

It might be difficult to form and maintain associations in country districts, but there could be no difficulty in towns and even in villages. By combining in this way those who had more or less studied the subject could instruct the ignorant, and the interchange of ideas always tended to throw light upon points of difficulty.

Mr. Onslow also pointed out that people were more inclined to look favourably on a subject, when they see those believing in it banding together in order to push it forward. His own experience was that more respect was paid to the individual when representing a society than when acting alone.

Mr. Onslow pointed out how London being the centre from which all missionary and religious effort emanated, it ought also to be the centre of the Identity movement. When the Metropolitan Association was formed, none other existed, it naturally therefore, became the head-centre of the movement, and country associations naturally and readily affiliated with it, thus forming an intimate bond of union and establishing a sort of Freemasonry among them all, everything tending to give them greater strength and greater courage in spreading the truths they advocate—all acquiring a greater degree of dignity, and each deriving an increased importance.

The Annual General Meeting took place at Exeter Hall, the same evening, at 7 p. m., the Right Hon. Viscount Folkestone, M. P. in the chair. The Meeting was opened by those present singing Hymn No. 28 of the Service of Song, entitled "The Israel of God." The Rev. Dr. Moore offered prayer, Mr. J. A. Anderson read the Report and Dr. A. Hudson Rugg gave an account of the state of the finances.

Then followed addresses from a number of well-known Identity gentlemen. These are all so good and so much to the point that we offer no apology for placing them before the readers of this Journal:—

THE RIGHT HONOURABLE VISCOUNT FOLKESTONE, M. P., on rising, said:—Ladies and Gentlemen,—It is not necessary for me to remind you that this is the second Annual Meeting of the Metropolitan Anglo-Israel Association; but it is the first annual meeting that I have had the honour of addressing as President. I can assure you, fellow-Israelites, that I consider it a great honour to have been chosen for that post. I must confess that, though I had been urged for some time by our friend Mr. Bird, whom you all know, at any rate, as "Philo-Israel," to accept that post, I felt great reluctance to do so; the reason of that reluctance being that I felt it would have been much better to have found some one of greater influence and greater standing, perhaps in the political world,

or, at any rate, some one who had a more intimate acquaintance with the question of Identity than I can lay claim to, to fill the post. I have, however, I am persuaded to accept the position, and I feel proud to see my name at the head of this association. (Applause.) I felt that some one of greater influence than myself should fill this position, for I am sure that, in the course of time—nay, I may say, in the course of a very short time—I should assume a very prominent position in the history of this nation. (Hear, hear.) I have no doubt but that it will exercise a great influence on our policy, both home and foreign, of our Government. It was but a few years ago, when the theory was started that we English were the descendants of the Lost Tribes of Israel. I have been searching far and wide for evidence of the descendants of these Tribes, and I appear to have looked everywhere, but I have certainly overlooked what was under their feet, and it came to somebody's mind, at last, to search that the Lost Tribes were not to be found in a foreign country, but in our own little island. In searching for evidence of that it was unexpectedly proved to be the case, that we were the people in that honoured position. (Applause.) After expressing his regret that the clergy of this country had not taken up this question with a greater degree than they have done, his Lordship said: let us, ladies and gentlemen, assume for one moment that there is no truth in the question; what harm can it possibly do for us to investigate this question, even if there is no truth in it? What would be the result of such investigation? It would be that they should obtain a more intimate knowledge of the Testament than they have now. (Hear, hear.) And speaking from personal experience I may say that it appears to me that some clergyman with whom I have discussed this question has been in lamentable ignorance of that portion of Holy Writ. (Great applause.) But if it is true—as we know that it is true—it is the duty of the clergy to study it, and investigate it, and not leave it to the laity. For the clergy are placed in their position—it is their *raison d'être*—to study the Scriptures, and teach the people the Divine teaching to be learnt from the Holy Writings. (Hear, hear.) It is no new doctrine, no new doctrine that we preach; we are not wishing to found any new sect; what we wish to do is to teach for every one and for every Christian denomination, whether of the Church of England or of the Dissenting classes; it is not for the poor alone, but it is for every one of the people of England. (Cheers.) And then, look at it from the worldly point of view, what a glorious prospect does this belief unfold