognised and given full liberty to practise medicine within the group by the Hedjaz Government, even in Hedjazi hospitals and compounds. They should bring with them the necessary portable equipment, medicaments etc.

(e) There should be the strictest control and prevention of unauthorised dhow pilgrimage traffic. All pilgrims, no matter whence or how they come, should carry an internationally recognised carnet comprising a return ticket, funds, previously deposited, to meet agreed mutawif expenses and evidence of effective immunisation against cholera, smallpox, and, in certain regions, yellow fever. Without such carnet the Hedjaz Government will take steps not to permit them to enter their territory.

(f) A Commission, appointed internationally possibly by or under the auspices of the World Health Organisation, should be charged with the general supervision and control of the Pilgrimage, on the medical and welfare side - but possibly also in other aspects - it is an extremely lucrative traffic. The medical care and welfare of pilgrims within the Hedjaz, simply cannot, in the present state of medical services in that country, be left to it. Nor can the decision on the state of the pilgrimage, qua epidemic disease, be confided solely and finally to the Hedjaz authorities. Nevertheless every effort should be made to raise the standard and responsibility of the Hedjaz medical services in order to enable the administration eventually to assume these responsibilities, and to that end to enjoy the confidence of other countries.

(Sgd.) M.T. MORGAN

28th January, 1947.

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No. 8.—ARCHIVES.

EASTERN (ARABIA).

[March 8, 1926.]

CONFIDENTIAL.

SECTION 1.

[E 1583/155/91]

No. 1.

Acting Consul Jordan to Sir Austen Chamberlain—(Received March 8.)

(No. 13.)

Sir,

Jeddah, February 15, 1926.

I HAVE the honour to confirm my telegrams Nos. 21 and 22 of the 13th and 14th February respectively, and to state that the sequence of events culminating with the above telegrams was as follows:—

The steamship "Alavi," of the Turner, Morrison line of steamships, arrived in Jeddah from Kamaran (last port, Karachi) on the 9th February with a number of first- and second-class passengers on board, together with 360 pilgrims and 6,295 bales of merchandise destined for Jeddah.

The ship upon arrival was visited by the local quarantine doctor, by name Ramzi Bey, and placed in quarantine for twenty-four hours, irrespective of the fact that the doctor on board presented a clean bill of health from Kamaran, and no sickness had broken out after her departure from the quarantine station. The first- and second-class passengers, mostly the families of the local and Mecca notables, were allowed to disembark, but the pilgrims were detained and the discharge of the cargo held up.

As soon as these facts came to my knowledge, I sent a clerk of the agency to the quarantine offices to ascertain the details.

He was informed that the ship had been placed in quarantine for twenty-four hours as she had only done twenty-four hours' quarantine at Kamaran, but that he would release the ship if he received an order from Abdullah Bey Damluji, the King's representative and Director of Foreign Affairs.

Upon this, I conferred with my Dutch colleague, and we both visited the Minister for Foreign Affairs and pointed out that the idea of keeping the pilgrims on board ship for twenty-four hours after arrival was unnecessary and futile, as, in order to clean the ship, if infected, disinfection would have to be carried out, and the mere holding up of the ship and pilgrims for twenty-four hours in port would produce rather than prevent infection.

The Minister for Foreign Affairs promised to refer the matter to the Sultan in Mecca and inform us of the result in due course. This was about midday. At 3.30 I received a telephone message from Abdullah Bey Damluji, who stated that he regretted he was unable to do anything.

As I doubted if he had referred the matter to the Sultan, I informed him that I intended to telephone direct to Mecca, which I did.

As soon as the Sultan heard of the situation, he promised to look into it at once, and some one hour afterwards rang me up, stating that Abdullah Bey informed him that there was illness on board. This I was able to refute, and the Sultan thereupon gave orders for the ship to be released pending discussion of the whole affair.

The following morning, in order to keep the question to the fore, I sent Ihsanullah, of the agency staff, to Mecca to interview the Sultan. I provided him with explicit written instructions, and was in constant touch with him and the Sultan by telephone.

The results of these conversations are summarised in my telegrams above referred to and hardly require to be enlarged upon. I enclose herewith a more exact translation of the agreement suggested and acceptable by Ibn Saud, and I hope that, as these conditions to all intents and purposes agree with the Convention of 1912 and are a great advance on the conditions under the Shereefian régime, they will be acceptable to His Majesty's Government as a provisional arrangement until such time as the Hejaz becomes a signatory of the International Quarantine Convention.

A desire to this effect has been expressed by the Sultan, who is uncertain as to how it should be done, *i.e.*, whether he should apply direct or through the intermediary of another Power, or await an invitation. As I understand there will be a Sanitary Conference in Paris during the month of May, I would respectfully suggest

that the necessary steps be taken to assure the membership and representation of the Hejaz thereat, as, unless some definite effort at co-operation takes form soon, there is no apparent reason why, when Ibn Saud is, say, at Nejd, the thoroughly incapable and bigoted heads of the various local administrations, who have most had experience under the Shereefian régime, may not adopt their old tactics.

The situation has been rendered rather more difficult by Mr. Philby, about whom I am forwarding a separate despatch, who frequents the society of the various departmental heads and fills them with ideas of non-co-operation and full independence and the inefficiency of the International Quarantine Convention.

On this occasion I have fortunately been able to refute the puerile arguments put forward by him to the local people, but on a future occasion I may not be so successful.

Copies of this despatch and of its enclosure are being sent to India and Egypt.

I have, &c.

S. R. JORDAN.

Enclosure in No. 1.

Translation of Proposed Agreement.

In the name of God the Most Merciful, the Compassionate.

SPECIAL arrangements for the present pilgrimage season until official agreements are made between us and the Governments:—

1. Every ship coming from countries which are free from epidemics and is in possession of a certificate from quarantine following an international law proving that the ship is clear should not have her passengers delayed after the medical visit.

2. In case an epidemic disease breaks out after leaving the quarantine, and the same is proved by the quarantine and the ship's doctor jointly, the ship will be sent back to the nearest international quarantine if the Government to which the ship belongs request this, or she will be placed in the local quarantine.

3. If the ship does not call at an international quarantine and a suspicion arises about her at the medical visit, the ship will be put under health supervision and the passengers will be put under local quarantine.

4. After the collection of the 70 Egyptian piastres from the shipping companies, nothing else at all should be taken *re* passport or quarantine fees on entering or leaving.

17. Owing to the more settled conditions in the Hejaz pilgrims have already begun to arrive, and some 2,000 have come from India, Java and Singapore. On the arrival of the steamship "Alavi" with 360 pilgrims on board, the local authorities, despite the fact that the ship had passed through the quarantine at Kamaran and had no illness on board, placed the ship and pilgrims in quarantine for twenty-four hours. This action on their part was quite unnecessary and represented but a show of authority. In company with the Dutch consul a protest was made against this action, but no satisfaction was obtained till I telephoned to the Sultan direct, who thereupon ordered the ship to be released and later issued instructions that no ships passing any recognised quarantine station and proceeding direct therefrom to Jeddah would undergo quarantine locally unless illness had manifested itself on board after the ship's departure from the quarantine station. Even then if the foreign representative of the nationality of the ship required, the ship would be sent back to the nearest quarantine station. He also requested to become a signatory of the International Sanitary Convention, and desires to send a delegate to the conference to be held in Paris about May next.

18. The King of the Hejaz recently received an invitation from the French Government to attend the International Sanitary Conference to be held in Paris during the month of May. I have not yet heard whom His Majesty intends to send as Hejaz delegate.

22. A certain Emir-el-Shariat, of Bihar and Orissia, accompanied by one Syed Salih Husain, arrived on the steamship "Jehangir," and the latter particularly was most bitter about the treatment they received at Kamaran, and openly stated his intention of encouraging "civil disobedience" of all pilgrims arriving at the quarantine station. Most of the other pilgrims had no complaints to make in respect of their treatment.

11. Two representatives from the Sind Provincial Khilafa Committee arrived by the steamship "Alavi" recently, and after expressing their pleasure for the kind treatment received in Kamaran, stated that they had brought some 2,000 rupees for distribution among the poor of the Haramain.

12. After receiving an invitation from the French Government to send a delegate to the International Sanitary Conference to be held in Paris, Ibn Saud regretfully refused same. This in view of his previous expressed wish to be represented was a complete *volte-face*, and although he was later persuaded to cancel his refusal and send a delegate, I have not been able to ascertain why he in the first place refused, but I expect the Director for Foreign Affairs, lately reinstated to this rank, was not unconnected with the attitude adopted by His Majesty. Abdullah Bey Damluji is apparently still nursing his rebuff in the case of the "Alavi" some months ago and took this opportunity of getting his own back. Dr. Mahmoud Hamdi, the Director-General of Health and the King's private physician, left in the company of the Dutch consul, M. Vander Plas, who was also proceeding to Paris as one of the Dutch delegates.

(Feb. April 1926)

- C O P Y -

HAUT COMMISSARIAT de la REPUBLIQUE FRANCAISE
auprès des Etats de Syrie, du Grand-Liban, des
Alaouites et du Djebel-Druze.

A · R · R · E · T · E · · · No. 260.

Monsieur Henry de JOUVENEL, Sénateur, Haut-Commissaire de la République Française auprès des Etats de Syrie, du Grand-Liban, des Alaouites et du Djebel-Druze.

Vu les décrets du Président de la République Française en date des 23 Novembre 1920 et 10 Novembre 1925.

Vu l'arrêté No. 1241 du 11 Février 1922 portant règlement de police sanitaire.

Considérant qu'il est nécessaire pour le Pèlerinage aux Lieux Saints de l'Islam en 1926, de prévoir certaines dispositions spéciales complétant celles déjà réglementées par l'arrêté 1241, pour défendre les intérêts des pèlerins et assurer, dans les meilleures conditions leur voyage aller et retour des Etats sous mandat aux Lieux Saints et réciproquement.

Sur la proposition du Secrétaire Général et après avis du Médecin Principal, Inspecteur Général des Services de Santé et Hygiène Publique au Haut-Commissariat, Directeur des Services Quarantenaires.

A R R E T E =

ARTICLE I-Lors du pèlerinage aux Lieux Saints de l'Islam de 1926 les frontières maritimes et terrestres seront ouvertes aux pèlerins qui auront la faculté d'emprunter soit la voie de terre, soit la voie de mer.

Toutefois si une épidémie importante (peste-choléra-typhus variole etc...) vient à être constatée dans les Etats limitrophes des Territoires sous mandat, une station de visite sanitaire sera organisée à Palmyre et tous les pèlerins venant de ces Etats devront obligatoirement y passer, pour être dirigés par les soins des autorités locales, sur Homs où seront pratiquées les mesures quarantenaires réglementaires.

ARTICLE II-Les Pèlerins empruntant la voie de mer devront obligatoirement s'embarquer à l'aller et débarquer au retour à Beyrouth seul port des Etats sous mandat pourvu d'un Lazaret. Les dispositions de l'article 147 de l'arrêté 1241 restent applicables à tous les passagers embarqués sur les navires à pèlerins, sauf en ce qui concerne l'obligation du billet d'aller et retour qui ne s'appliquera qu'aux ressortissants des Etats sous mandat français.

Ces derniers devront en effet présenter au moment de l'embarquement un billet d'aller et de retour ou à défaut de

billet

billet de retour un certificat de dépôt à la Chancellerie du Consulat de France à Beyrouth d'une somme égale au prix de retour. Mention de ce dépôt sera faite sur le passeport et le reçu permettra aux pèlerins d'obtenir auprès du Consul de France à Djeddah leur embarquement pour le retour. Les sommes ainsi déposées au Consulat de France à BEYROUTH seront à la disposition des Compagnies ou Agents affrêteurs sur présentation des listes d'embarquement et des recus que leur auront remis les dépositaires en paiement du voyage de retour. 184

Le billet non utilisé sera remboursé au pèlerin qui n'aurait pu emprunter la voie de mer pour le retour. En cas de décès en cours de route il sera remboursé aux ayants-droit du décédé.

ARTICLE III-Les Compagnies de Navigation ou les Agents affrêteurs responsables, qui seront autorisés à affréter des navires pour le transport des pèlerins dans les conditions prévues à l'article 148 de l'arrêté 1251, devront constituer un cautionnement en numéraire, sur la base d'une livre turque or par passager, qui sera versé à la Banque de Syrie et du Grand-Liban. Ce cautionnement est destiné à réserver les droits et intérêts des pèlerins en cas de contestation entre les affrêteurs et eux, notamment au retour du Hedjaz. Il pourra également couvrir tout ou partie des pénalités que le Capitaine du Navire viendrait à encourir pour contravention aux lois et règlements de police sanitaire Maritime et quarantenaire.

ARTICLE IV-Les Compagnies de Navigation ou les Agents affrêteurs devront avoir, à bord de chaque navire, pendant toute la durée du trajet aller et retour, un Médecin assermenté, agréé par le Haut-Commissariat, avec mission particulière de faire respecter les règlements de police sanitaire et les prescriptions spéciales aux pèlerinages et au transport des pèlerins.

ARTICLE V-Au retour du Hedjaz, les capitaines des navires transportant les pèlerins, devront obligatoirement si l'ordre leur en est donné soit par les autorités locales soit par l'autorité consulaire Française embarquer gratuitement à Djeddah, des pèlerins indigents dont le nombre ne devra pas dépasser 5% du chiffre maximum des passagers, tel qu'il est déterminé par le certificat de mesurage remis au Capitaine du Navire avant le départ de Beyrouth.

ARTICLE VI-Le Haut-Commissaire soumettra à une soumission (sic) comprenant S. E. le Muphti et des notables musulmans certaines questions visant l'organisation du pèlerinage. Cette commission désignera, d'autre part parmi les pèlerins passagers de chaque navire, un représentant qui aura qualité pour recevoir les doléances des pèlerins et sera l'intermédiaire entre ces derniers et le Commandant du Navire. Au retour, le Délégué remettra un rapport faisant connaître les conditions dans lesquelles a été effectué le pèlerinage.

Des mesures seront prises à DAMAS, d'accord avec un comité local de notables musulmans pour organiser la réception et l'installation

l'installation des pèlerins au départ.

ARTICLE VII-Les dispositions de l'arrêté 1241 restent en tous points applicables hormis celles qui seraient contraires aux dispositions du présent arrêté.

Les autorisations accordées par le Haut-Commissariat aux navires demandant à transporter les pèlerins seront en particulier guidées par la vérification des conditions de sécurité et de confort qu'ils présentent. Il sera tenu compte en particulier de l'installation à bord d'appareils de T.S.F.

ARTICLE VIII-Le Secrétaire Général du Haut Commissariat et le Médecin Principal, Inspecteur Général des Services de Santé et Hygiène Publique et Directeur des Services Quaranténaires sont chargés, chacun en ce qui le concerne de l'application du présent arrêté.

BEYROUTH, le 27 AVRIL, 1926.

Signé- JOUVENEL.

One morning the ship's bell called all passengers to attention. We were approaching land and the quarantine station of Kamaran. We were told to collect all garments that were dirty or even worn only once, together with a supply of food for one night, for we were to be taken ashore, our clothes sterilized, and ourselves bathed.

It was after noon when the ship's engines stopped. Kamaran looks something like Aden from the distance. On the edge of a cup-shaped, deep yellow sandy beach stood several buildings, snow-white and flat against the blue of the sky. Not a tree or bush broke the monotony of the deep sands about them. The quarantine building itself was long and large with a high wire fence. Smaller sheds were dotted about. A fair distance on the

side of a hill stood a square white building proudly boasting huge pillars in front, such as you might see in Greece; they gave it a rather haughty, aloof air. Beyond that again were a couple of small dwellings, the homes of the quarantine officials, I supposed.

The cup of the shore floated upwards in a series of sandy billows till they blocked out the horizon. Not one bush, tree, or friendly blade of grass to be seen anywhere -- just sand, yellow sand, and more sand. Lateen boats came up to the ship to take us ashore. The second mate advised Ali and me to wait till near the end of the disembarking, when there would not be such a crush. Accordingly we stood on the top deck and watched the boats being loaded and making for the shore.

I was turning round watching Janey playing in the new-found freedom of the upper deck when His Highness approached me. This was a Muslim prince from the Surat country. I knew that he and his three sisters were on board, with a few other relations and servants. They had made a small canvas encampment on the top deck near to the iron grille.

"Mem-sahib," he began, "I wish to speak with you. I need your help -- your intercession. I cannot allow my ladies to suffer the indignity of this bath that the Captain has ordered. You will please to stop it."

I gasped with astonishment at his request. "But, sir, why ask me? I have nothing whatever to do with the matter. In any case it is the Captain you must see."

"I have already spoken to the Captain -- indeed, I so lost my dignity as to plead with him. I offered to pay him well, but he refuses. He says further that he, too, must submit to the medicinal bathing."

"In other words, your Highness, you attempted to bribe him. Not very tactful, are you? You should have known that such an attitude would have been useless."

"But please to listen, Mem-sahib. I have been informed that you are in charge of the women, that you have authority -- so then you can stop this disgraceful thing. Indeed, Mem-sahib, I will make it worth your while."

"Sir, please believe me, if the Captain could not help you then neither can I. It's quite impossible, I assure you."

"Mem-sahib, you dare to say it's quite impossible, yet I see

that you yourself are not going. If so, then neither do my ladies."

"You are mistaken, sir. I am going, and so are my husband and child. We are merely waiting till the boats are less crowded. Why, it's the nicest thing to happen since we left Karachi! It's splendid. It will protect us all from disease to have our clothing sterilized and to have a bath in cool medicinal water. It's a treat beyond price under our present circumstances."

"Mem-sahib, I hardly think you mean to insult us, but we are clean, having neither dirt nor disease upon us. We require no forced bathing and will not consent to such an indignity. What would our servants think if we of royal blood submitted to this thing? I begin to think this is the work of the British Raj to humiliate us. But I will protest. India shall not be insulted so." His Highness stamped his patent leather shoes, turned on his heel, and stalked back to his female possessions.

The following regulations have been promulgated for pilgrim lodgings:—

All houses occupied by pilgrims are subject to sanitary inspection. A permit from the Health Department is necessary before a house can be let for lodging.

Lodgings are to be kept in a clean condition and whitewashed with lime. Refuse must not be thrown from windows, but placed in covered tins which are to be emptied daily. Rooms must be lighted with smokeless lamps fitted with glass chimneys. Cooking is forbidden in sleeping quarters, and, with the exception of necessaries, luggage must be stored elsewhere than in occupied quarters.

Sick pilgrims should be sent to hospital, or reported on, within twenty-four hours of falling ill.

Water-closets must be disinfected with disinfectants, such as carbolic acid. The floor must be cemented and fitted with flushing and plugging arrangements. (Five years are allowed in which to install these water-closets.)

Every mutawwif (pilgrims' agent) is to have a copy of these regulations and will be fined for contravention of them. He is also to be in possession of a special register, in which he must keep the name, age, nationality, profession and passport number of each pilgrim under his charge, as well as the date of his arrival in Jeddah, Mecca, Arafat and his departure homewards.

18. Reports of shortage of water in Mecca are officially denied. There are, at the present time, in Medina and Mecca, about fifteen deaths from smallpox each week, many, I understand, among Javanese pilgrims. This is heavier than usual but not, according to my information, sufficient to be alarming.

19. The return of Mr. Philby has now been postponed, on account of serious illness, until the end of November. I understand that he may be accompanied by his wife, in which case it remains to be seen whether, in view of his public references to the ill success of his marriage, Mr. Philby will be able to preserve that secrecy as to his activities in Jeddah which has led him to forbid his unfortunate employees to associate with the other resident Europeans.

20. If, however, we have lost a month of Mr. Philby's company, the balance has been somewhat adjusted by the arrival of Dr. van der Hoog, a Dutch bacteriologist, formerly director of the Public Health Department in the Dutch West Indies. Dr. van der Hoog, who is the second European to be employed by the Hejaz Government in a professional capacity, is now installed with his twenty-eight cases of equipment in the public hospital at the Mecca Gate, where he daily practises his black arts of incubation, vaccination and inoculation. He expects to remain a year, and in that time to complete the instruction of the two Syrian hospital doctors. In the meantime, his smooth shaven face, refreshingly clean looking after the shagginess common to other Europeans here, and his extensive English vocabulary, highly coarse, are here for our profit.

9.19

Resolutions adopted at Pilgrimage
Conference, Beirut (1929);
difficulties of Egyptian Medical Mission;
effects of rumoured outbreak of cholera;
Ibn Sa'ud's position in relation to Health
Organization of League of Nations; etc.,
1929-1934

CONFERENCE DU PELERINAGE MUSULMAN TENUE A BEYROUTH
LES 17 et 18 JANVIER, 1929.

RESOLUTIONS ADOPTEES PAR LES CONFERENTS.

1. Les dispositions qui seront arrêtées dans la présente conférence et qui constituent des accords particuliers (article 57 de la Convention de 1926) devront autant que les circonstances le permettent dans la limite des possibilités pour chaque gouvernement, être appliquées dès 1929 par les Etats représentés à la Conférence, restant entendu que ces arrangements seront adressés pour ratification à l'Office International d'Hygiène Publique.

2. Chacun des Etats intéressés s'engage à faire connaître au Bureau Régional d'ALEXANDRIE deux mois avant la date du pèlerinage, le nombre approximatif des pèlerins avec autant que possible l'indication de l'itinéraire choisi par eux.

3. Les vaccinations obligatoires sont l'antiveriologique et l'anticholérique (à 2 injections) toutes deux pratiquées dans le pays d'origine avant le départ, et moins de 6 mois avant la date de départ.

La vaccination antipesteuse est facultative et ne sera appliquée que si les circonstances épidémiologiques venaient à l'exiger (pays de départ ou de transit).

Les pays de transit compléteront, le cas échéant, les vaccinations incomplètes.

4. Le carnet de pèlerinage obligatoire pour tout pèlerin sera provisoirement celui du modèle adopté actuellement chez les Etats représentés. Il devra porter soit la photographie - soit l'empreinte digitale plus spécialement pour les femmes.

5. Aucun carnet de pèlerinage ne sera délivré sans présentation préalable par le pèlerin d'un billet de voyage aller et retour et éventuellement d'un dépôt de garantie.

6. Le pays d'origine des pèlerins sera responsable vis-à-vis de tous les pays de transit de leur rapatriement ainsi que des frais qu'ils auraient occasionnés aux dits pays pour cause de maladie, indigence, etc.

Sera réputé pays d'origine, le pays dont les autorités auront délivré aux pèlerins leur carnet de pèlerinage. Il appartiendra aux dits autorités de se couvrir par les moyens qu'elles estimeront les meilleurs (dépôt d'une caution garantie du transporteur, etc..) de la responsabilité qu'elles auront ainsi assumée.

7. Le transit des pèlerins par voie de terre doit se faire autant que possible par convois surveillés, le groupement s'effectuant aussi près que possible du point de départ.

Des accords spéciaux entre les pays limitrophes directement intéressés régleront les conditions dans lesquelles s'effectueront les convois surveillés.

8. Dans la période du pèlerinage, tous les musulmans voyageurs ayant un passeport ordinaire avec visa des Agents Consulaires du Gouvernement Hedjazien sont considérés comme pèlerins et soumis à la réglementation spéciale du pèlerinage.

9. Les pèlerins devront utiliser l'un des itinéraires reconnus. Toutefois chaque Gouvernement se réserve le droit de fixer à ses nationaux sur son Territoire un itinéraire défini.

10. Les itinéraires reconnus par les conférents sont les suivants:

ALLER :

ALLER :

(Via AMMAN - AKABA
 (Via AMMAN - PALESTINE - SUEZ
IRAQ (Via DAMAS - BEYROUTH
 (Via DAMAS - PALESTINE - SUEZ
 (Via Golfe Persique

PALESTINE (Via AMMAN - AKABA
 & (Via SUEZ
TRANSJORDANIE (Via HAIFA - DJEDDAH

EGYPTE Via SUEZ

ETATS SOUS MANDAT FRANÇAIS (Via BEYROUTH-DJEDDAH.

Ports Orientaux de la Méditerranée, Ports de la Mer Noire, Marmara et direct à Djeddah.

A l'aller, le Gouvernement Egyptien acceptera en transit, les petits groupes de pèlerins étrangers prenant place sur des bateaux ordinaires dans les conditions définies par l'article 96 de la Convention Internationale de 1926.

RETOUR :

Les pèlerins non Egyptiens ne pourront transiter par l'EGYPTE sauf sur conditions spéciales prévues par la Convention.

Les pèlerins revenant par HAIFA et AKABA et rejoignant l'IRAQ devront passer par DERAÄ ou AMMAN. Les routes HAIFA-DAMAS via KUNAITRA et HAIFA-BEYROUTH via NAKOURA sont interdites.

Les pèlerins des Etats sous Mandat Français reviennent directement de DJEDDAH par voie de mer.

11. There is a lighter touch in the advice to pilgrims published by the Health Department. Pilgrims, mutawifs and sheikhs are to take care not to expose themselves to the hot sun. If they feel the effect of the heat they are to retire to a place in the shade and apply compresses of iced water to the head. Sufferers at night are counselled to repair to the nearest place with a red light over the entrance—this apparently being the distinguishing mark of a health station. By day such posts fly a white and a green flag. Nine stations or sheds with doctors, orderlies and water have been established between Mecca, Muna and Arfat. Electric lights are to be placed on the way between Mecca and Muna. Six large cars, seven mule-drawn vehicles, hand carts and stretchers are available for the transport of the sick to the health stations. Two men on motor cycles are to render first aid to the multitude.

27. The repatriation of pilgrims is in full swing. The roads and all open spaces in the town are packed with humanity, and an overpowering stench proclaims to high heaven the incapacity of the Hejaz Government to provide for the elementary needs of the pilgrims, and to deal with a situation which each year seems to become progressively more offensive. Fortunately, there has been no serious outbreak of disease, as the authorities would be quite unable to cope with it. The system of repatriation, with the improvements introduced in the course of the last two years, is working satisfactorily, and no serious hitch has occurred so far. It is hoped that many if not all of the modifications of the old system will be endorsed by the Haj Conference now sitting in India and will be made law. The same attention has been given by the authorities this year as last to ensure the safety of pilgrims and to lessen their hardships on the road. On the 12th June a Nejdî was publicly executed at Yambo for robbing pilgrims on their way to Medina.

28. The Egyptian Medical Mission, whose difficulties were described in paragraph 13 of the Jeddah report for April, continued to be the object of aversion on the part of the Hejaz Government, which did not cease from putting obstacles in its way. The ambulances were released only two days before the Haj day, and then only under vexatious conditions, and the work of the mission itself was generally obstructed. At Yambo, for instance, the Egyptian doctor, who was sent there to attend the pilgrims on their return from Medina immediately after the pilgrimage, was for five days prevented from having access to his medical stores, which had been passed through the customs when the mission first arrived and placed in a neighbouring store. Meanwhile 14,000 Egyptian pilgrims remained in Yambo without medical attention.

29. At the last moment the Acting Minister for Foreign Affairs declared that he would not allow the mission to return to Egypt until it had obtained from Cairo the Hejaz visas with which, as he had already stated, its members should have been provided originally in order to enter the country. The mission was, however, eventually allowed to depart in peace, the dispute being left for subsequent settlement.

30. The obligation or otherwise of giving the Hejaz Government prior notification of the arrival of the mission, and other questions connected with visa and similar formalities, which ostensibly gave rise to the present difficulties, are still the subject of negotiation, without, so far as I can gather, much progress being made. The whole difficulty is, of course, accentuated by the non-recognition of Ibn Saud by the Egyptian Government, and I fear that, in the absence of such recognition, the Egyptian mission next year may experience the same or greater troubles.

31. An Italian Mahometan doctor from Tripoli has been appointed Italian vice-consul in Mecca, and has taken up his duties there. It will be interesting to see what these duties comprise, as, even in the height of the pilgrimage season, his *ressortissants* in Mecca are a negligible quantity.

(Feb. June 1929)

22. The total number of pilgrims who had reached the Hejaz by the end of the month was 40,727, as compared with 38,573 for the corresponding period last year. Of this total, Malay pilgrims number 2,281 and Indians 2,526, as opposed to 1,164 and 3,516 respectively for the same period in 1929.

23. Generally speaking, health conditions in the Hejaz have been normal during the month. Sixty-nine cases of small-pox, which is endemic, were reported, thirty-seven cases of which proved fatal. A heavy shower of rain which fell at the beginning of the month has improved the prospects of cultivators, and such vegetation as there is has greatly benefited thereby.

(March 1930)

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No. 8.—ARCHIVES.

EASTERN (ARABIA).

April 15, 1930.

CONFIDENTIAL.

SECTION 2.

[E 1952/54/91]

No. 1.

Mr. Hoare to Mr. A. Henderson. — (Received April 15.)

(No. 333.)

Sir,

Cairo, April 3, 1930.

I HAVE the honour to report that difficulties have risen again this year in connexion with the Egyptian Medical Mission which is annually sent to the Hejaz for the pilgrimage.

2. According to Sheikh Hafez Wahba, who is now here, the mission is rather more extensive than usual. He mentioned that there were eight doctors instead of four as last year, that the mission wished to have establishments at Jedda, Mecca and Medina, whereas formerly it used to establish itself only at Jedda and Mecca, and, after the Mecca pilgrimage, move with such pilgrims as went to Medina. More motor ambulances were with the mission, which also wished to fly the Egyptian flag. Ibn Saud, irritated by Egypt's refusal to recognise him, objected to this enlargement of the Egyptian Medical Mission.

3. According to Dr. Shahin Pasha, Under-Secretary of State for Public Health, the various objections of the Hejaz Government were discussed with the Hejaz agent here. It was agreed that the mission should fly the sanitary instead of the Egyptian national flag. Permission was given to the whole mission to proceed, except to the motor ambulances. Further negotiations on this point are continuing. Dr. Shahin added that Nahas Pasha had sent a message just before his departure to England to the Hejaz agent, suggesting that these difficulties were being raised owing to the non-recognition of Ibn Saud by Egypt and assuring him that the Egyptian Government, on the return of the delegation from England, would tackle this larger question in the most sympathetic spirit.

4. I suggested to Sheikh Hafez Wahba that Ibn Saud was ill-advised to translate his resentment at his own non-recognition into the realm of pilgrimage relief. Such action would help the adversaries of recognition, who would have little difficulty in exploiting this obstruction in a sense unfavourable to Ibn Saud. Hafez Wahba agreed, and said that he had already telegraphed to the Amir Faisal at Mecca, urging that it was not worth while making difficulties about the Egyptian Medical Mission.

5. The Sheikh expressed indignation at the tone of the press, inspired by the Palace. The "Ittehad," "La Liberté" and the "Ahram" have, indeed, published some extremely offensive articles about the difficulties being made by the Hejaz Government over this mission.

I have, &c.

R. H. HOARE.

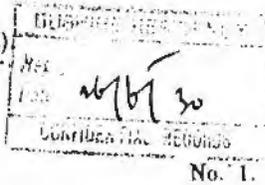
Acting High Commissioner.

THIS DOCUMENT IS THE PROPERTY OF HIS BRITANNIC MAJESTY'S GOVERNMENT.

EASTERN (ARABIA)

CONFIDENTIAL

E 2066/54/91]



No. 1.

April 22, 1930.

SECTION 2.

Mr. Hoare to Mr. A. Henderson.—(Received April 22.)

(No. 376.)

Sir,

Cairo, April 12, 1930.

I HAVE the honour to report, with reference to my despatch No. 333 of the 3rd April, that the Hejaz and Egyptian Governments have arrived at an agreement regarding the Egyptian Medical Mission to the Hejaz. The former Government has offered to put four motor-ambulances at the disposal of the Egyptian Medical Mission, and the latter Government has accepted this solution.

2. I am forwarding a copy of this despatch to His Majesty's Chargé d'Affaires at Jeddah.

I have, &c.

R. H. HOARE,

Acting High Commissioner.

[84 y—2]

14. The Hejaz authorities had, on the 12th May, officially declared the pilgrimage clean and the claim appeared to be justified. On the 22nd May, however, the Egyptian Sanitary Board announced that they had brought into application articles 140 and 141 of the Paris Convention of 1926 owing to the discovery at Tor of a suspect case or cases of cholera. This was followed by a report from Massowah of an ascertained case, resulting in death on the 27th May, among pilgrims arriving in that port. The measures taken have caused a considerable dislocation of shipping and some controversy based on the apparently true assertion that no cholera has been detected in the Hejaz itself, but these consequences will come more properly into the monthly report for June.

Pilgrimage and Connected Matters.

23. Although the 1930 pilgrimage had been officially declared clean and there were no cases of cholera (or, indeed, any serious disease) in the Hejaz, the reported discovery in May of a suspected but unproven case of cholera at Tor Quarantine Station and the announcement of a death from cholera at Massowa (see May report, paragraph 14) caused the authorities at those two places to keep in operation throughout the month of June article 140 of the Paris Sanitary Convention of 1926. This meant that pilgrims were detained at Tor for at least eight days instead of the normal seventy-two hours. The resulting dislocation of shipping schedules caused considerable inconvenience and not to pilgrims only. The final exodus of the latter took place on the 27th June, when the last thousand left in the steamship "Jehangir" for India. A few hundred destitutes were all that remained at the end of the month for despatch to their respective lands.

25. Communications between Jedda and the outer world were much hampered by the dislocation of shipping caused by the restrictions imposed in consequence of the reported occurrence of cholera at Tor and Massowa in May (see May report, paragraph 14). The Hejaz Government were extremely resentful of the aspersions cast on the cleanliness of the pilgrimage. They published in the "Um-el-Qura" of the 13th June a communiqué emphasising the fact that no cholera had been found to exist in the Hejaz itself and practically accusing the Egyptian and Italian authorities of faking the cases at Tor and Massowa. They sent a protest to the International Health Bureau at Paris, supported by evidence, including the statement of twenty-six doctors, native and foreign, that there had been no cholera here. Finally, they imposed some short-lived, but stupidly misapplied, quarantine restrictions of their own on ships arriving from Egypt on the ground that there was plague at Port Said; a measure which, though the plague was real enough, was probably in the nature of a reprisal.

20. The foreign authorities concerned in the cholera controversy naturally resented the Hejazian imputation on their good faith. The combined result of the quarantine and pique was that Jedda port was very ill served. People who had planned to leave Jedda were put to every sort of inconvenience. For others perhaps the bitterest moment was when, after no mail had been received for the best part of a month, they suddenly received seventeen numbers each of the "Times" and other daily papers and three issues of the weeklies all together. Having been so long deprived of news, reviews and cross-word puzzles, one was threatened with the fate of that poet who, having just escaped death by starvation, perished of a surfeit.

CONFIDENTIAL.

Copy of letter no.6277-S, dated the 17th June 1930, from the Government of Bombay.

Alleged discomforts of the present routine at Kamaran.

With reference to Mr. Ram Chandra's confidential letter No. 731-H(G), dated the 24th March 1930, concerning the alleged discomforts of pilgrims at Kamaran, I am directed by the Governor in Council to forward herewith a copy of a confidential letter from the Resident and Commander-in-Chief, Aden, No.A-260/2760, dated the 10th May 1930, and to say that the Government of Bombay accept the suggestions made by the Government of India regarding (1) the supply to pilgrims of three lungis instead of two as at present and (2) the ticketing, for purposes of identification, of clothes which are disinfected.

2. As regards paragraph 3 of the Resident's letter I am to refer to the demi-official letter (confidential) from the Government of India No.489-H(G), dated the 28th February 1930, and to say that so far as the Port of Karachi is concerned, anti-cholera inoculation has been offered free of charge to pilgrims as a measure of "immunisation by persuasion" - vide Bombay Government confidential letter No.6277-S, dated the 16th April 1930. On the other hand, it is reported that at Bombay apart from the practical difficulties of any persuasive measures of immunisation owing to the large number of pilgrims embarking from this port, any effort on the part of the pilgrims authorities will be useless unless the Shipping Companies are prepared to co-operate by refusing passages to those pilgrims who have not been inoculated. The latter course would amount to forcing the pilgrims to get themselves inoculated and would not be a measure of "immunisation by persuasion". But a recent example shows that persuasive methods can succeed. The S.S. "Khosrou" left Karachi for Jeddah towards the end of April last with 57 Bombay pilgrims and 771 Karachi pilgrims. The former, when embarking at Bombay, had not been inoculated against cholera and refused to submit themselves to this operation at Karachi, while the Karachi pilgrims agreed to be

immunised against small pox and cholera on an assurance being given that they would not be required to go ashore at Kamaran for disinfection. This created an anomalous position as indicated in the accompanying copy of a telegram, dated the 26th April 1930, addressed by the Commissioner in Hind to the British Consul General at Batavia and repeated to the Civil Administrator, Kamaran. Ultimately, however, the Bombay pilgrims were persuaded to get themselves inoculated on board ship with the result that the vessel was allowed to proceed to Jeddah without any of the pilgrims being made to land at Kamaran.

Confidential.

No.A-260/2760.

The Residency,
Aden, 10th May 1930.

From

Lt.-Col. B.R. Reilly, C.I.E., O.B.E.,
Acting Resident and Commander-in-Chief, Aden.

To

The Secretary to Government,
Political Department, Bombay.

Subject :- Alleged discomforts of the
present routine at Kamaran.

I have the honour to refer to your endorsement no. 6277-K, dated the 28th March 1930, on the subject noted above, and to state that the Civil Administrator, Kamaran, whom I have consulted, reports that it is very seldom that pilgrims are left on board for the night of arrival at Kamaran; although this is sometimes done in the interest of the pilgrims themselves in order to prevent their suffering discomfort or danger in landing at night. If they are left on board, disembarkation takes place at daylight the following morning and re-embarkation the same day unless there is another ship awaiting disinfection; even then, every endeavour is made to return the pilgrims before dark.

2. Landing the pilgrims in Sambuka was abolished after the 1925 season. Exceptionally good barges, built in the R.I.M. Dockyard at Bombay, have been utilized since then.

3. Rough weather is obviously beyond human control, but the need for landing may be obviated by following the excellent example set by the Dutch East ~~Indies~~ Indies, Malay States, Calcutta, and now

Karachi, by instituting a system of inoculation, whereby the lot of the pilgrim is made less irritating.

4. As regards lungies, the pilgrims are at present given two lungies, (or three if they ask for them). They are then medically examined, and passed into the bath room where they are given one shower bath with soap and warm sea water. After the bath, the pilgrims have one dry lungi each with which to dry themselves. Female pilgrims undergo a similar routine, but receive two or three large lungis 6' x 4'. There would be no difficulty in supplying the pilgrims with three lungis each in future and I am asking the Civil Administrator to arrange for this.

5. The provision of fans can scarcely be called a hardship in a temperature of 90 or over. There are plenty of places in the different rooms where pilgrims can avoid the mild current of air caused by overhead fans.

6. During the medical inspection on board, the ship's surgeons are invariably asked to point out any pilgrims who may not be able to land through old age, debility, pregnancy, blindness, lameness, etc. All such cases which are pointed out are then seen, and permitted to stay on board and their clothes disinfected in the ship's steam disinfectant. It is to be regretted that many cases are not brought to light at the time, but as soon as they are observed on landing, they are carried on a stretcher to the Disinfection Plant and dealt with as sick patients in the most humane way possible.

I have etc.

Ed. B.R. Heilly,

Ag. Resident etc.

Communicated by
Sir George Buchanan
(Ministry of Health).

portion (unnecessary to
under extract, as a separate
copy is available).
J.S.R.
4. vii. 30.

17

CONFIDENTIAL.

For office use only.

MINISTRY OF HEALTH.

E 4174

Report by the British Representative on the Work of recent Sessions of the Health Committee of the League of Nations, and of the Office International d'Hygiène Publique, Paris.

5 AUG 1930

(Being the Seventeenth Report of this Series.)

I.—HEALTH COMMITTEE OF THE LEAGUE OF NATIONS.

<i>Page</i>	<i>Page</i>
I. Session of Committee, March, 1930 :—	III. General Work of the Health Organisation since the last Report :—
China Health Mission - - - - 3	Reports and Publications - - - - 10
Opium Commission - - - - 6	Interchanges - - - - 12
The International Agreement for the Unification of Formulae of Potent Drugs, Brussels, 1925 - - - - 6	Eastern Bureau at Singapore - - - 12
Welfare of Mercantile Marine - - - 7	Technical Co-operation with Public Health Administrations - - - - 13
Representation on Congresses on Medical Subjects - - - - 8	Expert Commissions and Conferences :—
Serological Conference, Montevideo - 8	Malaria - - - - - 14
Future Procedure of the Committee : Budget - - - - 8	Cancer - - - - - 14
II. Membership of New Health Committee - - 9	Leprosy - - - - - 14
	Rabies - - - - - 14
	Infant Welfare - - - - - 15
	Treatment of Syphilis - - - - 15
	Education in Hygiene and Preventive Medicine - - - - - 15

II.—COMMITTEE OF THE OFFICE INTERNATIONAL D'HYGIÈNE PUBLIQUE.

<i>Page</i>	<i>Page</i>
List of Countries and Delegates - - - - 15	International Sanitary Convention, 1926— <i>continued</i> .
Personnel of Committee, etc. - - - - 17	Duration of Certificates of Vaccination - - 28
Duties of the Committee as General Advisory Council to the Health Organisation of the League of Nations - - - - 18	Sanitary Control of Aircraft and Suggested International Agreement - - - - 29
International Sanitary Convention, 1926 :—	Mecca Pilgrimage - - - - - 30
Notifications under the Convention - - 19	Brussels Agreement (Venereal Disease at Seaports) 32
Certificates of Deratisation or Exemption from Deratisation under Article 28 - - - - 20	Duties under the Opium Convention - - - - 32
Use of Bills of Health and Consular Charges therewith - - - - - 24	Discussion on Epidemic Diseases :—
Individual Sanitary Passports - - - - 26	Plague, Cholera, Yellow Fever, Smallpox, and Typhus - - - - - 33
Medical and Quarantine Sections of the International Code of Signals - - - - 27	Undulant Fever - - - - - 36
Quarantine Annual - - - - - 27	Poliomylitis and Cerebro-Spinal Fever - - 36
Ships' Doctors - - - - - 28	Psittacosis - - - - - 37
	Miscellaneous :—
	Transportation of Ferro-silicon - - - - 37
	Preservatives in Foodstuffs - - - - 37

Appendix I.—Report of the Quarantine Commission on the Medical and Quarantine Sections of the International Code of Signals.

Appendix II.—Sanitary Control of Aerial Navigation—Covering Letter from the President of the Office International d'Hygiène Publique and Draft Agreement for the Sanitary Control of Aerial Navigation.

SANITARY CONTROL OF THE MECCA PILGRIMAGE.

The Pilgrimage Commission, of which I am Chairman, held a short meeting during the session, taking some matters supplementary to a fuller session which had been held in October, 1929. The report of the latter is reproduced on page 222 of the *Procès-Verbal* of the session, and was approved by the full Committee. Its principal points were:—

(a) A comprehensive report on the 1929 Pilgrimage by the Sanitary, Maritime and Quarantine Board of Egypt, prepared in conformity with Article 151 of the International Sanitary Convention, 1926, and presented by its Chairman, Major Gilmour, noted various improvements in the regulation of the transit of pilgrims along definite routes through the countries of the Near East and the progress of mutual understandings in regard to necessary vaccinations, surveillance, sanitary passports and the like. The Pilgrimage Commission again considered the Beyrout Conference of January 1929, the text of which, together with some observations on the difficulties of Persian participation, were given in my last report (No. 16, pages 18 and 19). Dr. Asthiany, while insisting on every point that Persia had no concern with or interest in the Beyrout arrangements, particularly those which prescribe routes fixed in advance, said that his sanitary authorities were doing something to secure vaccination of Persian pilgrims before departure and provide them with a sanitary passport. A special commission had been appointed in Persia to promote the welfare of Persian pilgrims and consider participation in international measures. In this connection Shahin Pasha suggested that it would be opportune to hold a further conference between the same countries which were represented at the Beyrout Conference, with the addition of others, including Persia, in order to carry the Beyrout agreement further and adjust some details which

experience had brought out. The Pilgrimage Commission, without recommending the immediate convocation of another conference, considered that if any proposal of this kind were made by an interested country, it should be received favourably by the Office and all practicable assistance given.

It may be added that, although the matter was not again officially discussed at the present session, Dr. Asthiany mentioned to me personally that he hoped a new conference in Paris could shortly be arranged. Apparently an indication in the same sense has been given to the French Government, which is now considering a proposal to convene a small conference of representatives of the British and French countries concerned, as well as Egypt and Persia, in the hope of arriving at a more general and official agreement in October next.

