

*Bible Study Series:*

*The Tribes of Israel Part 3*

# THE BRITISH SENSE OF MISSION AS A RULING PEOPLE

A PARTIAL TYPE OF ISRAEL'S MILLENNIAL REIGN  
AND SERVICE TO MANKIND – THE EMPIRE'S  
'UNFINISHED BUSINESS'

By Craig M White

Version 2.9





## ***The British Sense of Mission as a Ruling People***

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The purpose and desire is to foster Biblical, historical and related studies that strengthen the Church of God's message & mission and provides further support to its traditional doctrinal positions.

## Introductory Remarks

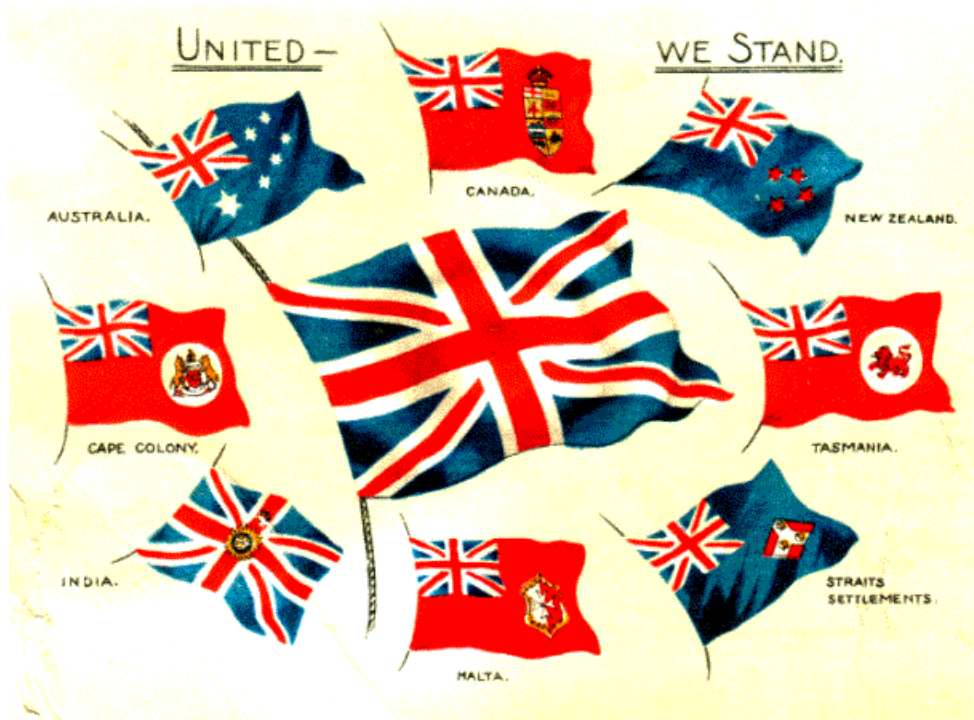
Why did the British Empire succeed when other Empires did not? Was it a blessing in fulfillment of prophecies such as that in Gen 12:3? Why were the British so dominant across the world, way beyond their population numbers?

Today book after book; article after article; universities, politicians, social workers spread lies about the British Empire, denigrating it and even associating it as having the same basis as Nazism. These lies and much more are the daily diet of students and anyone who watches documentaries about the Empire.

It seems that every second movie or television programme is laced with anti-British racism. White men with accents that are clearly English or other British accent, are almost always the 'baddies', inculcating hatred for White males and British among all age groups and particularly the young.

What evil incites such hatred and bitterness? For it is utterly unjustified.

Now that the Empire is destroyed despite the finest efforts by Churchill, the world is a worse place.<sup>1</sup>



*Some flags of the Empire prevalent during the nineteenth century*

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<sup>1</sup> Churchill himself believed that "the fostering of civilization as the highest purpose of empire ... empire civilizes both the ruled and their rulers." (Kirk Emmert, *Winston S. Churchill on Empire*)

But has the world learned its lesson? Does it have the humility to accept that the Empire was overwhelmingly positive and uplifting and light years ahead of any comparative empire during its time than any other in world history? Does the world need the British Empire again? Or is its nemesis, the United Nations, doing a better job at world order and uplifting peoples than the Empire?

Will the Empire or something similar be revived? If so, how? And by whom?

During the time of the Empire many could see how beneficial – what a blessing it was – to other nations it had become. It wasn't perfect, but it was certainly 'head and shoulders' above any other empire, national government or system of administration in world history.

