

little fear of European censorship, he did his best to benumb the minds and shackle the thoughts of his subjects? Oppressive measures were taken to prevent the entrance of liberal ideas, as well as to prevent the promulgation of thought and the public discussion of the civil and religious questions of the day.

Missionaries were excluded from every part of the Yemen, Nejd and the Hejaz. In other parts their work was actively opposed, and if it was known that a Moslem had changed his creed he was almost sure to meet with a violent death. No one could with safety to himself frequent a missionary's house. The highest in the land was never safe from espionage and even the lowest was not safe from extortion. Intellectual freedom was absolutely forbidden. Even missions to the Jews were proscribed and Hebrew gospels were forbidden an entrance to the Yemen. Nothing was done to alleviate the sufferings of the poor, although I am told that in some of the eastern towns, like Bassora, government schools were established.

In July, 1908, the new Constitution was proclaimed and the world confidently looked forward to a great change being brought about through the granting of liberty to the people. For the first time since Abd ul Hamid ascended the throne the people could read newspapers and books, meet their friends without fear, and associate with foreigners without any suspicion. The words Liberty, Equality, and Fraternity, were in every person's mouth and were found pasted over every vacant space in those towns where the news was promulgated.

It was, however, a considerable time after the Constitution was proclaimed before the news got into the Yemen. At first the governors of Sana and of Mecca refused to believe that their master had voluntarily resigned his autocratic power and had become a constitutional mon-