(b) *Interrupted Journeys.*—Articles 96 and 158 of the International Sanitary Convention, 1926, and the definition of a pilgrim ship seem to imply that in the case of pilgrims from ports in the Mediterranean or the Levant the pilgrim ship will go direct from the Hedjaz to those ports on its return journey. But there is nothing equally specific in regard to the outward voyage, and the Egyptian delegate was anxious for the opinion of the Commission on proposals which had been made that pilgrims from the Mediterranean and Levant ports should be brought in pilgrim ships merely as far as Port Said and landed in Egypt, with the intention that they should, sooner or later, be re-collected at Suez in order to resume their journey to Jeddah. Shahn Pasha and Major Gilmour explained the serious difficulties which such a system would entail to sanitary control, and the Commission, while avoiding any opinion on the legal or juridical aspect, endorsed the view that the introduction of such a method of transit of pilgrims would not only produce grave administrative difficulties, but would entail serious risk.

(c) *Sanitary Control at Tor.*—The arrangements made at the quarantine station at Tor were fully described in the report, and the whole Committee attended a cinema theatre at which Major Gilmour showed films which he had brought to give a demonstration of the work at its principal stages. The Commission noted that on several occasions the administration of this station has resulted in the detection of conditions on ships carrying pilgrims which were very undesirable and made the subject of appropriate action by the Quarantine Board. Particular examples were the ships "Riad" and "Plata" referred to on page 46 of the Quarantine Board's report. Such incidents emphasise the need for continued vigilance at the primary stations of control, such as Tor and Kamaran, on which the international system of sanitary surveillance of the pilgrimage depends.

(d) *Sanitary Control at Kamaran.*—The Commission noted that all the evidence available pointed to efficient functioning of this station and the satisfactory working of the system of control established in the Anglo-Indian Dutch Agreement of 1926. On the question being raised by Dr. de Vogel, the Commission expressed the opinion that it was entirely within the intentions of the Conventions of 1926 that the use of the hospital at Kamaran should be obligatory for any cases of smallpox or suspected smallpox on ships arriving at that port. As regards diseases other than those specified in the Convention, it rests with the Captain of a ship, the hospital authorities and the individual pilgrim to decide whether hospital treatment at Kamaran should be accepted or pressed.

(e) *Control in the Red Sea.*—The Director of the Sudan Medical Services reported improvements made at the lazarets and Quarantine Establishment at Suakim. The systematic vaccination of pilgrims against smallpox and cholera is now universal, and during the season of 1929 all the pilgrims embarking at Suakim—nearly 4,000 in number—had paid for their return fare and for their Sudan and Hedjaz quarantine charges. None of them left in dhows or sailing vessels. This led to inquiry of the Italian delegate as to action at Massowah, with a view to causing a similar cessation of transit of pilgrims in dhows, and Dr. Lutrario promised to obtain further information on the matter and report at a future session.

(f) *Sanitary Passports.*—Several members of the Commission are always anxious if not for a single pilgrimage passport in identical form and terms, at least for the adoption of forms of passport which are as similar as possible, having regard to particular national requirements. Following a report on this subject by Lieut.-Col. Phipson and consultation with Major Gilmour, a standard form of passport suitable for countries in the Near East has now been obtained by the Office and communicated to countries interested.

At the present session Major General Graham invited the Committee to take note of the report of the Haj Inquiry Committee recently established in India (Calcutta, 1930), and explained the circumstances in which this Committee had been appointed by the Government of India. This report and the action to be taken on its recommendations are at the present under consideration of that Government, but General Graham laid stress on the importance of its recommendation that systematic action should be taken at the Indian ports of departure of the pilgrims to vaccinate them against cholera and smallpox, with the intention that pilgrim ships on which all the pilgrims had been so vaccinated could, on reaching Kamaran, claim privileges similar to pilgrim ships from the Dutch East Indies. Such action would give the opportunity of making changes in the future functioning of the quarantine station at Kamaran, and of reducing the cost of its maintenance to some extent. The Commission decided to consider this question with others at the October session, when the reports of the 1930 pilgrimage will be available.

Dr. Asthiany took the occasion to make a further protest on the question of passports, his complaint being that Persian pilgrims, on arriving at the frontiers of other countries, had been deprived of their Persian passports, and had been given sanitary passports of other countries in place of them. The Commission not having all the facts before them, thought it best to receive and note his declaration.

The 1929 Pilgrimage passed off without plague or cholera being reported; there was some prevalence of smallpox. According to present information, the same applies to the Pilgrimage of 1930, save that some suspicion of cholera arose in connection with pilgrims returning northward, with the result that considerable numbers were detained for observation at Tor before proceeding to Egypt. One pilgrim, returning by way of Massowah, was also reported to have died from cholera. These matters and other details of sanitary control will be dealt with at the next session on receipt of the annual statement from the Sanitary Maritime and Quarantine Board of Egypt. The question of the observations to be made on the report of the Haj Inquiry Committee in regard to Kamaran, and the position to be taken in regard to the proposed resumption of the Beyrout Conference, will no doubt also then arise.

No.48.

7c

BRITISH LEGATION,
JEDDA,
February 6th, 1931.

E 1063

3 MAR 1931

Sir,

With reference to my despatch No.191 of July 26th last, I have the honour to report a discussion which I had with Sheikh Yussuf Yasin on February 5th regarding the position of this country in regard to international sanitary arrangements and which arose in the following circumstances.

2. On my return from leave Mr. Hope Gill passed to me Mr. Rendel's semi-official letter (E5864/54/91) of December 3rd last suggesting that a suitable opportunity should be taken of pointing out privately and informally to Fuad Bey Hamza the advantage which the Hejaz-Nejd Government would derive from adhering to the Rome Convention of 1907 and thus securing the right to be represented at the meetings of the Office International d'Hygiene publique. Fuad Bey having vacated his post temporarily I included this in a note of subjects for discussion with the Minister for Foreign Affairs, marking it as a matter with which I wished to deal unofficially. Sheikh Yussuf Yasin caught on to this with alacrity, thinking, I fancy, that it had to do with the International Sanitary Convention.

3. You will remember that when at home in the autumn, I submitted a short extract from a personal letter addressed to me by Fuad Bey Hamza regarding Hejaz Nejd participation in international sanitary measures, with a minute of my own suggesting certain points for your consideration. I have not yet received your views but I did not think I could do any harm by exploring the situation generally in conversation with Sheikh Yuseuf Yasin.

4. At the outset I asked the Sheikh to regard our conversation

His Majesty's Principal Secretary of State
for Foreign Affairs.

conversation

conversation as private, both because the subject was not one on which I was very fully informed and because it was an international matter concerning other powers. I said that there were three cardinal factors in the international arrangements, viz: the Paris Office International, the Health Organization of the League of Nations, and the Sanitary Convention of 1926. I made no further mention of the League of Nations, as it seemed doubtful from my conversations at home on the general question of the position of Hejaz-Nejd in regard to the League, whether it would be prudent to stimulate the interest of Ibn Saud in the possibility of becoming a member.

5. I outlined the nature of the Rome Convention and the scope of the arrangements made under it. I said that any power could adhere to the Convention, subject to one condition only, namely that it should contribute to the expenditure, which I understood was moderate. I explained that the action of the Hejazi Government last year in approaching the French Government regarding its grievance over the attitude of certain countries to returning pilgrims, which grievance had been referred to the Office, had drawn attention to the advantage of having a Hejazi representation in the Office. As a proof of the general advantages it offered, I observed that while only twelve states had signed the Convention originally, there were in 1929 no less than 49 members, including British and French dependencies. I mentioned the rôle of the Office in regard to the International Sanitary Convention. As regards the latter, I referred to my conversations with Fuad Bey last July and his subsequent letter. I reminded the Sheikh that a Hejazi representative had signed the Convention and, unlike many, without making reservations in the Protocol of Signature.

6. Sheikh Yusauf Yasin said that his Government were anxious to ratify the Sanitary Convention, subject to what was
 necessary

necessary to protect their own interests; and they desired the help of Great Britain. Ibn Sa'ud had sent a representative to Paris in 1926 but he had not ratified the Convention because in technical respects it affected his interests. He had now been studying the matter with a view to ratification with reservations. Referring to the action taken last year to lay the Hejazi grievance before the French Government, the Sheikh seemed to think that that action was partly directed towards admission to membership of the Office but said that no reply had been received up to date. He now understood, he said, that membership of the Office would depend on adherence to the Rome Convention and ratification of the Convention of 1926. I corrected him on this point, saying that, as I understood it, the Hejaz Government were free to adhere to the Rome Convention and so become one of the states entitled to representation on the Committee of the Office, whether they ratified the 1926 Convention or not.

7. The Sheikh then brought out the real question which worries the Hejaz Government. How, he asked, could they ratify a Convention which treats the Hejaz as a country of epidemics? I said I would answer him frankly. In the first place the Hejaz was in fact a country productive of danger to others because of the pilgrimage, which brought here masses of people, many of them ignorant in their own countries of hygiene and dispersed them in conditions likely to lead to the dissemination of disease. Serious epidemics had resulted in the past. It was recognized that there had been an improvement in recent years and much of the credit was gladly given to the King. But, and this was the second part of my answer, I was told truly that he had not had long enough to solve many important problems. The problem of organizing an efficient
sanitary

sanitary service was peculiarly difficult. Its solution must take years and required expert staff, laboratories and, in the conditions of this country, control at places other than the great centres of population. I had myself studied the question which had arisen after last year's pilgrimage. I was satisfied that no cholera had been detected in the Hejaz but it was certain that it had appeared among returning pilgrims at Massowah and that cases of grave suspicion had been discovered at Tor.

8. I urged the Sheikh not to think that there was any desire to brand the Hejaz as an inferior country. The more she did to organize her sanitary service, the less would be the burden of precaution imposed on other countries, although every country would always take its own measures of precaution within the limits of international agreements. I mentioned that not many years ago, when there was small pox in England, France had taken special measures against English travellers.

9. Sheikh Yussuf Yasin said that real attention was being given to the improvement of the sanitary equipment of the Hejaz and that increased financial provision was made each year. He intimated definitely that it was Ibn Sa'ud's intention to ratify the 1926 Convention, provided he could make his reservations. He asked whether the King could do this. I said I was not clear as to how far reservations could be made in an instrument of ratification but would enquire. I pointed out that in any case the value of participation in the Convention would be in inverse proportion to the number of reservations made. I did not press him as to the scope of the proposed reservations as I thought it better to confine myself to generalities until I should have received your views.

10. In a final summary the Sheikh repeated what he had

had said about the increased annual expenditure on sanitary organization and said that the King would both adhere to the Rome Convention and ratify that of 1926, subject to his reservations. I again pointed out that the two things were independent.

11. I should explain that Sheikh Yussuf Yasin did not appear to be conversant with the whole subject and knew only that part of it relating to the 1926 Convention, which the Hejazi Government have been considering more I fear, from the point of view of escaping its restrictions than from any genuine desire to co-operate in efforts to protect the health of the world. Much of what I told him (I hope fairly accurately, though I have myself no expert knowledge) about the 1907 Convention and the Office International seemed to be new to him. I gave him a copy of that Convention. I presume that any notice of adherence to it should still be given to the Italian Government but I should be grateful for definite information on this point.

12. I am sending copies of this despatch to the Government of India, Foreign and Political Department and to His Majesty's High Commissioner at Cairo.

I have the honour to be with the highest respect,

Sir,

Your most obedient,

humble servant,



**Annexure I.—To 'Iraq Government Gazette No. 10 of
8th March, 1931.**

PILGRIM NOTIFICATION No. 1 OF 1931.

Notice is hereby given that, in accordance with the resolution of the Conference on the Pilgrimage held at Beyrout, and approved by the Governments concerned including the 'Iraq Government, persons wishing to proceed to the Hedjaz to carry out the duty of pilgrimage can only obtain a Passport or a Visa from the Passport Offices at Baghdad, Basra or Mosul on production of a Health Department "Pilgrimage Pass."

This Pilgrimage Pass is issued on fulfilment of the following conditions:—

1. Obtaining a Medical Certificate from a Government Medical Officer certifying that he has submitted to vaccination against Small-Pox and Cholera (2 injections) within 6 months of his departure and against any other infectious disease notified by the 'Iraq Health Service.
2. Obtaining a "Certificate of Medical Inspection" from a Government Medical Officer certifying that he is not suffering from any infectious or contagious disease. Any person not provided with such certificates will be medically inspected or vaccinated by the Medical Officer, Baghdad or Basra or the Civil Surgeon, Mosul.
3. Presenting a "Letter of Guarantee of Transport to and from the Hedjaz" from an agent or a transport company approved for this purpose by the Minister of the Interior.
4. Presenting a "Certificate of Deposit" certifying that he has deposited with the Government Treasury Officer at Baghdad, Basra or Mosul at the disposition of the Minister of the Interior the sum of Rupees one hundred to cover the expenses which may be incurred on behalf of the pilgrim by the Governments of any country through which he will pass on going and returning, according to the details shown in the "Pilgrimage Pass."

This deposit is refundable on return from Haj, subject to deductions, if any, on account of cost of Pilgrims maintenance, &c., paid on their behalf by 'Iraq Government to countries en route of pilgrimage.

Baghdad, the 2nd March, 1931.

Minister of Interior.

*Notification No. 2
Annexure I.*

Annexure II.—To 'Iraq Government Gazette No. 10 of 8th March, 1931.

PILGRIM NOTIFICATION No. 2 OF 1931.

1. The approved transport Company undertakes to provide transport by the following routes and at rates not exceeding those laid down hereunder:—

		1st Class.	2nd Class.	3rd Class.
		Rs.	Rs.	Rs.
ROUTE "A"	Baghdad/Damascus	By motor transport		
	Damascus/Haifa & Haifa/Suez	" rail	594	496
	Suez/Jedda & Jedda/Tor & Tor/Beyrouth	" steamer		302
	Beyrouth/Baghdad	" motor transport		
ROUTE "B"	Baghdad/Beyrouth	" motor transport	440	391
	Beyrouth/Jedda & Jedda/Tor & Tor/Beyrouth	" steamer		253
	Beyrouth/Baghdad	" motor transport		
ROUTE "C"	Baghdad/Damascus	" motor transport	597	423
	Damascus/Haifa & Haifa/Suez	" rail		237
	Suez/Jedda & Jedda/Karachi	" steamer		
ROUTE "D"	Baghdad/Beyrouth	" motor transport	576	416
	Beyrouth/Jedda & Jedda/Karachi	" steamer		230
ROUTE "E"	Baghdad/Basra	" rail	1,003	780
	Basra/Karachi & Karachi/Jedda & Jedda/Tor & Tor/Beyrouth	" steamer		334
	Beyrouth/Baghdad	" motor transport		
ROUTE "F"	Baghdad/Damascus	" motor transport	883	619
	Damascus/Haifa & Haifa/Suez	" rail		285
	Suez/Jedda & Jedda/Karachi & Karachi/Basra	" steamer		
	Basra/Baghdad	" rail		
ROUTE "G"	Baghdad/Beyrouth	" motor transport	863	612
	Beyrouth/Jedda & Jedda/Karachi & Karachi/Basra	" steamer		278
	Basra/Baghdad	" rail		
ROUTE "H" Via Amman.	Baghdad/Jerusalem or Haifa	" motor transport	640	542
	Haifa or Jerusalem/Suez	" rail		329
	Suez/Jedda & Jedda/Tor & Tor Beyrouth	" steamer		
	Beyrouth/Baghdad	" motor transport		
ROUTE "K"	Baghdad/Amman/Jerusalem	" motor transport	700	602
	Jerusalem/Suez	" rail		363
	Suez/Jedda & Jedda/Jerusalem	" steamer		
	Jerusalem/Baghdad	" motor transport		

For the purpose of road travel:

3rd Class fares provide for lorry transport.

1st and 2nd Class fares provide for six-seater motor car transport.

2. 'Iraq and foreign pilgrims desiring to obtain a pilgrimage pass must procure a transport voucher to and from the Hedjaz by one of the routes referred to in para 1 above.

3. For pilgrims proceeding to the Hedjaz via Syria, the Syrian Government regulations are:—

(a) Pilgrims proceeding to the Hedjaz by Sea via Syria must pass through Beyrouth where they will be detained for 2 days in a specially equipped quarantine station before departure for the Hedjaz. Pilgrims travelling with first class tickets, however, may be exempted by the Syrian Health Authority from staying in the quarantine station at Beyrouth.

(b) 'Iraqi and foreign pilgrims proceeding to Damascus via 'Iraq will be medically examined at the quarantine station at Thora near Damascus without detention. They are then free to take any one of the following routes:—

1. Damascus-Beyrouth and then by the Sea Route.
2. Damascus-Dar'a-Amman.
3. Damascus-Dar'a-Palestine, Suez.

The routes Beyrouth-Nakoura-Palestine and Damascus-Kuneitra-Palestine are prohibited for pilgrims.

(c) Foreign pilgrims who for any reason have not obtained a Pilgrim's Pass from their own country must obtain one from the Syrian Government in accordance with the pilgrims regulations issued by them, in which case they are required to deposit with the Syrian Government Treasury the sum of fifty Syrian Liras against a receipt.

No.49.

BRITISH LEGATION,
JEDDA,
May 31st, 1931.

Sir,

With reference to previous correspondence ending with your despatch No.F 19(6) E/30 of March 17th, I have the honour to state that I have now carefully considered the questions raised in Paragraph 11 of the Haj Enquiry Committee's Confidential Report regarding medical assistance for Indian pilgrims visiting the Hejaz. This despatch embodies the results of a general review based on my personal examination of the question, in consultation with the officers directly concerned. It deals only with medical staff and accommodation and does not touch, except very incidentally, on questions of medical supplies and furnishing. The review should be regarded as superseding previous reports from this post.

2. I may remark at the outset that certain changes have occurred since I wrote my interim despatch of August 10th last viz:-

(1) Following on the partial collapse of the Chancery building here, the dispensary accommodation at Jeddah has been reorganised and somewhat improved, under sanction conveyed in your telegram No.3881 S of December last.

(2) The permanent staff at Jeddah has been strengthened by the addition of a second permanent compounder under sanction conveyed in your Under Secretary's letter No.F 19(4) E 30 of June 5th 1930 but operative only as from March 1st, 1931.

(3) The arrangements for strengthening the staff by employing extra temporary men during the pilgrimage season were varied in 1931 as follows:- The sub-Assistant surgeon usually sent from India was replaced by a retired Indian medical

officer

Secretary to the Government of India
in the Foreign and Political Department.

officer who was available locally. He was engaged for six months. Although the second compounder had been made permanent as described at (2) it was necessary to engage a third compounder for six months, as the Government of the Straits Settlement which formerly attached a Malay dresser to the Indian staff, arranged this year to merge its medical assistance to Malay pilgrims in the Dutch organization. The temporary staff was completed by engaging locally two temporary servants, one for six months and one for two months.

3. Having noted these changes, I will deal with the subject matter under the following heads.

Present Arrangements.

4. (a) Jedda. A dispensary is maintained all the year round. A statement of the number of cases dealt with during three years was given in Mr. Bond's despatch to your Department No. 795/389/18 of April 21st 1930. The permanent staff consists of the following:-

One surgeon, Dr. Abdul Hamid, supplied by the Government of India under arrangements made by your Department in September 1929, whereby he was engaged for three years with a possibility of extension to five years.

One compounder, supplied by the Government of India from India.

One compounder engaged locally.

One servant.

The additions made to this staff for temporary purposes during the pilgrimage season may most conveniently be regarded as additions to this permanent staff at Jedda as the increased staff as a whole forms an unit based on Jedda and utilized elsewhere as required. No separate dressers are employed either permanently or temporarily, their work being done by one of the

compounders

compounders or in the case of minor dresses by a servant under supervision. The accommodation at Jadda, as reorganised in the circumstances described in paragraph 2 (1) above now consists of four rooms in the ground floor of the Chancery building, used as follows:-

One consultation room

One waiting room

One room for dispensary purposes

One room containing one operation and examination table and at present one bed. Dr. Abdul Hamid is provided at Government expense with a house close to the Chancery Building. Part of this is used for keeping medical supplies. The Indian compounder is not provided with a house or rent allowance, but under a local arrangement he is given free quarters in the pilgrim hostel of the State of Rampur. The locally engaged staff find their own quarters.

(b) Mecca. A building leased permanently is used jointly by the Indian Vice-Consul and Dr. Abdul Hamid but is not in permanent use. The accommodation for medical purposes consists of

One consultation room

One room used as dispensary

One open space adjoining in which there are at present two beds.

One bedroom for the Sub-Assistant Surgeon.

One bedroom for the compounder.

Quarters upstairs for Dr. Abdul Hamid during his short stays in Mecca.

The Mecca dispensary is normally opened nine or ten weeks before Pilgrimage Day and remains open for about the same period after that date. The periods are somewhat variable, according to the first arrival of pilgrim ships and the number of

pilgrims

pilgrims remaining in Mecca after the dispersal of the main body. When opened the dispensary is staffed from Jeddah by sending to Mecca the Sub-Assistant Surgeon with one compounder and one servant. Dr. Abdul Hamid with the remainder of the Jeddah staff proceeds to Mecca immediately before Pilgrimage Day and remains until the first rush of pilgrims shifts the congestion back to Jeddah. Apart from this visit, Dr. Abdul Hamid makes short visits to Mecca at other times e.g. to open and close the dispensary. After the first rush of pilgrims away from Mecca, the dispensary at Mecca is carried on with the same staff as at the outset. The rush period during which the whole staff is away from Jeddah may be put at about fifteen days. This has the disadvantage of depleting Jeddah for an unduly long period. At the same time the period during which a more than nucleus staff would be useful at Mecca is even longer than fifteen days. The recommendations to be made later will take account of both of these defects in the present arrangements.

(c) Arafat. An emergency medical service is maintained on Pilgrimage Day. The whole staff proceeds to Arafat. The accommodation consists of two tents, provided by the Government of India

(d) Muna. The whole staff move to Muna on the night of Pilgrimage Day or early next morning, according to whether they make the usual pilgrim halt at Muzdalifa. They remain three days. Formerly the tents were pitched at Muna for the three days spent there but this could only be done in an outlying part of the valley. In 1930 the Indian Vice-Consul and Doctor rented a house at their own expense and they did the same this year.

(e) Medina. There is no provision for British medical assistance.

Recommendations of Haj Enquiry Committee.

5. The Committee dealt mainly with proposals for

strengthening

strengthening the arrangements for "the period of the pilgrimage only", without defining what period was in contemplation. There is therefore a certain lack of precision in their recommendations but they would appear to involve the extension of the present organization on the following lines:-

(a) Jedda. The dispensary to be maintained all the year round on the present basis. One each of the proposed temporary staff of four Sub-Assistant Surgeons and four compounders to remain in Jedda throughout the "period of the pilgrimage".

(b) Mecca. Two dispensaries to be maintained at Mecca for an undefined period. One of them to be served by the permanent surgeon from Jedda assisted by one each of the temporary Sub-Assistant Surgeons and compounders. The other to be served by one temporary Assistant Surgeon with one each of the temporary Sub-Assistant Surgeons and compounders. Buildings to be hired permanently for the accommodation of both dispensaries.

(c) Arafat. No change suggested.

(d) Muna. No suggestions.

(e) Medina. A dispensary to be opened "for the period of the pilgrimage" and to be served by one each of the temporary Sub-Assistant Surgeons and compounders. Permanent accommodation to be secured for this new dispensary.

Views of Indian Staff of Legation on the Committee's proposals.

§. The views of Dr. Abdul Hamid forwarded with my despatch No. 1772/1314/B of August 10th 1930 may be summed up as follows:-

(a) Jedda. The present permanent staff to be strengthened by the addition of another compounder who should be an unmarried man engaged for two years; and one extra servant. One Sub-Assistant Surgeon to be maintained for three months. Housing to be provided for those three employees and an allowance for travelling expenses to be made to enable them to make the Haj.

Dr.

Dr. Abdul Hamid also suggested increased dispensary accommodation. His desiderata have already been met to some extent by the reorganization of the dispensary accommodation and the employment of a second permanent compounder.

(b) Mecca. Dr. Abdul Hamid agreed that there should be two dispensaries but thought it would be sufficient if each were served by one Sub-Assistant Surgeon, one compounder and two servants. Both dispensaries to be visited daily by Dr. Abdul Hamid himself. Each dispensary to have one or two beds.

(c) and (d) Arafat and Muna. No change suggested.

(e) Medina. Dr. Abdul Hamid endorsed the suggestion of the Committee, adding that the staff should include one servant.

7. The Indian Vice-Consul considered that an increase of establishment on the scale contemplated by Dr. Abdul Hamid was unnecessary and would be attended by many difficulties including that of securing additional accommodation. He thought that in any case any spectacular extension of our arrangements might be inopportune owing to the risk of challenging the opposition of the local authorities. He was opposed to any immediate provision for hospital accommodation. His suggestions may be summed up as follows:-

(a) Jedda. The present establishment to be maintained. The surgeon to remain in Jedda during the pilgrimage season instead of going to Mecca as at present. No attempt to be made to provide further housing but rent allowances to be made to staff not at present housed.

(b) Mecca. Munahi Ihsanullah suggested that we should be content with the present dispensary accommodation for the time being but that the possibility of securing a second house for general pilgrimage purposes should be kept in view and that, if and when such a house is procured, a portion of it should

be used as a second dispensary. The dispensary staff in Mecca during the actual Haj season to consist of two temporary Assistant or Sub-Assistant Surgeons and compounders. These should be supplied from India by the first pilgrim steamer sailing after Ramadhan. One of the Surgeons should go to Mecca immediately and open the dispensary. Both should be in Mecca during the actual pilgrimage but one should return to Jeddah as soon as the pilgrims begin to return from Mecca, the other remaining until the Mecca dispensary is closed.

(c) Arafat. No change.

(d) Muna. Munshi Ihsanullah considers that central accommodation for general pilgrimage purposes is required at Muna. It was suggested in Section 4 paragraph 16 of the Pilgrimage Report for 1939 that a compound in the main street should be rented at an estimated cost not exceeding £30. Munshi Ihsanullah subsequently found that no such compounds were available. He therefore suggested that, if possible, a house should be rented for his use and that of the medical staff during the days spent at Muna.

(e) Medina. The Munshi deprecated on grounds of political expediency any present attempt to extend the medical service to Medina.

Arrangements made by Other Powers.

U. The only powers which provide medical assistance for pilgrims are the Netherlands and Egypt. The Dutch maintain a service very similar to our own, except that it is on a slightly smaller scale. They have to divide it more equally between Jeddah and Mecca, as their East Indian pilgrims are apt to make a long stay in the latter place. The Javanese surgeon goes into residence there for six months, spending the other six in Jeddah. No beds are maintained in either place.

9. The Egyptian Government's arrangements are much more elaborate. They maintain a permanent dispensary at Mecca, with ample accommodation for all purposes, including space for beds. This appears to be in the nature of a religious foundation but I have no knowledge of its origin. Independently of this, the Egyptians, who have no permanent dispensary at Jeddah, send every year by the first pilgrim steamer a highly equipped medical mission consisting of several doctors including one lady, a full staff of compounders and servants and ambulance cars. A portion of the mission remains in Jeddah, where a spacious house is maintained permanently. The major portion is installed in a similar house at Mecca. A doctor is also sent to Yambo, a port much used by Egyptian pilgrims returning from Medina but I have not informed myself as to the arrangements of detail there. The medical mission returns to Egypt by the last pilgrim steamer, so that its total stay in the Hejaz is small. It has at times encountered obstruction from the Hejazi Government in minor ways but was well treated in 1930 and again in 1931, when, however, the Mecca portion had to place itself under the direction of the Hejazi Director General of Health to some extent.

Recommendations by His Majesty's Minister.

10. In framing my conclusions I have had in mind various considerations viz:- (1) the need for economy in public expenditure; (2) the undesirability of committing the Government of India to anything too ambitious at a time when the pilgrimage has decreased greatly and when the prospect of an increase in the next two or three years is uncertain; (3) the danger of exciting the jealousy and opposition of the Hejazi Government by a forward policy in regard to pilgrims. In view of these considerations, I am of opinion that we should be

content

content with a moderate strengthening of present arrangements for the next two or three years, after which the position might be again reviewed. I consider also that our service should continue to be based on Jeddah and that there should be great elasticity in the utilization of the available staff, attention being given each year to the movement of pilgrims and the incidence of rushes at Mecca and at Jeddah.

11. My recommendations of detail are as follows:-

(a) Jeddah. The permanent dispensary staff here should be maintained at its present strength with the addition of one additional permanent servant. Two Sub-Assistant Surgeons to be supplied, normally from India, so as to arrive in Jeddah as nearly as possible ten weeks before Pilgrimage Day and to be retained for any necessary period not exceeding twelve weeks after that day. One temporary compounder and one or two additional temporary servants to be engaged locally for variable necessary periods not exceeding a maximum of twenty two weeks. I think that we must be content for the present with the accommodation available in the Chancery building but I do not consider it adequate. The Government of India might be moved to sanction in principle the renting of a house for any period from one to three years at a rent not exceeding £200 a year, if a convenient house can be found. I agree with Dr. Abdul Hamid that any staff from India, which cannot be provided with Government accommodation, should receive rent allowances and that some further provision should be made for travelling expenses. I also endorse two further suggestions made to me by Dr. Abdul Hamid, that provision should be made for whitewashing the whole of the dispensary quarters each year and that a small contingency fund should be assigned to the dispensary, as is done I understand in India. Certain miscellaneous

expenditure

expenditure is at present covered by charging small fees to Hejazi patients. This is a precarious source of income and it would be preferable to have a fixed contingency allowance, any fees collected to be credited to the Government of India.

(b) Mecca. The Surgeon should detach one Sub-Assistant Surgeon and the necessary subordinate staff to start the dispensary at Mecca at the proper moment nine or ten weeks before Pilgrimage Day. The remainder of the staff should be transferred to Mecca as required during the two or three weeks immediately preceding Pilgrimage Day, subject to discretion being allowed to the Minister in consultation with Dr. Abdul Hamid and Munshi Ihsanullah to retain a surgeon in Jedda with one compounder and one servant for any necessary portion of the busy period. After the first rush of pilgrims from Mecca any staff no longer required there should be moved back to Jedda, as at present, to help with the rush there. The detailed arrangements would depend on whether a second dispensary is opened at Mecca as suggested by the Haj Enquiry Committee. This would have advantages for a short period, although the need is less felt in a year of diminished pilgrimage. If the staff arrangements suggested above are sanctioned, a second dispensary might be opened as an experimental measure in 1932 for say not more than two months, provided Munshi Ihsanullah can find a suitable house in a good position. It is not difficult to secure such houses but as rents in the immediate neighbourhood of the Haram are high, it would probably be necessary to expend something like £200 on rent.

(c) and (d) Arafat and Muna to be served as at present from Mecca. I endorse the Munshi's proposal that a house should be secured at Muna but do not think that it need be permanent. Rents in that place are high and it makes little

difference

difference whether a house is rented for a year or for the three or four days during which it is required. On the other hand rents vary from year to year according to the influx of pilgrims. Sanction might be given for an expenditure year by year not exceeding £60 on the understanding that Munshi Ihsanullah would make the most economical arrangement possible, within that figure at the critical moment.

(e) Medina. I endorse Munshi Ihsanullah's view. Although the majority of Indian pilgrims visit Medina the normal stay of the individual pilgrim is short and the visit may be made at any time either before or after the pilgrimage to Mecca. In these circumstances a dispensary, to be useful, would have to be kept open for an unduly long period. In any case the arrangements suggested by the Haj Enquiry Committee and Dr. Abdul Hamid would involve the employment of a quite separate temporary staff. That being so, the question of a dispensary at Medina can at any future time be dealt with as an independent proposition.

Expenditure.

13. The expenditure on the staff and accommodation comprised in the present establishment, calculated on that actually incurred in 1931, is as follows:-

<u>Rent:-</u>	£.
Estimated proportion of Government of India contribution to the rent of Chancery building	75
Rent of Doctor's house in Jeddah, less Doctor's house allowance of £40 per annum	18
Half rent of house in Mecca	90
<u>Salaries. Permanent,</u>	
Dr. Abdul Hamid's Salary and allowance for one year	487
Indian Compounder's do.	128
Local Compounder's do.	98
Servants' Wages	40

Salaries.

Salaries. Temporary.

Sub-Assistant Surgeon's salary and allowances for six months	99
Temporary compounder for six months	60
Extra servant for six months (Mecca)	24
Extra servant for two months (Mecca)	8
Extra servant for six months (Jedda)	24
<u>Travelling expenses in the Hejaz.</u>	
Dr. Abdul Hamid Pilgrimage Travelling Allowance	85
Dr. Abdul Hamid two visits to Mecca for opening and closing dispensary MM at the beginning and end of pilgrimage season	24
Sub-Assistant Surgeon Travelling Allowance to Jedda-Mecca, Mecca-Jedda.	0
<u>Jedda Dispensary Water Allowance.</u>	
Six shillings and four pence per mensem	3-16-0
Total.	<u>£1863-16-0</u>

14. The Government of India will be able to estimate approximately the additional expenditure entailed by the adoption of any or all of the proposals in Paragraph 9 above. When their views are known an exact estimate can be prepared.

Other points.

15. Language qualifications. At least one of the Sub-Assistant Surgeons sent from India should as far as possible have knowledge of Bengali. The permanent staff at present employed can cope with practically all pilgrims speaking other languages.

16. Private Practise. I agree that Sub-Assistant Surgeons should be debarred from private practise. A difficulty arises in the case of the chief surgeon, Dr. Abdul Hamid. He is at present free to practise privately except during his stay at Mecca. Cases arise, however, in which pilgrims required treatment in their houses. It was arranged last year that such treatment should be accorded even during the rush season at

Mecca.

Mecca. The number of persons wishing to avail themselves of this facility proved to be larger than the doctor could easily cope with and the physical difficulty of visiting the cases was great. This was partly due to the abuse of the facility by pilgrims who could quite well come to the dispensary but who relied on their standing to escape the trouble of doing so. This year I gave instructions that town cases should again be visited but I requested the doctor and the Indian Vice-Consul to do everything possible to guard against abuse and in particular to report to me for the information of the Government of India any cases in which persons of special standing called the doctor to their houses unnecessarily. I further authorized the doctor to make a charge to cover actual transport in his car. This was a temporary measure but I consider that in future the doctor, while still debarred from ordinary private practice, should be authorized to attend patients at their houses and to charge a fee for doing so provided that (a) the persons attended are British and are bona-fide pilgrims; (b) that the fee should be reduced or waived, in consultation with the Indian Vice-Consul if necessary, where the patients are not in a position to pay the full fee; and (c) that the doctor, being thus authorized to charge fees except in exempted cases, should provide his own transport without extra charge.

17. Position of the medical section in the Legation. I consider that, in view of its special work and requirements, the medical staff should not be considered as a subordinate element in the Indian Section but as a separate section working directly under my authority. At the same time, I am anxious that the doctor should work in the closest accord with the Indian Vice-Consul and I have arranged that all reports by the doctor on matters not purely professional should normally either be drawn up in

consultation

consultation with Munshi Ihsanullah or submitted with the Munshi's observations. I consider further that when the doctor and the Vice-Consul are at Mecca, Arafat and Muna in conditions which make it impossible to refer to the head of the post, the doctor should be guided by the Munshi in any urgent matter of a non-professional kind.

18. I am sending a copy of this despatch to His Majesty's Principal Secretary of State for Foreign Affairs.

I have the honour to be,

Sir,

Your obedient Servant,

ABDUL KHALID KHAN.

Annexure I—To 'Iraq Government Gazette No. 9 of 28-2-932.

PILGRIM NOTIFICATION No. 1 OF 1932.

Notice is hereby given that, in accordance with the resolution of the Conference on the Pilgrimage held at Paris in October, 1930, and approved by the Governments concerned including the 'Iraq Government, persons wishing to proceed to the Hedjaz to carry out the duty of pilgrimage can only obtain a Passport or a Visa from the Passport Offices at Baghdad, Basra or Mosul on production of a Health Department "Pilgrimage Pass".

This Pilgrimage Pass is issued on fulfilment of the following conditions:

1. Obtaining a Medical Certificate from a Government Medical Officer certifying that he has submitted to vaccination against Small-Pox and Cholera (2 injections) within 6 months of his departure and against any other infectious diseases notified by the 'Iraq Health Service.

2. Obtaining a "Certificate of Medical Inspection" from a Government Medical Officer certifying that he is not suffering from any infectious or contagious disease. Any person not provided with such certificates will be medically inspected or vaccinated by the Medical Officer, Baghdad or Basra or the Civil Surgeon Mosul.

3. Presenting a "Letter of Guarantee of Transport to and from the Hedjaz" from an agent or a transport company approved for this purpose by the Minister of the Interior.

If, however, the deposit referred to in para (4) amounts to Rs. 250 to be sufficient to meet the expenditures of the return journey, the return ticket shall not be obligatory.

4. Presenting a "Certificate of Deposit" certifying that he has deposited with the Government Treasury Officer at Baghdad, Basra or Mosul at the disposition of the Minister of the Interior the sum of rupees one hundred to cover the expenses which may be incurred on behalf of the pilgrim by the Governments of any country through which he will pass on going and returning, according to the details shown in the "Pilgrimage Pass".

This deposit is refundable on return from Haj, subject to deductions, if any, on account of cost of pilgrims maintenance, &c., paid on their behalf by 'Iraq Government to countries en route of pilgrimage.

As regards Persian Pilgrims, they may deposit that sum with the Persian Legation, Baghdad; provided that that Legation be responsible for refund of all expenditures which might be incurred by the Government of 'Iraq on behalf of the Persian Pilgrims.

5. When the original country of the Pilgrim is other than 'Iraq and he has no "pilgrimage pass" the Consul of his country shall issue such pass after completion of the Health formalities referred to in paras (1) and (2) above.

Minister of Interior.

THE PILGRIMAGE IN 1934¹

This report on the pilgrimage to the holy city of Islam is the seventh which has been prepared, in conformity with article 151 of the International Sanitary Convention of 1926.

The first day of the religious ceremonies (*Yom El Arafat*) fell on March 24, 1934. The number of pilgrims gathered that day at Arafat has been estimated at 60,000. This number shows a considerable regain of the general movement of pilgrims toward Hedjaz, for last year it was estimated at only 50,000.

The number of pilgrims arriving by sea at Hedjaz was 22,717 this year, distributed as follows: from the North, having sailed from Egypt or passed through the Suez Canal, 9,198; from the South, having passed through the quarantine station at Kamaran, 13,519. The numbers of pilgrims arriving by sea at Hedjaz the five preceding years were as follows:

1929	84,000
1930	85,000
1931	38,500
1932	47,200
1933	20,000

The sanitary condition of the pilgrims during the pilgrimage and afterwards was particularly satisfying. Information received from the different countries of their origin indicates that they returned without harm to their health.

At the end of January, 1934, the number of Egyptians who had informed the local authorities that they intended to make the pilgrimage was double that of the preceding year at the same time.

¹ Translation of sections from the *Rapport sur le Pèlerinage au Hedjaz*, Alexandria, 1934.

In May 1932, since the *Conseil des Ministres* had decided to entrust the transport of Egyptian pilgrims to an Egyptian navigation company, a contract was signed (July 22, 1932) between the Egyptian Government, represented by the Ministers of the Interior, Finance, and Communication, and the *Société Anonyme Egyptienne Misr pour la Navigation*. The ship *Leicestershire* was purchased by the Misr Company. It had formerly belonged to the Bibby Line. It was constructed in 1909, and its tonnage is 5,026 tons net. It was re-named *Zamzam* by the Misr Company.

The Misr Company made the necessary changes on board to comply with the requirements of the International Sanitary Convention of 1926 for the transport of pilgrims.

On the other hand, the Company had begun dredging operations around the new pier at Tor, so that the ship could dock there. Returning, since there was no wind, the *Zamzam* was able to dock at the pier on each voyage. The ship was inspected at Suez, March 3, 1934, and received authority to transport pilgrims. The *Zamzam* carried all the Egyptian pilgrims from Suez to Jeddah in three voyages.

In February, 1934, the *Société Aérienne Misr* wrote to the Quarantine Administration to inform it that some Egyptian pilgrims planned to leave for Hedjaz by air and return to Cairo the same way. The Society asked that the pilgrims on their return be authorized to go directly to Cairo without passing through the Quarantine Station at Tor. This request was not received favorably, since article 139 of the International Sanitary Convention of 1926 required Egyptian pilgrims returning from Hedjaz to stay for three days' observation at Tor or in any other quarantine station designated by the Quarantine Council. Tor has an excellent landing-field and this lazar-house is the ideal place for passengers to submit to the measures prescribed.

3,273 foreign pilgrims passed through the Suez Canal on board five pilgrim ships, as compared with 2,365 in 1933. A total of 9,198 pilgrims embarked at Suez and passed through the Suez Canal on board pilgrim ships en route to

THE PILGRIMAGE IN 1934

289

Hedjaz. In 1933 their number had been 4,971,—3,267 less than in 1932 (8,238).

	1934	1933
Egyptian pilgrims leaving Suez	4,167	1,706
Foreign pilgrims leaving Suez	1,308	900
Pilgrims passing through the Canal from north to south on board pilgrim ships	3,723	2,365
Total	9,198	4,971
Foreign pilgrims leaving Suez		
Arriving at Alexandria	356	237
Arriving at Port Said	254	111
Arriving at Kantara	489	349
Foreign pilgrims in Egypt before pilgrimage season and sailing from Suez	209	203
Total	1,308	900

The arrival of the British ship *Peisander* November 16, 1933 at Jeddah, with 698 pilgrims from Batavia, inaugurated the pilgrimage season. Other ships followed immediately.

The sanitary state of the pilgrims upon arrival was satisfactory. No contagious diseases were found on board, and no pilgrims were isolated in the quarantine at Aboud Saad, near Jeddah. Pilgrims from the North were all vaccinated. Those coming from Sudan had passed through Suakim, where all precautions concerning medical examination and vaccination had been taken. Those coming from the South had been submitted to sanitary inspection at Kamaran.

The general sanitary state of pilgrims during the pilgrimage was satisfactory. No epidemic sickness was observed at Jeddah, Mecca, Arafat, or Mouna. In these last two localities, which are the most important and where all the pilgrims meet, the local sanitary bureau announced that the number of deaths reached eighteen during the four days of the festival.

The number of pilgrims assembled at Arafat the first day of the festival was estimated at about 60,000. The

third day the pilgrims went to Mecca. Shortly after their arrival a mild form of influenza appeared among the pilgrims and spread rapidly. The course of the fever, its duration, and its symptoms were characteristic of grippe. Several pilgrims had to go to bed, but no serious complication was noticed.

The Comité d'Ein Zubeida saw to the provision of water for pilgrims. This committee made every effort to assure the well-being and safety of the pilgrims. The following tasks were accomplished: all six reservoirs at the interior of Mecca were filled; all the wells of Muzdalifa were cleaned; all the reservoirs of Arafat, as well as the reservoir at the Namera mosque, were cleaned and filled. Several other improvements for the benefit of the pilgrims were made. The committee placed green lights on all reservoirs between Mecca and Arafat, so that pilgrims could find them during the night. A caretaker was stationed near each reservoir to distribute free water to all pilgrims.

Last year was particularly rainy. Heavy rains had fallen everywhere in Hedjaz at different periods since December 1933, the water running away in big torrents in the valleys. As a consequence of these rains, the springs furnished water in abundance and the inhabitants of the valleys were able to cultivate wheat, barley, melons, etc., and enough pasturage to feed their cattle. At Mecca a heavy rain fell two days before the first day of the ceremonies, and the principal street of Mecca was converted into a torrent. Pilgrims crossing the streets were carried by Takrouiris.

As for the temperature during the days of the ceremonies, the official meteorological report below indicates the maximum and minimum temperatures:

	Maximum	Minimum
Day of Arafat	36° C.	24° C.
First day of Mouna	32° C.	21° C.
Second day of Mouna	33° C.	21.5° C.
Third day of Mouna	33° C.	22° C.

The temperature during the pilgrimage season in the four principal cities of Hedjaz, situated in four different

THE PILGRIMAGE IN 1934

291

parts of the country, namely Mecca, Medina, Jeddah, and Yambo, was mild in general.

The new road from Baghdad to Medina was not open to pilgrims last year; several requests were made by certain pilgrims abroad to arrive by this route, but the government of Hedjaz refused permission. This road is 1,200 kilometers long. It is divided into two parts: 500 kilometers in Iraq and 700 kilometers in Hedjaz. Wells dating from the time of Haroun El Rashid are found along this road.