Lord Curzon was so impressed by its goodness and success that he stated:

“The British Empire is under Providence the greatest instrument for good that the world has seen”.

He could see God's hand in its efforts and influence across the globe. South African Afrikaner Prime Minister during World War Two, General Smuts (1870-1950), declared that the Empire was:

“the widest system of organized human freedom which has ever existed in human history”.

And that was said by a man who originally fought the British during the Boer War but came around to see how beneficial the Empire was!

Others who loved the Empire wrote:

“A firm and well-compacted union of all the British lands would form a state that might control the whole world.”<sup>2</sup>

“When we have accustomed ourselves to contemplate the whole Empire together and call it England, we shall see that here too is a United States. Here too is a homogeneous people, one in blood, language, religion, and laws, but dispersed over a boundless space.”<sup>3</sup>

Niall Ferguson in his magnificent work *Empire. How Britain made the Modern World* asserts:

“The British Empire was the nearest thing there has ever been to a world government. Yet its mode of operation was a triumph of minimalism. To govern a population of hundreds of millions, the Indian Civil Service had a maximum strength of little more than 1,000 ...

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<sup>2</sup> Charles Oman, *England in the Nineteenth Century* (1899)

<sup>3</sup> J. R. Seeley, *The Expansion of England* (1883)

“For better or worse – fair and foul – **the world we know today is in large measure the product of Britain’s age of Empire.**”<sup>4</sup> [emphasis mine]

“The Victorians had more elevated aspirations. They dreamt not just of ruling the world, but of redeeming it. It was no longer enough for them to exploit other races; now the aim became to improve them. Native peoples themselves would cease to be exploited, but their cultures – superstitious, backward, heathen – would have to go. In particular, the Victorians aspired to bring light to what they called the Dark Continent”<sup>5</sup>

In the Conclusion, Ferguson states:

“In truth, the imperial legacy has shaped the modern world so profoundly that we almost take it for granted.

Without the spread of British rule around the world, it is hard to believe that the structures of liberal capitalism would have been so successfully established in so many economies around the world ... India, the world’s largest democracy, owes more than it is fashionable to acknowledge to British rule.”<sup>6</sup>



Keith Windschuttle, a noted moderate scholar and author confirms that the Empire was positive for the indigenous peoples:

“In short, the transition to independence of a sizable part of the empire was a badly handled mess. **Much of the blame for this lies with those critics of imperialism,** in both the metropolis and the colonies, who were more concerned to end its rule quickly rather than wisely, and who were even less concerned that the boundaries of several new states saddled them with problems that were unresolvable except by violence. The Oxford history makes clear that, before the rush to disband it, British imperial rule in many parts of Asia, Africa, and the Americas, while it might not have been representative or

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<sup>4</sup> Ferguson 2004, pp. xxiv, xxv

<sup>5</sup> Ibid, p. 116

<sup>6</sup> Ibid, pp. 358-59

democratic, was nonetheless orderly, largely benign, and usually fair. **For all their faults, most British colonial officials delivered good government—or at least better government than any of the likely alternatives. The lives of millions of ordinary people in these countries would have been much happier had the British stayed longer**, that is, until a more satisfactory path to independence and a more sensible map of territorial boundaries had been drawn up. Indeed, the uncivilized conditions in which many people in the old imperial realm now live is **evidence that the world would be a better place today if some parts of it were still ruled by the British Empire.**<sup>7</sup> [emphasis mine]

Further information on the enormous contribution and benefit to the world by the Empire may be found in *Appendix One: Achievements of Empire; Appendix Two: The right way to run an Empire; Appendix Three: Why should we apologise for the Empire?; Appendix Four: Yes, mistakes were made, but we must never stop being proud of the Empire.*

Yet the British and related people are destined to rule once again – under the Messiah. However, they have demonstrated that to what great extent and blessing the Empire was, it was just not good enough and that they must be led by the King of Kings and Lord of Lords – the mighty Messiah to realise their full potential and rule justly and properly.

With this in mind, the paper you are reading is divided into three inter-connected parts: Part one discusses the Empire as being typological – in part – of the coming reign of Israel during the Messiah’s future world. This chapter uses aspects of their success and sense of purpose together with both positive and negative experiences during their time in India.

Part two is practically a Bible study concerning Israel’s role during the millennium and seeks to demonstrate their dominance during that period.