One can go from Baghdad to Medina in six days by automobile. This year two large busses arrived from India with forty Hindu pilgrims. They left Delhi February 16, passing through Afghanistan, Persia, Iraq, Kuwait, and crossing the Nejd via Riadh to Mouna. They arrived at Mouna March 25, having covered the distance in thirty-seven days. Unfortunately they arrived the day after the Day of Arafat, thus missing the pilgrimage.

The projected road through the northern part of Persia to Mecca, passing through Basra, Kuwait, and Riadh, has been abandoned for some time. It is used only by certain caravans to the north of Nejd. It passes through Hafeir-Nubah-Farha-Darba-Dafeina-Beni Amer and Mecca. It is possible that this road will be used in the future by pilgrims coming from Persia, since it is the shortest road to Mecca.

Thirty-three ships, the majority of which were of British, Dutch, and Italian registry, arrived at Jeddah bringing 25,291 pilgrims, including 893 children. Some of these ships came from ports as far distant as Bombay, Singapore, and Cape Town, and some came from European ports.

Pilgrims coming from different countries numbered as follows: India, 7,403; Egypt, 4,302; Java, 3,168; Afghanistan, 1,720; Algeria, 1,660; Persia, 1,053; Takrounia, 891; Buchara, 847; Syria, 725; French Morocco, 540; Sudan, 540; Tunisia, 449; Palestine, 384; Yemen, 277; Hadramout, 267; Iraq, 173; Turkey, 104; and Cape Town, 98. Countries represented in smaller numbers were: Senegal, Zanzibar, China, Persian Gulf, Morocco, Kurd, Somali-

land, Abyssinia, Jugoslavia, Albania, Japan, and the Balkan States. There were 513 natives, making a total of 25,291.

The medical records show the following statistics: dysentery, 1,030 cases, 49 deaths; typhoid fever, 13 cases, 9 deaths; small pox, 57 cases, 41 deaths; puerperal fever, 40 cases, 32 deaths; and tuberculosis, 77 cases, 36 deaths. There were no cases of paratyphoid, measles, or diphtheria, as there had been in previous years.

After the religious ceremonies the pilgrims returned from Hedjaz. The Egyptian pilgrims travelled almost exclusively on board the *Zamzam*, which made three voyages, during the course of which it carried a total of 4,306 pilgrims. The ships *Taif* and *Talodi* made three trips. They took 432 pilgrims to Tor, all of whom, like the preceding, submitted to the regulation three-day quarantine. Five ships transported a total of 4,246 pilgrims. At their arrival at Tor, they requested and obtained the benefit of exemptions of article 142 of the Convention, departing the same day and passing through the Suez Canal.

From April 10 to May 1, 1934, six pilgrim ships coming from Tor discharged the pilgrims who had passed quarantine at Suez. They carried a total of 4,848 pilgrims. This number included 4,310 Egyptians, 387 Palestinians, and 151 foreign pilgrims authorized to land in Egypt.

Those who came from the South, however, were quarantined at the island of Kamaran. Here the pilgrimage season opened with the arrival of the S. S. *Pcisander*, November 14, 1934, from the Dutch East Indies; the season closed with the departure of the S. S. *Rizwani* March 17, 1934. The season thus lasted a little more than four months. During this time 13,519 pilgrims passed through Kamaran. As for traffic from the Dutch East Indies, Straits Settlements, British India, and Arabia, twenty-two ships brought 9,082 men, 3,526 women, and 911 children, a total of 13,519.

Translated by PHILIP BLACKWOOD.

9.20

Health situation vis-à-vis pilgrimage of
1935; Muslim dissatisfaction with health
restrictions; sanitary control of pilgrims
travelling overland, 1935

99. It is probable that from 65,000 to 70,000 persons "stood on Arafat" on the 14th. The official estimate of overseas pilgrims was 33,898, including 11,113 Indians, 5,361 Egyptians, 4,609 Dutch East Indians and 2,880 North Africans, these being the largest contingents. The improvement on last year's total was even greater than had been expected. Sanitary conditions were again good. There was no difficulty in accepting the verdict of cleanness passed by the Saudi Government on the 21st March, so that ships returning south to British destinations were dispensed from calling at Kamaran. The Alexandria Quarantine Board declared the pilgrimage clean on the 29th March.

(March 1935)

Extract from the Umm al Qura No.541 of the
19th April 1935.

" Appeal to the Islamic Press".

Under the above heading, a leading article states that some of the pilgrims to the Holy Mosque have returned to their homes, some are still on board ship on their way home and others again are still undergoing quarantine restrictions such as other pilgrims who left before them underwent in what are called sanitary or quarantine Stations. We pray that God may grant safety, comfort and happiness to all of them.

The pilgrimage season is now over and all those concerned with the public health have announced the freedom of the pilgrimage from all epidemic diseases, praise be to God. We have been accustomed to hear directly after each pilgrimage season that the pilgrims were in good health and that no epidemic disease occurred amongst them. We have also been accustomed to hear at the end of each season from all pilgrims, all natives of the Hejaz and the majority of Moslems all over the world, their disapproval of the restrictions which are called quarantine measures for the protection of the world from contagious diseases and which involve the detention of pilgrims in quarantine stations after leaving the Hejaz and the adoption of certain sanitary measures unjustified by modern knowledge and science.

Certain European authorities, however, suggested these measures and found some of the Islamic Governments ready to co-operate with them. Although it has been shown for several years past that there was no need of them, these measures have not been reconsidered or altered. Travellers twice as numerous as the pilgrims who come yearly to the Hejaz, enter and leave the

important capitals of the world every day; but we never hear that quarantine or sanitary restrictions are imposed on them. Yet, pilgrims, the pilgrimage and the Hejaz are always considered as infected, without any reason, and precautionary measures are taken against pilgrims. This unjustifiable action and abuse directed against all the Islamic world should not be overlooked and we do not think that Moslems will continue to overlook it as they have done in the past.

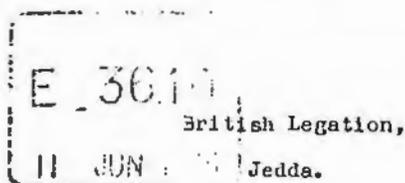
We do not deny that outbreaks of disease occurred in the Hejaz during some past pilgrimage seasons, the last of which was in the year 1325 (1907-08), but we have not heard for the past 28 years of any epidemic. We therefore do not know why some of the neighbouring Governments and health authorities still consider this country as infected and take precautionary measures for protection against epidemic diseases although 28 years have passed without the occurrence of any epidemic. It has been clearly and scientifically proved that the Hejaz and the territories adjacent to it have never been a home of epidemic diseases, and if such a disease broke out in this country, it must have been brought to it from certain Islamic countries where the disease is ^{endemic} epidemic. It is therefore surprising to see the quarantine authorities applying their regulations to pilgrims who leave the Hejaz during the pilgrimage season and for two or three months after it in spite of the fact that these diseases are not ^{endemic} epidemic in the Hejaz. Many people come from countries where these diseases are ^{endemic} epidemic, but the quarantine authorities do not interfere with them unless they pass through the Hejaz, as though they ^{could} carry infection only if they land in the Hejaz.

This, as the just man must realise, is the greatest insult that can be directed not only against the Hejaz
/but

but against all Moslems. For instance, we hear that plague breaks out in Alexandria on many occasions; we also hear that cholera often occurs in India. The Kamaran and Tor quarantines, however, never interfere with people who leave India for Europe; but if people wish to leave the Hejaz, they must go and drink of the spring of Tor in order to be freed from the infection that is clinging to them. Among the stories related in this connection is the fact, which shows an obvious and clear prejudice against Moslems in general, that if a Moslem and a non-Moslem sail from the Hejaz in the same ship, restrictions are imposed on the Moslem and not on the non-Moslem. It is difficult for the mind to find a reason for this attitude, since disease germs do not differentiate between religions or faiths.

We have kept silent for a long time, because we hoped that the Moslems would pay attention to this matter and because we do not like anyone to hear from us what will annoy him, but the continuation of this unreasonable attitude compels us to break our silence. We therefore bring this matter to the notice of the Islamic world and the Islamic press, zealous for the prestige of Islam. We also lay it before the just and wise people and the doctors in order that they may express their views with regard to these irregular measures which hinder all Moslems in the performance of one of their most sacred religious duties.

No.155.
(1290/244/27).



21st May 1935.

Sir,

In my printed despatch No.88 of March 23rd I had the honour to forward a copy of my letter to the Government of India, Department of Education, Health and Lands, No.759/244 /18 of the same date relative to the sanitary conditions after this year's pilgrimage and my decision to dispense south-bound ships from calling at Kamaran. I now enclose a translation of a circular note from the Saudi Ministry for Foreign Affairs dated April 27th giving a general account of the sanitary measures which the Saudi Government claim to have taken.

2. This is the first time that the Saudi Government have circulated to the foreign missions a statement like the enclosed. Their object doubtless is to foster the belief that they are fully equipped for all medical purposes connected with the pilgrimage and that there is no need for other powers to maintain the measures taken outside Saudi Arabia to guard against the possible spread of disease by returning pilgrims. I would refer in this connexion to my despatch No.135 of May 6th in which I enclosed an article from the Umm-al-Qura on this subject.

3. Without wishing to deny the good intentions of the Saudi Government, I can only describe the enclosed statement as eyewash. They may perhaps be forgiven for ignoring completely the work done by the dispensaries maintained by the Governments of India, the Netherlands and Egypt, but the suggestion that they themselves provide an adequate service is patently absurd, as will be seen

The Right Honourable
Sir John Simon, G.C.S.I., K.C.V.O.,
etc., etc., etc.

/from

from the relevant sections of the Pilgrimage Reports furnished annually by this Legation. I have before me a list, which I believe to be substantially accurate, of the medical personnel in Government employment at the end of the recent pilgrimage season. It contains fifteen names for the whole country, the numbers for Mecca, Jeddah and Medina being as follows:-

Mecca. Three doctors, one dentist and one analyst. Steps are being taken, I believe, to replace a surgeon who recently resigned.

Jeddah. Two quarantine doctors, one hospital doctor and one bacteriologist, a Turk and the only bacteriologist in the country.

Medina. One doctor.

I may add that the number of private practitioners in these three places is negligible, especially if account be taken of those practising ordinary allopathic medicine to the exclusion of those using other systems, e.g. the Unani system as practised in India.

4. You will observe that the Saudi Government claim to exercise sanitary control at Hail and al-Aridh, close to Medina, in the case of pilgrims using the overland route from the north. I have referred elsewhere to the growing importance of the sanitary aspects of that and other overland routes.

5. The last sentence of the enclosed statement presumably refers to the International Sanitary Convention of 1926. It will be remembered that the Saudi Government adopted the provisions of that convention last year as a matter of internal legislation, subject to reservations regarding no less than nineteen articles. In speaking now of their intention of acceding to it, they would
/appear

appear to overlook the impossibility of either ratifying it in the name of the Hejaz or acceding to it as the new state of Saudi Arabia without the consent of all the other parties to their reservations. It is almost inconceivable that such consent would be obtainable.

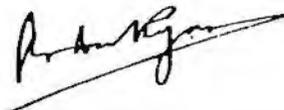
6. I am sending copies of this despatch and enclosure to the Government of India, Foreign and Political Department, Cairo, Khartoum and Jerusalem.

I have the honour to be with the highest respect,

Sir,

Your most obedient,

humble servant,

A handwritten signature in dark ink, appearing to read 'P. A. H. Khan', written in a cursive style with a long horizontal flourish extending to the right.

Translation.

160/2/G.

Ministry of Foreign Affairs,

Mecca.

23rd Muharram 1354.

27th April 1935

Your Excellency,

In view of the desire of the Government of His Majesty the King to issue every year a true account of the state of public health during the pilgrimage, I have the honour to inform you that the Government medical committee, which undertook this year the first aid services and the supervision of the pilgrimage under the control of the Directorate General of Health and First Aid, have submitted to the Government of H.M. the King the summary of its reports on this year's pilgrimage season, and especially on the days spent at Arafat and Mina, 6th-13th of Dhu'l Hijja last. The Government of H.M. the King have expressed their entire satisfaction and pleasure at the results of the medical efforts made this year by the said committee.

2. The committee made up its reports in accordance with its investigations and the inspections made by the doctors among pilgrims, either at Arafat and Mina or at the nine sanitary stations established on the way from Mecca to Arafat. The committee, therefore, relying on the reports of the bacteriological administration, and the investigations made by the quarantine administrations, announced this year's pilgrimage season to be free from all infectious diseases.

/3.

3. The sanitary measures taken this year by the Government of H.M. the King greatly reduced the customary effect of disease. This was due to the existence of an adequate number of official doctors, and the increase in the number of first-aid cars, and the provision of sanitary stations with large quantities of medicines for free distribution, as is usual every year, among all pilgrims without preference, to the supplying of sanitary stations with sufficient drinking water, to the sprinkling of water mixed with carbolic acid in the public streets, to the supervision of sellers of food, to the burying of the remains of slaughtered animals, and to the increase in the number of sanitary inspectors and officials who made tours of inspection from camp to camp.

4. As a result of such measures, the number of persons who were treated and helped by the sanitary stations was 1259, of whom 24 persons were suffering from eye-sickness, 15 from nasal disease, 7 from dysentery, 4 from myphilia, 1 from consumption, 16 from influenza, 2 from dengue, 1 from chicken-pox, 1 from rumps, and the remainder from contagious diseases. 67 were sent by the first-aid cars to Mina hospital, and 62 to the other hospitals in Mecca. The number of deaths from the 7th to the 15th day of Dhul' Hijja was 34 who died on account of ordinary diseases and old age, and this was the number of deaths from among all pilgrims who came either overland or by sea.

5. The number of pilgrims amounted to 33898 as shown in the quarantine reports. Their nationalities were published in the *Umm-ul-Qura* No. 530 dated 24th Dhul' Hijja 1356. The number of those who came from the Yemen overland was 8,000, and those who came from Iraq by cars overland were 384. These pilgrims in entering and leaving the country were under sanitary supervision at
/staff

Hail and al Aridh which is the principal station prepared for the quarantine of all pilgrims coming overland from Iraq and Trans-Jordan to Medina.

6. The bacteriological and quarantine administration paid careful attention to the health of all pilgrims, and supervised, together with the Administration of Public Health, the application of those Articles of the International Health Agreement to which the Government of H.M. the King did not make their reservation, namely all the Articles of the Agreement, with the exception of those indicated in the official communiqué No. 20 issued on 6th Jumad ath-Thani 1353 (6th September 1934), in spite of the non-ratification up to date of that Agreement by the Government of H.M. the King.

7. This is the summary of the health reports submitted by the medical committee to the Government of H.M. the King and of the quarantine reports. It gives sufficient evidence of the care taken by the Government and their sanitary administrations for the comfort and safety of the pilgrims to Beyt-Ullah al Haram (the Holy Mosque). Further, the Government of H.M. the King will not cease in their efforts, to the same extent, in the following years, owing to their expected adherence in the near future to the Treaty of Paris. I hope that you may find in this short statement some useful information.

With highest respects,

(S'd) Feyyal.

MINISTRY OF HEALTH.

WHITEHALL, S.W.1.

29th August, 1935.

Dear Ward,

----- It occurs to me that the enclosed note
which I have prepared on various points emerging from
my conversation with Sir Andrew Ryan may be of some
use to you. I ought to say that it represents my
version of the results of the conversation, but I
have not thought it necessary to trouble Sir Andrew Ryan
during his annual leave.

Yours sincerely,

W. T. Morgan.

*(Dr Morgan is sending a copy at my
request to Mr R T Peel, ID. I have
thanked him)*

*Jaw
2/2.*

J. G. Ward, Esq.,
Foreign Office,
Downing Street,
S.W.1.

Sir Andrew Ryan, E. M. Minister at Jeddah, called at the Ministry this afternoon to talk about the overland routes to Mecca and the Holy Places, which are to all appearances rapidly developing and likely to play an important part in future pilgrimages.

The routes so far attempted are three in number - (1) from Syria; (2) from Iraq via Mejjef and Medina; and (3) from Iraq via Kuwait and Riyadh. There are other routes, such as that from Iraq via Uquair and Riyadh, but it would seem that the possibilities of the first three are greater and they are more likely to develop to significant proportions.

The route from Syria is tending to compete not only with the railway line (which will need reconstruction before it is of any value) but also with the sea route; the recent action of the French in giving the monopoly of sea transport to a Christian having much offended the Muslim people in that country.

The route via Kuwait is said to have transported as many as 100 persons to the last pilgrimage, and it is probably only a matter of time before this, and possibly other routes, may be regarded as adequately organised for regular traffic. An all-overland route from India has also been attempted but cannot yet be regarded seriously, though it may develop if and when there is sufficient demand for transport and the transport arrangements have become organised along the routes.

There is little, if any, information concerning arrangements for sanitary control along any of these routes and Sir Andrew Ryan considers that it would be worth while to attempt to extract some information on this

point/

point from the Saudi delegate at the Paris Office. It would be unwise, he thought, to go so far as to attempt to extract any promises as to the arrangements the Saudi Government are making or will make, or to dictate what they should do. It would probably be sufficient in the first instance, after conferring with Colonel Russell (India) and with Major Gilmour (Quarantine Board of Egypt) to draw attention to the increasing use of the overland routes and to ask the Saudi Government if they would furnish information concerning the routes, the sanitary arrangements made for the pilgrims travelling along them, the facilities for quarantine and the usual protective measures of vaccination etc. I said that I would take the matter up on these lines at the forthcoming October session at Paris when there will be a meeting of the Pilgrimage Commission.

[We also discussed the question of the supervision of pilgrims embarking at Jeddah on return to their countries at the end of their pilgrimage, on which the Government of India has raised certain complaints, alleging that persons suffering from epidemic and other infectious diseases - such as chickenpox, typhoid fever, dysentery, smallpox and leprosy - are permitted by the Saudi Authorities to embark in spite of being ill and in a dangerous infective condition. Sir Andrew Ryan doubted the wisdom of making strong representations on this point since the Saudi Authorities were quite incapable of ascertaining and treating sick pilgrims. Such pilgrims would be much better cared for if they were permitted to embark on board ship. Representations might indeed have the effect of holding up returning pilgrims in the country to no useful purpose.

Here/

Here again I agreed to confer with Colonel Russell. Unless he wishes to make any representations himself, and refuses to be persuaded, I shall say nothing on it at Paris.

On the subject of dhow traffic from Eritrea, I said that the indications seemed to show that the Italians were going to go back, to a certain extent, on their promises of improvement. They had originally agreed to confer with the President of the Quarantine Board of Egypt on the text of the regulations to be drawn up controlling the "cobotage" traffic, under which, they have persisted in maintaining, the dhow traffic from Massawa falls. They had also promised to see that all pilgrims embarking at Massawa were in possession of return tickets, and furthermore had promised that bona fide travellers would be regarded as pilgrims when making the voyage to Saudi Arabia during the pilgrim season. On the latter point, Sir Andrew Ryan pointed out that there were in truth no such persons as travellers to Saudi Arabia other than pilgrims, or at least their numbers were so few as to be negligible; also the pilgrim season is so vague a period, from the point of view of passages made, that it can be said not to exist and at least offers a large loophole for the Italians to accept travellers during what they may regard as the non-pilgrim season.

Referring to the draft Regulations of the Egyptian Quarantine Board, I said that the Italian Government had in the first instance made no observations on the draft text submitted to them by the Board, and it had therefore been held by the Board that they accepted the terms of the text. They have since changed their mind and have now submitted a number of proposals to amend the text. These proposals were considered by the Regulations Commission of the
Quarantine/

Quarantine Board on the 27th June, and presented by that Commission to the Board at a subsequent meeting. The Board at their meeting on 22nd July approved a series of amendments, some of which had been proposed by the Italian Government. In these amendments, the Italian Government recommend the suppression of Articles 244 to 270, observing that it was desirable not to provide regulations for transport in the Red Sea except on medical and administrative principles, of general application in all countries, leaving to the countries of departure the duty to apply their own maritime regulations as well as any agreements they have concluded with other countries (under Article 57 of the Convention). To this end they have added two new articles - Articles 244 and 245 - which read as follows:-

Article 244.

Pilgrims conveyed by coastal voyage in the Red Sea shall undergo the same general prophylactic measures as those provided in previous Articles for pilgrims in general (medical inspection, vaccination, disinfection, quarantine if necessary). They must be in possession of a return ticket.

Article 245.

The conditions of transport of these pilgrims shall be subject to the regulations of the maritime laws in force in their country of embarkation.

Clearly these amended articles, as proposed by the Italian Government, remove from the Egyptian Quarantine Board the measure of control which this central authority should have over the sanitary conditions of the Pilgrimage and the supervision of the pilgrims, which would have been obtained by the regulations envisaged. It is in my opinion an undesirable move, and I said I would get into touch with Major Gilmeur and obtain his observations on the matter.

Finally/

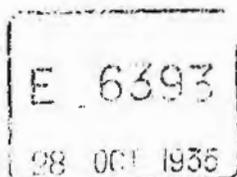
Finally, Sir Andrew Ryan emphasised the value of the recent adhesion of the Saudi Arabian Government to the Rome Agreement, 1907, by which they become members of the Office International d'Hygiene publique. They will thus be able to take their place in the concourse of nations discussing, for their mutual benefit, the prevention and control of the spread of epidemic disease. Furthermore, it was clearly the best means of enlightening the Saudi Arabian Government and of combating, and if possible removing, their open hostility to the sanitary control of the Pilgrimage under the convention.



27th August, 1935.

No. 558.
(29/56/35)

bc



British Embassy,
Bagdad.

17th October, 1935.

Sir,

With reference to your despatch No. 630 (E 5125/74/25) of September 12th, relative to the quarantine restrictions on pilgrims travelling overland to the Hejaz, I have the honour to transmit to you herewith a copy of a note furnished by the Iraqi Public Health Directorate giving full details regarding the Iraqi sanitary control measures on the Najaf-Medina route during the 1935 pilgrimage.

2. For 1936 the Directorate have recommended that a quarantine, customs and police post be built at Rahbah, about forty kilometres south of Najaf.

3. As regards the Basra-Kuwait-Riyadh route, a quarantine camp was established in 1935 at Zubair, ten miles from Basra on the Kuwait road, to inspect returning pilgrims. For 1936 the control on this route will be exercised by a sanitary post at Zubair, where pilgrims will be inspected both on the journey to Mecca and on return from the pilgrimage.

4. I am sending copies of this despatch to the Government of India and to His Majesty's Chargé d'Affaires at Jeddah.

I have the honour to be with the highest respect,

Sir,

Your most obedient,
humble Servant,

The Right Honourable

Sir Samuel J.G. Hoare, Bt., GCSI., GBE.,
etc., etc., etc.

Enclosure in Bagdad despatch
No. 558 of 17th Oct. 1935.

THE PILGRIM ROUTE NAJAF - MEDINA.

This is an ancient pilgrim route reputed to have been laid out about A.D. 798 by Sitta Zobeida, the wife of the great Abbassid Caliph Haroun El Rashid, for the purpose of the pilgrimage to Mecca and to facilitate communication between the noble houses of Mecca and Baghdad.

The route starts from Najaf in longitude 44.3 E and in latitude 32 N and runs SSW. to Medina, passing through Hall, which is roughly half way from the Iraq frontier.

Medina is situated Long. 39.8 E and Lat. 24.6 N.

The route passes for the most part through dreary desert, with occasional stony hills and patches, a few miles in extent, of soft sand. Marking out the way are birkas or open wells, built by Queen Zobeida at intervals of a camel's day's journey, about 50 kilometres, and sometimes the remains of fortified Khans or rest houses and mosques, all of which are now in complete dilapidation.

This route is said to have been destroyed in Wahabi risings in the 19th century; however, it has always been used to a certain extent by tribal pilgrims travelling by camel.

Najaf in Iraq is a walled city of about 35,000 inhabitants and is situated in the desert 5 miles from the Euphrates, and is the marketing centre for the desert tribes as well as one of the sacred cities of Iraq, as it contains the tomb of Imam Ali. The pilgrim route leaving Najaf passes directly into the desert, and no town is passed on the route to Medina except Hall (about 10,000 population) but there are a few small villages.

The journey by camel takes about 20 days, but by car 5 days, and if the route is repaired and improved 3 days will be sufficient to Medina.

/Najaf,

- 2 -

Najaf, which is 180 kilometres from Bagdad, is a typically overcrowded Arab town which is spreading outside its walls, and is fairly well supplied with accommodation and shops for the purchase of the necessities for the journey.

It has a good piped water supply from the Euphrates which can be chlorinated as required. Motor transport companies exist here.

It has a new hospital of 30 beds and a dispensary and 2 Government medical officers. Leaving Najaf the route passes to Rahbah, the first of the ancient halting places, situated about 40 kilometres S. of Najaf. Here is a police post, spring water and a small village, and here is situated the advanced health quarantine post where final check is made of health passes and where in future the permanent combined quarantine, police and customs post will be erected.

Passing from Rahbah one reaches the Iraq frontier police post at Idaha, 310 kilometres from Najaf, which is actually 46 kilometres within the Iraq frontier. Here there is a good well of wholesome water. This is the first stage of the journey. At this stage the road has risen to an altitude of about 400 metres. The second stage from Idaha (where the water supply is being improved and controlled) to Hail is 566 kilometres and is the roughest part of the journey. A stretch of soft sand from 3 to 30 kilometres in width is met with, the Arjel Madhur, with patches of rocky hills and sometimes good stretches of hard sand. Wells or ponds exist every 30 to 50 kilometres on this section of the road.

Hail is a typical desert market town for the bedouins and has about 10,000 population. It is 970 metres above sea level at latitude 27.50 and longitude 42. There are about 1,000 houses and 300 unprotected wells. No doctor or dispensary exists and no sanitary control exists.

From Hail to Medina is about 480 kilometres, passing through villages and wells at El Mahshh, Holaiifa, Fanooda,

/Hanakiya,

Hanakiya, with distances of 50 to 80 kilometres between them.

Medina at 1298 kilometres from Najaf and 1,478 from Baghdad has altitude of 638 metres and a population of 20,000 normally, which increases to 80,000 in the pilgrim season. It has a medical officer and a dispensary. A few hotels exist.

The water supply, which is taken from Ain El Zarqa, 7 kilometres from the town, is brought to the town in open and unprotected channels from which domestic supplies are collected by the inhabitants and by water carriers, who sell the water. A few water taps are seen but the water is unfiltered and not chlorinated.

Throughout the route there are small patches of cultivation near the wells, but the bedouin met with are mostly grazers of sheep.

Evidence of malaria was found in the Arabs living near the wells and in Hail. Also dysentery and trachoma is common.

The wells or birkas all along the route are unprotected and therefore liable to contamination. Eleven samples were analysed from the chief wells between Idaha and Medina. Five were unfit for drinking because of heavy salinity or organic contamination. Others, if built up so as to be protected from surface contamination, could be made safe for drinking. However, Najaf to Hail is 833 kilometres and Hail to Medina 465 kilometres, and so it is possible for cars to carry from 1 gallon per passenger of safe (chlorinated) drinking water when leaving Najaf, Hail and Medina, which would be sufficient for normal occasions. The carriage of good water is insisted upon by Ireq. Najaf has a good supply, but special arrangements are necessary at Hail and Medina for this purpose.

The Iraq Government was permitted this year by the Saudi Government to send an Iraqi doctor to Hail for the period of the pilgrimage with drugs and vaccines, chlorine for water, etc. for the protection of the Ireq pilgrims when returning. This

- 4 -

medical officer was in wireless communication with Iraq, and as pilgrims returned to Hail he was able to report to us that no suspicious disease existed. This was a valuable measure, particularly this year, when our quarantine arrangements at Rahbah and Najaf were necessarily temporary. He also checked at Hail whether our pilgrims passing to Medina were in possession of our official health passes or whether unauthorised convoys were using this route. Also on return from Medina, he inspected each pilgrim and in this way discovered some pilgrims returning by this route who had gone to the Haj by some other route and were not in possession of the health passes. The route was not used by any motor cars other than the official convoys from Najaf. No cars used route Zubair to Hail. The Zubair pilgrims went via Riyadh. When the time for leaving for the Haj approached, we heard of pilgrims who had left by camel from Najaf neighbourhood; some of these returned to Najaf by motor convoys and were caught and reported for punishment. Some pilgrims also left by camel from the Zubair neighbourhood and others left via Zubair by car. These were detained on their return at Zubair and reported for punishment. These consisted of 32 motor cars carrying 85 pilgrims of which 42 had Iraqi health passes (so were vaccinated and inoculated). One pilgrim detained had proceeded by camel; the others who proceeded by camel have escaped us. Of the 86, 19 were Indians, 7 Persians, the remainder were Iraqis. They had gone to Mecca via Riyadh and returned via Anaiza. They were medically inspected on their return at Zubair and were free from any infective disease.

The proposal to open up this Najaf-Medina route has been under consideration since 1932, and finally, in November 1934 till January 1935, a special commission of the Iraq and Saudi Governments surveyed the route and reported favourably on it. Copies of the maps of the route made by them were supplied to the President of the Quarantine Board at Alexandria in February.

/Measures

Measures taken by the Iraq Government to control the pilgrim traffic on the Najaf-Medina Route.

1. The Ministry of Interior published a notice that no transport company is permitted to transport pilgrims by this route without approval being obtained from that Ministry.

All such transport companies must submit a price list to the Ministry showing the cost of the return journey for each pilgrim - from Baghdad to Medina and from Najaf to Medina by 1st, 2nd or 3rd class, which were defined as follows:-

First class - Transport in touring cars and saloons.

Second class - By ordinary motor buses not carrying more than 6 pilgrims.

Third class - In lorries of 1½ ton load not carrying more than 12 pilgrims.

Such companies as are approved must deposit a guarantee with the Ministry and undertake to provide the petrol and necessaries for the cars considered necessary in accordance with instructions issued under the Law for permits for car transport. The cars were compelled to proceed in convoys of not less than 5 cars. Only one company was licensed.

2. For security and control the Idaha police post was strengthened by a strong mobile police force with wireless installation and armoured cars. The object was to protect the route to the Nejd frontier and to prevent cars avoiding the official route when going or returning.

3. Rahbah police post and well (the first of the ancient Zobeida wells) was chosen for the advanced quarantine station. This lies about 40 kilometres from Najaf on the pilgrim route.

4. Health Department Instructions were issued that pilgrims by this route were subject to the usual prophylactic conditions of the Beyrout Conference as applied to pilgrims proceeding via Syria. They must be in possession of the usual Pilgrim Health pass.

- 6 -

Car drivers and guides were to be treated as pilgrims for all health measures. The health department at Najaf checked these measures on each convoy before it left and also saw that 1 gallon per head of water was carried on each car from Najaf, and each car was given a bottle of concentrated chlorine solution with instructions for use in the chlorination of water when required.

5. A medical officer was despatched to Hail with necessary drugs etc. with the first convoy, for duty at Hail and to return with the last convoy.

6. At Rahbah on 20th March a quarantine camp was established with a medical officer and necessary staff and sleeping accommodation (beds and bedding), food and utensils for 100 persons, and an ambulance motor car.

All health staff and police were inoculated against Cholera.

7. At Najaf on 20th March a second quarantine camp was established directly adjacent to the Najaf hospital. This camp was enclosed by a double fence of barbed wire and guarded by police. Here complete accommodation was available for 200 persons with a medical officer and staff.

8. On the same date a bacteriological laboratory was established at Najaf hospital with everything necessary for mass stool examinations.

9. Orders were issued that cars returning for Medina were to be detained at Rahbah and no person allowed to leave that post without the written permission of the medical officer.

Returning pilgrims were to be detained at Rahbah until the International Report was received saying whether the Haj was clean or infected.

If clean, pilgrims were to be convoyed to Najaf quarantine station, where medical inspection and the necessary formalities

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were completed and the pilgrims permitted to proceed to their homes.

If infected, pilgrims were not to leave Rahbah until three negative results of stool examination - positive cases to be transferred to Najaf Hospital, which would be a cholera hospital only. Those allowed to proceed would be placed under surveillance at their place of destination. Ten extra ambulances and extra medical staff were sent to Najaf.

These arrangements were completed as ordered but no pilgrims returned until we had already received information that the Haj was clean.

Everything then proceeded according to plan. Rahbah, as a rest house, provided refreshment to the parties passing through and the arrangements gave satisfaction. A sample of 70 pilgrims had stool examinations with negative results.

It was, however, evident that a permanent built quarantine station is required at Rahbah in which control can be properly exercised. It is proposed to erect this in the future.

In the future it will also be necessary to control the Baerah-Zubair-Riyadh or Anaiza route. This should be done by a quarantine station on the route immediately south of Zubair.

9.21

Development of motor transport and need for sanitary control of pilgrim land routes to Mecca; expansion of Saudi Arabian medical services; situation at Camaran quarantine station; etc.,
1936-1939

DRAFT RECORD.

*Copy to Mr. ...
Pilgrimage Commission ...*

An interdepartmental meeting was held at the Foreign Office in Mr. Rendel's room at 3.30 p.m. on the 7th January, 1936, to discuss the following questions connected with the pilgrimage to the Hejaz:

(1). The institution of a proper sanitary control over pilgrims on the rapidly developing land routes to the Hejaz.

(2). The prevention of intermediate calls at ports in the Yemen, Asir and the Southern Hejaz by pilgrim ships coming from the East.

The following were present:-

Mr. Rendel (in the chair)

Mr. Brennan (Foreign Office)

Mr. Ward (Eastern Department)

Dr. M.T. Morgan, Ministry of Health.

Mr. Blaxter, Colonial Office.

Mr. Cleary, India Office.

2. The meeting had before it (a) a letter of the 21st November from Dr. M.T. Morgan, Ministry of Health (United Kingdom) representative on the Pilgrimage Commission of

the

the International Public Health Office at Paris), to Mr. Rendel, in which was enclosed a copy of the official report of the Commission, (b) the report on the 1935 Pilgrimage published by the Alexandria Quarantine Board.

3. The meeting first considered question (1). above. Dr. Morgan ^{said} explained that it was ^{in his view} very important to take up without delay the question of instituting proper sanitary control over the land routes owing to the likelihood of their rapid development in the near future by motor transport and the encouragement which the Government of Saudi-Arabia and the neighbouring Middle Eastern countries were apparently giving the authorities concerned failed to take adequate measures to them. He felt that if ~~nothing was done to~~ see that persons setting out for the pilgrimage by these routes were properly immunized against cholera and smallpox and made to pass on their return from the pilgrimage through a proper period of quarantine to ensure that they did not spread infection picked up in the Hejaz, there would eventually be an epidemic which would render nugatory all the elaborate and expensive sanitary

sanitary control of pilgrims travelling to and from the Hejaz by sea.

4. Dr. Morgan said that there appeared to be at present seven different land routes followed by pilgrims to the Hejaz:

A Routes from the northwest to the Hejaz
(pilgrims entering Saudi Arabia by these routes are obliged to cross Transjordan territory at some point): The following three routes were used.

(a) Maan - Akaba and thence along the coast of the northern Hejaz;

(b) Maan - Tebuk along the ruined Hejaz Railway (the route followed in old days by the annual pilgrim caravan from Damascus);

(c) Qusir^{ix} Azraq - Wadi Sirhan - Tebuk and then along the Hejaz Railway as for (b) above.

Before the war pilgrim traffic from the northwest was canalised by the Hejaz Railway.

The

The destruction of the railway meant that most pilgrims from Syria, Palestine and other countries to the west went by sea to the Hejaz. But a number had always used the land routes on foot, and the advent of the motor car rendered the further development of these routes imminent, e.g. two pioneer parties from Syria had motored along routes (b) and (c) during the last pilgrim season, and the Saudi Government were said to be improving the difficult section of the track along the southern part of the Hejaz railway.

5. The Meeting agreed that it would probably be desirable for sanitary control posts to be established on the Transjordan territory near the frontier on each route, i.e. at Akaba, Mudawwara and Qasr[^]Azraq. The first thing, however, was to ask the High Commissioner for Transjordan what sanitary measures were already in force in regard to pilgrims crossing or leaving Transjordan and to consult him as to the possibility of instituting further

control/

control, and the Ministry of Health would set the machinery in motion by raising the matter officially with the Colonial Office, keeping the Foreign Office informed.

C. B Routes from the north east.

(1) From Iraq.

(d) Mejjef - Nail - Medina (following for the most part the ancient pilgrim route from Iraq which the Iraqi Government are now trying to develop for motor transport);

(e) Basra - Zobeir - Anaisa - Mecca.

(f) Basra - Kuwait.

(g) Kuwait - Riyadh - Mecca.

As regards (d) and (e), Dr. Morgan said that despite the claims of the Iraqi Health Service there appeared to be virtually no sanitary control or immunisation of pilgrims on the outward journey from Iraq. On the return journey he understood that pilgrims were isolated for a day or two, but not long enough to avoid all danger of their carrying infection to their homes.

homes. It appeared from the report on route (d) embodied in pages 33 - 37 of the report of the Alexandria Quarantine Board for 1935 that this route, which was likely to become much the most important of the land routes in future, depended mainly on weles cisterns for its water supply and this rendered the danger of pollution very grave. Dr. Morgan thought that it was most desirable to bring home to the Iraqi Government the urgency of establishing really effective sanitary control and it was agreed that the Ministry of Health should write officially to the Foreign Office on the subject with a view to instructions being sent to His Majesty's Ambassador at Bagdad to approach the Iraqi Government.

7. As regards route (f) (from Koweit), Dr. Morgan said that the Saudi and Iraqi delegates at the meeting of the Pilgrim Commission in Paris had told ~~him~~ the Commission that their Governments were anxious to see this route kept closed. Mr. Bendel pointed out that this

desire/

desire doubtless arose from political motives, and he suggested that it would be preferable to induce the Sheikh of Kuwait to establish proper medical control rather than to attempt to keep the route closed. It was agreed, however, that the first step was to consult the British authorities in the Persian Gulf ^{pilgrims} to the extent to which this route was used by and to ascertain ^{and} what medical facilities already existed at Kuwait which might be utilised for ^{their} the control of pilgrims. The Ministry of Health would therefore raise the matter officially with the India Office in the first instance, keeping the Foreign Office informed.

3. C Route from the east.

(B) Uqair or Qatif - Haca - Riyadh - Mecca.

This route lay entirely within Saudi territory which rendered the provision of adequate control more difficult. The route was, however, likely to become important, specially for pilgrims from British India and the Far East; a difficulty had already arisen over a

number of destitute Indian pilgrims who had used this route to return from the pilgrimage. Mr. Rendel suggested that it should be possible to impose proper sanitary control on most of the pilgrims using this route as they would almost certainly have to pass Bahrain, where the special relations of the sheikh with His Majesty's Government and the rapidly developing facilities on the Island, would render it comparatively simple to make the necessary arrangements. It might be possible to insist that all British Indian pilgrims should pass through Bahrain both outwards and homewards. It was agreed that this matter should also be raised by the Ministry of Health with the India Office with a view to the consultation of the Political Resident in the Persian Gulf. The Foreign Office would be kept informed.

9. The possibility was also mentioned of pilgrims utilising another ancient caravan route via the sea ports in the Aden Protectorate, the Hadramaut valley, the eastern foothills

of the Yemen to Sanaa, thence along the usual land route from the Yemen to Mecca. It was felt, however, that although a certain number of Hadhramis doubtless used this route, it was unlikely to be used by pilgrims from outside Arabia who could make the journey much more easily and safely by sea.

(Colonial Office amendment)
 It was arranged, however, that the Colonial Office should ask the Resident at Aden for any information which he could give on the matter.

10. The Meeting then considered question (2) on the agenda dealing with an aspect of the transport of pilgrims by sea. Dr. Morgan said that pilgrim ships approaching the Hejaz from the north were adequately covered by existing arrangements at Tor and Moses Wells and he had no point to raise. Pilgrim ships approaching the Hejaz from the south were obliged to make a call at the quarantine station at Kamaran, but the advantage of this control was impaired by the practice which had arisen of ships making intermediate calls to pick up pilgrims, both before and after touching at Kamaran, at small ports on the coast of the Yemen, Asir and the southern Hejaz. Medical

and of the preventive measures taken at the place of embarkation in India

control/

control was non-existent at such ports and the risk of infection being brought on board and spreading among the main body of pilgrims was considerable, even in cases of pilgrims taken on board before touching at Kamaran, since it would not always be possible for the quarantine staff there to pick them out from the other pilgrims with a view to special examination. Dr. Morgan suggested that it might be possible to control Indian ships by the Government of India withholding licences to shipping companies to carry pilgrims unless they undertook to refrain from this practice. Action with British companies would be a matter for the Board of Trade (Note: owing to a misunderstanding the Board of Trade were not represented at the meeting), but there remained the question of Dutch and other foreign steamers.

11. Mr. Cleary thought that it might be difficult for the Government of India to put compulsion on the Indian shipowners; at the same time the India Office would of course put

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the matter before them. Mr. Rendel said that provided adequate steps had already been taken to stop this practice among British and British Indian shipping, it would no doubt be possible for the Foreign Office to approach the foreign Governments concerned and request them to take similar measures with their own shipping companies.

The Meeting agreed that the next step should therefore be for the Ministry of Health to write officially to the India Office and the Board of Trade on this aspect of the matter, keeping the Foreign Office informed.

12. Dr. Morgan also alluded to the longstanding question of the transport of pilgrims by dhow from Eritrea. Owing to the Italo-Abyssinian war this traffic had much decreased and he did not think that any further representations to the Italian Government were necessary at the moment, even if it were practicable to make them in present

circumstances/

circumstances, which was doubtful. The

Meeting; agreed with this view.

J. R. S. W. 30.

Sanitary Control of the Mecca Pilgrimage.

The pilgrimages of 1935, 1936 and 1937 passed off without any serious ~~incidents without any~~ outbreak of epidemic disease; both were declared "clean", there being no evidence whatever of plague, cholera, typhus or smallpox among the returning pilgrims. The pilgrimages were much reduced in numbers, an effect of the economic crisis. There has, however, been a steady increase in the total estimated number of pilgrims over that of previous years - 50,000 in 1933, 60,000 in 1934, 80,000 in 1935 and 80,000 in 1936. Full information on the pilgrimages is available in the excellent reports which are compiled annually by the President of the Egyptian ^{Quarantine} Board.

2. Modern transport is beginning to creep in and to exercise its effect on the pilgrimage to the Hedjaz. In the old days the pilgrimage necessitated long and perilous journeys by overland routes from the North and East or by sea routes in dhows across the Red Sea or the Indian Ocean. Later the arrival of steam transport did much to lessen the risk and to shorten the journey, as also did the opening of the Suez Canal, particularly for the far distant pilgrimages.

2/. The Hedjaz Railway [running down the east coast of the Red Sea] was available before the War but was destroyed during hostilities and has not yet been repaired. The motor car is now rapidly gaining an important place in the transportation of pilgrims, and the aeroplane was brought into service for the first time in 1936 when 4 pilgrims arrived at El Tor on the 8th March by aeroplane on their return home. The following day three aircraft arrived carrying 7 pilgrims who were making the return journey by this means. They left Cairo on the 3rd March to take part in the religious ceremonies, and they left Jeddah on the 9th March on their return journey arriving

at El Tor on the same day. Thus pilgrimages which formerly took years are now completed in as many days.

3 These new methods of transport, remarkable in their simplicity, nevertheless bring with them a series of difficult problems with which to disturb the peace of mind of those who are responsible for the safety and welfare not only of the pilgrims but of the countries of transit and origin. There is evidence that no less than seven overland motor routes are being used, three from the North, three from the North-East and East, and one from the South. From the North the routes are from Egypt via Akabah thence either down the coast by Wejh, Yambo and Medina, or by Maan and thence by Tebuk and Medina. The other route from Damascus in the North passes by Yaer-el-Azrak, Fajr, Tebuk, and thence to Medina. At the close of the pilgrimage of 1935 a deputation of merchants, notables and transport agents from Damascus arrived in Medina in six motor cars. They had covered the 2,400 kilometres from Damascus to Medina in 17 days. They desired to open up negotiations with the Saudi Government for the purpose of exploiting this route for the transport of Syrian pilgrims by motor car to the Hedjaz.

4 From Irak there are three routes -

(a) Baghdad - Mecca. This route is reputed to be the ancient pilgrim route traced about the year A.D. 798 by Zobeida, the wife of the Calif, Harounel Rashid. There is existing evidence of its antiquity by the remains of stone reservoirs which were built at intervals to provide water for the faithful. There are also wells at regular intervals along certain parts of the road which provide water of doubtful quality. The proposal to open this route to motor transport has been under consideration since 1932, and in 1935 motor traffic was permitted along it by the two Governments interested. The total length of the route is about 980 miles, and the journey from

Nejaf, or more precisely from Rabbah where there is a quarantine post, takes 20 days by camel and 5 days by car, though the latter could be reduced by a day or more if the track were repaired.

(b) Basra - Mecca. This route does not appear so far to have been exploited as a regular motor route, although there is no reason to believe that it presents any great difficulties. It passes by Zobeir and Aneiza.

(c) Basra - Mecca via Koweit. This camel route has been used for motor traffic during the 1935 pilgrimage. It passes by Koweit, Qaria, Rummah, Riyadh and Mecca. A party of 14 Indians, having missed the last pilgrimage ship from Karachi to Jeddah, are said to have hired a motor lorry at Koweit and to have arrived 4 days later in the Hedjaz.

5^{1/2} Finally, there is a more southerly route from Saudi to Mecca which is the route taken by the Yemen caravans. It passes via Khaiwan and Taif. There is also the coastal route from the south used by the coast inhabitants and also by pilgrims who land clandestinely, as a rule on the Arabian coast from dhows starting from the coast of Koweit. The journey is made on foot or on camels in eight stages to Mecca.

6 The journey from India to the Hedjaz by land has been accomplished both in 1934 and 1935. A group of Indians who chartered two motor lorries left Ahmedabad in January 1935 and arrived in the Hedjaz in March. On account of snow the party was obliged to travel by train from Quetta to Nau Kondi; ^{from} they picked up motor cars again at Nejaf. ^{Nejaf}

7 So far as is known, the Saudi Authorities recognise at the present moment only three overland routes for motor transport from Egypt via Arabah, from Damascus via Tehuk and from Baghdad via Nejaf. The routes from Basra via Zobeir and from Koweit are said to be closed to pilgrim traffic but there is some doubt as to whether this is actually the case.

8 Hitherto time has been the principal factor of safety as regards the risk of carrying infectious disease by overland caravans. This factor now threatens to be, and indeed has already been, swept aside by motor transport, with the result that pilgrims are leaving areas of potential cholera-infection and arriving in the Hedjaz within the period of incubation. There may be nothing to fear from this, provided efficient prophylactic measures are taken before departure. Unless these measures are taken, however, there is every possibility that the pilgrims may carry with them cholera, infect the wells en route, and eventually reintroduce that dread disease among the tens of thousands of pilgrims, coming from all parts of the world congregated in Mecca.

9 The cost of motor transport is at the moment prohibitive save for the more wealthy pilgrims, and there is some satisfaction in this in that they are less likely to contract cholera. The same conditions apply to air, and at present it is unlikely that disease of any importance will be conveyed by this means of transport. Nevertheless, the Egyptian Quarantine Board thought it wise to adhere to the letter of the law in this matter and have retained the pilgrims returning by aircraft in observation at El Tor until the state of health of the pilgrimage has been officially declared before allowing them to continue their journey.

Health Services in Saudi Arabia.

Dr. Mahmoud Hamouda, the Director-General of Public Health for Saudi Arabia, represents his government at the Paris Office. He has recently contributed a series of reports in which he describes the improvements effected or envisaged in the medical services of his country. While his colleagues, particularly the French delegates and myself, have been careful to give ^{all credit to the} due praise ~~of~~ ^{of the} endeavours ^{of the Saudi Arabian Government} to place their health services on a better foundation and generally to interest themselves in the improvement of the health of their people and of the pilgrims, ^{there is undoubtedly room for further improvement} [much that is claimed, often supported by certain statistical evidence, must be taken cum grano.]

Dr. Hamouda [is particularly anxious to] claim that the medical services under his control are now sufficiently organised to deal with disease and ill-health among pilgrims, and to take the necessary prophylactic measures against the major epidemic diseases, especially smallpox and cholera, by the inoculation of pilgrims on their arrival. His Government have expressed officially and in the Press their objection to the prophylactic and quarantine measures imposed by the International Sanitary Convention on pilgrims proceeding to and returning from the Hedjaz, and to that end have sought permission through the French Government to accede to the International Sanitary Convention [in itself a thoroughly commendable desire] but with a reservation of non-recognition of the whole of the clauses dealing with the Pilgrimage. [It goes without saying that] ^{had to} Great Britain and other countries have ~~refused~~ to accept such a proposal, pointing out that the preventive measures taken in the countries of origin of the pilgrims and the examination and retention of pilgrims on their return are as much in the

/interests

interests of Saudi Arabia as of other countries.

The Pilgrimage Commission did not feel called upon to pass an opinion on the Saudi Arabian claims, save to point out that the immunisation in the country of origin of pilgrims against smallpox and cholera was of much greater value than similar measures taken at the end of the voyage on arrival in the Hedjaz, if only on account of the delay between inoculation and the resulting immunity. The Commission hoped that the Saudi Arabian Government would ~~use its own resources in immunising the pilgrims~~ ^{immunise} pilgrims should be immunised before arrival, but it is [doubtful] whether they are prepared to do this. It is true that cholera has not appeared in the Hedjaz for many years, and that though smallpox exists it has not occurred, so far as is known, in epidemic form for some time past. But it is equally true that this satisfactory state of affairs has been reached thanks to the stringent prophylactic control of pilgrims coming from the principal pilgrimage countries - India, the Dutch East Indies, Syria, Palestine, and the French Possessions in North Africa, whereas save for those pilgrims who cross from Port Sudan there is reason to believe that many pilgrims still enter the Hedjaz without the necessary sanitary passports, and only a small proportion of them are immunised on their arrival, one of the reasons given by Dr. Hamouda being the lack of immunising material in his country.

Nevertheless, some relaxation of the quarantine measures imposed on pilgrims - particularly the long period of isolation at El Tor for Egyptian pilgrims and the routine examination of stools - is, in my opinion, due for ^{consideration} ~~revision~~

with/

with a view to a shortening of the period and, quite safely, the abandonment of the stool examination. But it will be necessary to convince the Egyptian Government before it can be brought about.

In the meantime the Saudi Arabian Health Services have much with which to occupy themselves, including improved hospital and isolation accommodation, a healthy water supply, and an adequate drainage system.

Public Health Department.

The Central hospital is situated in Jedda in the quarter known as "Nada". Its dispensary is equipped with all sorts of medicines and all ailments are treated there. The other hospital is in the locality known as "Yemani", which possesses all kinds of medicines. Here operations of all kinds are performed. The third hospital is entirely set apart for examination of blood and other microbic ailments. All disease of this nature are treated there.

Medina Health Department.

Medina hospital is situated near Bab-as-Salam, all kinds of medicines are available. The doctors are always in attendance. There is a ward ~~is~~ set aside for in-patients.

Yanbu¹ Hospital.

There is a regular hospital and a dispensary in Yanbu¹, where all medicines are obtainable and all diseases are treated.

Hospital at Taif.

There is an efficient staff and a hospital at Taif, where all kind of treatment is given with the utmost care. All kinds of medicine are available at this hospital.

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351. The first pilgrim ship of the season was the Blue Funnel steamer *Teucer*, which arrived on the 19th October from Singapore with pilgrims from Malaya and the Netherlands East Indies. By the end of the month the number of pilgrims landed from British Malaya was 792. Pilgrims who have arrived from or via India number about 254 up to the present.

352. The Jeddah quarantine authorities, on the arrival of the first two pilgrim ships of the season from Singapore, asserted that the International Sanitary Convention of 1926 had been infringed in that infants under the age of one had not been included in the computation of pilgrims and that every two children from one to twelve years of age had been counted as one person. The masters and the Jeddah agents of the vessels pointed to Singapore legislation as authorising this practice, but the quarantine authorities maintained that the practice was ruled out by article 100 of the convention, which prescribes that the accommodation on pilgrim ships is to be so much per person regardless of age, though in fact it would seem that the penalties laid down in the convention in article 157 are only applicable if masters of pilgrim ships contravene article 113 (1) and bring more pilgrims than are specified in the certificates granted at the ports of embarkation. The Saudi Arab Government are, of course, sensitive about quarantine matters and might enjoy placing a European Government in the pillory for infringing the convention, and the matter is being taken up with the authorities at Singapore and with the Foreign Office. There is reason, however, to connect the objections raised by the quarantine doctors with recent reductions in pay and their failure to receive even the reduced pay on the appointed dates.

(Oct. 1936)

435. "Quarantine stations and the pilgrimage: Action of the Office international d'Hygiène publique in Paris" is the caption appended in the *Umm-al-Qura* of the 11th December to a statement alleged by a Damascus paper to have been made by Dr. Mahmud Hammuda, Director-General of Public Health in Saudi Arabia, after attending the meetings of the Office in Paris. According to this statement the Office, after studying Dr. Mahmud's report, admitted that the state of health in the Hejaz was every day in every way getting better and better, and thanked King Abdul Aziz (standing) for his activities in this respect, and congratulated his representative (still standing) on the progress achieved. So far the report may be accurate, but when Dr. Mahmud goes on to say that the Office admitted his contention that the pilgrim quarantine stations outside the Hejaz were no longer necessary, it may be assumed either that Dr. Mahmud is talking to please Ibn Saud rather than to state the truth, or that the Damascus newspaper has not reported him correctly. The remarks attributed to Dr. Hammuda end with the statement that the Health Office is to ask the States concerned, "i.e., those who have Moslem subjects," to furnish their comments on his report in time for the matter to be settled at the meeting of the Office next year, and that, meanwhile, the Saudi Government will communicate with each of them on the subject.

(Dec 1936)

59. The Government of India dispensary was opened at Mecca for the pilgrim season on the 1st January.

60. Eight thousand to 10,000 Egyptian pilgrims are expected this year as against 5,500 in 1935. The *Zamzam* arrived on the 20th January and the *Kawsar* on the 31st, each with about 1,600 pilgrims.

61. Under the title "Foreign Medical Missions" the Mecca press publishes for the first time the names of the foreign doctors and dispensers who will be working in Mecca at the time of the pilgrimage. The object of the announcement is obviously to be able to say in print that "the Government has agreed to issue temporary licences for the present season, authorising them to discharge the duties entrusted to them by their Governments in accordance with the law of the 4th Rajab, 1354 (2nd October, 1935)." The numbers are as follows:—

				<i>"Mission accompanying the pilgrims" from—</i>			
				<i>Egypt.</i>	<i>India.</i>	<i>Java.</i>	<i>Afghanistan.</i>
Doctors	...	...	...	4	2	1	1
Dispensers	...	...	...	...	3	...	...
Assistant dispensers	...	...	...	2	...	...	1

The figures for the Indian "medical mission" are wrong, as we have four licensed dispensers. Figures for the other missions are probably incorrect. But the appearance of the list at all is worth mentioning as a novelty.

62. It is announced that the authorities are thinking of building a hospital at Arafat and are considering the estimates. Hitherto the only hospital provision at Arafat has been a camp hospital set up for the occasion.

63. The Director-General of Public Health, Dr. Mahmud Hamdi, visited a British steamer which had brought pilgrims from Bengal, and picked out a pilgrim at random to see whether he really had been vaccinated and inoculated against cholera as his certificate said he had. The Legation doctor, who was present, reports that not only did Dr. Mahmud look for the vaccination mark, which was reasonable, but he also looked for signs of the inflammation due to the inoculation, though such signs had naturally disappeared during a voyage of eighteen days. However, Dr. Mahmud made no comment except to ask why the pilgrim had not been inoculated against typhoid also. He was informed by the Legation doctor that typhoid inoculation was not compulsory for British pilgrims. It is hardly unfair to Dr. Mahmud to say that his desire to pick holes in the sanitary services of Powers discharging their duties under the Paris Convention is keener than his interest in the public health of the Hejaz.

(Jan. 1937)

403. There is a considerable demand from Indian pilgrims that there should be an Indian doctor and dispensary in Medina during the pilgrimage season. The Indian Vice-Consul was instructed to look into the question during his visit to Medina in the spring, and as a result H.M. Minister suggested to the Government of India, as the cheapest method of assisting Indian pilgrims in this respect, that they should assist Mr. Hamed Hussain a retired military Sub-Assistant Surgeon now living in Medina, who already gives free medical attention to Indian pilgrims as far as he can; they might make him a gift of medicines to the value of perhaps 500 Rupees a year on condition that he kept a record of cases and sent periodical summaries to the Legation. The Government of India have however replied that owing to the financial stringency they are unable at present to provide medical facilities for Indian pilgrims in Medina.

404. Sanitary instructions concerning premises which are to be let to pilgrims have appeared in the press. The owners and tenants concerned must allow two square metres of floor space for each pilgrim and must paint over the door of each room the number of pilgrims which can be accommodated there on that basis. Cooking must not be done in rooms where pilgrims sleep, but in special places provided for the purpose. The premises must be white-washed, latrines cemented with tiles; and cesspits must be treated with phenol and crude oil to abolish smells and mosquitos. These instructions are brought to the notice of those concerned, with a reminder as to the penalties, by the "Administrative Sanitary Committee", on which the Qaimnagam serves as a very active member. The Legation learn that the houses where Far Eastern pilgrims lodge are already much improved, and that the Committee are turning their attention to those intended for Indians. The improvements are mainly at the expense of the owners or tenants, but the Saudi Government forego the customs dues on the crude oil and disinfectants used.

(Oct. 1938)

III. MISCELLANEOUS.

108. Health conditions were so good during the pilgrimage that it was possible to exempt pilgrims steamers going south from the obligation to call at Kamaran. The International Quarantine Board in Egypt subsequently declared the pilgrimage to be "clean".

(Feb. 1939)



**Report of the Civil Administrator
and Director, Kamaran Quarantine
Station, on the Pilgrim Season
1938-39.**

INDEX.

	PAGES.
1. Report on 1938-39 Pilgrim Season	1-14
2. Appendices A to I	15-21

LETTER NO. 120/11 OF 1939, DATED KAMARAN, THE 29TH MAY 1939, FROM THE CIVIL ADMINISTRATOR AND DIRECTOR, KAMARAN QUARANTINE STATION, TO THE HON'BLE THE CIVIL SECRETARY, ADEN.

SUBJECT :—*Kamaran Quarantine Station, Season 1938-39,
Report on working of.*

I have the honour to submit below my report on the work done at this Quarantine Station during the Pilgrim Season 1938-39, with the request that it may please be forwarded to Government.

2. The Pilgrimage opened with the arrival of the M. S. "Kota Baroe" from the Netherlands Indies on the 6th September 1938 and closed with the departure of the S.S. "Rahmani" from India on the 24th January 1939. The season was thus spread over a period of approximately 4½ months and during that period 34,537 pilgrims were dealt with.

3. Details of the steamers from British India, the Netherlands Indies, the Straits Settlements and the Arabian and African Coasts are given below :—

Number of steamers.	From	Men.	Women.	Children.		
				Over 7.	Under 7.	Total.
23	India	14,175	4,715	233	548	10,671
13	Netherlands Indies	5,899	2,720	700	730	10,145
5	Straits Settlements	2,074	1,223	260	185	3,751
7	Arabian and African Coasts	710	164	65	31	970
48	Total	22,859	8,822	1,363	1,494	34,537

4. In comparison with the figures for the previous season, the number of pilgrims on the whole showed a decrease of 3,006 persons.

Individual countries recorded increases or decreases as follows :—

Netherlands Indies	+1,816
Straits Settlements	—1,096
British India	—396
Arabia and Africa	—330

5. The monthly details of the movements of pilgrim steamers show that January was the busiest month of the season.

Number and nationality of steamers.	Tonnage.	From	Number of pilgrims.	Amount of dues in Rupees.
SEPTEMBER 1938.				
5 Dutch	24,205	Netherlands Indies	3,871	} 42,895
3 British	12,359	Netherlands Indies 1	} 1,972	
		Straits Settlements 1		
		British India 1		
OCTOBER 1938.				
6 Dutch	26,558	Netherlands Indies	4,520	} 46,856
3 British	12,345	Straits Settlements 2	} 1,958	
		British India 1		
NOVEMBER 1938.				
4 British	10,934	Straits Settlements 1	} 969	5,315
		British India 3		
DECEMBER 1938.				
11 British	28,993	British India 8	} 8,088	} 34,122
		Arabia and Africa 2		
		Straits Settlements 1		
1 Dutch	4,483	Netherlands Indies	624	
JANUARY 1939.				
14 British	32,334	British India 10	} 12,137	} 40,376
		Arabia and Africa 4		
1 Italian	5,771	Arabia and Africa	398	
SUMMARY.				
35 British	96,965	Pilgrims	25,124	90,970
12 Dutch	55,246	Pilgrims	9,015	75,515
1 Italian	5,771	Pilgrims	398	3,079
48 Steamers	157,982	Pilgrims	34,537	169,564

3

6. *Medical.*—The health of the pilgrims was very good. There were 36 deaths and four births during the season; corresponding figures for the previous season were 40 and 6, respectively.

The births and deaths were distributed as under :—

Steamers from the Netherlands Indies	17 deaths.
Steamers from British India	13 deaths.
Steamers from Straits Settlements	5 deaths.
Steamers from Arabia and Africa	1 death.

The following cases of infectious disease were reported during the season :—

S.S. "El Hind."—22nd December 1938—one case modified smallpox, from India.

S.S. "Rizwani."—12th January 1939—three cases measles, from India. One case proved fatal, through complications, before arrival of the steamer at Kamaran. It was learnt later that a second case had proved fatal on the journey between Kamaran and Jeddah.

None of these cases were landed here for treatment. They were permitted to proceed to Jeddah in isolation after adequate precautions had been taken on board.

7. As no "infected" or "suspected" steamers put in here during the season, all steamers were dealt with according to the measures prescribed for "healthy" ships in Article XX of the Anglo-Dutch Agreement of 1926.

8. All the steamers that called here were granted exemption from landing their pilgrims.

9. Comparative statements for the three previous seasons and the present one showing the number of pilgrims embarked at the different ports are attached as Appendices A to D.

10. *Dr. J. H. Ziesel, Medical Superintendent.*—"During the Pilgrim Season 1938-39 there was a decrease of just over 3,000 pilgrims in comparison with the figures for the season 1937-38. This substantial drop is due to a decrease in the number of pilgrims from the Straits Settlements.

1937-38.	1938-39.
7,847	3,751

11. According to reports obtained on board ships, it is believed that the crisis of September 1938 caused many pilgrims to cancel their passages to the Hedjaz. For example, about 200 pilgrims suddenly cancelled their passages on the first two Blue Funnel ships sailing from Singapore.

12. Information was also received from the Shipping Agents at Singapore that the sailing of the ship "Helenus" on August 19th, 1938 had been cancelled owing to lack of pilgrims.

13. Opinion was expressed that the sudden cancellation of passages by so many pilgrims at the commencement of the Pilgrim Season had considerable influence over many others who would, in more peaceful conditions, have undertaken the pilgrimage.

14. The number of the pilgrims from the Netherlands Indies during the season 1938-39 exceeded that of 1937-38 by 1,816. Considering that the numerical prospects were not bright at the beginning of the season, the final result was very satisfactory.

15. Thirteen ships of the Kongsji Tiga (a combine of three Dutch Shipping Companies) carried 10,145 pilgrims from the Netherlands Indies; this number has not been equalled since the season 1931-32.

16. Conditions on board ships (with the exceptions herein specifically mentioned) from the Netherlands Indies were excellent. There were no complaints about food or accommodation.

17. I have, however, to refer to the last ship of the season from the Netherlands Indies, the S.S. "Blitar." The cleanliness of the pilgrim quarters was not all that could be desired while the magazine of this ship was used for accommodating pilgrims.

In my report for the season 1937-38 I referred to the unsuitability of the ship's magazine as an area allotted to pilgrims. I am still of the opinion that the magazine is an unsuitable area for pilgrims, even if it is a permitted area, provided the conditions laid down in the "Pilgrims Ordannantie" are observed. Light is usually that of the electric system and ventilation is poor. The magazine area is also hot and, as the seasons are now commencing during extreme heat and intense humidity in the Red Sea, I hope that steps will be taken to eliminate the magazine on all ships as an area for the accommodation of pilgrims.

19. The number of deaths on ships from the Netherlands Indies and Straits Settlements was not above normal. No cases of infectious disease occurred on board. There were four births on board ships from the Netherlands Indies and none on those from the Straits Settlements.

20. Some of the better class pilgrims from Malaya and Netherlands Indies availed themselves of the facilities for landing which were arranged by the Director of this Quarantine Station and the opportunity to land was much appreciated by all concerned. I express the hope that similar facilities will again be provided during next Pilgrim Season.

21. *Dr. Masud Ali, Deputy Medical Superintendent.*—"The total number of pilgrims from British India was 19,671. The pilgrim season was healthy and free from epidemics. The total number of deaths on board was 13, giving a death rate of 0.66 per 1,000 pilgrims (*vide* Appendix H), mostly from pneumonia, cardiac failure and senility; average age being 62 years, excluding one death from measles in a child aged 2 years.

22. There was one case, an adult male, of modified smallpox, on board S.S. "El Hind," which arrived at Kamaran on 23rd December 1938. The patient had 3 big pustules which had gone septic on the left arm resulting from successful revaccination. He was in the infectious hospital of the ship and was allowed to proceed to Jeddah in isolation. The contacts were segregated and were, I believe, examined daily by the Ship's Doctor during the voyage.

23. There were 2 cases of measles in the isolation hospital on board S.S. Rizwani," which arrived at Kamaran on 12th January 1939. A third

case died on board from complication of broncho-pneumonia. The contacts were segregated and were, I understand, examined daily by the Ship's Doctor during the voyage. One of the above mentioned two cases of measles died between Kamaran and Jeddah. The whole family was placed in quarantine on arrival at Jeddah. The S.S. "Rizwani" on her return voyage called at Aden, where the native crew were not permitted to land.

24. There were 2 cases of Beri-beri on board the M.V. "Clytonus," which arrived at Kamaran on 9th October 1938 from Singapore.

25. General sanitary conditions on ships were on the whole satisfactory but there is still scope for an all round improvement, details of which are given in the following paragraphs.

26. Dust bins are provided in the pilgrim quarters but these have no lids. Pilgrims should be encouraged to use them and not throw things like banana skins on the decks, which besides being unhygienic is very dangerous.

27. *Pilgrim Accommodation.*—It was noticed in some instances that alleyways are still being blocked by baggage and camp beds. Heavy baggage was not so noticeable. More camp beds were in use by the pilgrims, which should be encouraged, as it is much more hygienic than sleeping on the floor; but this takes up more room than that allotted to each pilgrim by the International Sanitary Convention at Paris of 1926 (Article 100). It is time that this be revised and more space per pilgrim be allotted. Overcrowding was not so noticeable, except on "El Madina," where spaces not measured for pilgrims were used by them; this rendered inspection of the ship more difficult. None of the ships carried full complements, with the exception of the "El Hind," which arrived at Kamaran on the 13th January 1939. This ship carried 926 pilgrims including 28 children, while its measured capacity is for 912 pilgrims only.

28. *Ventilation in Pilgrim Quarters.*—This was satisfactory for cold weather conditions only, but in many ships of the Mogul Line port holes were screened off for reason of purdah, thus preventing the circulation of adequate ventilation.

29. Some pilgrims who wanted to read complained of their inability to do so owing to inadequate light. This was insufficient in lower decks, except for those who happened to be quartered directly under the electric lamps.

30. *Latrines.*—On some of the ships, especially the S.S. "Alavi," even where modern improvements have been carried out, the compartments are still too narrow for stout people and wider compartments for big men, such as Bokharis and Afghans, should be provided in each set of latrines.

31. *Bathrooms.*—There is no arrangement for hanging clothing. It is recommended that racks should be provided in the bathrooms of all ships.

32. *Hospitals.*—These were in excellent condition with adequate accommodation for the sick.

33. *Dispensaries.*—Additions to the list of drugs carried should be made. Some new medicines, for instance Prontosil, as there was a case of Erysipelas on board S.S. "Rahmani," which arrived here on 24th January 1939; Insulin for diabetes, as there were 3 cases on S.S. "El Hind," which arrived here on 13th January 1939; Coramine for cases of heart failure, which, accounted for 6 deaths out of the 13 on board. These are only a few instances to show that addition of drugs to the list is urgently needed.

34. I recommend that, in addition to the above mentioned drugs, the following should also be included in the list:—Hydrogen Peroxide; Ampoules of Quinine Bihydrochlor; a hæmostatic Accriflavine and Ung. Gallæ e. Opii.

35. *Food and drinking water.*—Drinking water on all the ships was adequate and good.

36. It is difficult to satisfy pilgrims from different provinces in India with one particular kind of food but there is much room for improvement in the quality of the food, especially for deck pilgrims. There appears to be a tendency on the part of the Contractors to supply food of poor quality; if not properly supervised, as shown by complaints by pilgrims on the S.S. "Alavi" which arrived at Kamaran on 23rd October 1938, where wheat flour had weevils and which, on the Amir-ul-Haj's representation, was not used again. Ghee used for cooking on S.S. "Khosrou," which arrived at Kamaran on 23rd January 1939, was on examination found to be of inferior quality; most of the pilgrims on board complained about it. Amir-ul-Haj on S.S. RIZWANI, which arrived at Kamaran on 8th December 1938, complained of bad meat, which he said was due to cold storage. On examination the meat was found to be of good quality. The pilgrims apparently did not like the idea of being served with meat from cold storage.

37. *Inoculation of Pilgrims.*—All pilgrims reached Kamaran duly protected against cholera and smallpox.

38. *Intermediate ports of call.*—Pilgrims might be allowed ashore, having been inoculated and vaccinated at the port of embarkation, provided the port of Kamaran is free from epidemics and there is no infectious disease on board.

39. *Straits Settlements.*—The total number of pilgrims was 3,751 and the number of deaths on board was 5, giving a death rate of 1.4 per thousand pilgrims—*vide* Appendix H.

40. Sanitary conditions on the ships were satisfactory.

41. *Food.*—There were no complaints about food and all were satisfied with the quality and quantity.

42. *Hospitals.*—Were kept in very good condition.

43. *Colony of Aden and ships from South.*—The total number of pilgrims which passed through Kamaran was 597; there was one death on board, giving a death rate of 1.7. Sanitary conditions on the ships were satisfactory. There was no question of overcrowding as each ship carried less than a quarter of the full complement of pilgrims.

44. *S.S. "Sannio."*—An Italian troopship brought 398 pilgrims from Mogadiscio. There was no death on board. Everything was satisfactory.

45. *Concluding Remarks.*—For the fourth year in succession no pilgrim was landed here for disinfection, showing the value of prophylactic treatment.

46. There is much scope for all round improvement by giving pilgrims better food, providing more space per pilgrim and adding recent drugs to the list.

47. General hygiene of the ships can be improved by impressing on the pilgrims, as often as possible, not to spit anywhere in the ship except in the spittoons, which most of the pilgrims carry with them, or in the latrines.

48. I saw an onion-cutting machine on the S.S. "El Madina," which arrived at Kamaran on the 10th December 1938, installed in the pilgrim quarters, with a heap of cut onions on the floor not covered even with a cloth.

49. There was a very good demonstration of surgery, as performed by barbers in Indian villages, and this was given by one of the pilgrims, who was seen trying to remove central slough and scab from the arm of another pilgrim, with a pocket knife—vaccination of the victim had gone septic, perhaps from a previous similar operation. Many pilgrims with septic vaccinations were seen on this ship.

50. Pilgrims are reluctant to make full use of the beds in the hospital for no apparent reason. "They prefer to remain in their quarters and sleep on the floor."

51. *Dr. (Mrs.) E. Lethbridge, Lady Doctor.*—"The undernoted table shows the number of women and children carried during the season:—

Country.	Women.	Children.		Total.
		Over 7.	Under 7.	
India	4,715	233	548	5,496
Netherlands Indies	2,720	796	730	4,246
Straits Settlements	1,223	269	185	1,677
Arabia and Africa	164	65	31	260
Grand Total of Pilgrimage				34,537
Grand Total of Women and Children				11,679

52. The general health of the women and children was very good. I examined the following cases:—

Women—

- One case Paralysis (Netherlands Indies).
- One case Furunculosis (Netherlands Indies).
- One case—aged 100 years—weak and debilitated (Netherlands Indies).
- One case Broncho-Pneumonia (Netherlands Indies).
- One case Diabetes with gangrenous toes (Netherlands Indies).
- One case old age and debility (India).
- One case Broncho-Pneumonia (India).
- One case Acute Conjunctivitis (in cabin) (India).
- Two cases Dysentery (India).
- Two cases General Debility (India).
- Two cases Bronchitis (India).
- One case Fractured Tibia (India).
- One case Fever and Hæmorrhoids (India).

- One case with T. 102°—found during inspection of hold and reported to Doctor (India).
- One case Septic Vaccination (India).
- One case Post Vaccination Fever (India).
- One case Sciatica (India).
- One case Cellulitis (India).
- Two cases Sea-sickness (India).
- One Woman Earache (India).
- One Woman with Headache and vomiting (India).
- One Woman—had no temperature (India).
- One Woman of Sea-sickness (India).
- Total, twenty seven cases:

All these cases were reported to the Ships' Doctors for treatment.

Children—

- One case Eczema (Netherlands Indies).
- One case Broncho-Pneumonia (Netherlands Indies).
- Two cases Measles (India).
- One case Malaria (India).
- Total five cases.

53. There were four births during the voyage on the ships from the Netherlands Indies. All were doing well.

54. There were four deaths—all women—from natural causes—on the ships from the Netherlands Indies.

55. There was one death on an Indian ship—a child of two died of Broncho-Pneumonia, a complication of Measles:

56. The following were the cases of pregnancy :—

Straits Settlements—

- Two cases of 5 months.
- Four cases of 6 months.
- Nine cases of 7 months.
- Five cases of 8 months.
- One case of 9 months.

India—

- One case of 7 months.

57. I noticed that Indian pregnant women do not make the pilgrimage. Last season there were only 2 cases.

58. The general conditions on the ships for women and children were good.

59. On the S.S. "El Hind" the women were separated from the men in a space reserved for women only. I do not consider this a good arrangement, as those women were not happy.

60. The latrines and baths were always clean on inspection.

61. On the whole the women were quite happy and had no complaints to make."

COMMENTS BY THE DIRECTOR, KAMARAN QUARANTINE STATION.

62. *Spacting on Pilgrim Ships.—Accommodation, General.*—I have to record with satisfaction that during the Pilgrim Season 1938-39 there were no cases of overcrowding on board ships similar to that reported during the season 1937-38. I hope I can remain sufficiently optimistic to expect similar satisfactory conditions to prevail in future. I feel, however, that during this season more space became available for pilgrims because of fewer numbers carried on each ship.

I agree with the remarks made by the Deputy Medical Superintendent in regard to the use of camp beds but I must add that, while the use of camp beds should be encouraged, this ought not to be permitted to interfere with the legitimate space to which every pilgrim is entitled and especially for those who cannot afford the luxury of a camp bed.

I also have to report that a considerable improvement has been effected on all ships by placing practically all excess baggage in the holds of ships. The Shipping Companies, Messrs. The Mogul Line Limited and the Scindia Steam Navigation Co., Ltd., are to be congratulated on this most acceptable improvement.

63. *Food.*—I regret to report that there were many complaints on ships of the Mogul Line Limited regarding the quality of food, chiefly atta and ghi, supplied on board. The Deputy Medical Superintendent has made reference to this in his report but I wish to emphasise that this is a question which should be thoroughly investigated in order that certain grievances, which I consider are legitimate, may be removed.

During my 4 years' experience of inspecting pilgrim ships I have never heard a single complaint regarding food supplied on pilgrim-carrying ships from the Straits Settlements or the Netherlands Indies.

From investigations I have made, I find that the different organisation in the respective catering systems may account for this. For example, on all Blue Funnel ships and on all ships from the Netherlands Indies, catering for pilgrims is carried out by the Shipping Companies concerned and supervised under the direction of the Master of the ship or by an Officer responsible to him.

In ships from British India, namely, the Mogul Line Ltd. and the Scindia Steam Navigation Co., Ltd., all catering is in the hands of a contractor who I believe seldom, if ever, travels on the Pilgrim Ships concerned. The provision of food for pilgrims is therefore left to a deputy in the person of an official on board who is generally referred to as the "Hotel Manager".

On one ship of the Mogul Line I was approached by a deputation of the "poorer classes" on board and I was asked to make representations to the proper authority regarding the inferior quality of atta and ghi supplied. This method of mass representation is a new departure on board pilgrim ships.

On another occasion I observed two women preparing chapattis in the tween decks. On making enquiries I was told by them that they were unable

to "keep down" the chapattis supplied by the caterers and that they were compelled to use their own reserve of atta which they had brought for their use during their stay in the Hedjaz.

It is possible that failure to "keep down" the chapattis supplied by the caterer was due to Mal-de-mer but the case illustrates the feelings of certain pilgrims who strongly object to the quality of the food at present supplied.

During the season under review frozen or chilled meat was carried on some ships of the Mogul Line. Complaints were made regarding the quality of the meat supplied but a careful inspection by the Deputy Medical Superintendent proved that the meat was in good condition.

On making closer investigations I discovered that the main objection was directed not so much against the quality of the meat supplied but towards the innovation of being compelled to eat meat which the pilgrims had not, beforehand, seen "alive on foot". I formed the impression that the pilgrims thought that "deception" in the quality of "hidden meat" supplied might be in practice. As the season progressed prejudice against the issue of frozen or chilled meat disappeared and further action is, in my opinion, not necessary.

Before closing my remarks on the question of food supplied on board the ships of The Mogul Line Ltd., I desire to pay tribute to the Masters and Officers of the ships for the indefatigable manner in which they endeavour to satisfy the wants of all classes of pilgrims. I understand that their hands are somewhat tied in regard to the quality of food supplied because the chief responsibility rests with the caterer. Many pilgrims have often expressed to me their appreciation of the efforts made by the Masters and Ships Officers for the comfort of pilgrims on board and for their unflinching courtesy.

64. *Canteens*.—Canteens on board the majority of ships from British India did not function well during the season 1938-39 as formerly.

The supply of tea and coffee was up to the usual efficient standard but dry stores were conspicuous by their absence. Complaints were received from pilgrims regarding this and I hope it will be found possible to re-establish the previous custom of maintaining stocks of tinned goods such as, sardines, fish assorted, biscuits, sweetmeats, cigarettes, chutney and other useful essentials. I have been informed by "Hotel Managers", however, that the difficulty in maintaining dry goods in the canteen is due to customs formalities at Bombay and that it does not pay the contractor to provide stocks of the articles mentioned above.

It would, therefore, appear that, on certain ships from British India, Rule 81 of the Indian Pilgrim Ships Rules is not being strictly observed. A list of articles supplied and of prices charged by the Scindia Steam Navigation Co., Ltd., is given as an appendix. The menu for 1st, 2nd and deck class pilgrims is also shown.

65. *Ventilation—General*.—In my report for the season 1937-1938 I referred to the satisfactory introduction of air conditioning fans in certain ships from British India. I strongly recommend a further extension in the use of such fans.

The practice of permitting the blocking of port holes by the erection of purdah screens and enclosures on all port hole areas, in the interests of all pilgrims travelling tween decks, should be discontinued.

Not only is the free circulation of fresh air blocked but other pilgrims, not having the privilege of occupying these reserved areas, are compelled to suffer considerable discomfort and inconvenience.

I support the opinion expressed by the Lady Doctor regarding the complete isolation of purdah ladies in a specially reserved area; this occurred on the S.S. "El Hind" on one occasion only and I understand that this system was tried out in the nature of an experiment by the Shipping Company concerned but, as the result of complaints by both sexes, it was abandoned.

During recent seasons I have observed that the purdah system has somewhat relaxed compared to strict purdah of a few years ago.

Women now come freely on deck and gaze with interest at the local natives who approach pilgrim ships to sell their wares.

66. *Reserved areas for Prayers.*—On practically all ships a reserved area for prayers was provided. This arrangement was much appreciated by the pilgrims.

67. *Pilgrim areas near ship's boilers.*—On several ships from British India I observed that areas directly alongside the exposed donkey boiler-plates on the main deck were occupied by pilgrims. While I believe that in very cold weather such a position might have its advantages I consider that during the voyage through the Red Sea such areas should be abandoned, because of the intense heat. I understand that this area is a measured one.

68. *Stowaways.*—There were 3 stowaways found on ships ex-India during the season. They were returned to India but at least one of them succeeded in becoming a stowaway for a second time from Karachi.

Italian Pilgrim Ship.—For the third time in the history of this Quarantine Station an Italian ship, the S.S. "Sannio," called at Kamaran from Italian Somaliland (Mogadiscio). The number of pilgrims was, however, greatly reduced, on this occasion being only 398, compared with 673 in 1936-37 and 614 in 1937-1938.

69. *Amirs-ul-Haj.*—The sympathetic interest an Amir-ul-Haj takes in the well-being of the pilgrims on board depends, generally speaking, on the will of the individual appointed to this important position. During the pilgrim season 1938-1939 I was very glad to observe the great interest shown by all Amirs-ul-Haj and I feel that the hard work and sometimes not too pleasant tasks they voluntarily undertake are much appreciated by all concerned. During this season I was much struck by their consideration for all pilgrims, especially those travelling deck class.

70. *Indigent Pilgrims.*—There was a slight increase in the number of this troublesome class of pilgrim at Kamaran during the season 1938-1939. There were 20 as compared with 15 during 1937-1938. These people arrived by dhow and in most cases pretended to be destitute. In some cases they were so well off that they secured deck passages on Jeddah-bound pilgrim steamers, while the remainder re-embarked by dhow for some Arabian port. All were given prophylactic treatment before departure.

71. *Inspection of Pilgrim ships by night at Kamaran.*—During the season 1938-1939 the Pilgrim Ship "M.V. Clytoneus," ex-Straits Settlements, reached the quarantine anchorage at sunset. To enable this ship to sail at sunrise

the following morning it was decided to carry out the experiment of inspecting a pilgrim ship at night under artificial lighting conditions. The Master of the ship arranged powerful arc lights throughout the ship and the inspection was carried out under most satisfactory conditions. Indeed the powerful light revealed a few untidy corners that would not, otherwise, have been observed.

It is recognised that while the entrance to Kamaran Southern Channel remains an unlighted one, some delay to ships is occasioned. I have initiated preliminary investigations with a view to ascertaining what cost would be involved in the purchase of new buoys complete with lighting system and I hope that it will be possible to make provision for these buoys at some future date.

72. *Mustering of Pilgrims on Board Ship.*—The mustering system introduced during the season 1937-1938 was continued during 1938-1939 with success. Care should be observed, however, to see that mustering on deck does not take place on the rails in the area in the immediate vicinity of the top of the gangway. In some cases the area referred to was so crowded that the boarding party from this Quarantine Station were hardly able to move through masses of people. In order to obviate a recurrence of this "instructions to Masters of Pilgrim Ships", now in current use, will be amended accordingly.

73. *Permission for Pilgrims to go Ashore at Kamaran.*—During the season 1937-1938 I reported that there was an increasing desire on the part of pilgrims, especially those travelling 1st and 2nd class, to land at Kamaran and indulge in recreation and sightseeing; with the concurrence of the Masters of Pilgrim Ships I placed free transport facilities at the disposal of many more pilgrims during the season 1938-1939. These included Notables and Officials of high rank from India and I am confident, from their remarks of appreciation, that the opportunity to land at Kamaran would be welcomed by the majority of better class pilgrims.

During the years when pilgrims were compelled to land at Kamaran for detention and inspection in pilgrim camps, Kamaran Island acquired the reputation of being more of a penitentiary than a refuge from the scourge of lurking disease. This impression is being gradually removed and, by offering our hospitality ashore, I feel that Kamaran Quarantine Station has adopted a new role, while still retaining the old one.

It is therefore hoped that during the season 1939-1940 these landing facilities will be extended, but this can only be done by the willing co-operation of the Shipping Companies concerned.

74. *Facilities for Deck Games.*—These were provided on certain ships but the introduction of deck games has not yet become universal. While it is true that the majority of all classes of pilgrims do not participate in deck games, many do and the maintenance of games is recommended.

75. *Prospects for 1939-1940 Pilgrim Season.*—It is always a difficult matter to anticipate the number of pilgrims likely to perform the Haj during a season which commences many months ahead. Economic factors with acute economic depression in the pilgrim-sending countries would involve a serious drop in the number of pilgrims performing the Haj. World crises also

13

play an important part in the ultimate decision of intending pilgrims to proceed to Mecca or not. From information received it is expected that, in the absence of any serious disturbance in world affairs, the numbers expected during the 1939-1940 season will be about the same as the immediate past season, namely, just over 30,000.

76. *Kamran Quarantine Station—Staff Changes—Medical.*—Dr. Masud Ali, B.Sc., M.B., B.S., etc., replaced Captain W. A. Mirza, I.M.S. (T.C.), who reverted to military duty.

77. *Pilgrim Camps, Disinfecting Plants and Laboratory.*—These were maintained in excellent condition. The position of the pilgrim camps at present is :—

Camp No. 1.—First class condition ; all sullage pits renewed ; drainage system overhauled and replacement of many pipes carried out. Masonry work kept up to date ; water—fresh and salt—systems overhauled. Electric light system tested and renewals made where necessary.

Camp No. 2.—As for Camp No. 1, but certain sullage pits require attention, also some minor details of masonry work.

Camp No. 3.—This, really, is not a camp proper. It consists of two old stone buildings, which have been in existence for over 50 years ; this camp was condemned some years ago, being unsuitable as it is low-lying and subject to infiltration. The two buildings are, however, being maintained in a reasonable state of repair.

Camp No. 4.—This camp was in course of construction in 1926, when orders were received to suspend further building operations. It consists of 4 open-type stone barracks and these are in excellent condition. There is also an excellent cottage-type house, which was built by the International Administration about 50 years ago, for the use of a Medical Officer and orderly. In its present condition this camp has been accepted by the Medical Staff, of this Quarantine Station, as being suitable for use as an Isolation Camp. Their view has been supported by the Senior Medical Officer of Aden Colony, who inspected the Quarantine Station in 1938.

Camp No. 5.—Same as for Camp No. 3.

Laboratory.—Excellent building, built by the International Administration 50 years ago. There are one or two matted-huts for cases under observation.

Disinfection Plants—

No. 1. Inspection rooms, bathrooms and Disinfecting Plant machinery, all in excellent condition.

No. 2. An old building which was not reconditioned and in appearance and comfort is not so well equipped as No. 1. The machinery is, however, in good serviceable condition. This Plant is generally regarded as being a stand-by in the event of a breakdown in No. 1. Plant.

14

During the year, the Quaranting Station was inspected by His Excellency the Governor and Commander-in-Chief of Aden Colony, Sir Bernard Reilly, K.C.M.G., C.I.E., O.B.E., and by Dr. J. C. R. Buchanan, M.D., M.R.C.P. (Edin.), Senior Medical Officer, Aden Colony.

78. I have to pay tribute to the Kamaran Quarantine Station, medical and other staff, for their work during the season 1938-1939 and also to the medical authorities at Aden for their valuable co-operation.

APPENDIX "A".

Steamers from Netherlands Indies.

Ports at which pilgrims embarked.	1935-36.	1936-37.	1937-38.	1938-39.
Ampenan . . . . .	..	105	200	160
Balikpapan . . . . .	..	8	..	13
Banjoewangi	51	63	172	134
Batavia	1,293	1,560	1,662	2,567
Belawan (Deli)	241	402	576	461
Benkoelen . . . . .	..	28	..	41
Cheribon	69	153	254	330
Makassar	312	511	511	417
Muntok	50	17	17	..
Oosthaven	50	27	140	103
Padang	125	80	408	346
Palembang . . . . .	..	..	674	569
Panaroeakan	21	42	89	75
Paseroean	32	43	46	49
Pekalongan	71	54	144	111
Probolinggo	65	105	130	185
Sabang . . . . .	..	35	94	92
Semarang	209	197	249	324
Soerabaja	1,028	1,004	2,709	3,643
Tegal	36	96	200	349
Telokbetong	16	..	39	15
Tjilatjap . . . . .	..	14	23	174
	3,669	4,544	8,337	10,158

16

APPENDIX "B".

Steamers from the Straits Settlements.

Ports at which pilgrims embarked.	1935-36.	1936-37.	1937-38.	1938-39.
Colombo	11	19	9	..
Hongkong	2	..	..	..
Penang	757	1,694	2,484	1,428
Shanghai	76	125	..	..
Singapore	1,141	3,146	5,371	2,328
	1,987	4,984	7,858	3,766

APPENDIX "C".