The final section, Part three, contains a number of important appendices that back up assertions within the paper and which are cross-referenced in parts one and two. The bibliography and suggested reading sections are at the rear of this paper to demonstrate the sources and provide the reader with pointers toward further research.

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<sup>7</sup> Windschuttle 2000 “Rewriting the history of the British Empire”, *The New Criterion* Vol. 18, No. 9, May

# **PART ONE**

# **THE BRITISH EMPIRE AS TYPOLOGY**

**“The heart of him that hath understanding seeketh knowledge” (Prov 15:14)**

**“The lips of the wise disperse knowledge, but the heart of the foolish doeth not so” (Prov 15:7. See Matt 13:52)**



**“How an archipelago of rainy islands off the north-west coast of Europe came to rule the world is one of the fundamental questions not just of British but of world history ... It was not conceived by self-conscious imperialists, aiming to establish English rule over foreign lands, or colonists hoping to build a new life overseas”<sup>8</sup>.**

**“What is less clear is why this expansion [of the Empire] occurred. There never was a plan for imperial expansion ... there seemed little need actually to conquer more territory”<sup>9</sup>**

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<sup>8</sup> Ferguson 2003, p. xii, 4

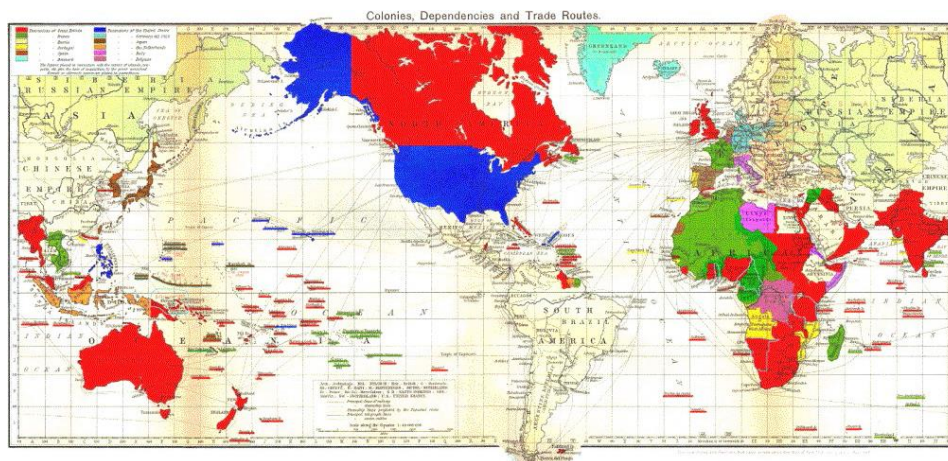
<sup>9</sup> Cunliffe et al 2001, p. 186

## Case Study: The British as a Ruling People in India

In this section I shall proceed to demonstrate that the British formed a ruling people in India during the nineteenth century which in some ways typed their future millennial role. Of course one may have chosen any number of countries or territories, but India was the largest in population, the most diverse and the most complex, thus presenting the Empire with many challenges and opportunities.

The hypothesis concerning the British as a ruling people will be presented under various headings, each of which will attempt to present reasons for the evolution of the British from rulers and administrators (a ruling class if you will). The title of this section *The British as a Ruling People in India* adds a further dimension to the concept of a ruling class. It observes that the British developed an imperial attitude towards their subjects which moulded them (ie the British) into a caste of importance. The first heading, "The British sense of mission" briefly discusses the part that this gesture of national purpose and responsibility had in formulating a sense of paramountcy or pre-eminence. The following section on "The Rise of the New Raj" exposes the British as a ruling class and how they behaved themselves on the sub-continent. The section "British Imperial attitudes" explains how the attitude evolved and grew over time. The final section on "The effect of the Mutiny on British-India relations" deals with the deterioration in relations between the two groups (British and Indian) and subsequent hostile feelings. Of course there would be a certain amount of overlapping between the various sections, but this is both necessary and unavoidable.

By 1818 the British were the major power in India, upon which they imposed a bureaucracy, which the people, in many ways, had in times before, not been accustomed. It was in this sphere that the British were "superior" to the locals, as bureaucracy cut through India much like a knife through butter and was used effectively to rule the natives. This bureaucracy evolved into a ruling class.