Steamers from British India.

Ports at which pilgrims embarked.	1935-36.	1936-37.	1937-38.	1938-39.
Aden . . . . .	..	63	132	25
Bombay	4,037	5,334	7,118	6,519
Calcutta	390	637	1,019	1,768
Karachi	6,147	7,031	11,813	11,372
	10,574	13,065	20,082	19,684

APPENDIX "D".

Steamers from Arabian and African Coasts.

Ports at which pilgrims embarked.	1935-36.	1936-37.	1937-38.	1938-39.
Aden	226	689	606	334
Djibouti	6	210	80	44
Hodeida . . . . .	..	10	..	11
Mogadiscio . . . . .	..	473	616	398
Mukalla	110	146	..	133
Muscat . . . . .	..	..	..	33
Sulala . . . . .	..	..	..	8
Sur . . . . .	..	..	..	10
	342	1,428	1,302	971

17

APPENDIX " E " .

THE SCINDIA STEAM NAVIGATION COMPANY, LIMITED, BOMBAY.

MENU.

For Deck Passengers.

(a) *Morning Tea.*

- (1) One cup tea.
- (2) Two chapatis with one plate grilled mutton or eggs according to pilgrims' choice.

(b) *Day meal.*

- (1) Rice or chapati, according to pilgrims' choice, in such quantity as the pilgrims may require.
- (2) One plate of vegetable dish mixed with mutton or with dry fish according to pilgrims' choice.
- (3) Dal in such quantity as the pilgrims may require.
- (4) Kachumar or pickles.

NOTE.—On Friday, Pulao and Sweet will be served if desired by the pilgrims.

(c) *Afternoon Tea.*

- (1) One cup tea.
- (2) One biscuit.

(d) *Evening or Night Meal.*

- (1) Rice or chapatis, according to pilgrims' choice, in such quantity as the pilgrims may require.
- (2) One plate of mutton and vegetable mixed or plain vegetable according to pilgrims' choice.
- (3) Dal in such quantity as the pilgrims may require.
- (4) Kachumar or pickles.

APPENDIX "F".

THE SCINDIA STEAM NAVIGATION COMPANY, LIMITED, BOMBAY.

Under Rule 81 of the Indian Pilgrim Ship Rules, the following articles will be obtainable on payment of extra charges:—

Name of Articles.	Rate.		
	Rs.	A.	P.
Fowl (whole with gravy)	1	8	0 each.
Fowl	0	7	6 per plate.
Kofta	0	3	0 " "
Mutton Korma	0	3	0 " "
Biryani	0	7	0 " "
Kahab Shami	0	0	9 each.
Sardines	0	3	9 per tin.
Egg (fried)	0	2	3 each.
.. (boiled)	0	1	6 " "
Khichri Pulao	0	4	6 per plate
Curry and rice	0	6	0 " "
Rice	0	1	6 " "
Paratha	0	2	0 each.
Chapati (without ghee)	0	0	9 " "
Leavened bread	0	0	9 " "
Biscuits	0	0	9 for two.
Halwa or Pudding	0	3	0 per plate
Sweetmeats	0	6	0 " seer of 28 tolas
Dall	0	1	3 per plate.
Tea (without milk)	0	0	9 " cup
Tea (with milk)	0	1	0 " "
Coffee (with milk)	0	2	0 " "
Soda water	0	1	6 " bottle.
Lemonade and other aerated water (sweet)	0	2	0 " "
Lemon Squash	0	2	0 " tumbler.
Syrup	0	12	0 " bottle.
Butter	0	12	0 " tin.
Ghee	0	12	0 " pound.
Jam	0	6	0 " tin.
Pineapple	0	6	0 " "
Condensed milk (Anglo-Swiss)	0	12	0 " "
Condensed milk (Cow's head)	0	4	6 " "
Sugar	0	2	3 " pound.
Chutney	0	12	0 " bottle.
Oranges	0	1	6 each.
Sweet lemons	0	1	6 " "
Apples	0	2	0 " "
Plantains	0	0	6 " "
Hot water	0	0	6 per gallon.
Syrup (Lemon)	0	1	6 " tumbler.

APPENDIX "G"

THE SCINDIA STEAM NAVIGATION COMPANY, LIMITED, BOMBAY.

MENU.

*For Cabin Passengers—1st and 2nd Class.**Early Morning Tea.*

- (1) Tea or Coffee.
- (2) Biscuits or Toast.

Breakfast.

- (1) Egg to order.
- (2) Mutton Khima or Fish.
- (3) Bread or Chapati.
- (4) Butter.
- (5) Jam or Marmalade.
- (6) Tea or Coffee.

Lunch.

- (1) Mutton Cutlets or Grilled Mutton or side dish.
- (2) Vegetables.
- (3) Bread or Chapati or Tanduri.
- (4) Mutton or Fish or Fowl.
- (5) Mutton Curry and Rice or Pulao or Biryani or Khichri Pulao.
- (6) Kachumar or Pickles.
- (7) Fruits.

Afternoon Tea.

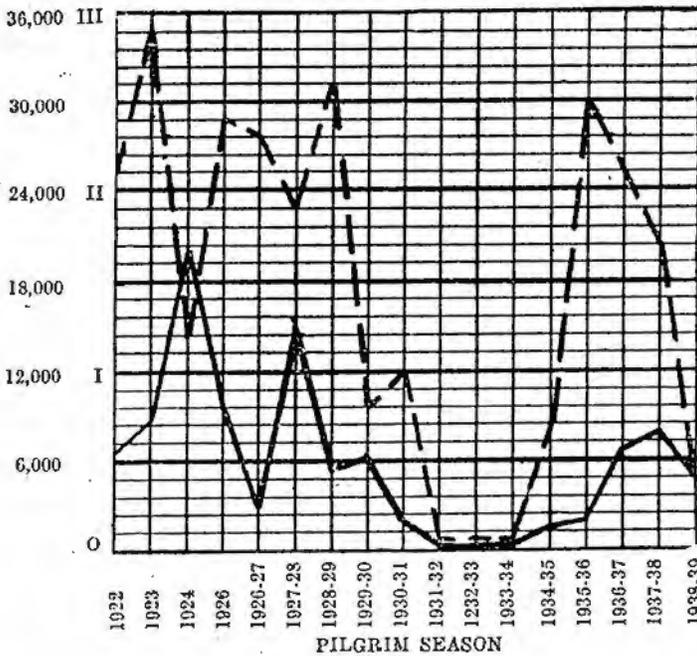
- (1) Tea.
- (2) Biscuits or Cake or Buttered Toast.

Dinner.

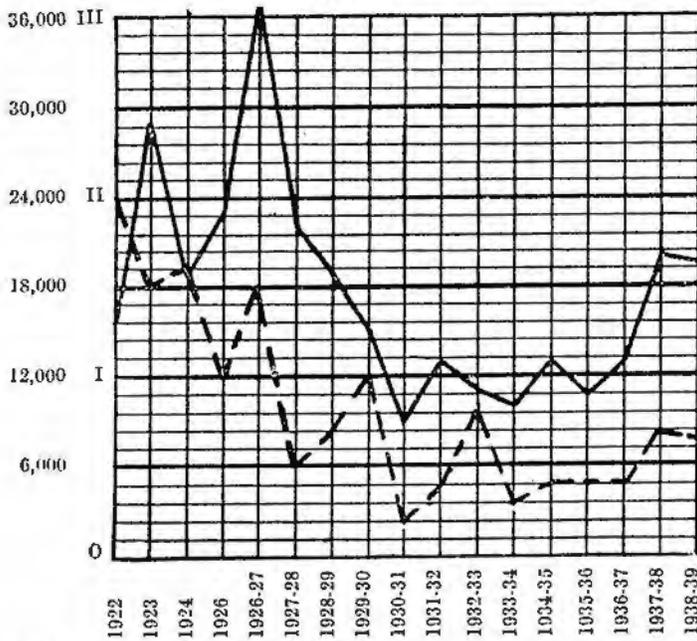
- (1) Mutton Cutlets or Grilled Mutton or side dish.
- (2) Vegetables.
- (3) Bread or Chapati or Tanduri.
- (4) Mutton or Fowl.
- (5) Curry and Rice or Pulao or Khichri Pulao.
- (6) Kachumar or Pickles.
- (7) Pudding or sweets.
- (8) Dry Fruits.
- (9) Tea or Coffee.

APPENDIX "H".

MALAYA.

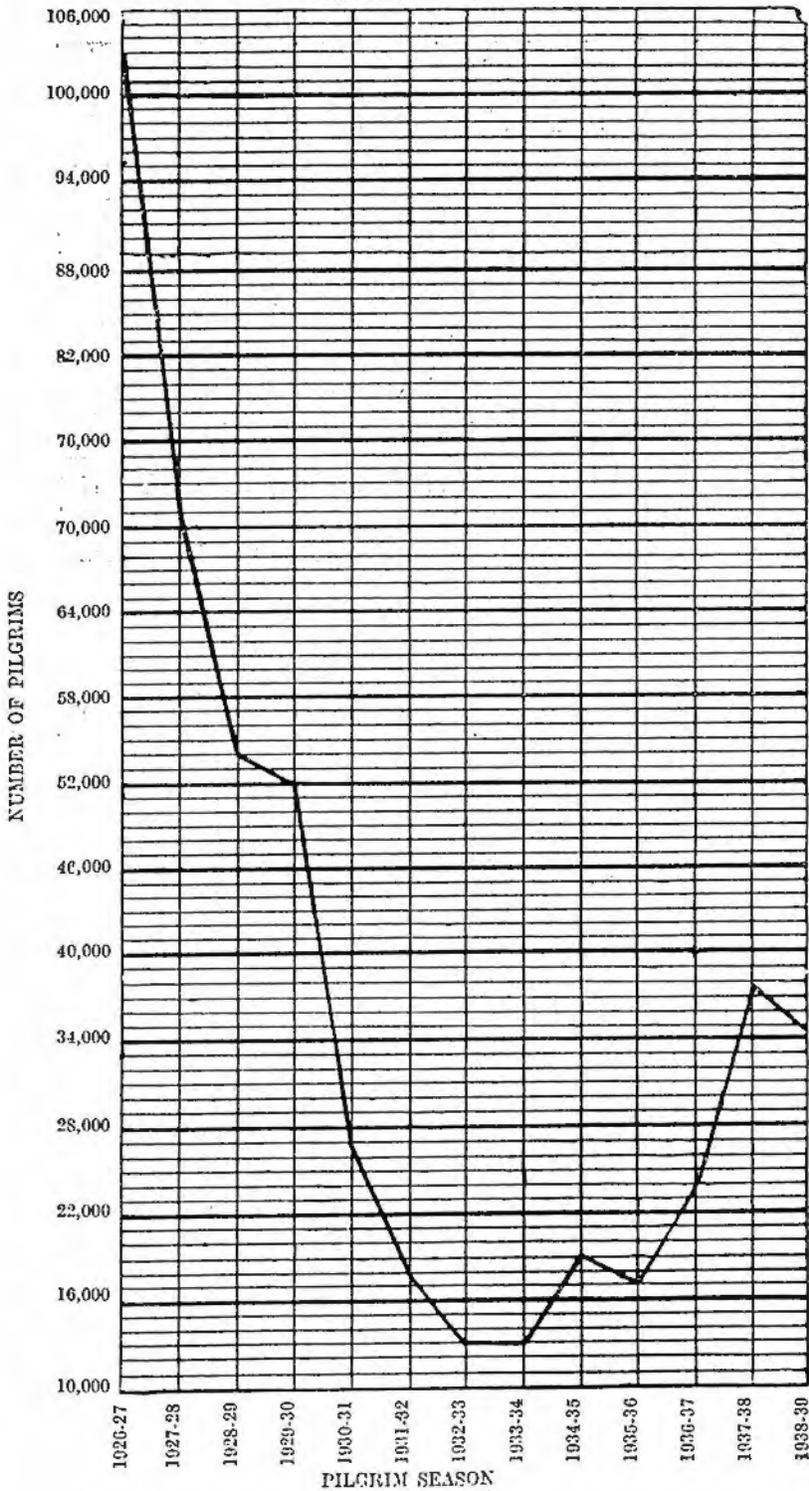


INDIA.



N.B.—Units of deaths per 1,000
 Units of 1,000 Pilgrims
 No Hajj Pilgrimage in 1925 due to Sharif-Saudi War. 1931—World financial crisis caused a slump in pilgrim traffic on up-grade since.

21
APPENDIX "I".



9.22

Working of quarantine station,
Camaran; proposed closure of quarantine
station at Tor; revisions to Pilgrimage
Clauses of International Sanitary
Conventions; sanitary aerodromes for
aircraft carrying pilgrims; etc.,
1945-1947

COPY of letter No.120/-7 of 1946, from The Civil Administrator & Director, Kamaran Quarantine Station, Kamaran, to the Hon. The Chief Secretary to the Government Aden Colony, Aden.

Subject:- Kamaran Quarantine Station - Pilgrim Season 1945 -
Report on working of:-

Sir,

I have the honour to submit my report on the work of this Quarantine Station during the 1945 Pilgrim Season; I request that it may please be forwarded to the Government of India. A copy is being sent by me to His Britannic Majesty's Minister and Plenipotentiary at Jeddah and to the Director-General, Ministry of Public Health Quarantine Administration, Alexandria, Egypt.

2. The pilgrimage opened with the arrival of S.S. "Alvi" from India on 2nd October, 1945, and closed with the departure of S.S. "KHOSROU" ex Karachi on 4th November, 1945.

3. Details of steamers from India and one from Arabia and the African coast are:-

Name of ship.	Males	Females	Ch. over 7 years	Ch. under 7 years	Total	Deaths	Births
S. "ALVI"	561	300	5	45	999	-	-
S. "ENGLASTAN"	531	255	21	30	837	1	-
S. "KHOSROU"	790	477	24	72	1,363	-	-
S. "JEHANOIR"	696	264	3	34	997	-	-
S. "TALODI"	57	32	1	15	105	-	-
S. "RIZWANI"	1,098	293	9	45	1,445	-	-
S. "AKBAR"	1,142	203	5	23	1,373	2	-
S. "ENGLISTAN"	547	256	4	34	841	1	-
S. "KHOSROU"	1,311	42	1	9	1,363	3	1
EX KAMARAN	11	5	-	1	17	-	-
Total	6,744	2,215	73	308	9,340	7	1
DEATHS	6	-	-	1	7	-	-
BIRTHS	-	-	-	1	1	-	-
TOTAL:-	6,730	2,215	73	308	9,334		

4. There were no ships from the Straits Settlement or Netherlands Indies. A list of pilgrims who travelled from different countries by sea is as follows:-

Translation of extracts from Umm-al-Qura No: 1001 of 23.11.1945.

Adults/

	Adults	Children
Egyptians	15,408	467
Syrians and Lebanese	4,548	62
Palestinians & Transjordanians	1,190	31
Iraqis	378	-
Kurds (from Iraq and Syria)	222	-
Turks	210	4
North Africans	217	-
Indians	9,115	258
Takranis	4,799	681
Sudanese & Shanqitic	894	32
Senegalis & West Africans	162	1
Zanzibaris	22	-
South Africans	2	-
Chinese	51	3
Bukharis	58	8
Afganis	18	-
Nationals of Persian Gulf States	48	2
Iranians	24	-
Hadramis	1,200	138
Yemenis	156	10
Somalis & Eritreans	71	-
Abyssinians	57	5
Javanese	7	-
Saudi Nationals	1,201	129
Turks	1	-
Natives of Uganda	17	-

The number of pilgrims at Arafat this year totalled 200,000. 41,000 of them came by sea or air., 16 by overlands route 2,000 from the yemen and 156,000 from various parts of Saudi Arabia.

5. Attention will be drawn later in this report to the problem of unprotected pilgrims proceeding from Yemen Arabia and to the question of future pilgrim traffic by air.

6. This being the first pilgrim season since the cessation of hostilities in Europe and the Far East I do not consider that I would be justified in making heavy weather of the various complaints that were made by Amira-Ul-Haj and pilgrims on the arrival of ships at Kamaran. The pilgrimage commenced from Karachi with very little time to organize every little detail on board ship in a period which must be regarded as the first stage in transition from war to peace. Many of the ships bore traces of the ordeals of war; guns had been removed but gun emplacements in most cases remained to remind one of the lack of time to prepare those ships for the peaceful trade upon which they were now engaged. I emphasize this aspect because I feel that while many complaints were fully justified in regard to space, food and water, sufficient consideration was not given to the difficulties with which shipping companies were faced in organizing their ships for the pilgrim traffic at short notice. I would not, therefore, be justified in elaborating the unsatisfactory conditions which did exist on certain ships, but I consider that the entire question of pilgrim ships' accommodation must receive early priority in post-war pilgrim ship construction. Before dealing with this subject, I shall refer briefly to some of the complaints made at Kamaran by pilgrims and Amira-Ul-Haj. Many of the complaints might be classified with those that have been brought to the notice of the Government of India in each pilgrim report I have had the honour to submit since 1935. In order of importance I note:-

-3-

- (a) Food:- There will always be complaints about food, whether it is a pilgrim ship or an ordinary passenger ship; but complaints regarding the quality of the food even in these early post-war days should not in my opinion be expected. For example the quality of the ghee on board S.S. "Alvi" was found to be so bad that 120 lbs of new ghee had to be provided from Kamaran market. Many pilgrims found the ghee provided on board to be of such poor quality, that its use had to be prohibited. Potatoes were in short supply, which could perhaps be understood, but on the S.S. "Alvi" there were no potatoes at all. On all ships the quality of the bread rusks supplied with morning tea came in for a good deal of criticism. The rusks appeared to be of the quality usually supplied on board pilgrim ships, but as these are apparently now unpopular perhaps some biscuit substitute could be found to replace the rusk which must be first dipped in tea before it can be eaten. There appeared to be greater demand for fruit on payment than in former years. This was also in short supply and dreadfully expensive; a single inferior apple costing from 4 to 6 annas. I strongly advocate the provision of more fruit which if purchased on a contract basis might reduce the price to meet the limited purse of the average pilgrim. Other complaints ranged from the serving of dried and hard chapatis - found to be incorrect as the samples produced had been issued 48 hours previously; a mistake in the published menu regarding the evening meal which in the vernacular version provided an extra dish and in the English copy did not; frozen meat and poor quality of sheep - in this respect supplies varied according to each ship. Panned sheep certainly lose weight but this did not appear to satisfy the pilgrims who were extremely critical of sheep on hoof and mutton on plates.

In spite of numerous complaints on certain ships - on others there were none at all, Andra-ul-Haj who have a difficult task on board all pilgrim ships can, and in most cases do, exercise their knowledge and experience in giving satisfactory explanations to the pilgrims. But in one or two instances, particularly on board S.S. "KHOSRBU" (left Karachi on 30th Sept. 1945) the Mir-ul-Haj was not adequate to his responsibilities. His attitude appeared to be one of bringing every minor defect to light and he did not seem to appreciate the great difficulties with which the catering staff of the ship had to cope. There were too complaints that deck passengers could not be supplied with food on payment from the 1st class cook house. This complaint was unreasonable but there was more than a hint that 1st class stewards were prepared to supply food if paid extra for doing so; others stated that even this form of approach had failed to produce results. I would recommend that food as supplied to the two classes 1st and deck, should be adhered to, except in special or medical cases, because in practice, it gives rise to justified complaints, and affords privileges to the more wealthy deck passengers. Eating as they do side by side, one can imagine the side glances given by the neglected to the favoured. There were too many

complaints/

-4-

complaints regarding the quality of rice supplied. This is difficult to understand since it is presumed that the same quality available for consumption in India was provided for the pilgrims. I consider that in view of the complaints made the whole question of catering on board pilgrim ships should be reviewed at an early date by the Haj Committee and that steps should be taken to examine the entire stocks (not merely samples) of food on board each pilgrim ship before departure. Particular attention should be paid to the quality of:-

Atta,
Rice,
Tea,
Sheep or
Frozen mutton (which may be of goat)
Fruit,

and a close scrutiny of coffee shop or canteen supplies which since 1939 have been extremely meagre.

(b) Water Supply:-

Complaints received indicated two view points:-

(i) The Pilgrims.

Insufficient & unobtainable at scheduled times. Lack of ships staff to control issue. Inadequate supply for bathing and in some cases for latrines. Some pilgrims stated that they had not had a bath since leaving Karachi. On certain ships (KHOSROU, 7th Oct. '46) the complaints regarding the unhealthy state of latrines was justified. This is a state of affairs which must be remedied without delay.

(ii) The ships Staff:-

Supplies of water had to be curtailed because of serious wastage such as leaving taps open and abusing the privilege of obtaining unlimited quantities at any time of the day. Insufficient water in latrines was explained as lack of pressure from the engine room which was being rectified. All latrines were cleared and rendered satisfactory before the departure of the ship concerned.

I strongly advocate the reintroduction of an adequate but rationed supply of water for bathing and that scheduled hours for bath taking and drawing of water should be adhered to. The introduction of the stop press water tap should be accomplished on all pilgrim ships to avoid water wastage.

(c) Other complaints were:-

(i) Insufficient control at Karachi in allotment of individual areas; this being left to coolies who were inclined to favour those who paid extra for this "Servico".

(ii) Overcrowding; pilgrims accommodated in un-measured areas. Spaces in the engine boiler areas should not be measured and should not be used. Apart from the intense heat pilgrims suffer terrible inconvenience from the discharge to the sea of coal ash.

-5-

Pilgrims refusing to permit heavy baggage to be stored in the hold once again on every ship caused congestion of areas and blocked free passage in between decks. The orders regarding hold storage of heavy baggage should in the interests of the pilgrims themselves, be strictly enforced.

(iii) Charcoal braziers were again in evidence on deck in some ships. These are permitted provided adequate cover protection is afforded; in one or two cases this was not observed; this constitutes an obvious danger to the clothing of pilgrims catching fire - This matter requires immediate attention.

(iv) Praying areas:- On some ships none at all, on one or two some effort was made to provide space, which however could only accommodate a few pilgrims at a time.

(v) Ventilation:- On certain ships fans did not appear to be functioning well. There were fewer pardah areas than usual which certainly gave more light and air between decks but some improvement in the provision of more fans should be considered. I must emphasise this point very strongly in view of the fact that for the next ten years pilgrims will have to endure intense heat during the hottest months of the year in the Red Sea.

7. General:-

(a) It has been obvious for many years that ships used in the pilgrim traffic from India are considerably out of date. I venture to suggest that the present day pilgrim and the pilgrim of the future will not be content to travel in antiquated ships which lack essential comforts. At one time the average pilgrim was prepared to accept extreme discomfort as part of sacrifices to be made by him on the pilgrimage. For some years there have been signs that pilgrims in paying high fares for the voyage to Jeddah expect a little more comfort than just being herded like cattle. I doubt if it will be possible in existing ships engaged in pilgrim traffic from India to convert them to meet modern requirements. S.S. "Islami" may be an exception but all other vessels are old and probably beyond proper reconstruction. It is understood that certain Shipping Companies have already drawn up plans for the construction of one or two ships to be used in the pilgrim traffic. While the matter may be urgent may I be permitted to suggest that it would be a mistake to rush into blue prints without establishing a Committee to consider the various designs which would serve the pilgrims to the best advantage. Doubtless, the excellent "Special Hajj Enquiry Report" (1940) submitted by Mr. J.A. Rahim, CIE., ICS., with special reference to chapters V-VI will be taken into consideration, but it is my view that all those who have studied conditions on past and present day pilgrim steamers should be consulted before plans such as the bunking of pilgrims are carried out. I submit this recommendation for the serious consideration of the Government of India, and the Hajj Committee.

(b) I wish to bring to the notice of the Government the voluntary role adopted on S.S. "Englestan" (Voyage 27th September) by a lady pilgrim:-

Miss Anwari Begum,
C/O Hashantulla, Lohar Chawl,
Bombay.

This/

This lady undertook what may be regarded as a welcome innovation by voluntary welfare work among women and children on board the "ENGLISTAR". She was of great assistance to the Ship's doctor and received special commendation from the Ship's Captain and crew. I desire to associate myself in according thanks to this lady who has set an example which may well be followed by other ladies who may be so inclined. The Medical officer of this Station in his report has recommended that when two ships doctors are employed one should be a lady doctor. I strongly support this recommendation for the reason he has stated. I would further recommend that if practicable an Amira-Ul-Hajj should also be appointed as well as a trained nurse in addition to the single one now carried. Pilgrims deserve the best service that can be obtained for them and I place these recommendations before Government fully confident that serious consideration will be given to them.

(c) In my Pilgrim Report for 1944, para-11(eleven), I drew attention to the number of unprotected pilgrims travelling by dhow and overland from Yemen Arabia. In my report for that year I referred to these unprotected Yemen Pilgrims as being a grave potential danger to the entire pilgrimage. I most strongly reiterate my warning. During the pilgrim season 1944, at least some pretence was made in the Yemen to protect pilgrims against smallpox but during the present (1945) season, no evidence exists to show that even pretence was observed. It is correctly estimated that 2,000 unprotected Yemen pilgrims entered the Hedjaz all being from a country which has regular large scale epidemics of smallpox and where typhus is endemic. I consider that the risk of carrying infection from Yemen Arabia of at least those two extant diseases is serious and that the situation calls for representation to the King of Yemen Arabia.

It should be noted that 16 Yemeni pilgrims embarked at Kamaran for Jeddah; two by air and 14 by ship. These pilgrims were only too glad to comply with regulations regarding vaccination and inoculation. Even those who travelled by ship insisted on receiving yellow fever inoculation in addition to cholera.

(d) My attention has also been directed by intelligent pilgrims who completed the 1945 Hajj, to the unsatisfactory sanitary conditions prevailing in the Hedjaz. Two Egyptian Officials with wide medical knowledge declared that they become positively ill at the sight of unhygienic conditions and pollution of water in the Hedjaz. They declared that the entire water supply is continuously contaminated and unless the King of Saudi Arabia can be persuaded to carry out some form of protection to existing evils, anything in the nature of extensive epidemics can be anticipated during the pilgrimage. I may be forgiven for perhaps intruding in a province that is not mine but I feel it is my duty to bring to the notice of Government such adverse reports that I may receive which might endanger the pilgrimage and necessitate the calling of all pilgrim steamers at Kamaran on the return journey.

(e) I submit the text of official reports on the existence of plague in the Middle East which will certainly lend weight to the necessity for imposing strict adherence to International Sanitary Regulations and to the importance of the role of existing Quarantine Stations.

(1) "Three cases of death from plague in Tel Aviv and the suburbs in the past fortnight, have raised serious fears of a spread of the dread disease, and urgent measures are being taken to counter any such possibility.

-7-

The Municipal Sanitary Department has done a great deal in this direction. Fumigation measures are now to be extended. Wooden huts, under which the rats have their breeding places, may have to be demolished in outlying sections of the city. A publicity campaign in the Press, over the radio and in the schools for the maintenance of cleanliness is also planned".

(ii) "Alexandria has been declared a plague infected Port following the death of a British soldier from bubonic plague, believed to have been contracted in the Lebban quarter, Alexandria. He died recently in the Military Hospital at Amria.

In accordance with International quarantine agreements Paris has been officially notified and the necessary precautions taken.

No case of bubonic plague was reported in Alexandria throughout the war. Other infected ports understood to be Haifa, Jaffa, Suez, Casablanca and Port Said. The news, however, need not cause alarm, although it is the first to be reported since 1934, states a Cairo report. Just after the last war the figures - which had been falling steadily since the turn of the century - jumped alarmingly and drastic measures were needed. By 1933 again only seven cases were recorded. Egyptian Public Health Authorities are now thoroughly cleaning up and disinfecting the houses in the affected area, burning all rubbish, whitewashing the walls of houses, killing rats and stopping up rat holes".

(f) I have to draw attention to the large number of pilgrim travellers by air. I will confine myself to countries adjacent to the Hedjaz, mainly Aden and the Protectorate, Abyssinia, British Somaliland, Italian Somaliland, Eritrea, the Sudan and Yemen Arabia. I am not in a position to give the total number who travelled by air from the areas mentioned but I know that it was impossible to find sufficient air accommodation for the number of applicants. There were 19 applications at Camaran alone, all from Yemen Arabia. 37 air pilgrims from Aden, Ethiopia, and British Somaliland, were checked at Camaran and all medical certificates including Yellow fever inoculation certificates were found to be in order. This was the first year that pilgrims were conveyed by air within this area and there is no doubt that air travel will become increasingly popular. It is yet too early to forecast what facilities in this respect will be available during the pilgrim season 1946.

It is understood, however, that the question of providing special aircraft for pilgrims is under consideration by the British Overseas Airways Corporation but it is not yet known whether the British Overseas Airways Corporation or some other airline will be operating within this area during the pilgrim season of 1946.

In this connection it should be noted that Camaran Quarantine Station is perhaps the only one in existence

which/

which has a first class aerodrome with all the facilities required by Article 5 of the International Sanitary Convention for Aerial Navigation (1944) Kamaran aerodrome has most of the provisions of this Article already established and may well be considered as an Authorised Sanitary Aerodrome. Kamaran aerodrome is ideally situated geographically for the purpose of medical inspection and investigation. Its claim may, therefore, be taken into consideration at the forthcoming meeting (1946) of the International Sanitary Convention.

(g) The Medical Officer in his report has dealt with the general condition of all pilgrim camps but I would add that during the six years of war only very essential repairs were carried out and it will now be absolutely essential to put all camps and disinfection plants into pre-war first class condition.

Except for the complete rewiring of the electric light system and the provision of new electric standards and new fresh and salt water conveyance pipes the work can be carried out without heavy cost.

(h) There have been no pilgrims from the Straits Settlements or the Netherlands Indies since 1940.

Prospects for the pilgrim season for 1946 are summarised as follows by a leading Shipping Company which was engaged in this traffic before the war.

(i) Straits Settlements:- The prospects of a pilgrimage from the Straits are, perhaps, encouraging but Government aid would be required to help pilgrims pay their fares as it is doubtful if the natives could find sufficient cash to pay the full fare. It is possible that the Government might be inclined to underwrite a very small token pilgrimage.

(ii) Netherlands Indies:- The Dutch Authorities in Holland are contemplating a pilgrimage of about 5,000. How this figure can be fixed in view of the present state of the Netherlands Indies is somewhat baffling. Tonnage will be available to uplift such a pilgrimage but how the pilgrims are to be collected with their passage money under chaotic conditions in Java is quite another matter.

(iii) Enquiries are proceeding regarding the whereabouts of Dr. J. W. Ziesel, Netherlands Medical Officer at Kamaran. Accompanied by a Javanese male Nurse, Mohuddin, Dr. Ziesel sailed from Kamaran for Batavia on S.V. "PROMETHEUS" on 6th March 1940. So far he has not been traced in Java.

(I) Posts and Telegraphs Services by the staff of this Quarantine Station were efficiently maintained on all pilgrim ships. Both services are highly appreciated by all pilgrims. Better arrangements to avoid 'rushing' the two officials on duty are being made. Many pilgrims are prevented from telegraphing in advance for transport in Jeddah by the existing high rates charged which are Rs.2/- per word. Empire rates at Kamaran have been warmly welcomed by all pilgrims.

Perhaps it might be possible to arrange with the Authorities in the Hedjaz through the Posts & Telegraph Union for special rates for pilgrim telegraphic traffic from Kamaran to Jeddah via Cable & Wireless, Aden. The revenue obtained at Kamaran from 8 ships all ex India was Rs.1,643/2/-.

-9-

8. In conclusion, I wish now that the war is over and Victory has been achieved, to pay tribute to the magnificent work carried out by all members of the staff through the six years of war. It will be readily understood that life on a desert Island even in peace conditions is of a trying nature; regular leave and facilities for the provision of the ordinary means of existence in peace time made life bearable. In war, one had to live here to realise the great hardships the staff were called upon to endure. They were bombed and machine gunned and were deprived of leave (some extending to six years without a single day's leave) and were unable to obtain many of the articles of food to which they were accustomed. Some of the staff unfortunately found conditions so hard and unbearable that they had to be repatriated; some through sickness and others because of the mental strain caused by enemy action. However it is to all without discrimination that I tender my gratitude and I hope the Government of India will eventually realise that the staff over whom it has been my honour and privilege to preside throughout the entire war, displayed great loyalty and devotion to duty in a place which might aptly be described as "The forgotten Island".

9. Dr. W.D.P. Griggs, I.M.S. Medical Officer, Kamaran:-

"KAMARAN QUARANTINE STATION - MEDICAL REPORT"
PILGRIM SEASON -1945.

"The pilgrim season of 1945 opened on October 2nd 1945 with the arrival of the s.s. Alavi and closed November 22nd 1945, with the receipt of the following message by telegram from His Britannic Majesty's Minister, British Legation, Jeddah, 'Saudi Arabian Government have declared Pilgrimage clean'.

Eight ships arrived from India, having on board at the time of arrival in Kamaran a total of 9,212 pilgrims. There was 1 birth and there were 7 deaths during the voyages from India. Details of embarkation at Karachi, India, are as follows:-

Steamers	Males	Females	Children of 7 & over	Children under 7.	Total.
S.S. ALAVI	561	388	5	45	999
S.S. ENGLESTAN	581	255	21	30	887
S.S. KHOSROU	790	477	24	72	1363
S.S. JELANGIR	596	264	3	34	997
S.S. RIZWANI	1096	293	9	45	1445
S.S. AKBAR	1142	203	5	23	1373
S.S. ENGLESTAN	547	256	4	34	841
S.S. KHOSROU	1311	42	1	9	1363
TOTAL	6676	2178	72	292	9218

One /

-10-

One ship, the S.S. Talodi, sailing under the Egyptian Flag, arrived in Kamaran with 24 pilgrims from D'jbouti and 81 pilgrims from Aden. There were no births and no deaths during the voyage. Details of embarkation on the S.S. "Talodi" are as follows:-

Male	57
Females	32
Children)	
of 7 &	} 1
over	
Children)	
under 7)	<u>15</u>
<u>TOTAL</u>	<u>106</u>

A total of 14 pilgrims all of whom were protected against smallpox and cholera, were embarked at Kamaran on various ships.

37 pilgrims passed through Kamaran by BAOC Planes. An additional 2 pilgrims embarked on a BAOC Plane at Kamaran. All of these pilgrims who were travelling by Air were protected against smallpox, cholera and yellow fever. There were still other pilgrims who made the journey to Jeddah by planes which did not call at Kamaran.

FREE PRACTICE.

There was no case of infectious disease on any of the ships during the voyage to Kamaran. Each ship carried a valid fumigation certificate or Fumigation Exemption Certificate. All pilgrims and members of the crew of each ship were protected against smallpox and cholera. Accordingly, all ships were granted free pratique as prescribed by the Anglo-Dutch Agreement 1926, Schedule para. XXVI.

HEALTH OF PILGRIMS.

The general health of the pilgrims was good. The commonest causes for admission to hospital were fever, malaria, dysentery and bronchitis. There were 7 deaths, causes of death being pneumonia 1, bronchitis 1, dysentery 1, heart failure 4.

ACCOMMODATION.

Each ship, except the S.S. "TALODI" carried 99.5% or more of the number of pilgrims for which the ship was measured. Living space in the between decks was reduced because of the pilgrims kept their heavy luggage with them and many had beds which occupied more space than was allotted to a single pilgrim. Many pilgrims were, as a result of this, crowded out of the measured areas and occupied areas which should not be occupied, notably the upper deck and alongside the boiler area. Such conditions were observed particularly on the S.S. "ALAVI", S.S. "KHOSROU", S.S. "RIZWANI" and S.S. "AKBAR". On the S.S. "AKBAR" even the areas under life boats were occupied.

SANITATION. /

-11-

SANITATION.

Sanitary conditions on the ships were, for the most part, satisfactory. Attention is drawn to the following shortcomings:-

1. Fans - In the between deck of the S.S. "ENGLISTAN" there were not sufficient fans and on the S.S. "ALAVI" some fans were not working properly.
2. Latrines - On the S.S. "KHOSROU" some of the latrines were not clean at the time of inspection at Camaran, and the pilgrims complained that the latrines were not cleaned frequently enough during the voyage. The door of one latrine was off its hinges and the bolts of several latrine doors were unserviceable.
3. Baths - Arrangements were made for the pilgrims to bath with sea water. Some pilgrims bathed with fresh water and this reduced the amount of fresh water available for other purposes. Bathing facilities were not adequate on the S.S. "KHOSROU". There were 14 water points but only six were functioning and there were only six bath rooms for 1,363 pilgrims. Some pilgrims on the S.S. "KHOSROU" complained that they had no bath since leaving Karachi.

FOOD.

For the most part the food was good. It was clean and well cooked. There was a good variety of food on most ships. There were various complaints, however and the following points are noted:-

1. On the S.S. "ALAVI" there were no potatoes; the vegetables did not keep well owing to insufficient refrigeration and so after the first few days of the voyage the pilgrims had no vegetables; the rusks were hard and dry; the ghee was of such quality that the pilgrims did not like it. 12 gallons of good ghee were supplied at Camaran.
2. On the S.S. "ENGLISTAN" there was a shortage of fruit.
3. On the S.S. "KHOSROU" the pilgrims complained that the meat and rice were not properly cooked and the rusks were hard and dry.
4. On the S.S. "RIZWANI" the pilgrims complained because the meat was frozen.
5. On the S.S. "SALODI" the pilgrims made their own arrangements for messing.

HOSPITALS AND DISPENSARY.

These were kept clean and tidy. They were adequate in

size /

size and properly equipped except that on the S.S. "ALAVI", the space which had been allocated for the use as a temporary hospital was full of sheep, and on the S.S. "AKBAR" some of the drugs were not fresh.

KITCHENS.

All Kitchens were clean and tidy.

KAMARAN QUARANTINE STATION.

The Kamaran Quarantine Station was ready, in case of infectious disease, to receive pilgrims. The camps were clean and tidy. The salt water system and drainage of latrines were tested and found to be in good order. The electric lighting systems of Camp No.1 and the Disinfection Plant No.1, were tried and such repairs as were necessary were carried out to put the system in good order. The barracks hospitals, disinfecting plant No.1, and laboratory were clean and tidy. The boilers, etc. in D.P. No.1 were tried and found to be in good condition. The dispensary was adequately stocked with drugs etc. The keymen on the staff were rehearsed in their various duties before the pilgrims season began.

RECOMMENDATION.

1. I recommend that my successor be a bacteriologist.
2. I recommend that the services of a Lady Doctor be obtained for Kamaran, if possible full time, but at least for the pilgrim seasons. In 1945 2,590 of the pilgrims that is 27.8% were women and children.
3. I recommend that on those ships which carry over 1,000 pilgrims the second Medical Officer be a Lady Doctor.
4. I recommend that D.D.T. powder be added to the list of drugs to be carried by pilgrim ships. D.D.T. powder is the most effective agent for dealing with lice. It would be of great value in case typhus fever had to be dealt with. Also it would add to the comfort and state of cleanliness of the pilgrims, vide report of the Special Hajj Inquiry by Mr. J. A. Rahim, I. C. S. para. 75.
5. I recommend that sulphaguandine tablets be added to the list of drugs to be carried by pilgrims ships. It is a very valuable drug for treating bacillary dysentery.

En Clair

E10926
 DEPARTMENTAL NO. 1.

E

FROM JEDDA TO KAMARAN UNNUMBERED

NEW DELHI

JERUSALEM

KHARTOUM

NAIROBI

PRETORIA

Mr. Clarke

D. 10.00 a.m. 5th November 1946

5th November 1946

R. 3.25 p.m. 5th November 1946

Repeated to Foreign Office No. 414

British Middle East Office Cairo

c o c c c c

S.A.G. have declared pilgrimage clean. No cases of infectious diseases have been notified.

[Copy sent to Middle East Secretariat]



N O T E.

I discussed the Egyptian proposal to do away with the Tor Quarantine Station for Pilgrims with Dr Wasty Bey Omar and Dr. Kassim Bey at the Egyptian Quarantine Headquarters in Alexandria. Dr. Khalil Bey Abdel Khalek, Under-Secretary of State for Quarantine, was away. I was informed that a proposal had been submitted by the Egyptian delegate to the World Health Organisation, which is at present under consideration by a Sub-Committee, that the measures at present taken at Tor for North-bound pilgrims returning from Jedda should be taken at Jedda instead. Dr. Khalil's idea is to transfer the whole of the Egyptian quarantine staff from Tor to an island off Jedda, where there is a Quarantine Station, and to carry out the same quarantine measures there instead of at Tor. Tor Station would be kept on a care and maintenance basis, in case it had to be used if a major epidemic broke out during the pilgrimage. Although it may not matter much to other countries whether the Egyptian Quarantine Authorities carry out their obligations under the International Sanitary Convention at Tor or Jedda, there are certain local difficulties to which I doubt if the Egyptians have given sufficient consideration. It appears to be a typical rushed proposal inspired by Dr. Khalil Bey for political motives concerned with bolstering up the Pan-Arab Regional Quarantine Bureau, which he has recently formed before obtaining the approval or consent of either the World Health Organisation or the Paris International Office of Public Health, or, I believe, of his own Government. The Pan-Arab Regional Quarantine Bureau at Alexandria, under Dr. Khalil Bey, would be responsible for the Jedda Quarantine Control. I pointed out the following snags to Dr. Wasty Bey Omar and Dr. Kassim Bey, which worried them a little, I think:-

1. The Quarantine Island at Jedda, which I have visited is not suitable for a large Quarantine Station where pilgrims may be detained for several days. It is too small and the buildings have been adapted as an internment camp for Italians during the war. There is, however, another large island some miles further south which might be used as well, but it would be inconvenient to have a divided quarantine establishment on two islands.

2. The Climate is atrocious during the greater part of the year. It is hot and sticky, and heat stroke would be prevalent. Even the Italian naval internees had to be sent home in the middle of the war because conditions were so intolerable. The present arrangement during the pilgrimage is for the more elderly and more distinguished Egyptian pilgrims to wait in Mecca until their ship arrives and then to motor down to Jedda, spending the minimum time there before embarking. If they have to stay on an island off the harbour for some days, this procedure is likely to ensure salvation for some of the fatter and more elderly notables by their decease, unless air-conditioned accommodation is provided.

3. There is always a shortage of water at Jedda, and large condensers would probably have to be erected on the island, or water brought by steamer from Suez. I doubt if the Jedda condensers could supply enough.

4. If a strong wind springs up, it is difficult to move pilgrims about the harbour, far less ferry them to an island some six miles away.

5. The/

- 2 -

5. The local Syrian doctors of the Saudiian Medical Service would regard a Quarantine Station in their own port run by Egyptians, with dislike and suspicion, unless they were given control, which I should think they would have a right to demand.

I suggested that a very careful survey should be carried out on the spot before any final decision was taken. I was told by Mr. Sheridan, the Director of the Administration, that they are talking of spending £400,000 on this scheme, so they might be able to remedy the above snags if they have so much money to spend. I pointed out that the check on North-bound pilgrim ships at Kamaran Island was a very useful safeguard against the introduction of quarantine disease, particularly cholera from the Far East, and that in my opinion cholera was the only really serious quarantine risk, as typhus, smallpox or plague could be easily dealt with, and the risk of yellow fever could be excluded by a few simple precautions. They assured me that there was no intention of interfering with the Kamaran Island control.

I did not discuss the Sudan Pilgrimage. It is possible that the Egyptians will try and get control of the Sudanese pilgrims at Jedda for political purposes, but there is no reason whatever why the Sudan Authorities should allow this. They have a very satisfactory arrangement working at Suakim, which is far better for the pilgrims and gives far better quarantine security to the Sudan than any Quarantine control which could be carried out by the Egyptians at Jedda; and the Sudan, in my opinion, should on no account consent to any change, if the question is raised. In any case, the Sudan is not within the terms of reference of Tor Quarantine, so would not be within the scope of the proposed Pan-Arab quarantine at Jedda either. It is as well, however, to be prepared for trouble where Dr. Khalil Bey is concerned. This proposal appears to be an Egyptian scheme inspired by Khalil Bey to get control of part of the Jedda quarantine which they would run under the name of the Pan-Arab Regional Quarantine Bureau of the Middle East. I can see some interesting complications if it materialises and a perpetual fight between the Egyptian and Saudiian doctors.

(Sgd) E.D. PRIDIE.

18th November 1946.

Registry
No. E.11708/89/25

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Top Secret.
Secret.
Confidential.
Restricted.
Open.

OUT FILE

FOREIGN OFFICE, S.W.1.

26 February 1947

RESTRICTED.

U.S.
Draft Letter to:

The Chancery,
British Embassy,
Cairo. ✓

Dear Chancery,

Cairo printed despatch No. 1231
(130/31/46) of November 21, 1946, about
quarantine arrangements at Tor for pilgrims
from Mecca.

from:

Eastern Department

The Ministry of Health, who have
seen the note by Dr. Pradie enclosed in
your despatch under reference, would like
Dr. Pradie to be informed, with reference
to paragraph 1 of the note, ~~that~~ they confirm
that the Egyptian Delegate to the Interim
Health Commission meetings did not make
any reference to the closing of the Tor
Quarantine Station, though he did make
some such reference at a meeting of the
Paris Office of International Health.

NOTHING TO BE WRITTEN IN THIS MARGIN.

*U.N. Dept (with
Egyptian Dept)
2/2*

The Ministry would also like
Dr. Pradie to be informed that the Expert
Sub-Committee of the World Health
Organisation will be meeting in Alexandria
in about two months' time and will then
consider this problem. The Ministry add
that Dr. Morgan who is to be the expert
from the United Kingdom on the Sub-
Committee will be getting into touch
with Dr. Pradie on this matter before
the meeting takes place. ~~It is~~ *The Minister* hoped
also that Dr. Pradie ~~will~~ *also* be able to give
expert evidence before the Sub-Committee.

Chm
2/2 Yours ever,
E. Dept.

COPY/JK.
-----NOTE

I met Sheikh Yusef Yasin, Minister for Foreign Affairs Saudi Arabia, at the Egyptian Ministry of Foreign Affairs reception, and he told me with some bitterness that he had been quarantined at Tor for three days on his way from Jeddah despite his obvious physical fitness. He mentioned rather pointedly that the proposal to do away with Tor quarantine had not yet been approved by the International Health Authorities although it had been submitted to them at a recent meeting. Sheikh Yusef Yasin has the impression apparently that if the control was at Jeddah he would no longer be subject to quarantine. There is a proposal under consideration by the Egyptian quarantine authorities to do away with quarantine measures enforcing three days quarantine at Tor when the pilgrimage is clean, but this has really nothing to do with the transfer of the quarantine control from Tor to Jeddah, as it could be carried out wherever the control is sited. This proposal, I think, may have been submitted to the International Health Authorities combined with the proposal to move the control to Jeddah, and, if so, this may account for Sheikh Yusef Yasin's impressions. Actually, for some years the Sudan quarantine authorities, who have more discretion under the existing international quarantine legislation than the Egyptians have, have only been keeping pilgrims long enough at Suakin to give them a night's rest and to enable them to be deloused and re-vaccinated and for the customs and passport formalities to be carried out, when the pilgrimage is clean. Pilgrims require at least one night's rest before starting on their arduous journey through the Sudan. This is really going further than the Egyptian proposal, because Egyptian pilgrims have three days at sea before reaching an Egyptian port, during which period they are really in quarantine, whereas the Sudanese pilgrims only have a fourteen hour voyage. I should think, therefore, that the Egyptian proposal to do away with the three days quarantine when the pilgrimage is clean has much to be said for it. The pilgrimage is not usually declared clean before the first batch of Egyptian pilgrims has arrived at Tor.

(SGD.) E.D. PRIDIE.

22nd November, 1946.

EDP/CS.

Dr. Khalil Bey Abdel Khalek, Under-Secretary of State, Quarantine, Ministry of Public Health, informed me on the telephone on 26th November, in the course of a conversation on other matters, that aircraft carrying pilgrims from Jeddah to Palestine are not landing at Tor but proceeding to Palestine Airports direct from Jeddah. He is worried, as he considers that this is against the spirit and the intention of the International Sanitary Convention, 1926, which directs all North-bound pilgrims to Tor Quarantine. Article 135 of the Convention reads:-

"Every ship from a port in the Hejaz or from any other port on the Arabian Coast of the Red Sea carrying pilgrims or any like collection of persons and bound for Suez or a Mediterranean port shall proceed to Tor, there to undergo the observation and the sanitary measures specified in Articles 140 to 142."

Dr. Khalil Bey is asking the Secretary-General of the Arab League whether Palestine, although not a member, could be invited to the meeting of the Pan-Arab Health Bureau next January, so that this problem could be discussed by all the countries interested, i.e. Arabia Saudia, Egypt and Palestine. The regulations for pilgrims travelling by air are unsatisfactory at present because air traffic was not mentioned in the International Sanitary Convention, as it did not exist in 1926. The Egyptian and Sudan Governments lay down that the same measures shall be carried out for pilgrims arriving by air as for those arriving by sea.

Khalil Bey told me that he thought that the Syrian and Palestinian authorities had arranged with the Saudian authorities for aircraft with pilgrims to fly from Palestine and Syria to Jeddah and vice versa.

This question obviously requires clearing up as soon as possible.

26th November, 1946.

0.48

MINISTRY OF HEALTH,

Tel. No.

WHITEHALL, LONDON, S.W.1.

Your Ref.

N. 826 1st January, 1947.

Dear Sir, 17-5 FEB 47.

I enclose herewith a copy of Dr. Morgan's Paper on the International Control of the Annual Pilgrimage to Mecca, which will be discussed at the meeting of representatives of interested Departments in Room 105, Sub-Ground, at the Ministry of Health on February 3rd.

It has been found necessary to advance the time of the meeting to 2.30 p.m. and I hope this will not cause you inconvenience.

Sir Arthur Rucker will take the chair.

Yours sincerely,

Kathleen O'Brien.

G. Goodwin Esq.
Foreign Office.

NOTE ON THE INTERNATIONAL CONTROL OF THE ANNUAL PILGRIMAGE TO MECCAby Dr. M.T. MORGANINTRODUCTORY

Most of the International Sanitary Conferences and Conventions that have been convened and Regional Agreements that have been prepared during the past century have been concerned with the potential centre of distribution of epidemic disease, which is created when pilgrims from all parts of the Mohammedan world congregate during the days of the Haj at the several Holy places of Arabia. The range of the Pilgrimage is surprising; it is made from Turkistan and the Caspian, from northern and western Africa, as well as from the nearby countries of the Levant. There meet these pilgrims from areas, which are, or have been, endemic centres of cholera, smallpox and now yellow fever from India, from Malaya, the Dutch East Indies, Africa, and even further afield.

The primary object of the special provisions regarding pilgrims, set out in Part III of the International Sanitary Convention 1926, which is the culmination of a series of Conventions, notably those of 1903 and 1912, is to prevent the carriage of epidemic disease, particularly plague, cholera and smallpox, by pilgrims proceeding to the Holy Places and eventually returning infected with these conditions to their countries of origin.

The present system comprises -

- (a) Provisions for the inspection of pilgrims before departure, for the recognition of the ship as a pilgrim ship, and for the payment of fares, dues, etc.
- (b) Detailed sanitary regulations applying to all pilgrim ships with the object of securing the maximum comfort and well-being of the pilgrims during their voyage.
- (c) For ships coming to the Red Sea from the south, inspection at Kamaran, an island with a well equipped sanitary station maintained by agreement (1926) between the Governments of British India and the Dutch East Indies.
- (d) For pilgrims coming by land routes; sanitary passports and inter-communication between the authorities concerned, so as to regulate and minimise the repetition of medical measures taken at successive frontiers.
- (e) For pilgrims returning northward; examination at the quarantine station at El Tor, on the Sinai Peninsula.

Before going into the pilgrimage clauses in detail, it will suffice to conclude this paragraph by referring to the fact that prior to 1938 an independent international body, known as the Sanitary Maritime and Quarantine Board of Egypt, was charged by the International Sanitary Convention, 1926 generally with the supervision of the Pilgrimage from a sanitary point of view, and was required to furnish annually to the International Health Office, Paris, a report on the Pilgrimage, the numbers attending, the state of health of the pilgrims, the measures taken from a health point of view, and any incident of an untoward nature which occurred during the Pilgrimage season. That Board and the functions that it exercised under the terms of the 1926 Convention were transferred to the Government of Egypt by a Convention modifying the International Sanitary Convention of 1926 concluded at Paris in October 1938. This Convention will be referred to in a later paragraph of this note.

INTERNATIONAL SANITARY CONVENTION 1926

PART III

Special Provisions regarding Pilgrimages

Chapter I - General Provisions.

The general provisions refer principally to certain requirements that must be observed by pilgrims, by ships conveying pilgrims, and of the measures that are to be taken by the competent authorities to prevent the embarkation of persons showing symptoms of plague or other epidemic diseases, of personal effects that might be liable to transmit the infection, and, in the case of plague, to prevent rats gaining access to the ships and, of yellow fever, to prevent mosquitoes gaining access to ships (note the absence of reference to typhus).

Certain preventive measures, for instance, inoculation against cholera, are referred to, but only as regards persons coming from ports where there are cases of cholera in the port, and no mention is made specifically of the requirement that all pilgrims before embarking shall be immunised against cholera and smallpox, no matter the state of health of the country of origin.

The possession of a return ticket is required and the Captain or Agent of the Shipping Company, at the discretion of the Sanitary Authority, shall pay the total of the sanitary charges due in respect of each pilgrim.

Chapter II - Pilgrim Ships - Sanitary Equipment.

Section I. General conditions applying to ships.

This section lays down measures in regard to the accommodation to be provided in pilgrim ships; the water supply, latrines, places for cooking, hospital quarters, medicaments and other articles necessary for the treatment of the sick, etc. Every ship taking pilgrims shall carry a duly qualified medical officer and a second medical officer when the number of pilgrims on board exceeds a thousand.

Section II. Measures before Departure.

This section requires the Captain, or the Owner, to declare to the competent authority of the port of departure his intention to embark pilgrims and to state the proposed date of departure and destination of the ship. The competent authority shall not permit the departure of the pilgrim ship until satisfied that certain measures laid down in the section - cleanliness, sufficient fuel and food, drinking water, etc. - are complied with.

Section III. Measures during the voyage.

These measures refer to the duties of the Captain and the Medical Officer in regards to the safety, comfort and well-being of the pilgrims on board and to the action that shall be taken in the case of sickness or death.

Section IV. - Measures on Arrival of Pilgrims in the Red Sea.

(A) Sanitary Control of Ships going from the South to the Hedjaz with Pilgrims.

Pilgrim ships from the south, bound for the Hedjaz, shall, in the first instance, put in at the Kamaran sanitary station and shall be subjected to certain procedures laid down in the section. The procedure varies, depending on whether the ship is healthy, suspected, or infected.

In regard to healthy ships, the disembarkation of pilgrims and the disinfection of their personal effects shall only be carried out if the following conditions have not been fulfilled:-

- (1) That all pilgrims on board are protected against cholera and smallpox;
- (2) That the requirements of the Convention have been strictly followed;
- (3) That there is no reason to doubt the declaration of the captain and doctor of the ship that no case of plague, cholera or smallpox has occurred on board, either at the time of departure or during the voyage.

In the case of suspected ships, the pilgrims shall be disembarked, shall take a shower bath or bathe in the sea; the soiled linen shall be disinfected, and parts of the ship occupied by the sick shall be disinfected. The duration of these operations shall not exceed 48 hours. If no case or suspected case of cholera be discovered, the pilgrims shall immediately be re-embarked and the ship shall proceed to Jeddah.

In the case of an infected ship, persons suffering from plague or from cholera shall be disembarked and isolated in hospital. The passengers shall remain at the Kamaran station five days in the case of cholera and six days in the case of plague. If a new case occurs after disembarkation, the period of observation shall be extended to five days for cholera and six days for plague, to date from the isolation of the last case. On the completion of these operations, the ship, having re-embarked its pilgrims, shall proceed to Jeddah. Ships, on which action has been taken under this section at Kamaran, shall be subjected to medical inspection on board on arrival at Jeddah; if the result is favourable the ship shall receive free pratique.

(B) Sanitary Control of Pilgrim Ships coming from the North of Port Said and going to the Hedjaz.

These ships, if healthy, shall be granted free pratique forthwith; otherwise, the ship shall be dealt with at El Tor in the manner prescribed for ships coming from the south and stopping at Kamaran.

Section V. Measures for Pilgrims Returning Home.

(A) Homeward-bound Pilgrim-ships going North.

Every ship from a port in the Hedjaz or from any other port on the Arabian coast of the Red Sea, carrying pilgrims or any like collection of persons and bound for Suez or a Mediterranean port, shall proceed to El Tor, there to undergo the sanitary measures specified in this section.

In general pilgrims undergo at El Tor observation for a period of three days and, if necessary, disinfection and disinsectisation; but, if there is plague or cholera in the Hedjaz or at the port whence the ship has come, the pilgrims shall be kept under observation for six clear days for plague and five clear days for cholera, from the day on which the measures of disinfection are completed. Egyptian pilgrims may, in addition, be kept under observation for a further period of three days. Pilgrims not destined for Egypt are not permitted to land on Egyptian territory and the ship must pass through the Canal in quarantine.

(C) Homeward-bound Pilgrims going South.

In the event of the pilgrimage being infected, pilgrim ships returning to places south of the Straits of Bab-el-Mandeb may be required, on the instructions of the consular authority of the country to which the pilgrims are going, to call at Kamaran for the purpose of being medically inspected.

Section VI. Measures for Pilgrims travelling by the Hedjaz Railway.

These measures are not applicable since the Hedjaz Railway no longer functions.

Section VII. Sanitary information concerning the Pilgrimage.

It is this section which required the Quarantine Board of Egypt to transmit periodically all sanitary information and particulars collected by them during the pilgrimage concerning the sanitary conditions of the Hedjaz and the countries through which the pilgrims pass; the information to be furnished to all the countries interested and also the International Health Office, Paris. The Board shall also compile an annual report to be communicated to the same authorities and to the International Health Office, Paris.

These duties were transferred to the Government of Egypt by the Amending Convention of 1938 but it can hardly be said that they have been carried out in a satisfactory manner by the Egyptian Government either before the War or since.

Chapter III - Sanctions.

Certain sanctions are laid down for breach of the Convention clauses by the Captain of a ship carrying pilgrims. These penalties are referred to in gold Francs and, at present exchange, are indeed formidable.

OBSERVATIONS

1. While it is felt that many of the clauses in these Sections of the International Sanitary Convention require little or no alteration there are others of fundamental importance, which are either out of date or should be made to conform with modern conditions and, to that extent, should be relaxed, if not abolished altogether. On the other hand certain measures should be tightened up or improved.

2. In the first place, account must be taken of the fact that there has been no cholera discovered in the Hedjaz (disregarding the occasional presence of carriers of the El Tor vibrio - an organism which is now generally accepted as having no epidemiological significance) for more than a quarter of a century nor has there been any plague or outbreak of plague, much less an epidemic, for even longer.

3. In fact, the only disease, which might cause alarm, which has occurred from time to time but not, so far as is known, in epidemic form, is smallpox, which is endemic in the country and reveals itself there from time to time sporadically. The reason, or one at least of the reasons, for this happy state of affairs is the universal and, so far as can be judged, strict application in the principal countries of origin of the pilgrims of preventive measures, notably inoculation against cholera and vaccination against smallpox shortly before embarkation.

4. Another measure, which has had a potent effect on the well being of the pilgrims, is the practice of many of the countries to cause to accompany the pilgrims a medical mission charged with the supervision of the general health of the pilgrims and specifically with the care of sick pilgrims during the whole of their round voyage. These medical missions are not looked upon with favour by the Hedjaz authorities who regard them as a reflection not only on the state of health of their country, but on their capacity to look after the health of the pilgrims and to treat sick pilgrims while in their territory. They would, indeed, prefer that no such mission accompanied the pilgrims or, if it did, and was in excess of the statutory requirements of the ship to carry one or more medical officers during the sea voyage, that the mission should remain on board and not disembark at Jeddah or Yambo with the pilgrims.

There seems little doubt however that the practice is an excellent one and should continue and be required for all pilgrimage convoys of any size.

5. Kamaran. As regards the enforced disembarkation of pilgrims at Kamaran, the principal articles in the Convention which require this (Articles 128, 129 and 130) have recently been the subject of discussion in the Foreign Office, the view being taken that in view of the absence of epidemic disease among the pilgrims for so long past, and of the strict measures which are taken before embarkation to secure this, that there is no further need for Kamaran, which is a source of unnecessary expense to the governments of India and the Dutch East Indies. As against this view, which incidentally is supported by the Hedjaz authorities, who would naturally prefer quarantine measures to be carried out and the dues collected by their own medical services on arrival at Jeddah, there is the fact that the disembarkation of pilgrims at Kamaran, particularly in ships which have made a long voyage, enables pilgrims to stretch their legs, to fill their lungs, and to cleanse themselves thoroughly, which it is difficult to do on board ship in crowded conditions; in other words, it is a tonic which is of great benefit to the pilgrims. Furthermore, it is a protective measure of medical if not material advantage to the Hedjaz authorities.

6. In this connexion there is a further consideration that bears on the future of Kamaran which is perhaps more important than any other - that it is a station which can be regarded as a form of insurance, not so much perhaps against the carriage of disease by pilgrims proceeding to the Hedjaz but rather by those who are returning from the Hedjaz should the Hedjaz be declared infected. In this case it is definitely a point of protection to the countries of origin.

7. Under Article 149 the consular authority of the country to which the ship is going, may require the ship, in the event of the pilgrimage being infected, to call at Kamaran for the purpose of medical inspection and, if Kamaran ceased to exist, such inspection could only be carried out at the port of destination. In this connection it is important to note that the decision as to whether a ship should call at Kamaran, which involves decision as to whether the Hedjaz is infected or not, rests with the consular authority and not with the Hedjaz authorities. Against this the Hedjaz authorities protest most vigorously, taking the view that their decision should be accepted by all the authorities concerned and should be final.

8. El Tor. The requirement that ships proceeding North from the Hedjaz should first call at El Tor affects two classes of pilgrims: pilgrims of Egyptian nationality or resident in Egypt, and pilgrims proceeding further afield. In the case of the former much depends, as regards the future of El Tor and the measures to be taken there, on the attitude of the Egyptian government, which is naturally entitled to lay down such measures as it thinks fit for its own nationals or for residents in its territory; but in regard to other pilgrims, the question arises whether it is necessary for them to undergo a period of quarantine at El Tor providing the ship passes through the Canal in quarantine and is not permitted to disembark any pilgrims or other persons in transit.

The Egyptian government has recently expressed its desire to close down El Tor though retaining it on a care and maintenance basis, but they have qualified this with the requirement that they would only agree to do so if all pilgrims underwent an examination of their stools before leaving the Hedjaz, a measure which is of more than doubtful preventive value and, in any case, is impracticable.

9. There is a considerable amount of unauthorised pilgrim traffic by dhows chiefly between the East African coast and the Yemen. Approved embarkation points should be established e.g. at Massawa, Djibouti, at which places only should pilgrims be allowed to embark after quarantine and other control.

10. Control of aircraft transport to the Hedjaz is not referred to in the 1926 Convention nor in the 1933 Air Sanitary Convention. This traffic is likely to increase considerably as also is overland traffic by carabanc. Quarantine control, either on departure or at frontiers, should be established.

CONCLUSIONS.

From these observations it may be permitted to draw the following conclusions:

(a) The practice of the compulsory preventive inoculation of pilgrims against cholera, smallpox, and in certain regions, yellow fever, together with their disinfection at the point of embarkation, should be made universal and agreed to by all the authorities concerned. This is nine tenths of the battle.

(b) If (a) can be secured, ships need not stop at Kamaran, nor at El Tor when proceeding to Jeddah or Yambo.

(c) Nevertheless, both these quarantine stations should be kept on a care and maintenance basis and ready to open at short notice if the Hedjaz is found to be infected. The Egyptian Government may do what it deems fit with Egyptian nationals and residents in Egypt as may also other countries at the port of return. Ships carrying other nationals, proceeding north through the Suez Canal should be allowed to do so in quarantine.

(d) Medical missions accompanying large groups of pilgrims should be favoured and permitted to accompany the group throughout the visit to Mecca, Medina etc. and on return. They should be recognised and given full liberty to practise medicine within the group by the Hedjaz Government, even in Hedjazi hospitals and compounds. They should bring with them the necessary portable equipment, medicaments etc.

(e) There should be the strictest control and prevention of unauthorised dhow pilgrimage traffic. All pilgrims, no matter whence or how they come, should carry an internationally recognised carnet comprising a return ticket, funds, previously deposited, to meet agreed mutawif expenses and evidence of effective immunisation against cholera, smallpox, and, in certain regions, yellow fever. Without such carnet the Hedjaz Government will take steps not to permit them to enter their territory.

(f) A Commission, appointed internationally possibly by or under the auspices of the World Health Organisation, should be charged with the general supervision and control of the Pilgrimage, on the medical and welfare side - but possibly also in other aspects - it is an extremely lucrative traffic. The medical care and welfare of pilgrims within the Hedjaz, simply cannot, in the present state of medical services in that country, be left to it. Nor can the decision on the state of the pilgrimage, qua epidemic disease, be confided solely and finally to the Hedjaz authorities. Nevertheless every effort should be made to raise the standard and responsibility of the Hedjaz medical services in order to enable the administration eventually to assume these responsibilities, and to that end to enjoy the confidence of other countries.

(Sgd.) M.T. MORGAN

28th January, 1947.

Mecca, Pilgrimage
file - on Feb 3rd 1927

Note of a Meeting held at the Ministry of Health to meet with the expert appointed by the United Kingdom to the Expert Committee to consider revisions to the Pilgrimage Clauses of the International Sanitary Conventions.

Present -

Sir Arthur Rucker	-	Ministry of Health (In the Chair)
Dr. M.T. Morgan	-	Nominated U.K. Expert to Pilgrimage Committee
Mr. J.S. Bennett	}	Colonial Office
Mr. J.K. Croer		
Dr. W. Rae		
Sir Gerald Whiteley		
Mr. G.L. Goodwin	}	Foreign Office
Miss C. Waterlow		
Mr. R.G. Chisholm	-	India Office
Mr. C.D. Bucknell	-	Ministry of Transport
Dr. H.D. Mackenzie	}	Ministry of Health
Dr. P.G. Stock		
Dr. C.A. Bosman		
Air Vice Marshal C.H.K. Edmonds		
Mr. R. Brain		
Miss K.V. Green		

Sir Arthur Rucker explained that the meeting had been called in order that Dr. Morgan, who would shortly be going to Alexandria for a meeting of the Expert Committee which had been set up to consider revisions to the Pilgrimage Clauses of the International Sanitary Conventions, might hear the views of interested Departments on this matter. He drew attention to the "Note on the International Control of the Annual Pilgrimage to Mecca", which had been prepared by Dr. Morgan and circulated.

Dr. Mackenzie added that the Committee had been appointed by the Epidemiological Committee at the last Session of the Interim Commission of W.H.O., one of whose functions was -

"To undertake initial preparation for revising, unifying and strengthening existing International Sanitary Conventions"

for presentation to the First Health Assembly. As was usual in the nomination of all Expert Committees, certain interested countries with experts in the work, had been selected, and asked to suggest members for the Committee. The nomination of the members was made by the Executive Secretary and the Chairman of the Interim Commission. He stressed that members of Expert Committees served in their personal capacities and not as representatives of their governments. In the present case the United Kingdom, France, Holland, Saudi Arabia, Egypt and India, had been selected to nominate experts to the Committee and the U.K. had put forward the name of Dr. Morgan. It was felt that it would be of value to Dr. Morgan if he were aware generally of the views of interested Departments although this would not of course influence his views as an expert. When the Committee reached their conclusions as to the best methods and minimum requirements necessary to protect countries against infection by the pilgrimage their report would be sent to all governments. Their observations together with the report would then be put before the Interim Commission who would proceed with plans for "revising, unifying and strengthening existing International Sanitary Conventions".

Dr. Morgan thought it might eventually be found necessary to hold an international conference of other than experts, to modify the draft if necessary, and approve it, and it was agreed that this might be the World Health Assenby or a special Conference.

Mr. Bucknell wished to make clear that anything he said would be subject to later amendment in the light of views expressed by the interested shipping lines.

The group then considered Dr. Morgan's paper, and Dr. Stock observed that the primary point to bear in mind was the need to protect this country and Europe from infection by the Pilgrimage. It was for this reason that the Pilgrimage Clauses were included in the Conventions.

There was general agreement with paragraph (a) of the Conclusions in Dr. Morgan's paper.

Dr. Morgan said that there were opposing views with regard to paragraph (b). The Report on the Pilgrimage in 1945 from the Department of Health of the Government of India estimated that 2,000 unimmunised pilgrims entered the pilgrimage which pointed to the necessity for clear cut machinery. It also drew attention to the importance of the role played by the existing quarantine stations and was an argument against closing them down.

The Chairman supported by Mr. Bucknell suggested that reliance should be placed on the provisions of paragraph (a) if it could be accepted that these would in fact be implemented.

Dr. Stock pointed out that inoculation could not be regarded as infallible, and asked what machinery would be used if, say, smallpox broke out on board a vessel. This raised discussion on paragraph (c) and it was agreed that it would not be possible to open Kamaran to deal with such an emergency, and that if Kamaran were to be closed it would be necessary to persuade the Saudi Arabian Government to improve considerably their quarantine arrangements at Jeddah, and it might be necessary to set up a quarantine station there.

Miss Waterlow said that on political grounds the Foreign Office did not wish any decision taken on paragraph (c) since the question of the sovereignty of Kamaran Island might be involved, and the Chairman thought the line to follow would be to press strongly for (a), to try to avoid ships stopping at Kamaran or El Tor by providing proper quarantine at Jeddah, but to be reluctant to contemplate giving up the quarantine stations at this time until it was shown that this could be done satisfactorily.

Sir Gerald Whiteley said that the Colonial Office was not anxious to assume responsibility for Kamaran Quarantine Station which at present rested with the Government of India. It was understood that the present annual cost was £50,000 and it was agreed that the Colonial Office should invite the Governor of Aden to ask their administrator at Kamaran to send Dr. Morgan any information he considered necessary, including an estimate of the cost of maintaining the quarantine station on a care and maintenance basis. Mr. Bennett thought it might be advisable for the administrator to meet Dr. Morgan in Cairo and Sir Gerald suggested that Dr. Pridic should also be present at the meeting of the Committee.

Dr. Mackenzie however pointed out that it had not been contemplated that the experts would be accompanied by advisers or observers and thought it would be unfortunate if this were to be so. Dr. Morgan's advice would be given purely on medical grounds.

Mr. Goodwin said that the U.K. had been trying to follow much the same principle on the U.N. side. It had been found however, that other States did not, and he thought that if other States brought advisers it might be desirable for the U.K. representative to have advisers available for consultation.

Dr. Mackenzie as Chairman of the Epidemiological Committee which appointed the Expert Committee, thought the matter could be made clear by a resolution of his Committee. It would then be the responsibility of the Secretariat to see that the resolution was followed.

Mr. Goodwin however pointed out that the argument here was not to bring in political aspects but to have on the spot people with particular information of value to the Committee. He mentioned that Dr. Lorenzen had been suggested by the Sudan.

Dr. Mackenzie stressed the difficulty in setting up these Committees. He thought the Expert Committee was a balanced Committee and did not think more British should be brought in. He mentioned that he as Chairman of the Epidemiological Committee was an ex-officio member of the Expert Committee but he was not sure whether he could attend or not.

Mr. Goodwin suggested that provision should be made for the Expert Committee to call in experts from territories under discussion and Dr. Stock and Air Vice Marshal Edmonds thought this could be regarded as normal procedure.

The Chairman proposed and the group agreed that at the next meeting of the Epidemiological Committee it should be moved that the Pilgrimage Sub-Committee as a whole be authorised to call in ^{experts} within the limits of their budget to give evidence but not to become members of the Committee or vote.

Mr. Goodwin said the Foreign Office had received a telegram from Cairo about Dr. Priddle's attending the meetings, and that he would reply along the lines agreed. Mr. Bennett also undertook to inform the Governor of Aden of the group's proposal in order that their administrator at Kamaran might be available if required.

Paragraph (d) was then discussed.

Dr. Bosnan thought there was considerable difficulty in this paragraph. He had no doubt that the Saudi Arabians would agree but their ideas would be different since they practised Yunani or religious medicine.

Dr. Morgan explained that a medical mission was really a medical staff which accompanied large groups of pilgrims to look after their health and welfare during the pilgrimage. The Saudi Arabians did not like them because the Saudi Arabian services were not then needed but he thought the provision was necessary. Pilgrims from Morocco had been accompanied by medical missions for 15 years and he thought the government of India would also wish this arrangement to continue.

Dr. Bosnan however did not think that as far as India was concerned, many medical missions accompany the pilgrimage. He had never seen one.

The Chairman thought countries who wished to send medical missions should of course be allowed to do so. He did not however think the matter should be pressed and it was decided to leave the question for discussion by the experts.

Paragraph (e) was agreed.

With regard to paragraph (f) Dr. Morgan thought the decision as to who was to declare the pilgrimage clean or infected was most important. The Saudis would wish to have the formality given to them. Under the present Convention the decision as to whether a ship shall call at Kamaran on the return journey rests with the Consul at Jeddah.

In reply to a question from Air Vice Marshal Edmonds, Dr. Morgan explained that the declaration would be made just before the first ship leaves for home. Under the 1926 Convention the International Quarantine Board had been the Declaring Authority but the Egyptian Government had taken over this function by the amending convention of 1938. The Saudi Arabians, however, objected to

Egypt's having this duty and said they would do it themselves. Other governments, however, took notice of the Saudi Arabian declaration or not as they thought fit.

The Chairman thought the view of the experts must be awaited on paragraph (f) and Miss Waterlow considered it would be of value if the question could be used as a method of persuading the Saudi Arabians to improve their medical services and to draw on the U.K.

Copy in Translation.T E L E G R A M.

British Legation,
Jedda.

The pilgrimage season of 1366 has finished with all pilgrims in good health. The water was abundant and protected. The number of deaths between the 7th Dhu'l Hijja (21st October) and to-day the 12th Dhu'l Hijja (26th October) was thirty; these persons of ordinary diseases or senility. The number of pilgrims who were at Arafat on Youm al-Waqfa ("The Day of Standing") numbered 150,000 of whom about 55,422 arrived via sea and air routes. The Public Health Department announces the cleanness of pilgrimage in the following report:

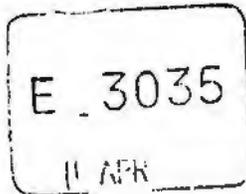
The Department of Public Health announces with pleasure that, according to reports received, the pilgrimage of 1366 was absolutely clean and free from any contagious or suspected diseases.

Ministry of Foreign Affairs.

BRITISH EMBASSY,
CAIRO.

3rd April, 1947.

GLMcD/SR
280.
(138/17/47)



Sir,

I have the honour to send you herewith a copy of a note prepared by my Health Counsellor at the request of Dr. Morgan of the Port of London Health Authority about the arrangements in force as regards pilgrim quarantine measures. Dr. Pridie has sent a copy of this note direct to Dr. Morgan.

2. I should point out that the recommendations include a proposal that a pilgrim quarantine station should in due course be built or re-opened at Massawa, which is at present under British Military administration, so that this proposal would be of interest to the War Office. Dr. Pridie has already mentioned this proposal in a letter dated 6th March to Dr. Stock of the British Ministry of Health, copies of which were sent to the Civil Affairs Branch, General Headquarters, Middle East Land Force, and to the British Military Administration, Eritrea.

3. I shall be grateful if you will forward a copy of this despatch as soon as possible to Dr. Stock.

I have the honour to be,
With the highest respect,
Sir,

Your most obedient, humble Servant,

The Right Honourable
Ernest Bevin, M.P.,
Foreign Office,
LONDON, S.W.1.

NOTEQUARANTINE

1. The arrangements at present in force as regards pilgrim quarantine measures work well, as far as I am aware, with the following exceptions:-

(1) There has always been a leakage of unauthorised pilgrims by sambuk from Eritrea, and this is likely to increase if the Saudian Government takes more comprehensive measures to collect the quarantine dues from individual pilgrims. As many as three thousand pilgrims a year slipped across by sambuk from Eritrea before the war, so this is a question of some considerable importance.

(2) The regulations for pilgrim ships on ~~their~~ short voyages in the Red Sea lay down that the quarantine authorities at the port of departure decide how many pilgrims can be carried on each ship. This leads to confusion, for example, between the authorities at Suakin and Jedda, as ships may be authorised to carry a different number of pilgrims on the return voyage from the outward voyage.

(3) There are no regulations for pilgrim aircraft.

(4) The measures laid down to be taken at Tor when the pilgrimage is clean do not give enough latitude to the Egyptian Quarantine Authorities, who are bound to keep the pilgrims for three days at Tor.

(5) The present arrangements for deciding if the pilgrimage is clean or infected are confusing.

2. It is impossible to stop by direct measures the departure of pilgrims by sambuk from the African coast, particularly Eritrea where there is a long coast line with numerous anchorages for sailing craft and many villages along the coast where pilgrims from West Africa pile up waiting for an opportunity to get across to Jedda. The only effective way of dealing with this problem is to make the authorised way of crossing the Red Sea cheap and attractive enough to discourage pilgrims from going by sambuk, which is by no means an agreeable means of transport. This is the position in the Sudan at present, where all pilgrims leave by pilgrim ship from Suakin in preference to unauthorised sambuk. It is most important that pilgrims should be under supervision on departure from Eritrea as they are leaving the yellow fever endemic area of Africa to enter Asia where yellow fever has not yet occurred, in addition to the possibility of carrying other diseases such as typhus, relapsing fever and smallpox into Arabia and so infecting the pilgrimage. Suggestions have been made from time to time that mechanically propelled sambukes might be permitted to carry pilgrims, but I doubt whether this would be satisfactory because of the considerable difficulty in controlling them, and pilgrims would certainly be

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- 2 -

exposed to greater hardship and hazard than on board a pilgrim ship. In my opinion the only way to stop the sambuk traffic of pilgrims from Eritrea is to establish an attractive quarantine in Massawa with an organisation to make things easy for them when they arrive at Jedda, and to charge a nominal quarantine fee at Massawa as is done at Suakin, and to obtain the cooperation of the local Sheikhs and notables in making the pilgrims use the quarantine in preference to sambuks. It is asking too much of pilgrims to expect them to make the very long journey round by road and rail to Suakin when Jedda is just across the sea.

3. The Regional Office at Alexandria should lay down how many pilgrims each ship ferrying pilgrims across the Red Sea should carry. The numbers authorised by some authority for the S.S. "Taif" and "TALodi" before the war appear satisfactory. Some regional authority must coordinate the supervision of Red Sea pilgrim ships and lay down minimum conditions, and the World Health Organisation should do the same for pilgrim ships on long voyages.

4. Aircraft with returning pilgrims should not be held up or forced to take any particular route if the pilgrimage is clean and all occupants have valid vaccination certificates, valid certificates of inoculation against cholera and, if need be, against yellow fever. Similarly, if their passengers and crews are so protected there should be no restriction on such aircraft when taking pilgrims to Jedda. If, however, the pilgrimage is infected they must conform to the regulations laid down. North bound aircraft should land at Tor for quarantine purposes and East bound aircraft at a designated Sudan airport.

5. It is considered that if the pilgrimage is clean no restriction should be placed on pilgrims, and it is for the country where the pilgrims finally land to take such action as it thinks fit for its own pilgrims or pilgrims passing through its territory under its public health regulations. It may be advantageous, as is found at Suakin, to keep pilgrims a night or two to get an adequate rest before starting on an arduous journey across Africa, and to enable the various formalities other than quarantine to be complied with. Returning pilgrim ships would not have to land at Tor or Kameran Island when the pilgrimage is clean, nor does there appear any necessity for pilgrims on their way to Jedda to land at Tor or Kameran Island.

6. The machinery for declaring the pilgrimage clean or infected requires consideration. The Saudian Government medical services are not numerous enough to be able to take on this responsibility at present without help. It is therefore suggested that the Saudi Arabian Government should be responsible for declaring the pilgrimage clean or infected in consultation with the Heads of the various Medical Missions with the pilgrims who will know the state of their particular pilgrims as regards quarantine disease. The main difficulty is as regards cholera and cholera carriers. The bacteriological picture as regards cholera is confusing, but it is absolutely

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essential that no additional risk should be taken of introducing cholera into Egypt or similar uninfected countries. If the experts agree that the examination of the first boat load of pilgrims for cholera carriers gives additional protection, then the Saudian Government health authorities should either await a report from Tor on this matter before making a decision, or arrangements should be made for laboratory facilities to be provided at Jeddah to carry out this examination. This would certainly save time and a certain amount of confusion. It would mean building laboratories and such accommodation as was considered necessary for controlling the pilgrims examination, and would have to be carried out by recognised bacteriologists who can work in cooperation with the Heads of the Foreign Medical Missions and be responsible to the Saudian health authorities.

7. If the pilgrimage is infected, particularly with Cholera, the governments at risk must have ample powers to take the measures required to protect themselves against this devastating disease. For this reason Tor and Kameran Island should always be maintained if only on a maintenance basis ready for use at short notice, and the governments should be able to enforce all the measures laid down in the 1926 International Sanitary Convention. It would be necessary to have an arrangement between all countries at risk North of the Canal agreeing that their pilgrims should be quarantined at Tor if the pilgrimage was infected. One can hardly visualise ships with pilgrims possibly infected with cholera being allowed to pass through the Canal.

8. All pilgrims must be vaccinated, inoculated against cholera and deloused before departure. As regards yellow fever, pilgrims who have come from the yellow fever endemic area of Africa must either be in possession of valid yellow fever inoculation certificates or be kept under observation at a quarantine station outside the yellow fever endemic area until a period of six days has elapsed from the last date on which they could have left the yellow fever endemic area before they depart for Arabia. It may not be convenient to inoculate the pilgrims against yellow fever and retain them for nine days in order to get their immunity, and inoculation against yellow fever must only be carried out under conditions where the inoculation can be properly done and the vaccine kept under suitable conditions to prevent deterioration.

9. I doubt if the proposal to move Tor with its quarantine staff to Jeddah is feasible or would serve any useful purpose. A small organisation set up either by the Saudian Government or the Regional Bureau to examine the first batches of pilgrims at Jeddah for cholera might be considered. If the pilgrimage is infected Tor will be needed for the protection of Egypt so it should not be closed down. It is a comfortable well run station with a good climate.

10. The proposals can be summarised as follows:-

(1)

- 4 -

- (1) All pilgrims must be protected by vaccination against smallpox and inoculation against cholera before departure. If they come from the yellow fever endemic area of Africa they ^{FOR REASON} must either be in possession of a valid yellow fever inoculation certificate or a certificate stating that they have been kept under observation in a quarantine station outside the yellow fever endemic area until six days had elapsed from the last day they could have left the yellow fever endemic area. Pilgrim ships on their way to Jeddah with pilgrims need not stop at Kameran Island or Tor.
- (2) The transport of pilgrims by sambuk will be discouraged in every possible way and adequate quarantine facilities for pilgrims to proceed to Jeddah by authorised pilgrim ships will be made at MAsouwa or elsewhere where required.
- (3) Conditions for the carriage of pilgrims on pilgrim ships on short voyages in the Red Sea will be laid down by the Regional Bureau at Alexandria, and for ships on longer voyages by the World Health Organisation.
- (4) The Saudian health authorities in consultation with the Heads of foreign Medical Missions on the pilgrimage will declare whether the pilgrimage is clean or infected.
- (5) If clean, ^{PILGRIM SHIPS} ~~sambuks~~ need not call at Tor or Kameran Island, and any measures taken will be at the discretion of the public health authorities at their final port.
- (6) If infected, the precautions laid down in the 1926 International Sanitary Convention will be taken and all north bound ships will proceed to Tor with pilgrims in order that the necessary measures can be taken there.
- (7) The present arrangements at Suakin conform to the above recommendations so no changes will be required.
- (8) Pilgrims travelling by aircraft should be subjected to the same quarantine measures as those proceeding by sea.
- (9) It is not recommended that the Tor quarantine station should be transferred to Jeddah. It might, however, be found convenient to establish facilities for examining the first batches of pilgrims for cholera at Jeddah if these measures are considered to be necessary, so that a decision can be taken as regards the state of the pilgrimage a few days earlier than if the examination is carried out at Tor.

31st March, 1947.



PORT OF LONDON HEALTH AUTHORITY

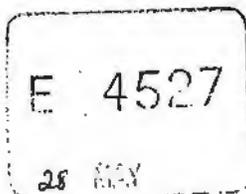
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Telephones: { Office: Clerkenwell 2011.
After Office Hours: Gravesend 325.
Hospital: Gravesend 257.



5, Church Passage,

Guildhall, London, E.C.2.

20th May, 1947.

Sir,

I enclose herewith a copy of a confidential note that I have prepared for the use of the Departments concerned on the work of the Commission of Experts appointed by the Interim Commission of the World Health Organisation for the Revision of the Pilgrimage Clauses of the International Sanitary Convention, 1926.

The Commission's Report will be presented in due course to the Interim Commission. Meanwhile, may I draw your attention particularly to the request of the Saudi-Arabian Minister, Sheikh Yusef Yasin, to obtain, if possible, two British Medical Officers and a Sanitary Inspector for the Quarantine Service at Jeddah and, incidentally, for the frontier Quarantine Stations.

To this end, the Minister has given me a note of introduction to the Saudi-Arabian Minister in London and has asked me to confer with him on the procedure to follow in obtaining these officers. I would, however, be glad of an opportunity to confer with you before presenting this letter of introduction to the Minister in London.

Copies of my confidential note have been sent to Dr. Mackenzie, Ministry of Health, and Miss Churchard, Ministry of Transport.

I am, Sir,
Yours faithfully,

M T Morgan

Dr. M. T. Morgan.

C. W. Baxter Esq., C.M.G., M.C.,
Eastern Department,
Foreign Office,
S.W.1.

CONFIDENTIAL.

Note by Dr. M.T. Morgan on the work of the Commission
of Experts for the Revision of the Pilgrimage Clauses
of the 1926 Convention.

1. This Commission was appointed by the Epidemiological and Quarantine Committee of the Interim Commission of the World Health Organisation to study Part III - Pilgrimage Clauses (Articles 91-162 inclusive) of the International Sanitary Convention 1926 and to make recommendations of a technical nature for their revision.
2. The Commission met at the Quarantine Offices, Alexandria, at the invitation of the Egyptian Government and sat from April 15th to April 25th, 1947, during which period they visited the port of Jeddah, Saudi-Arabia, at the invitation of King Ibu Saud.
3. The Commission comprised:

(i)	Dr. M. T. Morgan	(British)	
(ii)	Dr. D. M. Gaud	(French)	
(iii)	Dr. Van Loghem	(Dutch)	
(iv)	Lieut. Colonel Mani	(Indian)	
(v)	Dr. Wasfri Omar	(Egyptian)	
(vi)	Dr. Yehia	(Saudi-Arabian)	
(vii)	Dr. G. Stuart	(Interim Commission - Secretary)	
(viii)	Dr. deBrancion	(" " - Asst. Secretary)	

The Commission appointed Dr. Morgan to be their Chairman.

They appointed three technical advisers:

- | | | |
|-------|---------------------|--|
| (i) | Sheikh Yuasef Yasin | - Minister, Saudi-Arabia. |
| (ii) | Dr. Pridle | - Medical Adviser, British Embassy, Cairo. |
| (iii) | Dr. Khalil Bey | - Director of Epidemics and Quarantine, Egyptian Ministry of Health. |

4. The commission made a number of recommendations and prepared a draft revised text of Part III of the Convention (with the exception of the Chapter on Sanctions) and these documents, together with annexes, will form a report which will be submitted to the Epidemiological and Quarantine Committee of the Interim Commission in due course.

The main features embodied in the recommendations are given in the following paragraphs:

5. The Commission were unanimously of the opinion that the practice of immunising pilgrims before their departure against smallpox, cholera and, in the case of pilgrims coming from endemic yellow fever areas, yellow fever, should be rigorously applied by all countries of origin. There was some difference of opinion as to whether pilgrims coming from countries where cholera is prevalent should not also undergo a bacteriological examination of their stools to ascertain whether they were cholera carriers, and the Egyptian member expressed the view that if that were done very considerable relaxation of the sanitary precautions taken by the Egyptian Government against pilgrims returning to Egypt or passing through the Canal could be made, and in this view the Egyptian member was supported by Dr. Van Loghem, who is a well-known bacteriologist. Dr. Van Loghem, indeed, would have gone further and would have added to the prevalence of cholera the

incidence of epidemic choleraic-entoritis. The other members, including Col. Mani, could not accept these views; first, on the grounds that cholera has not occurred in the Hedjaz for many years, the reason being in all probability the improved economic condition of the pilgrims, the stay in collecting centres before embarkation, and the measures of immunisation. Furthermore, such an examination would be almost impossible, if not impossible, to carry out, and even if it were possible the results of examinations of stools for vibrios are not sufficiently clear to warrant any administrative action.