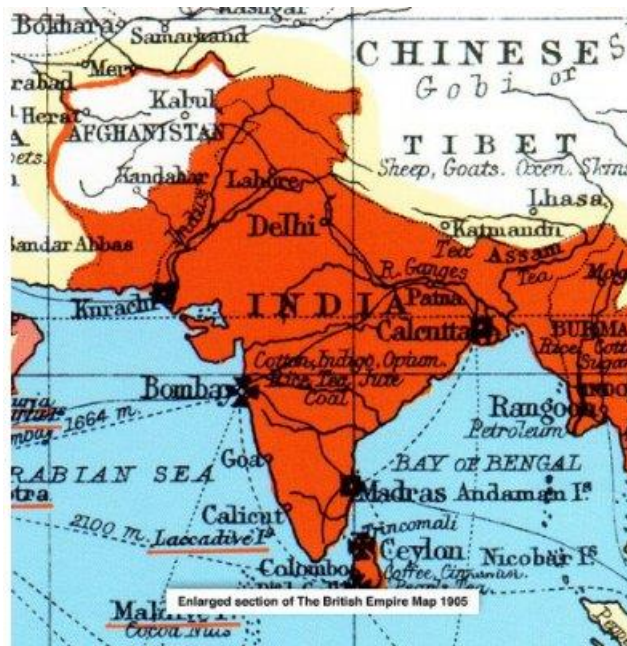
1920 s Schoolroom Map of the World on Mercator s Projection showing the British Empire in the traditional red.

Rudyard Kipling, the Empire's poet, reflected this trend in his literature and united both British racism and Indian cast-ism in his writings. The British racial experience in India was not deliberate racism. Nor was the stereo-typing of the Indians. Rather, they oriented themselves to the Indians

stereo-typing each other. For example, they recruited their armies from the martial races for their armies, because of what they had heard. This was the accepted norm and was not in any sense conscious racism.

While the initial British interest in India was one of trade, the missionaries soon followed, believing that they had a Divine Mission to convert the Indians to Christianity. They looked upon the civilisation of the sub-continent as totally corrupt, but that the people were redeemable by Christianity and Westernisation. Christianity became a type of English tribal creed in which they believed that the God of the Christian world was fighting side by side with the English against the 'Heaven-detested slaves'<sup>10</sup>. At public school the British were taught that they should find satisfaction in the knowledge that: "One is working and ruling and making oneself useful in God's World."<sup>11</sup>

They believed that their mission was to convert the heathens of the non-white world to Christianity in order for them to attain "salvation". God, they thought, had chosen the White race, and specifically the British, as His representatives in the non-White world. Many British also felt that they represented civilization against savagery<sup>12</sup> and that a second mission of theirs was to "civilize" nonwhites, In this case the Indians of the sub-continent; thus they felt morally superior and more civilised.



Map of British South Asia

There were certain circles of influential which felt that it was the British Divine purpose to make India fit for freedom and then set her free. This, they thought, would probably take a century to accomplish, but was something worth doing and In India's best interest<sup>13</sup>. India would then be

<sup>10</sup> Hutchins 1967, p. 82

<sup>11</sup> Beames 1961, p. 223

<sup>12</sup> Thompson 1943, p. 262

<sup>13</sup> Malley 1962, p. 67

linked to the peoples of Europe, her people enlightened, and, some felt, she would be converted to that regenerative power, Christianity.<sup>14</sup>

Various famous Britons advocated a policy of imperialism.<sup>15</sup> Thomas Carlyle (1795-1881) justified the British mission in the world as the chosen nation. Sir Charles Dilke (1843-1911) conceived of a Greater Britain in a world that "was growing more English every day". Robert Seeley (1834-1895) called for a planned expansion of England.

Rudyard Kipling (1865-1936) proclaimed the "White man's burden" and the mission of the British. Kipling is an interesting case. Over a century ago, in Lahore, 17 year Old Kipling worked for the *Civil and Military Gazette* as sub-editor. If there was any space left over in the daily paper, Kipling would write a poem to fill up the space. After three years he collected all his poems published over the previous three years and had them published under the title of "Departmental Ditties". His poetry reflected the philosophy and thinking of many influential persons in India at that time. Two of his poems, "White Man's Burden" and "A Song of the White Men" demonstrated his thinking.

Kipling had a vision of a world dominated by the British, corresponding closely to Rhodes' Anglo-Saxon world state.<sup>16</sup> Rhodes believed in the mission of the Anglo-Saxons with the British Empire as its advance guard set out to educate and uplift the world.<sup>17</sup> After Rhodes' death, Kipling wrote a poem concerning him, called "The Burial".