6. The value of the quarantine stations at Kamaran and El Tor was carefully considered, particularly in the light of the quarantine facilities at Jeddah, which may be regarded as negligible. As regards Kamaran, it was felt that, while the measures laid down in the 1926 Convention were somewhat excessive, it would nevertheless be unwise to abandon the station altogether in view of the almost complete lack of isolation facilities at Jeddah. It was suggested, therefore, that ships proceeding North to the Hedjaz should still be required to call at Kamaran to ascertain the state of health of the ship and the pilgrims; if the ship was healthy, she should be allowed to proceed forthwith to Jeddah without the present requirement to disembark the pilgrims at Kamaran. If cases of cholera were found on board, the ship should be detained five days after the occurrence of the last case and, in the case of plague, six days. Cases of other Convention diseases would be disembarked but the ship allowed to proceed. This means that the Kamaran Station must be kept in being with a Medical Officer and ancillary staff, but it is hoped that some reduction of the staff can be made. When the quarantine service at the port of Jeddah has been reconstituted and made efficient, the question of abandoning Kamaran can then be considered.

El Tor. The Commission felt that they could make no recommendations for El Tor quarantine station as regards pilgrims returning to Egypt, that being a matter lying entirely in the discretion of the Egyptian Government, but it was felt that pilgrims not destined for Egypt, who should not, of course, be embarked on ships carrying pilgrims destined for Egypt, should not be required to stop at El Tor, provided there was no evidence of plague, cholera, yellow fever, or smallpox or typhus in epidemic form in the Hedjaz. Such ships should be allowed to proceed straight to Suez for medical inspection but should not pass through the Canal until five days had elapsed since leaving Jeddah; this period could be reduced at the discretion of the Egyptian quarantine authorities. If the authorities at El Tor failed to find any evidence of plague, cholera, or yellow fever in the first ships calling at El Tor, they might consider it unnecessary to hold ships up to the fifth day from leaving Jeddah before allowing them through the Canal. If there is evidence of plague, cholera, yellow fever, or smallpox, or typhus in epidemic form in the Hedjaz or if cases of plague, cholera or yellow fever are found on board ship after leaving Jeddah, the ship must call at El Tor but the measures to be carried out there are less drastic than those laid down in the 1926 Convention.

7. The Port Health Service at Jeddah consists of a Syrian Medical Officer and a quarantine station situated on two islands some five and ten miles away from the port. These islands contain stone built lazarettos in good condition but completely unfurnished. On the inner island there is a disinfecting plant with two Washington-Lyons type disinfectors, but they have not been used for a number of years and their condition is very doubtful. There is a small condenser said to be capable of delivering three metric tons of distilled water *per diem*. The island, however, is far too small to permit the efficient isolation
/of

-3-

of large groups of pilgrims and the buildings can only accommodate three hundred at the most. The further island (which was not visited) has accommodation for a thousand, but the buildings are somewhat dilapidated and there are no facilities for supplying water nor are there any disinfectors or other necessary equipment.

The fact is clear that the whole quarantine service at Jeddah must be completely re-organised and properly staffed. Sheikh Yusef Yasin asked me to find three British officials to proceed to Jeddah to assist in the re-organisation of the quarantine service. These officials to be a Port Health Officer, a Bacteriologist, and a Port Sanitary Inspector. They would have to accept appointment as Assistants (a face-saving requirement) and they would be given a contract for two or perhaps five years, their pay to be at the rate of £200 a month for the medical men, and £120 a month for the sanitary inspector. Incidentally, the King has recently appointed a British oculist, who is now at work at Jeddah and is receiving £200 a month.

8. Air travel is not referred to in the 1926 Convention. It is rapidly developing and it is anticipated that a considerable number of pilgrims will make use of this means of transport in future pilgrimages. There is a good aerodrome at Jeddah, which is shortly going to be considerably improved and enlarged. New clauses have, therefore, had to be added to the draft text and these are based largely on the quarantine control of ordinary passengers laid down in the 1944 Air Sanitary Convention. Aircraft carrying pilgrims may only call at specified sanitary aerodromes but, so long as pilgrims carry valid immunization certificates, quarantine control does not differ from ordinary air travel.

The Egyptian view is that some measures should be taken to prevent, for example, Egyptian nationals evading Egyptian quarantine control by returning via the Sudan or Syria and then entering Egypt as ordinary passengers. It was felt, however, that this is not a matter on which the Commission could lay down rules, it being one for mutual arrangement between Egypt and the countries concerned.

9. The Commission heard Dr. Lorenzen, Principal Medical Officer, Sudan, on the measures of control taken in the Sudan on pilgrims coming from the Sudan or in transit from Central and West Africa through the Sudan. Pilgrims in transit offer some difficulties in view of their tendency to escape control and the payment of pilgrimage dues, and their repatriation in due course.

The Commission recommended that local measures for the control of dhow traffic and for the elimination, as far as possible, of unauthorised pilgrim traffic should be drawn up by the World Health Organisation for adoption as a model by the various countries concerned.

Unauthorised pilgrim traffic may increase in the future pari passu with the tightening up of pilgrim dues. Unauthorised pilgrims have been dealt with leniently in the past, whereas in the future all pilgrims will be required to pay about £40.

10. The clauses on the conditions in pilgrim ships were felt to require very little modification; if strictly and fairly applied they should afford reasonable comfort under healthy conditions. Only three new measures of importance were

/recommended:

recommended:

- (1) that pilgrims should not be allowed to cook their food on board; in other words, the ship should provide meals.
- (ii) that each pilgrim should be provided with a bed or bunk. Two-tier bunks should be permitted provided the cubic space and floor space allowed to each pilgrim remain the same.
- (iii) Under considerable pressure from the Indian representative it was agreed that latrines should normally be in the proportion of 3 per cent, or fraction of a 100, but it had to be accepted that in the case of existing ships where adaptation will not permit of 3 per cent, a minimum of 2 per cent may be admitted by the competent authority. The effect of this will be to leave the 1926 Convention text unchanged as regards existing ships, but new ships must increase their allowance by one per cent.

11. An important amendment was made to the system of declaring the pilgrimage "clean" or "unclean" and of notifying the state of health in the Hedjaz during the pilgrimage season. This was rather a delicate matter since the Saudi-Arabian authorities set great store on their right to declare the pilgrimage "clean" or "unclean" and their view that other countries should abide by their decision. Under the new scheme the Saudi-Arabian Government undertakes to keep the Governments concerned regularly informed of the epidemiological conditions in the Hedjaz during the pilgrimage and for a period of two months preceding and following the pilgrimage. This information will be sent weekly by cable to the World Health Organisation, which will transmit it to the Governments concerned. In addition, the Saudi-Arabian Government will inform the Diplomatic Missions in the Hedjaz of these communications and, to this end, will take into account the information supplied and the notifications made to it by the Medical Missions accompanying the pilgrims. It rests with each Government, in the light of this information, to decide the measures to take on the arrival of pilgrims in their territory.

It will be noted that the Saudi-Arabian member, and incidentally Sheikh Yusef Yassin, agreed to recognise the Medical Missions accompanying the pilgrims and, if countries of origin will see that their Medical Missions are sufficient and competent, it would add to the value of the notifications and, consequently, to the confidence Governments may place in the declarations made by the Saudi-Arabian Government.

12. I had frequent conversations with the Saudi-Arabian Foreign Minister and I gained the impression that the King and his Ministers are well aware of the unsatisfactory state of affairs as regards the sanitary control and medical care given to pilgrims and are very keen to improve it as soon as possible. At the same time they are very conscious of their sovereign rights and privileges and consequently inclined to resist advice and collaboration of an international nature. Thus, during the discussions, it was suggested that an international mission appointed by the World Health Organisation should be present in the Hedjaz to supervise the quarantine control of pilgrims, but this was flatly refused and I had some difficulty in persuading
/the Commission

-5-

the Commission to abandon it. This attitude does not, however, mean that any form of outside assistance will be refused; on the contrary, assistance is frankly sought as is shown by my mandate to secure medical and quarantine experts for the port of Jeddah, and by the appointment of an ophthalmic surgeon, but the collaboration (it must not be called collaboration) must come in the form of assistance in enabling the Saudi-Arabian authorities to improve their own quarantine and sanitary services and to obtain the necessary materials and equipment.

The present conditions are attributable in no small degree to the fact that medicine and hygiene in Saudi-Arabia is exclusively in the hands of Syrian doctors, there being 64 of them in the whole country. These doctors all come from the Haifa Medical School and are, not, for the most part, highly trained. Not being nationals, they do not receive the attention and respect they would otherwise enjoy and they are inclined to live on rather than for the country.

The hospital at Jeddah, a town of 40,000 inhabitants, is capable of accommodating 50 patients. It is a well built hospital, somewhat antiquated, but quite capable of good work. Nevertheless, there were only five patients in the hospital at the time we visited it, two of them, said to be suffering from chickenpox, isolated in a small ward. I was informed confidentially that the sick refused to enter the hospital largely on account of the fees charged and the inadequate treatment given. A piped water supply to Jeddah is now in course of construction and should be completed in two to three months time. A drainage system is also under consideration. These two services should enable considerable sanitary improvements to be made. The present water supply comes from heavily polluted shallow wells of very brackish water or water supplied by condenser, which is far too expensive for most of the people.

13. Finally, there is the important question of the procedure to follow in eventually revising the present clauses of the 1926 Convention. As Chairman of the Commission, I did my best to keep politics out of the discussions and also ruled that the Commission was not competent to consider pilgrim dues, sanitary dues, nor sanctions to be applied to pilgrims or to ships' captains or to any other person in default. Sanitary dues, some of which are quite unjustified, and sanctions, which need complete revision, will require further discussions of a technical nature.

I understand that provisionally the procedure to be adopted will be the submission of the Commission's report to the Epidemic-logical and Quarantine Committee, which will in turn present it, with such observations as they see fit to make, to the Interim Commission in September next. The report will then be circulated to Governments and, in the light of their observations, a final text will be drawn up for discussion and signature at the World Health Assembly, which will take place, I understand, in February next, probably in New York.

In my opinion, this procedure will not lead to a successful conclusion unless there is interposed at some previous date a conference of the countries most closely concerned in the pilgrimage. This conference need not be a large one; there are not more than fifteen or twenty countries closely concerned and should consist of a Government delegate from each country with his advisers. The object of the conference would be to prepare a definite text to be transmitted to the World Health Assembly for signature. In this way
/discussions

discussions and details of a technical nature could be avoided at the World Health Assembly, which will be occupied with many other matters and is, in any case, too large and too widely diverse a body to deal with what is, after all, a regional affair.

The instrument to be signed could either take the form of a separate ad hoc Convention or, preferably, be regarded as an annex to the 1944 International Sanitary Convention and the 1944 International Sanitary Convention for Aerial Navigation, with which it is closely linked. When these Conventions are, in turn, revised the pilgrimage part can either become an annex or an integral part of a new International Sanitary Convention.

14. A copy of the draft new Pilgrimage clauses will be available shortly.

13th May, 1947.

9.23

Pilgrimage health report;
situation at Camaran quarantine station;
smallpox epidemic among Philippine
pilgrims; pilgrim shipping;
restrictions on pilgrimage from Pakistan;
health regulations, 1949-1950

The Church House,
Great Smith Street,
London, S.W.1.

9th November, 1949

Dear Dudgeon,

I enclose a copy of a Note on Kamarau that
I have written for the inter-departmental meeting
on Friday, November 11th.

Yours sincerely
P. M. Wilby

NOTE ON KAMARANI. Civil Administration

asset

The Colonial Office became responsible for the administration of this island in the Red Sea under the Order in Council of 1st February 1949, which made the Governor of Aden also Governor of Kamaran with ~~as a~~ Commissioner (Major D. Thompson), who lives in the island. Prior to February, 1949 the Governor of Aden was responsible for Kamaran to the Government of India, who had controlled the island since its occupation by the British in 1915. During that period the financial position of the Kamaran Civil Administration had been very satisfactory, and the ~~amount~~ *asset* of the Administration Fund on the 31st December 1948 amounted to Rs.2,31,741-12-4. Under Indian control it was the practice of the Governor of Aden to approve the annual estimates of the Kamaran Civil Administration (as distinct from those of the Kamaran Quarantine Station), and he has approved the revised Administration estimates for 1950 pending instructions from the Secretary of State as regards future procedure. The Treasury was consulted on this point in a letter dated 3rd September 1949, and their reply is awaited. The revision of the salaries of the Kamaran Administration staff on the lines of the revised salaries recently granted to the staffs of the Colony of the Aden Protectorate is under consideration, and the increases involved, if the revision is approved, may make the financial position to the Kamaran Administration Fund less satisfactory in the future than it has been in the past.

II. Kamaran Quarantine Station

1. The finances of the Quarantine Station are distinct from those of the Civil Administration. They have hitherto been governed by the Anglo-Dutch Agreement of 1926, which made them the joint responsibility of the British and the Indian Governments on the one part and of the Government of the Netherlands and of the Netherlands East Indies on the other part. The revision of this Agreement is now under consideration, and a draft for a new Agreement has been agreed between the Foreign Office, the Treasury, the Commonwealth Relations Office and the Colonial Office. Copies of this draft have been sent for consideration to the Netherlands Government, the Governments of India and Pakistan and the Governor of Aden. I attach an extract from the draft which deals with the proposed arrangements for the financial administration of the Quarantine Station.

2. The financial position of the Quarantine Station is far from satisfactory. In a letter of which a copy has been forwarded to the Secretary of State with the Governor of Aden's despatch No.87 of the 8th October, 1949, the Commissioner of Kamaran has reported that the year 1948 opened with a debit balance of Rs.19,700-14-8, and that receipts from all sources during 1948, including a loan by the Government of India, amounted to Rs.214,604-6-3 and expenditure to Rs.249,807-7-2. The deficit for the year amounted to Rs.63,203-0-10, and there was a closing debit balance of Rs.54,903-15-6 on the 31st December 1948. The revised estimates for 1949 show total receipts at Rs.191,020 and total expenditure at Rs.220,770, leaving a deficit of Rs.29,750. The estimates for 1950 put total receipts at Rs.191,020 and total expenditure at Rs.212,903, leaving a deficit of Rs.21,883. These estimates do not include a provision for the proposed revisions of the salaries of the Kamaran Quarantine Station staff. The Governor reports in his despatch of 8th October, 1949 that the additional expenditure resulting from revision (which generally follows the Aden Colony and Protectorate Revised Conditions of Service) is estimated at Rs.15,176 for 1949 and Rs.16,310 for 1950.

- 2 -

3. It therefore seems obvious that the Quarantine Station is likely to be run at a continual loss, and there is little prospect of funds being available from the Quarantine Station to repay advances made by the Governments of India and the Netherlands East Indies in the past year by the Governments of the United Kingdom and Netherlands East Indies in the future, unless the revenue of the Quarantine Station is increased by raising the pilgrim dues. These dues were at one time Rs.10 for each pilgrim carried on all ships required to call at Kamaran, but before the recent war they were reduced to Rs.4 per pilgrim, and in the opinion of the Commonwealth Relations Office it is useless to ask the Government of India to agree to an increase in them.

4. It has hitherto been the practice for the Governor of Aden to forward the annual estimates of the Kamaran Quarantine Station to the Government of India, who approved them after consultation with the Government of the Netherlands East Indies. This year, however, the Governor has sent the estimates to the Secretary of State for the Colonies for approval, subject to the incorporation of the proposed revised salary scales.

5. It was hoped that the new Anglo-Dutch Agreement might come into force on the 1st October 1949, and that that should be the date of the transfer of financial responsibility for the Quarantine Station from the Government of India to H.M.G. It was, however, found impossible to obtain general consent to the revised Anglo-Dutch Agreement so soon, and the proposed date for bringing it into force and for transferring financial responsibility is now the 1st January 1950. On the other hand, I was informed by the Commonwealth Relations Office that the Government of India have now asked that H.M.G. should assume financial responsibility for the Quarantine Station as from the 1st February 1949, the date of the Kamaran Order in Council. This is a question for consideration at the proposed inter-departmental conference.

6. I suggest that the time has also come for a review of future policy with regard to Kamaran island and its Quarantine Station. The Government of Pakistan have already notified that they have decided that their pilgrim ships will not call at Kamaran in the future unless there be specified cases of infectious disease, and that after 24th September 1949 no Pakistan pilgrim ships will call at the Quarantine Station. The Government of India have not so far gone to the same length as the Government of Pakistan, but from time to time they exempt individual Indian pilgrim ships from calling at Kamaran, although the dues continue to be paid. It is possible, however, that the Indian Government may presently follow Pakistan's example, especially if they are asked to agree to increasing the pilgrim dues. The attitude of the Netherlands Government to the future of the Kamaran Quarantine Station will be seen when their reply is received regarding the proposed revised Anglo-Dutch Agreement.

INCOMING AIRGRAMDEPARTMENT OF STATE **DIVISION OF COMMUNICATIONS AND RECORDS** TELEGRAPH BRANCH

MESSAGE CENTER

AIRGRAM

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From: Embassy, Jidda.

Date drafted: November 3, 1949.

UNCLASSIFIEDDate mailed: Nov. 10, 1949Secretary of State,
Washington.

Rec'd: Nov. 15, 1949 10:22 a.m.

A-417. November 3, 1949.

Saudi Arabian Ministry of Foreign Affairs informed Embassy in note dated October 30th that pilgrimage this year was made by 450,000 Moslems; of these, 11,189 arrived Saudi Arabia at Jidda or Medina by air, 80,271 arrived by sea, 528 by auto via Medina, 1,241 by auto via Riyadh while remainder travelled via various means from all parts of Kingdom of Saudi Arabia.

During the four days of the actual "Hajj" ceremonies 120 pilgrims died, 75 from sun stroke or as direct result of the heat, 27 of old age, and 18 from common diseases. As there were no cases of diseases recognized internationally as quarantine diseases from October 2nd to October 1949, the Public Health Administration of Saudi Arabia "...announces the complete cleanliness of the pilgrimage of this year."

The Public Health Administration of the Kingdom of Saudi Arabia subsequently announced "...there were no cases of illness in the Holy areas or other parts of the Kingdom, either of quarantine diseases (internationally agreed upon) or of other diseases considered important from the hygienic international point of view during the two week ending October 21, 1949."

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Tel. No.: Whitehall 7000

TOP SECRET

MINISTRY OF DEFENCE,

STOREY'S GATE,

S.W.1.

REFERENCE: C.O.S. 1805/9/12/10

E 14829 8th December, 1949.

Dear Hankey

Please refer to your letter No.E.13741/1791/91 dated the 24th November about the future of Kamaran Island.

2. The Chiefs of Staff considered this question at their meeting on 2nd December, and have instructed me to inform the Foreign Office of their views.
3. Our strategic requirements there remain as previously stated, namely, the continued use of the airfield in peace and war, and the right to use the harbour for supply and maintenance and as a fleet anchorage or convoy assembly port.
4. The Chiefs of Staff have asked me to point out that not only is Kamaran Island useful as a refuelling base, but that it is also of considerable value as an emergency landing ground on the air route between Massawa and Aden. The value of the airfield would be considerably enhanced if we failed in future to obtain satisfactory facilities in Eritrea.
5. In short, the Chiefs of Staff maintain their view that Kamaran, although not an essential strategic requirements, is nevertheless of considerable value.

Yours sincerely
N.F. Hennessy
for Secretary,

Chiefs of Staff Committee.

H.A. Hankey, Esq.,
Foreign Office. **TOP SECRET**

FOREIGN SERVICE OF THE UNITED STATES OF AMERICA

SECURITY: RESTRICTED

PRIORITY: AIR POUCH

For Dept. use only.

TO: Department of State

FROM: JIDDA 51 February 6, 1950

REF: R

SUBJECT: REMOVAL OF PHILIPPINE PILGRIMS FROM QUARANTINE ISLAND TO THE MAINLAND

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The movement of the 1200 Philippine pilgrims from the Quarantine island was begun yesterday afternoon with 250 pilgrims, mostly from Lanao, scheduled to move by launch from the island to a "tent city" erected 3 miles south along the coast from Jidda. There the pilgrims and their belongings will be fumigated and decontaminated to remove all smallpox germs and skin flakings, after which they will be put aboard the SS CHRISTOBAL to await sailing for the Philippines.

The "tent city" is situated on a flat, wind-swept stretch of sheer desert and presents a desolate and dreary appearance. The tents, 58 in number, are of all possible sizes and shapes, most of them in varying stages of disrepair, and several of them have no side panels whatsoever. The camp is enclosed by a wire fence, which, though it will doubtlessly cause the pilgrims to feel that they have merely been transferred from one concentration camp to another, is, nevertheless, necessary to keep the pilgrims under control while the fumigating process is being carried out and to prevent them from visiting the smallpox contaminated city of Jidda after they have been cleansed.

Despite its dreariness and shortcomings the camp will, I believe, adequately serve its purpose as a fumigation center and will greatly reduce the difficulties of caring for the 1200 quarantined pilgrims. The extremely overcrowded condition of the Quarantine Island will be relieved by the gradual transfer of pilgrims to the camp, and the problem of supplying food, water and fuel will be greatly reduced. After several days have passed I feel certain that the Philipinos, with their ingenuity and industry will have transformed the camp into a habitable, if not particularly comfortable or attractive, tent city.

There is little need to mention the difficulties which Dr. CORKHILL, the British Quarantine doctor, has encountered in preparing this camp and in transferring the pilgrims ashore other than to say that they were many and exasperating. It would be difficult to praise him adequately for the time, energy and patience he has expended in caring for this group of pilgrims during their tragic smallpox epidemic and in looking after

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FEB 27 1950

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2 Jidda 51

their needs throughout their period of quarantine.

The pilgrim ship, the SS CHRISTOBAL is still refueling and refurbishing in Port Sudan. Senator PENDATUN and all of us concerned with the repatriation of these Philippine pilgrims, fervently hope that prior to the ship's return to Jidda, the Philippine Government will have given the guaranty demanded by the Saudi Arabian Government enabling the pilgrims to board the ship immediately after fumigation and, when all have been fumigated, to sail for the Philippines.



J. Rives Childs

Copy to Manila

FOREIGN SERVICE OF THE UNITED STATES OF AMERICA

26
 OFFICE OF THE DIRECTOR
 BUREAU OF CONSULAR AFFAIRS
 DEPARTMENT OF STATE
 APR 1 1950
 For Dept. Only
 APR 1 1950
 DIRECTOR
 ASSISTANT SECRETARY
 CHIEF OF BUREAU
 DEPARTMENT OF STATE

SECURITY : RESTRICTED

PRIORITY: AIR POUCH

TO : Department of State

FROM : JIDDA 146 March 27, 1950

REF : Embassy's despatch no. 145 dated March 27, 1950

SUBJECT : COMMENDABLE SERVICES RENDERED BY DR. CORKILL AND OTHERS DURING THE RECENT SMALLPOX EPIDEMIC AMONG PHILIPPINE PILGRIMS AT JIDDA.

APR 15 1950

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In the belief that some notice should be taken by the Philippine Government of the invaluable services rendered by certain Saudi, Philippine and British persons in nursing and administering to the needs of those Philippine pilgrims who were the victims of the smallpox epidemic during their enforced stay at Jidda, the Embassy forwards to the Department certain observations made by Dr. N. L. CORKILL, British Quarantine Doctor at Jidda regarding the services, most of which were voluntary, contributed by a number of his assistants. "Dr. Corkill is, of course, largely responsible for the medical care which the victims received, and it is he who has, above all others, earned the thanks of the pilgrims and the Philippine Government. If it were not for the constant attention which he gave to the needs and problems of the entire Philippino group, the situation of the pilgrims would have been considerably more serious and tragic than it was.

886A.413/3-2750

According to Dr. Corkill, the following persons rendered invaluable service in assisting him during the very bad epidemic of smallpox among the Philippino pilgrims:

- (a) Assistant Dispenser Abdullah BOKHARI, who worked tirelessly and efficiently and did 98% of the important work in treatment and organization. Without his work, the situation would have been infinitely more serious.
- (b) Launch driver Abdel Wahab HILWANI who worked ceaselessly carrying the dead and the sick and executing innumerable extra helpful jobs.
- (c) Mrs. MANIFOLD (wife of a British doctor) who volunteered to nurse the severely sick.
- (d) Philippino sister Muntaya D. SALIH who volunteered to help Mrs. Manifold.

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MAR 25 1950

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The action office must return this permanent record copy to DCR files with an endorsement of action taken.

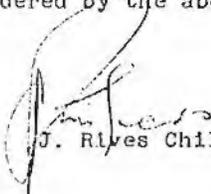
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2 Jidda 146

- (e) Abusama BASYAM of Cutabaco, who gave invaluable help with the clerking.
- (f) Philippino sister Sauda K. Jamal DIN who helped with the daily sick (other than amallpox).
- (g) Mohammed ABIDIN also of Cutabaco who also gave help as a clerk.
- (h) Sheriff JAEGO of Lanao, who gave valuable, whole-hearted help during the later stages of the epidemic.
- (i) Captain AGUADO, Captain of the SS Christobal who was always most ready to help in any way and obviously has a high sense of duty.

The Embassy wishes to add its own observations to those of Dr. Corkill with regard to Captain Aguado, who, in the Embassy's opinion, proved himself to be a completely honest, intelligent and immeasurably helpful partner in solving the problems of the Christobal, its crew and its pilgrim passengers. The fact that these problems were not of his own making but arose from circumstances completely beyond his control and responsibility did not in any way lessen his sense of duty. He tackled each successive obstacle or difficulty with calmness and intelligence, and his great solicitude for his passengers, crew and employes never wavered during the 5 months of frustrations and disappointments. It would be difficult to overstate the unusual qualities of this man or to exaggerate the value of the services which he so willingly gave during this unfortunate episode.

ACTION REQUESTED: The Department is respectfully requested to inform the proper authorities of the Philippine Government of the invaluable services rendered by the above mentioned persons.



J. Rives Childs

Copy to MANILA

Telegrams marked CYPHER (TYPEX) must first be paraphrased if communicated to persons outside British or United States Government Services; telegrams marked CYPHER (SIMPLEX) should be paraphrased where possible.

Any telegraphic retransmission of a cypher telegram marked other than O.T.P. must be in a One Time System.

Inward Telegram to Commonwealth Relations Office

ALLOTTED TO SOUTH ASIAN DEPARTMENT
CYPHER (SIMPLEX)

S 1782/17

FROM: ACTING U.K. HIGH COMMISSIONER IN PAKISTAN

RPTD: JEDDA

D. Karachi 15.00 hours 29th July, 1950
R. " 14.00 hours " " 1950

No. 904 CONFIDENTIAL

Addressed Commonwealth Relations Office No.904, repeated
Jedda No.1. (Commonwealth Relations Office please pass to Jedda).

PILGRIM SHIPPING

Saudi Arabian Government recently informed Pakistan representative in Jedda that henceforth all Haj pilgrim ships must call for five days at the quarantine station on Kamaran Island. Reason for this insistence was that Pakistan quarantine measures were not considered sufficient to preclude possibility of diseases, particularly cholera being carried by pilgrims. Haj aircraft flights to Jedda had previously been forbidden on same grounds.

2. On July 28th Pakistan Government cancelled all sailings of Haj ships from Pakistan ports to Jedda. About nine thousand intending seaborne pilgrims are affected, in addition to three thousand would-be airborne passengers. Pilgrim ships at present en route to Jedda have been instructed to proceed there direct and to argue the question of quarantine with the Saudi Arabian authorities.

3. At present, Pakistan regulations are that all pilgrims must produce inoculation certificates according to international agreement. Thereafter they are kept under observation before sailing, and voyage itself provides further incubation period. In addition there is quarantine procedure at Jedda, for which Saudi Arabian authorities charge fee. Pakistan Government see no reason why five days' delay and further quarantine fee of rupees 4 per head should be incurred at Kamaran, particularly since Saudi Arabian authorities are not prepared to waive Jedda fees.

4. Pakistan representative is therefore being instructed by telegram to protest to Saudi Arabian Government and to request that latter put their requirements and their reasons in writing.

Copy to Foreign Office (Cypher Room) for retransmission to Jedda.

Copy to:- D.II.
G.R.O.
Colonial Office
Foreign Office
Treasury

Miss Storar
Mr. Diggines
Sir B. Reilly
Mr. C.M. LeQuerne
Mr. K.C. Lawrence
Mr. J.H. Martin (4)

ES 11782/CP

9L. J= PILGRIMS: PAKISTAN TO PROTEST TO SAUDI-ARABIA=

(BAGHDAD RADIO IN ARABIC 1800-FBIS MONITORING) IT IS REPORTED FROM KARACHI THAT NINE THOUSAND PAKISTANI PILGRIMS HAVE DECIDED TO GIVE UP THEIR PILGRIMAGE TO HIJAZ THIS YEAR, FOLLOWING THE CONDITIONS IMPOSED BY THE SAUDI ARABIAN GOVERNMENT. IT IS UNDERSTOOD THAT THE SAUDI ARABIAN GOVERNMENT YESTERDAY INFORMED THE PAKISTAN GOVERNMENT THAT IN VIEW OF CHOLERA SPREADING IN CERTAIN PARTS OF PAKISTAN IT WILL NOT ALLOW PAKISTANI PILGRIMS TO LAND IN JEDDAH BUT THAT THEY MUST BE LANDED AND KEPT FOR A SPECIFIC PERIOD ON THE BRITISH ISLE OF KAMARAN LYING AT THE ENTRANCE TO THE RED SEA. THE PAKISTAN GOVERNMENT WHICH HAS REJECTED THESE CONDITIONS AND HAS REQUESTED THE PILGRIMS TO FOREGO THEIR PILGRIMAGE THIS YEAR, IS TO PROTEST TO THE SAUDI ARABIAN GOVERNMENT.

END. BBC. MON. 0532. 30/7. HTM

Inward Telegram to Commonwealth Relations Office

S 1782/19

ALLOTTED TO SOUTH ASIAN DEPT.
EN CLAIR

FROM: U.K. HIGH COMMISSIONER IN PAKISTAN (ACTING)
RPTD: H.M. EMBASSY JEDDA
 CAIRO

D. Karachi 08.15 hours 15th Aug., 1950.
 R. . 10.20 hours 15th " "

No. 975

Addressed Commonwealth Relations Office No. 975, repeated
 H.M. Embassy Jeddah No. 3, Cairo No. 13 (for B.M.E.O.).

Your (? my) telegram No. 907.

HAAJ TRAFFIC

Saudi Arabian Government have now sent note to Pakistan Government stating that West Pakistan is regarded as free from cholera and ships from West Pakistan need not, therefore, stop at Kamaran.

2. Note adds that East Pakistan is regarded as cholera-infected and is subject to the following restrictions:

- (a) Complete prohibition of air traffic.
- (b) Clinical examination of pilgrims proceeding by sea.
- (c) If (b) is not accepted, then such examination must take place at Kamaran, and
- (d) If (c) is not accepted, pilgrims should not be sent until epidemic is over.

3. Government of Pakistan have decided that air flights and sailings will be resumed from West Pakistan immediately. As regards East Pakistan, under protest, Government of Pakistan accept conditions that ships from Chittagong call at Kamaran, without prejudice, however, to future negotiations.

4. Pakistan has accepted Saudi Arabian invitation to Health Conference at Jeddah to be attended by Indian and regional W.H.O. representatives.

5. Ibn Saud has replied to Governor General's personal telegram on above lines, stressing importance attached by Saudi Arabian Government to protection of pilgrims and Holy Places "from all evils".

Copy to:- D.II.
 C.R.O.
 Colonial Office
 Foreign Office
 Treasury
 M/Health
 M/Transport

Miss Storar
 Mr. Diggins
 Sir B. Reilly
 Mr. C.M. LeQueune
 Mr. H.A. Dudgeon
 Mr. K.C. Lawrence
 Mr. J.H. Martin (4)
 P.S. to Minister
 P.S. to Minister



ES 1702/20

75 SOUTH AUDLEY STREET
LONDON W.1

ROYAL EGYPTIAN EMBASSY

Ref:2787/4-13/17

24th August, 1950.

The Chargé d'Affaires, a.i. presents his compliments to His Majesty's Principal Secretary of State for Foreign Affairs and has the honour to send him herewith copy of the regulations concerning pilgrimage of the Year 1950.

The Chargé d'Affaires would be grateful if these regulations could be brought to the notice of the competent authorities in Lybia.

His Majesty's Principal Secretary
of State for Foreign Affairs,
The Foreign Office,
S.W.1.

Extrait du "Journal Officiel" No. 73 du Jeudi 20 Juillet 1950.

MINISTÈRE DE L'HYGIÈNE PUBLIQUE

ADMINISTRATION QUARANTAIRE

Réglementation du pèlerinage de l'Année de l'Hégire 1369 (1950 A.D.)

La présente réglementation entre en vigueur à partir du 21 juillet 1950.

(1) La date d'ouverture de la Saison du Pèlerinage est fixée au 21 juillet 1950.

(2) Tous les voyageurs s'embarquant d'Égypte à destination du Hedjaz à partir de ladite date devront avoir été immunisés avant le départ.

Instructions concernant les Pèlerins Étrangers transitant par l'Égypte à l'aller au Hedjaz

Les pèlerins étrangers transitant l'Égypte à l'aller au Hedjaz seront assujettis aux mesures suivantes :

(1) Les pèlerins provenant d'un pays net et régulièrement vaccinés contre la variole et le choléra, seront admis à la libre pratique. Les non-vaccinés seront vaccinés par les soins de l'Autorité quarantenaire et assujettis à la surveillance sanitaire.

(2) Les pèlerins provenant de pays sous-arrêté, seront assujettis à la vérification et au complément éventuel des vaccinations et à la surveillance sanitaire.

En cas de typhus, ils pourront, selon les constatations faites lors de leur débarquement, être soumis au préalable à la désinsectisation et à la désinfection de leurs vêtements et bagages.

Les pèlerins pourront, dans des cas exceptionnels (absence de correspondance de trains, vaccinations à compléter, etc.) être retenus dans le lazaret du port d'arrivée.

(3) Les pèlerins palestiniens arrivant à Kantara restent régis par l'arrangement pour le transit des pèlerins palestiniens par le territoire égyptien (*).

(4) Les voyageurs qui, ne faisant pas partie des convois de pèlerins régulièrement formés dans les pays d'origine et, par suite, n'ayant pas subi les mesures sanitaires de départ, embarquent comme passagers ordinaires et déclarent seulement à leur

arrivée dans les ports d'Egypte leur intention de se rendre en pèlerinage au Hedjaz, seront assujettis au régime suivant :

- (a) Application à leur arrivée dans les ports d'Egypte des mesures prévues au départ du pays d'origine, en particulier les vaccinations préventives ;
- (b) Application, pour la suite de leur voyage, des mesures prévues dans la Convention Sanitaire Internationale de Paris de 1926 modifiée par celle de 1938 pour les autres pèlerins.

Mesures applicables aux navires à pèlerins entrant dans le Canal de Suez par le Nord et allant vers le Hedjaz, et dont le port de départ est infecté.

Si la présence de la peste ou du choléra est constatée dans le port de départ ou dans ses environs, ou si un cas de peste ou de choléra s'est produit pendant la traversée, le navire est soumis à El Tor aux mesures réglementaires que comporte le cas :

(1) Les navires indemnes s'engagent dans le Canal de Suez durant la période d'incubation de la maladie dont est atteint leur port de départ, ainsi que les navires suspects, transitent le Canal de Suez en quarantaine et à leur arrivée à la station d'El Tor les pèlerins seront débarqués pour y subir les mesures suivantes : douche-lavage, désinfection de leurs effets, examen bactériologique, si nécessaire, etc. La durée de ces opérations en y comprenant le débarquement ne doit pas dépasser 48 heures.

Si aucun cas avéré ou suspect de peste ou de choléra n'est constaté pendant ces opérations, les pèlerins sont réembarqués immédiatement et le navire est dirigé sur Djeddah.

(2) Les navires infectés débarqueront à El Tor leurs malades pour isolement et traitement adéquat et tous les pèlerins. Après douche-lavage, désinfection de leurs effets et éventuellement de leurs gros bagages, les pèlerins seront isolés par petits groupes sous observation. Le navire et son équipage seront désinfectés.

La durée de l'observation est de 5 jours pour le cas de choléra et de 6 jours pour le cas de peste. Elle sera prolongée de la même durée après l'isolement du dernier cas.

Après avoir achevé ces opérations, le navire ayant réembarqué les pèlerins est dirigé sur Djeddah.

Au cas où le navire après avoir quitté El Tor aurait à bord un cas suspect ou avéré de peste ou de choléra, il aura la faculté de retour à El Tor.

(*) *Arrangement pour le transit des pèlerins palestiniens par le territoire égyptien*

A.—Si la Palestine est indemne de choléra, les pèlerins de Palestine arrivant par la voie de Kantara, seront admis en Egypte aux conditions ci-après :

Pèlerins Palestiniens se rendant au Hedjaz à travers l'Egypte

(1) Deux mois avant la date du Pèlerinage, la Palestine informera le Bureau Régional pour la Méditerranée Orientale, Organisation Mondiale de la Santé du nombre approximatif de pèlerins pour le Hedjaz.

(2) Les pèlerins palestiniens seront admis en Egypte aux mêmes conditions que les autres pèlerins étrangers, à savoir :

Si l'état sanitaire de la Palestine est satisfaisant, les pèlerins palestiniens, quel que soit leur nombre, auront libre pratique à leur arrivée en Egypte à la condition :

- (a) qu'ils aient subi les vaccinations nécessaires contre la variole et le choléra dans les six mois précédent leur départ de Palestine ;
- (b) qu'ils soient munis d'un carnet de pèlerinage avec la photographie et l'empreinte digitale du pèlerin ;
- (c) qu'ils soient munis d'un billet jusqu'à Suez aller et retour

Pèlerins Palestiniens retournant du Hedjaz par la voie de l'Egypte

(1) A leur arrivée à Port-Tewfik, les pèlerins palestiniens ne seront pas autorisés à entrer dans la ville, mais seront tenus à la quitter, le plus tôt possible après leur arrivée, par train spécial en dans des wagons spéciaux attachés au train ordinaire.

(2) Si le Gouvernement Egyptien est obligé d'effectuer une dépense quelconque à cause de l'indigence d'un pèlerin palestinien, le Gouvernement Palestinien s'engage à la lui rembourser.

(3) L'arrangement ci-dessus peut être modifié ou annulé par l'une ou l'autre des parties, à tout moment, sous réserve d'un préavis à adresser dans un délai raisonnable avant le commencement du pèlerinage qui sera affecté par une telle modification ou annulation.

B.—S'il existe en Palestine un cas de choléra, ou si la fièvre jaune ou la peste sévissent avec un caractère épidémique marqué, il est convenu que le Gouvernement Palestinien prendra les mesures nécessaires en vue d'interdire l'entrée en Egypte des pèlerins palestiniens.

C.—(1) En cas de pèlerinage infecté, les pèlerins palestiniens retournant du Hedjaz subiront à El Tor les mesures sanitaires prescrites pour les pèlerins égyptiens, et ne seront autorisés à se rembarquer pour Port-Tewfik qu'après avoir satisfait aux dites mesures.

(2) A leur débarquement à Port-Tewfik, ils ne seront pas admis à pénétrer dans la ville, mais seront tenus à partir pour Rafah aussitôt que possible après leur arrivée, par train spécial, ou dans des wagons spéciaux attachés au train ordinaire et doivent se conformer aux dispositions spéciales d'ordre quarantenaire édictées par le Ministre de l'Hygiène Publique.

Dans les cas exceptionnels, le Ministre de l'Hygiène Publique peut édicter des mesures de précaution supplémentaire à appliquer au pèlerins palestiniens, soit avant leur départ d'El Tor, soit à leur débarquement à Port-Tewfik ou durant la voyage par chemin de fer entre Suez et Rafah.

9.24

Enforcement of Hajj health instructions;
pilgrimage from Gulf states and
Indonesia; Egyptian medical services,
1951-1952

FOREIGN SERVICE OF THE UNITED STATES OF AMERICA

SECURITY : UNCLASSIFIED

PRIORITY: AIR POUCH

Action Assigned to

TO : Department of State

886a.55/5-2351
XR 398.55 WHD

Action Taken

FROM : JIDDA 396 5/23/51

1 enclosure

REF :

SUBJECT : SAUDI HEALTH PRECAUTIONS FOR THE COMING HADJ

44-26
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As already reported to the Department, the Saudi Government has taken advantage of facilities available in the World Health Organization in an effort to guard against epidemics and generally unhealthy conditions during the annual pilgrimage to the Hejaz. Recent newspaper articles, one of which is forwarded as an enclosure to this despatch, have reflected the Government's interest in these measures.

The Embassy is not yet in a position to estimate compliance with these regulations. Certainly their enforcement will be most difficult since they impose what is for Saudi Arabia a rather rigid set of health rules.

Another newspaper article reports that at a World Health Organization conference in Geneva a committee was formed to supervise the enforcement of health regulations during the Hadj. This health committee, referred to in the enclosure, is composed of the following members: for Saudi Arabia, Rashad Farooq; for Egypt, Doctor Mohamed Ahmed Nasr Bey; for Pakistan, Colonel M. Gaafar; for India, Doctor Shery Raga; for Indonesia, Doctor Maamoon Al Rashid Kosomadilaga; for France, Doctor Du Gareed De La Revier; for Holland, Doctor S. van den Burg; for the United Kingdom, Doctor M. T. Morgan; for the Philippines, Doctor Geen Bado; for Italy, Professor Geovanni Kanabera; for Syria, Doctor Sadat Noncer; and for Siam, Doctor Sfasti Daingisfang.

It has also been announced that Doctor Fathi Suleiman Bey, Adviser on venereal diseases and representative of the World Health Organization in Alexandria, has arrived in Jidda to survey the extent of venereal disease in Saudi Arabia and to consider means for combating it.

For the Ambassador:

File

Glenn A. Abbey
Glenn A. Abbey

1 Enclosure:

OFFICE OF UNITED STATES
 JUN 7 - 1951
 DEPARTMENT OF STATE
info return memo
stef

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ACTION COPY — DEPARTMENT OF STATE

The action office must return this permanent record copy to DC/R files with an endorsement of action taken.

886A.55/5-2351

HH

Health Instructions Concerning Pilgrims' Houses

Here is a list of health instructions concerning houses used by the Hajj Pilgrims. The list, issued by Mecca Municipality, has been confirmed by Royal approval.

1. Every house to be used by the Hajj Pilgrims will be inspected to make sure that it has the requirements mentioned below.
2. A Health Committee will be set up consisting of delegates from the local Health Department, the Tawaf organization, Indian Tawaf organization, Police Department and the Hajj Committee.
3. This Health Committee will, under the chairmanship of the President of the Hajj Committee, inspect the houses where the pilgrims will be accommodated. A maximum will be fixed for the number of people who may occupy a room in proportion to its size. Two square meters will be set for every pilgrim. The size of the room and the number of persons who may occupy it will be written on the door.
4. Walls must be whitewashed; lavatories floors must be of cement; lavatories must also be covered and provided with a disinfectant to destroy mosquitoes and prevent foul smell.
5. No cooking will be allowed in bedrooms. Special arrangements for cooking should be made under the supervision of the Health Committee (see Item 2).
6. Those who do not fulfill these instructions will be fined by the Committee after having been first warned in writing by the Hajj Committee. Fine will be 5 riyals for the first time and 10 riyals for the second, after which the matter will be brought to His Majesty The King.
7. Such fines will be paid to the Ministry of Finance and receipts will be issued.
8. In its meetings and decisions, the Health Committee will follow the rules and regulations applied by councils and organizations.
9. The Health Committee will be responsible for putting these instructions into effect.

SECURITY: RESTRICTED

PRIORITY: AIR POUCH ✓

REC'D
AUG
20

TO: DEPARTMENT OF STATE 886a.413/8-1651

FROM: CAIRO 398 August 16, 1951

ACTION
REA

REF: EMEDESPS No AUG 327 of August 8, 1951 and 356 of August 12, 1951

SUBJECT: PILGRIMAGE TO MOSLEM HOLY PLACES

INFO:
REP
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UNA

COMM

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The Regional Director of the World Health Organization, Aly Shousha Pasha, informed an officer of the Embassy this morning that after he had conferred with the Minister of Public Health yesterday the Minister reached the final decision to permit departure of Egyptian pilgrims to the Holy Places in Saudi Arabia. Shousha Pasha said further that the decision had been taken to name Minister of Supply, Ahmed Hamza Pasha, the Emir el Hag (Prince of the Pilgrimage) for this year.

The WHO Regional Director has now informed all the Moslem countries of this region that health conditions in the Hejaz are suitable for the pilgrimage to be made.

The Ministry of the Interior has now announced that the first two groups of pilgrims will leave Egypt on August 17 and 18. According to a statement made by the Acting Minister of the Interior about 20,000 pilgrims will leave this year. It is reported that the Government is making efforts to have the Nier Navigation Company increase from two to three the number of vessels that will operate for the transport of the pilgrims. The two vessels used are the S. NIER and the S.S. SUDAN, each of which can carry a total of 1,400 pilgrims. From 2,000 to 4,000 pilgrims are expected to travel by air.

886A.413/8-1651

Jefferson Gaffery

Copies to: Arab Caps
Karachi

AUG 18 1951
RSLapson/cfm

RESTRICTED

AUG 31 1951

STAMP

UMD

ACTION COPY

B.R.

(17928/1/52)

British Residency,
BAHRAIN.AIR MAIL.

18th February, 1952.

Sir,

In accordance with the provisions of Article 151 of the International Sanitary Convention 1926 as amended on 31st October 1938, and Article 15 of the new International Sanitary Regulations, the following report on the pilgrimage of 1951 in respect of Bahrain is submitted for your information.

2. It is estimated that about 5000 pilgrims passed through Bahrain during the period. About 3000 of these travelled from Pakistan by sea and were despatched onwards from Bahrain by air under arrangements made by the Universal Express of Karachi who maintained agents in Bahrain for the purpose. While in transit accommodation was arranged by these agents in hotels. There was also a transit camp at the airport.

3. Many pilgrims arrived by sea singly or in batches under their own arrangements and without warning. Accommodation for these was difficult and most of them inconveniently camped on the jetty while awaiting passage by launch to Arabia. One batch of 200 Afghan subjects returning from the pilgrimage were held up for several weeks awaiting passage to Karachi.

4. A number of Pakistan subjects stranded in Arabia were shipped by launch to Bahrain by the Saudi Arabian Government. Arrangements were made by the Political Agency Bahrain for their journey home at the expense of the Government of Pakistan.

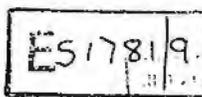
5. All pilgrims arrived with certificates of vaccination against Smallpox and Cholera and no case of infectious disease was seen. There were however many who, on account of old age and debility suffered excessively from the heat and the strain of the journey. One senile case suffering from heat exhaustion died on the plane from Arabia to Bahrain.

6. I am endeavouring to obtain information on the pilgrimage from Kuwait, Qatar, and the Trucial Coast, and hope to be able to forward to you in due course a report on similar lines regarding these countries.

I am, Sir,
Your obedient servant,

(W. J. Moody)
Chief Quarantine Medical Officer.

The Chief
Sanitary Convention & Quarantine
Service,
World Health Organisation,
Palais des Nations,
Geneva.



1798/9/52.

British Embassy, JEDDA.

CONFIDENTIAL.

6th April, 1952.

Dear Secretariat,

Your letter ES 1152/1 of 3rd March about Saudi Quarantine arrangements. You will doubtless already have seen our telegram No. 84 of 16th March. Work is proceeding on the Jeddah quarantine station and some sixty-four huts have been completed. Services have not yet even been started on. It seems unlikely that the entire job will be completed before the pilgrimage.

2. We do not see however that there is very much practical connection between the state of the quarantine station and possible delays to shipping. We were not kept informed of the WHO deliberations about pilgrimage health arrangements or of what, if anything, the Saudis may have undertaken orally to do. Our experience of the Saudis is however that their oral undertakings, in this connection, are later either denied altogether or else it is said that they were made without authority.

3. So far as we can see from the International Sanitary Regulations the Saudis have not even committed themselves to building a quarantine station at all, (Article M₄). All that the Saudis seem to have undertaken to do is to inoculate pilgrims who do not possess valid inoculation certificates and keep in isolation those who refuse to be inoculated. (Article A1).

4. There would seem to be two possible main sources of delay and difficulty.

(a) Delay to pilgrim ships arriving from countries in which an outbreak has taken place, or on board of which cases or suspected cases have occurred.

(b) Delay to ships among whose would-be return passengers there has been an outbreak. These passengers would have to be kept in isolation at Jeddah until the survivors could be declared out of the incubation period, and the ship would presumably have to wait for them.

5. In case (a) the possibility of delay would seem at least theoretically to be mainly dependent on the efficiency of the medical authorities of the country of origin of the pilgrims. If they inoculate and quarantine pilgrims effectively before they set out there would seem to be little danger. We presume that the countries in which you are chiefly interested are India, Pakistan and Malaya, all of whom have efficient medical services. We do not know about Indonesia. The journey from these countries also lasts longer than the incubation period of the likely diseases. There is however a further practical hazard namely the over enthusiasm of the Saudi medical authorities. For instance in 1950 they insisted that all pilgrims from India should have stool test certificates (see Jeddah despatch No. 140 of 24th October, 1950). This was contrary to the International Sanitary Convention and caused delay to shipping. We observe that the Saudis are free if ships arrive with cases of disease on board to send ships to Kamaran, El Tor or Suakin and not accept the passengers for quarantine at Jeddah at all. (Article M₄).

6. As regards (b) the possible delay to shipping would seem to be a fair hazard that shipping companies must accept when undertaking this traffic. Whether or not the quarantine station is fully completed the pilgrims would still have to be isolated at Jeddah and their ship delayed. We think that the Saudis would be capable of finding sufficient accommodation

/ whether or not



-2-

whether or not the actual quarantine station were finished. There are always the Turkish quarantine islands which were used in the smallpox outbreak of 1949 (see Jeddah dispatch No. 92 of 28th June, 1950)

7. In addition to the possible source of delay mentioned at (a) and (b) there is always the unpredictability of Saudi officialdom whose only concerns, it would sometimes seem, are that there should be a maximum revenue from the pilgrimage at a minimum inconvenience to themselves and who are prepared to be quite ruthless with pilgrims, transport companies and all concerned to these ends. In our view they would think nothing of delaying a ship despite the provisions of the International Sanitary Regulations, if they thought it suited their ends. We could do little more than make the strongest representations in conjunction with our diplomatic colleagues in such cases. The presence of a WHO Mission to counsel the Saudis against exaggerated and superfluous precautions would undoubtedly be beneficial. We presume that the WHO will be sending a Mission as a matter of routine.

8. We are sending a copy of this letter to the British Middle East Office Development Division at Beirut.

Yours ever,

(E. F. G. Maynard)

Middle East Secretariat,
 Foreign Office.

(17928/8/52)

BRITISH RESIDENCY
BAHRAIN.AIR MAIL.

12th May, 1952.

Sir,

In continuation of my letter 17928/I/52 of 18th February about the 1951 pilgrimage, the following information is now submitted in respect of Kuwait and the Trucial Coast.

Kuwait.

2. The number of pilgrims in transit through Kuwait totalled 2010, of which 1756 travelled by land and 254 by air. A reception station equipped with tents and sanitary conveniences was established within the city limits. Food was provided. All arrivals were checked and examined by the Port Health Officer before entering the city. All pilgrims were in possession of valid International Certificates of vaccination against smallpox and cholera. No case of quarantinable disease was seen. Two deaths occurred from heart failure from senility, 13 patients were admitted to the Government Hospital suffering from various conditions and 32 out patients received treatment at the Government Dispensary. 33 Chinese (28 male and 5 female), and 3 Algerian pilgrims are still in Kuwait awaiting repatriation on completion of passport formalities. A permanent stone building for the reception of all classes of pilgrims is under construction.

Trucial Coast

3. About 850 pilgrims from Pakistan passed through Sharjah during 1951. 647 of these travelled by air and the remainder by sea. They were all "organized" and were in possession of valid Health Certificates. They spent only a few hours in transit, air passengers remaining at the airfield, and sea passengers on board ship. In addition to these there was a constant but irregular flow of pilgrims during the winter months all along the Trucial Coast, arriving by launch or dhow or overland. No statistics of these are available as they land at any convenient spot and make their own arrangements by sea or land for their onward journey. Many are without documents of any sort. No cases of quarantinable disease were reported or seen, but it is known that several aged and infirm pilgrims succumbed to the rigours of the journey and undernourishment.

4. Information in respect of Qatar ^{is} still being collected and it is hoped to submit a further report in due course.

I am Sir,

Your obedient servant,

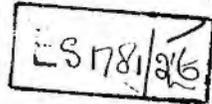
(W. J. Moody)
Chief Quarantine Medical Officer.

The Chief
Sanitary Convention & Quarantine Section,
World Health Organisation,
Palais des Nations,
Geneva.

PORT OF LONDON



HEALTH AUTHORITY



Telegrams:
 PORTLOND LONDON
 Telephones:
 Office: MONARCH 3030
 After Office hours: GRAVESEND 325
 Hospital: GRAVESEND 257

OFFICIAL COMMUNICATIONS
 TO BE ADDRESSED TO:—
 THE MEDICAL OFFICER OF HEALTH
 PORT OF LONDON

5, CHURCH PASSAGE,
 LONDON, E.C.2

6th August, 1952.

Dear Mr. Ross,

I recently received from Dr. Murray, who is now in charge of the Epidemiological Section and particularly of the Quarantine Section of the World Health Organisation in Geneva, a cutting from "Le Monde", which you may well have seen but in case you have not, will, I know, interest you.

The abolition of the pilgrim tax is interesting. If it is true that the pilgrim tax has been abolished and is not imposed in some other form, it will obviously be a great relief to poorer pilgrims though I have no doubt that that will not mean that every cent they possess will not have been removed from them one way or another before they reembarc for home from Jeddah !

You will note that there is in this statement written confirmation of the information I received at Geneva in May last directly from Dr. Nasif (Bey) who recently became once again Under Secretary of State for Health in Egypt, that he had been asked to supply 40 Egyptian doctors (he made no mention of Egyptian nurses) for services in Saudi Arabia and that as a result he did not propose to send any medical missions to accompany Egyptian pilgrims this season. Incidentally, I understood that these Egyptian doctors and nurses are supplementary to the recruitment of doctors, bacteriologists etc. required by Saudi Arabia, of which Colonel Levis will be one.

Finally, you will see that the sanitary station at Jeddah, consisting of forty blocks equipped with 'ultra modern' material etc., to serve as a quarantine station during the Haj and as a general hospital during the rest of the year, is said to have been completed. I wonder if you would think it useful to check up on this information locally: is it actually in use? This is, of course, the first occasion on which the Saudi-Arabians are taking over quarantine control of the pilgrimage without the support of Kamaran, in the event of the presence of epidemic disease.

Yours sincerely,

Dr. M.T. Morgan.

A.D.M. Ross Esq.,
 Middle East Secretariat,
 Foreign Office.
 S.W.1.

P.S. Would you be good enough to return the cutting from "Le Monde" in due course.



E 5178/32

A.1782/10/52

BRITISH EMBASSY,

6/10/52

DJAKARTA.

23rd October, 1952.

10/10/52

Dear Department,

According to the Ministry of Religion, some twelve thousand Indonesians made the pilgrimage to Mecca during the 1952 season. Of these only two hundred and twenty-five died. The Ministry consider the health precautions taken on behalf of the pilgrims both in Indonesia and in Mecca to have been satisfactory, and regard the death roll as light. The traditional flood of pilgrims suspended last year, as we explained in our letter No. A.1782/9/51 of the 13th August, 1951, for fear of disease in Mecca, has thus been resumed, and is indeed once more at the level of the mid-1930's. The extent of the Indonesian pilgrimage reflects fairly closely the economic situation of the archipelago, and we expect that if the present deterioration continues, the numbers next year will decline.

E 5178/32

We are sending a copy of this letter to Chanceries at Jeddah and Singapore.

Yours ever,

~~CHANCERY.~~

South-East Asia Department,

Foreign Office,

LONDON, S.W.1.

9.25

Quarantine arrangements at Jeddah;
lifting of World Health Organization
Hajj regulations, 1953-1956

(ES 1781/32)

FOREIGN OFFICE, S.W.1.

CONFIDENTIAL

September 29, 1953.

Dear Chancery,

The Ministry of Health have recently informed us that the World Health Organisation intend to hold a meeting during next year's Seventh World Health Assembly to consider what regulations are necessary for the sanitary control of the Mecca pilgrimage. They have asked whether you can provide a report at a fairly early date on the present state of affairs - how far the quarantine arrangements have progressed from the point of building equipment, water, drainage and lighting, and staffing, and how they have in fact been functioning this year.

2. The Ministry's requirements would of course be met by your pilgrimage report for the year 1953, but unfortunately they will be called upon to take part in discussions on this question at the beginning of January and would consequently like to have answers to their queries by the end of the year. There is no need for a formal report; a brief letter answering the points at issue will suffice. Could you please arrange this?

Yours ever,

EASTERN DEPARTMENT.

The Chancery,
British Embassy,
Jedda.

CONFIDENTIALBritish Embassy,
Jedda.

No. 1785/44/53

October 17, 1953.

ES 1781/33.

Dear Department,

Please refer to your letter No. ES 1781/32 of September 29 about quarantine arrangements in Jedda.

2. Despite extravagant predictions on the part of the Saudis that the new pilgrim quarantine station on the south side of Jedda would be open in time for the 1953 pilgrimage season, it was not. And it now seems unlikely that it will be operating fully even for the 1954 season. It is true that perhaps half-a-dozen cases of suspected epidemic diseases were removed to the station for a short while, and it may therefore be claimed that it was in working order. The fundamental requirements of power and water have, however, not yet been met.

3. The buildings are complete structurally, and water and sewage lines have been laid. If there were an adequate supply of water, sewage, laundry and washing facilities could be used. The water supply, however, is limited.

4. There is still no power in the station either, apart from a small second-hand portable generator designed for an X-ray unit and resurrected by one of the T.C.A. officers. Since I wrote my letter No. 1797/1/53 of July 1 about the activities of the W.H.O. in Saudi Arabia the Saudi authorities have decided not to connect the buildings to the Jedda town electricity supply, but neither have they yet made any move to have special generators installed. The Ministry of Health here is now at a standstill, the Minister being abroad; and the Ministry, bedevilled by internal squabbles, is powerless to invite tenders (or indeed take any constructive steps). As there will probably be a period of about six months between the signing of the contract and the complete installation of electrical power, the prospects of having the quarantine station available in running order for the 1954 pilgrimage season are bleak indeed. Without power very little can be done in developing the idea of establishing the laboratory, for without air-conditioning delicate equipment tends to deteriorate, and without refrigeration serum, etc., cannot be stored.

5. Once the buildings are ready for occupation it should be a comparatively simple matter to provide them with beds, sheets and a certain amount of equipment. But the provision of staff (a problem that appears not to have been tackled) would be a major stumbling-block.

6. Unless the Saudi Arabian Government can be galvanised into action, either by the T.C.A. Mission (who confess themselves practically powerless) or the W.H.O. Mission (which is apt to become involved in the constant battle between the Syrian and the Egyptian medicos, and so lose authority), I cannot see the quarantine station working in 1954. Each year that the buildings remain untenanted reduces their expectation of life more than proportionately. At this rate there is some danger that they will rot away.

Yours ever,

(H. Phillips)

Eastern Department,
Foreign Office,
LONDON, S.W.1.

RESTRICTEDBritish Embassy,
Jeddah.17819/5/54

March 13, 1954.

Dear Department,

I wrote to you on October 17 last about the quarantine arrangements in Jeddah (my letter No. 1785/44/53); and the state of the quarantine station was again mentioned in our Pilgrimage Report for 1953 (despatch No. 27 of February 15, 1954).

2. Having heard and reported that the Saudis were neglecting the quarantine station, and surmising that it would not be ready for the 1954 season, we were surprised to read a report in the local newspaper "Bilad al-Saudia" on February 15 that the Saudi Arabian Government had allotted 2,000,000 riyals to equip the station, that the World Health Organisation had provided \$32,000, and that the quarantine station would definitely be open for the 1954 pilgrimage season.

3. This announcement came as a surprise also to the Point Four medical team who have had a hand in the development of the quarantine station. It appears that the U.S. Government, out of philanthropy, offered to equip the disinfection rooms with autoclaves, boilers, etc. (at a cost to themselves of some \$100,000), an offer which was accepted with alacrity. The Point Four team were charged with arranging for the buildings to be ready for the equipment to be installed, and they therefore asked the Saudis to make a few structural alterations. The Saudis, as is their custom, said yes and did nothing until they were told that unless the United States Government were satisfied that the quarantine station would be ready for the coming pilgrimage season the equipment would not be shipped.

4. The Saudi Arabian Ministry of Health, pricked by the thought of not getting something for nothing, is now in a fever of unco-ordinated activity. With luck and the Arab propensity for being able to do something at short notice if necessary, we may see the quarantine station equipped and working by July. Staff are still not thought of, but, in an emergency, enough doctors could probably be borrowed from other Departments, and from the various medical missions accompanying the pilgrims, to give the station the appearance, at least, of full operation.

5. It is clear, however, that, for all their activity, the local authorities themselves are not too sure how things will turn out for this year's pilgrimage. On the basis of paragraph 16 of their circular memorandum which was enclosed with our 1953 Pilgrimage Report we asked them whether there was any assurance that the quarantine station would be in full operation this year. They have now written to us in reply saying simply that "attention is being directed towards this end for this year". We can only hope this means that, even if the station is not working fully, there will be some improvement in health arrangements.

Yours ever,

H. Phillips
(H. Phillips.)

Eastern Department,
Foreign Office,
LONDON, S.W.1.

AIR POUCH

UNCLASSIFIED

DO NOT TYPE IN THIS SPACE

FOREIGN SERVICE DESPATCH

586w 413/6-956
XK
586w 55

FROM : American Embassy, Jidda

208

DESP. NO.

TO : THE DEPARTMENT OF STATE, WASHINGTON.

June 9, 1956

REF : Embassy Despatch 203, June 2, 1956, entitled "Fortnightly Review of Events in Saudi Arabia, May 16-31, 1956."

ACTION For Dept. Use Only	RECD	DEPT.	
		I N	OTHER
6-18		RM/11-2	041-6
		6-18	451A-10
			HEW 5
			ALM-4

SUBJECT: Radio Mecca Comment on the Removal of International Hygienic Restrictions Imposed on Pilgrims Performing the Haj.

Central Files
RM/11-2
451A-10

This Document Must Be Returned to
886A.413/6-956

As reported in the reference despatch, under the title "WHO Decision to Do Away with Special Haj Regulations", the ninth General Assembly of the World Health Organization, at its May meeting in Geneva, decided to remove, effective January 1, 1957, all special health regulations which have been in effect with respect to Haj pilgrims. This decision was taken because of the substantial improvements which have been made in health services in the Middle East, and as a result of the establishment of the Jidda Quarantine Station.

On June 3 Al-Bilad al-Saudiyyah carried the text of a Radio Mecca broadcast on this subject, an Embassy translation of which is annexed as Enclosure No. 1.

The broadcast observed that the special regulations designed to prevent outbreaks of disease, which have been applicable for several years to pilgrims performing the Haj, are "offensive to Muslim pride", and are no longer necessary because the Saudi Arabian Government has established the Jidda Quarantine Station and has made a substantial beginning in establishing a five-year hygienic program. (See Embassy-Despatch 166, April 18, 1956, entitled "Opening of Jidda Quarantine Station").

It explained that a team of four experts from WHO had visited Saudi Arabia and inspected its facilities, and that the decision of the World Health Organization to remove the special restrictions, thereby permitting the pilgrims to perform their religious observances with more ease and comfort, was based upon a favorable report and recommendation submitted by the experts.

For the Ambassador:

Alfred S. Jenkins
Alfred S. Jenkins
Counselor of Embassy

Enclosure: Translation of article from Al-Bilad al-Saudiyyah, June 3, 1956.

cc: Dhahran

CBSelak, Jr./ds

REPORTER

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ACTION COPY - DEPARTMENT OF STATE

The action office must return this permanent record copy to DC/R files with an endorsement of action taken.

1956 JUN 20 PM 3 02
MESSAGE CENTER

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Page _____ of
 Desp. No. _____
 From _____

UNCLASSIFIED
 (Classification)

Page 1 of
 Encl. No. 1
 Desp. No. 20A
 From Jidda

TRANSLATION OF ARTICLE IN AL-BILAD AL-SAUDIYAH, JUNE 3, 1956

Removal of the International Hygienic Restrictions Imposed on the Pilgrims

Radio Mecca has made the following statement:

During its ninth session held in Geneva, the International Health Organization discussed the request submitted by the Saudi Kingdom for the cancellation of the exclusive hygienic restrictions imposed on the Muslim pilgrims, which are defined in the international hygienic regulations and in supplementary regulations (a) and (b).

In the discussions which took place in 1950 for the ratification of these regulations, the Saudi Government protested, through its delegation, the imposition of exclusive hygienic regulations and the two supplementary regulations on the Mecca Haj, without their being applied to any other pilgrimage or any other human gathering. The Saudis have proposed that general regulations be formulated and applied to all human gatherings without exception, and referred to the scientific principles of Precautional Medicine and of resistance to epidemic diseases. These principles do not admit such procedures, which have been considered by the Saudi Government to be offensive to Muslim pride.

The Saudi Government has made known in due course its reservations to these regulations and their supplements, and also has declared officially that it reserves its rights with regard to the regulations.

As a result of this the General Assembly of the World Health Organization handed down a decision indicating that all the exceptional regulations made with regard to al-Haj are temporary regulations that are to be cancelled when the Saudi Kingdom would have an adequate hygienic system for controlling the pilgrims and for providing them with the essential health services. The Saudi Government promised the WHO to establish a quarantine station in Jidda, and to take all necessary hygienic procedures to secure the health of the pilgrims; the Saudi Government is desirous of raising the hygienic level both of the pilgrims and of its people. It is also desirous of removing those exceptional burdens of regulations that have offended the Muslims while they perform their religious observances.

In fulfillment of that promise the Saudi Government began the establishment of the Jidde quarantine station, for which it has appropriated no less than 3 million dollars. In order to carry out this project the Saudi Government brought to Saudi Arabia a group of distinguished international experts, and also has included in its program of construction, as planned by His Majesty the King, a five-year hygienic program that was begun last year. This program will provide the Kingdom with a hygienic precautional system that will be able to meet all hygienic problems.

The quarantine station was established and inaugurated on April 3, 1956, in the presence of representatives of 20 nations that are concerned with the affairs of pilgrims. With regard to the five-year program, a small part of it has been accomplished, and work is being carried out for the completion of the other part.

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Page _____ of
 Desp. No. _____
 From _____

UNCLASSIFIED
 (Classification)

Page 2 of
 Encl. No. 1
 Desp. No. 208
 From Jidda

In accordance with a request submitted by the Saudi Government, the WHO delegated four international experts to visit the hygienic establishments in the Saudi Kingdom, including the quarantine station at Jidda. They made an extensive report on what they saw during the visit, and submitted this report to the International Committee for Quarantine Affairs, an agency of WHO. The committee of experts consisted of an Italian expert, a Pakistani, and two Egyptians. They all admired the hygienic establishments made by the Saudi Government, and confirmed their adequacy for controlling disease and for preserving the pilgrims from epidemics. They also emphasized that the current system of public health is capable of meeting both the needs of the pilgrims and of the citizens. These experts recommended the cancellation of all the regulations.

At the opening of the ninth session of WHO in Geneva, the Saudi delegation, headed by Mr. Rashad Pharaon, the Minister of Health, got in touch with Arab, Islamic, and other delegations that are concerned with the Haj. The delegation also contacted the various circles in the organization in order to affirm the recommendations of the Quarantine Committee and to have them put into action. The Islamic and Arab delegations came to an agreement in this respect, and Egypt had a large share in supporting the recommendations which will help the pilgrims to perform their observances easily and comfortably. Egypt agreed to cancel the international hygienic restrictions which were imposed on the Islamic pilgrimage. The report of the Quarantine Committee was laid before the committee concerned, which then unanimously ratified the cancellation after considering what the other delegations had expressed with regard to the readiness of their countries to cooperate with the Saudi Government.

The decision for the cancellation of the restrictions was transferred to the General Assembly to be discussed during its session of May 23, 1956. At this session the General Assembly ratified the cancellation, and thereby all hygienic restrictions have been removed.

We convey this good news to the Arab and Islamic world.

UNCLASSIFIED

9.26

Staffing of the Malayan Mission to
Mecca; medical treatment of pilgrims
travelling from the Far East,
1957-1958

R E S T R I C T E D**Outward Telegram from Commonwealth Relations Office**

TO: U.K. HIGH COMMISSIONER IN PAKISTAN

(Dated 28th March, 1957)

No. 78 SAVING RESTRICTEDMALAYAN PILGRIMAGE MISSION
TO MECCAES1781/A
8

Following is text of Savingram from High Commission Malaya to Colonial Office:-

2. The Malayan Mission to Mecca, Saudi Arabia for the 1957 Pilgrimage season will travel on the Pilgrim ship ANSHUN leaving Malaya on 27th March, 1957 and arriving Jeddah, Saudi Arabia on 8th April, 1957.

3. The names and particulars of the staff who will serve with the Mission are as follows:-

<u>No.</u>	<u>Name.</u>	<u>Appointment.</u>	<u>Nationality.</u>	<u>Place & Date of Birth.</u>
<u>Medical Mission:</u>				
1.	Dr. Haji Abbas bin Haji Alias	Doctor	Malay	Selangor, 1914
2.	Mohamed Raji bin Mohd. Jali	Hospital Asst.	"	N.Sembilan, 1916
3.	Syed Ismail bin Syed Karim	-do-	"	Selangor, 1912
4.	Mohamed bin Haji Siraj	-do-	"	Penang, 1924
5.	Syed Hassan bin Syed Alwee	-do-	"	Trengganu, 1923
6.	Kamariah bte. Darus	Staff Nurse	"	Penang, 1930
7.	Som bte. Mohd. Noor	Asst. Nurse	"	Selangor, 1925
8.	Abdul Kadir bin Saad	Hosp. Attendant	"	Kedah, 1918
9.	Mohamed Yatim bin Mohd. Manan	-do-	"	Malacca, 1920
10.	Abdul Ghani bin Ismail	-do-	"	Trengganu, 1929
11.	Inche Somon bin Haji Omar	-do-	"	Johore, 1915
<u>Others:</u>				
12.	Haji Mokhtar Yassin	Malayan Pilgrimage Commissioner	"	
13.	Haji Ali bin Haji Ibrahim	Cook	"	
14.	The Hon'ble Tuan Haji Abdul Rahman b. Hj. Osman, M.B.E., J.P.	Honorary Welfare Officer	"	Leaving Malaya by "Anking" on 10.6.57
15.	The Hon'ble Tuan Sheikh Mahmood b. Haji Noh	-do-	"	Leaving Malaya by "Anshun" on 2.5.57
				/16. Tuan Haji

Jan
1/14

<u>No.</u>	<u>Name.</u>	<u>Appointment.</u>	<u>Nationality.</u>	<u>Place & Date of Birth.</u>
16.	Tuan Haji Mohd. Salleh bin Haji Awang	-do-	Malay	Leaving Malaya by "Anshun" on 3.6.57
17.	The Hon'ble Dato Kamaruddin bin Haji Idris, C.B.E., M.C.S.	Principal Min. of State of Trengganu & Chairman of Pilgrimage Advisory Committee	"	Leaving Malaya by "Anshun" on 3.6.57

4. Three copies of photographs of each of the members of the Medical Mission (i.e. Nos: 1-11) together with certified copies of the professional certificates in the case of Doctor, the four Hospital Assistants and the nurses are enclosed; Hospital Attendants possess no professional certificates.

5. Grateful if arrangement could be made with the Pakistan Embassy to obtain the agreement of the Saudi Arabian Authorities to enable the Malayan Mission to function in Saudi Arabia, and for its members to be granted exemption from pilgrimage and custom dues, and for the Mission to be permitted to bring with it the drugs and supplies which will be needed for use in Saudi Arabia; together with 3 steel tables, 3 steel armchairs, 1 bookcase without payment of duty and issue of import licences.

6. It has been the practice in the past for the British Embassy, Jeddah to look after the Malayan Mission, and to make payments on vouchers raised in Saudi Arabia by the Mission and the Malayan Pilgrimage Office at Mecca. The Embassy then claims recoupment via the Foreign Office from the Federation of Malaya Government, and it is hoped therefore that the Pakistan Embassy will be able to carry out similar arrangements on behalf of this Government.

7. The Overseas Allowances payable to the members of the Mission are as follows:-

<u>No.</u>	<u>Name.</u>	<u>Appointment.</u>	<u>Overseas Allowance per month for actual period spent in Saudi Arabia.</u>
1.	Haji Mokhtar Yassin	Malayan Pilgrimage Commissioner.	\$150.00
2.	Dr. Haji Abbas bin Haji Alias	Doctor	400.00
3.	Mohd. Raji bin Mohd. Jali	Hospital Asst.	100.00
4.	Syed Ismail bin Syed Karim	-do-	100.00
5.	Mohamed b. Haji Siraj	-do-	100.00
6.	Syed Haasan bin Syed Alwee	-do-	100.00
7.	Kamariah bte. Darus	Staff Nurse	100.00
8.	Som bte. Mohd. Noor	Asst. Nurse	100.00
9.	Abdul Kadir bin Saad	Hosp. Attendant	50.00
10.	Mohamed Yatim bin Mohd Manan	-do-	50.00

/11. Abdul

-3-

<u>No.</u>	<u>Name.</u>	<u>Appointment.</u>	<u>Overseas Allowance per month for actual period spent in Saudi Arabia.</u>
11.	Abdul Ghani bin Ismail	-do-	50.00
12.	Inche Somon bin Haji Omar	-do-	50.00
13.	Haji Ali b. Haji Ibrahim	Cook	50.00

8. In addition the staff is also entitled to claim subsistence allowance for each night spent on duty in the Hedjaz away from the Mission's Headquarters at Mecca. The Malayan Pilgrimage Commissioner will inform the Pakistan Embassy of the rates when he arrives in Jeddah.

9. Tuan Haji Jamil of the Malayan Pilgrimage Office at Mecca who has served in his present capacity for many years and knows the work will be requested by the Pilgrimage Control Officer, Federation of Malaya, to assist the Pakistan Embassy on all matters connected with Malayan Pilgrims.

10. The number of pilgrims from Malaya for the 1957 Season is approximately 4,700 and the sailings of the Malayan Pilgrim vessels are as follows:-

<u>Vessel</u>	<u>Leaves Malaya</u>	<u>Arrives Jeddah</u>
"ANSHUN"	27th March	8th April
"ANSHUN"	2nd May	14th May
"ANSHUN"	3rd June	16th June
"ANKING"	10th June	21st June.

Would you ask Pakistanis if they are willing to give Malayan Mission help they require.

Photographs and certified copies of professional certificates following by air mail.

Copy to:-

C.R.O.	Mr. Lamarque
Foreign Office	Mr. Monckton
Colonial Office	Mr. Marshall
	Mr. R.W. Newsam

SOUTH ASIA AND MIDDLE EAST DEPT.
SA. 83/33/4

PILGRIMAGE SURGEON

SCENES ON A SHIP TAKING MUSLIMS FROM SINGAPORE TO JEDDAH

FROM A CORRESPONDENT

I joined a pilgrimage ship as a surgeon, which last year carried some of the faithful to Jeddah, the main port of Saudi Arabia, where the world air and maritime pilgrimages meet.

The ship sailed from Singapore. Besides Muslims from Malaya there were also some who had crossed over from Indonesia, Sarawak, and North Borneo. Those pilgrims from the northern Malay States embarked at Penang two days later.

Our departure from each of the two ports was a momentous occasion. For some it was a sad parting from the family—the old folk might never return alive. For them the pilgrimage was the consummation of a life-long desire. They would be happy to die on the voyage, if not in the country of the Prophet himself. Embarkation was a colourful scene.

DRESSED OVERALL

The pilgrims, especially the women-folk, wore the brilliant Malay costume—a gaily coloured sarong and top blouse. The ship, too, was fully dressed overall. During the night after the ship left Penang a baby was born. This was a good omen for the parents and the subject of great rejoicing among the neighbours.

Some 5,000 pilgrims go by sea from Malaya to Mecca each year. They must be prepared to stay in Saudi Arabia for up to three months while awaiting their return passage. The pilgrim might have to save over a lifetime to provide for himself, his wife or wives, his children and, perhaps, several in-laws. Only a certain number of Muslims may leave the villages each year to make a pilgrimage. All pilgrims must buy return tickets—for fear they become stranded in Saudi Arabia as a burden to the State—and none may sell house or property in order to raise funds—so that they do not return afterwards to live in destitution.

The Malay pilgrim was a quiet person. He would sit on deck with his wife and children or smoke with his friends. The more studious read the Koran and discussed passages from it among themselves or with an Imam.

KORANIC RECITATIONS

Later during the voyage there was a series of Koranic recitations in which the pilgrims competed, many chanting long passages by memory. The competition was judged by a Mufti, a religious leader, or by the Deputy Prime Minister of a Malay State who was making his pilgrimage.

The call to prayer was made at intervals over the ship's loud-speaker throughout the day. A group of pilgrims would meet on the boat deck, led in prayer by the Imam. All prayer was directed towards Mecca, the bearing of which was shown by a sextant. Many pilgrims had their own magnetic compass to guide them when at prayer on the decks below.

Medical treatment was provided free on the voyage. But it was regarded with some suspicion by the uneducated Malay. Often a patient would be brought by the relatives only after the disease had markedly progressed. Those who did come forward for treatment still regarded it as a form of White Man's Magic and received it sceptically. A patient might have greater faith in his amulet of Koranic texts than in penicillin injections. The most common malady, naturally, was seasickness. Many accepted it fatalistically. Others employed their own remedy: that of inhaling the freshly cut skin of a lime or orange. Many a pilgrim would be lulled to sleep in rough weather with a piece of lime skin resting undisturbed on his upper lip.

There was a certain amount of disease due to malnutrition and exposure among the pilgrims, particularly on their return from Mecca. In and around Mecca they would attend the Muslim medical mission sent by their country of origin. Great physical hardship is endured in the performance of the religious rites there. During this and succeeding years the pilgrimage occurs during the hottest season and it is no surprise that large numbers die.

CHILDREN'S PARTY

After we had entered the calm of the Red Sea and left behind the rough monsoon weather a children's party was held. Forty children attended in a great variety of dress. "Party best" was frequently a frock or trousers in the western style. The pilgrim, believing in sharing his wealth among the family for safe keeping, would give the youngest daughter her share. Thus it was common to see tiny girls wearing gold earrings, wristlets, necklaces, and mounted gold sovereigns as ornaments even for everyday wear. Most of the children's games were new to these young pil-

grims: musical chairs, the egg and spoon race, pinning the tail on the donkey but—the donkey became a camel.

On the day of our arrival at Jeddah, when the ship passed the point of Jebel Ya Lam Lam, the whistle blew as a sign of our approach to the holy land. It was a sign also for the pilgrims to wash, shave, and dress in the pilgrim clothing, the Ihram. This consisted of two unsewn pieces of white cloth, one of which was worn round the waist and the other over the shoulder. Many had shaved their heads for fear a hair might fall and defile the Ihram, for

then a goat must later be sacrificed in atonement.

Motor coaches were waiting at the quayside to transport the disembarking pilgrims into the town of Jeddah and, thence, after immigration formalities, to Mecca itself, which lies some 60 miles due east.

On returning from Mecca the pilgrim was truly worthy of the title "Haji" and might even choose a new name for himself. Back at home he enjoyed no little social esteem, for the opinion of a Haji was frequently sought in village disputes.

QUARANTINE MEASURES

It is a hundred years since the first measures for the health control of pilgrimages were applied in Egypt. Ships carrying returning pilgrims and having on board cases, or suspected cases, of cholera had to be put under quarantine for 10 days. It was not until 1892 that the first international sanitary convention was signed and ratified, thus making the health control of the Mecca pilgrimage the subject of international agreement. For 65 years this convention, modified over the years to bring it into line with advances in knowledge and with changing conditions, effectively prevented this great religious observance from becoming an international health hazard.

Last year the final goal was achieved, when it was found possible to delete all specific rules concerning the pilgrimage from the international health regulations. This freeing of the pilgrimage from special measures came into force on January 1, 1957. Since this "historic date," as it is described in an account of the history of the health control of the pilgrimage, published in the *Chronicle of the World Health Organization*, the pilgrims have been subject to the same health regulations as other international travellers.

10 APR 1958 'TIMES'

9.27

Services rendered to pilgrims by
Saudi Arabian Health Ministry;
Islamic position vis-à-vis pilgrimage
and hygiene, 1988 and 1992

Meningitis check-ups

DR Mohammed Jalal Ashi, Assistant Deputy Minister of Health for Preventive Medicine, has confirmed that all incoming pilgrims will undergo routine medical check-ups at the points of entrance into the Kingdom as a screening process for meningitis suspects. In addition they will be asked to present certificates of vaccination against the disease.

He pointed out that the Health Ministry has co-ordinated with the Ministry of Interior on the necessity to vaccinate residents interested in performing the pilgrimage. Also, all those delegated and assigned to work in the Haj areas during the pilgrimage season have been vaccinated.

Citizens interested in performing Haj have been enlightened on the necessity of vaccination as a preventive measure. This is in addition to the comprehensive vaccination campaign organised in last Sha'ban all over the Kingdom.

As regards the measures to be taken by the Health Ministry to prevent contagious diseases among the pilgrims, Dr. Ashi said the Kingdom has provided the pilgrims with all facilities so that they perform their pilgrimage rites with ease.

Following preparations have been made prior to the Haj season:

- Health conditions to be fulfilled by those coming for Haj this year were laid down in the light of the world epidemic condition of contagious diseases.
- Organising vaccination campaigns against contagious diseases that may pose a danger to health during the season, e.g. meningitis.

Preparation of a comprehensive programme for epidemic supervision and survey in the Haj areas.

- Check-ups for workers and those who handle drinks and foodstuffs; inspection of shops that prepare, sell and serve foods to ensure that they fulfill the health conditions.

Dr Ashi said that curative services will be provided to the pilgrims through the hospitals and health centres distributed in the Haj areas. The latest scientific means for diagnosis and treatment will be provided with high efficiency.

Dr Ashi reaffirmed the Health Ministry's keenness to support these services with necessary well-trained manpower and equipment to meet the needs of the increasing number of pilgrims. The Ministry is also keen to operate the hospitals and health centres in the Haj areas, pilgrims' places of stay, on the roads and the main entrance points.

Questions regarding pilgrimage and cleanliness

Reply to M. Khaleel
Riyadh

This is a case of doing the right thing at the right time, but with the wrong intention to deprive that action of its validity. If you go through the motions of taking a bath or a shower, you are actually doing what is necessary to remove the state of ceremonial impurity which is caused by your wet dream. However, because you do not intend this shower as something undertaken to remove that state, it remains with you. If you give some money to a poor person, without intending it as payment of your zakah, your zakah liability remain intact. Your action is a good one, because you have helped a poor person. It will be rewarded by Allah, but it remains an act of charity, or a sadaqah, which does not affect your zakah liability. You are still liable to pay your zakah in full.

That all this had taken place ten years ago, with the fact that you acquired proper Islamic knowledge afterward means that your present status is not in doubt. What we should look at is the validity or otherwise of your pilgrimage. People always ask me whether taking a shower for cleanliness can be considered as inclusive of ablution, or wudhu. I have explained on several occasions that when you take a shower for a religious purpose, such as the Friday shower or a shower for ihraam, or to remove the state of ceremonial impurity, then it includes wudhu. But when you take a shower for cleanliness or to cool yourself on a very hot day, you cannot treat it as inclusive of wudhu because the two purposes are widely different.

Here in this case, we have a person taking a shower for ihraam, but needing a shower to remove the state of ceremonial impurity, or janabah. Although the man should have intended the shower for both purposes, he was unaware that he needed to do so. However, because the shower was taken for a religious purpose, then it can be considered to have included the removal of the state of ceremonial impurity, because to be in ihraam requires that one is completely pure. Hence, his pilgrimage actions, such as tawaf, are valid.

As for his second shower in Mina, the omission of the intention to remove the ceremonial impurity was a genuine mistake. Moreover, the shower was taken specifically because the man had a wet dream.

Being a novice in Islam argues in his favor and we hope that Allah will accept that shower as the one required for the removal of the state of ceremonial impurity. In this case, his pilgrimage is valid and may Allah accept it from him. We must however remind him and all our readers of what the Prophet says: "Actions are but by intentions". Hence, every time an action is undertaken for a particular purpose, the intention must be clear. Otherwise, the same action is deemed not to include what it can achieve.

I do not say that my reader needs to do another pilgrimage as a result of what he had done. However, it is recommended to do a voluntary pilgrimage once in five years, if one is able to do so. A new pilgrimage is in order for him.

To A.A. Sheikh
Jeddah

In a highly authentic Hadith related by Al-Bukhari and Muslim on the authority of Abu Hurairah, the Prophet is quoted to have said: "Five practices belong to sound human nature: circumcision, the shaving of pubic hair, the trimming of moustaches, nail-cutting and the pulling of arm-pit hair." This is a very clear Hadith outlining important practices which are recommended. When we speak of something as recommended, we mean that it is a "Suuuuh". When we do such a practice, we earn reward from Allah for following the instructions of the Prophet. If we do not do it, we simply leave something recommended and miss its reward.

As it is stated clearly in the Hadith, the shaving of pubic hair is recommended. Other reports suggest that the interval between two shaves should not be longer than 40 days.

Scholars agree that whether we use a razor or cream or any other tool, the removal of hair is what need to be considered. Hence, it is appropriate to use a razor or a hair removing cream, both for men or women, as one feels appropriate.

We also note that it is recommended to shave pubic hair before one enters into the state of consecration or ihraam., if one is embarking on doing the Umrah or the pilgrimage. We should consider this as part of the overall cleanliness which Islam requires of its followers.

It is permissible to use a tool which cuts

back the hair without removing it altogether. Some people find it difficult to use a razor or a shaving blade, perhaps because of their sensitive skin. Therefore, they prefer to use a tool similar to that used by hairdressers when they cut the hair of their customers. This is appropriate although it simply cuts back the hair, leaving it very short.

Little skill is needed to do this recommendation. Therefore, parents should guide their children when they attain puberty, explaining to them how to use the shaving tool, without looking at their private parts. It is not permissible to look at the private parts of another person, even one's own son.

9.28

Pilgrimage and cholera epidemic in
Saudi Arabia (A bibliographic survey
from 1831-1979).

**PILGRIMAGE AND CHOLERA EPIDEMIC IN
SAUDI ARABIA****(A bibliographic survey from 1831-1979)****M. ATAUR-RAHIM****Introduction**

This select bibliography of 148 years is a by-product of many years of work in the field of biological and medical bibliographies on the Arabian Peninsula. It is not intended to be a complete bibliography. In fact, a complete bibliography is hardly possible; the field of medical sciences has so many ramifications that restrictions would have to be applied to make complete coverage within the chosen area possible.

During the last decade or so, health services, medical and allied science institutions have undergone rapid expansion and improvement in Arabia. The occurrence of cholera has been frequent during the time of pilgrimage. At this time, it is more than ever necessary to have a reference guide of the subject in question. The published literature on cholera increased with the growth of pilgrim traffic to Mecca and Medina from all over the world. A large amount of the research has so far been done by foreign workers and hence the published reports are widely scattered. Epidemic diseases like cholera interested many foreign workers and agencies who made important contributions.

As far as I am aware no bibliography on cholera has so far been attempted, which would make the widely scattered work available at one place and in a classified sequence. In the present work an attempt has been made to compile a list of 51 published references on cholera in English.

The object of this list is to bring these references to the notice of those who are interested in research on cholera epidemic in Arabia. This guide may open up a field for investigation and give an idea of the avenues into which research might be directed.

The inclusion of all the available citations in the present work has involved considerable labour and careful sifting. It is by no means an exhaustive bibliography as the author would have wished but it is hoped that it may serve as a first compilation of its kind which can be gradually added to.

In spite of all this effort it is possible and indeed almost certain that some references might have been overlooked. The publication of this list will highlight those omissions and the readers would be kind enough to bring any omissions and inaccuracies to the author's notice so that shortcomings may be rectified in subsequent editions.

The references are arranged alphabetically according to the author's surname, followed by his initials, year of actual publication, full title of the paper, name of the journal and volume number followed by the first and the last page numbers.

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