It was the sort of mission espoused by Rhodes and Kipling and the proselytizing of the missionaries and the gradual spread of British civilization which, in part, alarmed the Indians and forced them to react.<sup>18</sup> This belief in a civilizing mission brought with it, some writers argue, an important characteristic of British rule, which included an:

"Almost exaggerated respect for personal liberty ... Freedom of speech, of association and of action within the law ... it is clear that no previous government In India had ever acknowledged the rights of the individual against the State."<sup>19</sup>

One cannot ascertain whether this assertion be accurate or not. But if it is, then indeed the British ruled in the "Spirit of a new creation."<sup>20</sup> Griffiths also claimed that British rule was marked by two other characteristics: integrity and equality before the law. However, the latter principle was modified to allow for trial of Whites by Whites. The British Government saw to it that Europeans were not subject to Indian standards, oaths or punishments.<sup>21</sup> It is certainly true that political liberty was denied the Indian people, but not so civil liberty, for freedom of thought and of opinion was permitted. With freedom of opinion came also the freedom to express. This included books, journals, newspapers, public platform and associations. All religions were also

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<sup>14</sup> *ibid*

<sup>15</sup> Kinder 1978, p. 103

<sup>16</sup> Hutchins 1967, p. 147

<sup>17</sup> Fuller 1910, p. 248

<sup>18</sup> Bhatia 1977, p. 186

<sup>19</sup> Griffiths 1952, p. 228

<sup>20</sup> *ibid*

<sup>21</sup> Barton 1934, p. 262

free to profess and express their faith. However, all was not 'roses' of course, and oppression was visible to critics of imperialism<sup>22</sup>, but official British spokesmen asserted that the British did much good for India and claimed that in two centuries they brought about good government and order which found peace for the Indian populace<sup>23</sup>. They felt that they were a small group of enlightened men who exercised power for the good of all India. Therefore, the affairs of India would be handled they thought, with care, thoroughness, intelligence, efficiency, and in a way that would be beneficial. To them the 19th century was Britain's century and they saw themselves as

"the arbiters of the world's affairs. It was a world stamped to their pattern and set in motion by their will."<sup>24</sup>

The British claimed to have received nothing from India, and that in place of chaos, rape, anarchy and bloodshed, they had given peace, order and justice<sup>25</sup>, in accordance with their "mission". Further, with help from London, they began to provide India with the material equipment of a modern state. The most pressing economic need was an improved communications network: roads, bridges, river steamships, enlarged ports, railways, telegraph and postal services were constructed or set up. This did not just benefit the Indians, but also the British Administrators.

Over time, more towns sprang up and the opening of the Suez in 1869, reduced the length of time between India and Europe by ship by one-quarter. This meant that Indian wheat could be sold competitively on the world market.<sup>26</sup> Certainly, this type of endeavour benefited India, but not everything the British did was of benefit. One praiseworthy adjunct was the network of canals which were cut through the land, and by the beginning of the twentieth century India possessed the largest irrigation system on earth<sup>27</sup>; and the shortages of local rainfall leading to starvation was alleviated by the building of dams. Female infanticide and cruel punishments were abolished<sup>28</sup> the slave trade was stifled and the legal status of slavery was abrogated, as were inhumane and shocking ritual murders (Suttee and Thugee)<sup>29</sup>. Various other religious practices were outlawed, such as self-immolation.<sup>30</sup> Further, Dalhousie's annexation policy, their education, the appearance of the steam-engine and the telegraph wire, and the work of the missionaries, gave rise in the Indian mind that a British civilization would supplant Indian civilization.<sup>31</sup>

In the case of Lord Dalhousie, In 1856 he sent orders to General Outram to assume control of the territory of Oudh and annex it to the rest of the British territories in India. The official reason was the King of Oudh's mismanagement and oppressive policies. The King was removed from

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<sup>22</sup> Dutt 1962, p. 41-52

<sup>23</sup> Amery 1942, p. 21

<sup>24</sup> Morris 1968, p. 106

<sup>25</sup> Hutchins 1967, p. 174

<sup>26</sup> Coupland 1962, p. 31

<sup>27</sup> Coupland 1962, p. 31

<sup>28</sup> Barton 1934, p. 263

<sup>29</sup> Suttee was the Hindi custom where a widow would burn herself on her dead husband's funeral pyre or similar such fashion. The Thugee were travelling gangs of criminals and murderers who also practiced as Hindis or Islamics. They would befriend then strangle travellers allowing their goods to be stolen. Approximately one million murders were done by them during the period 1740-1840 alone

<sup>30</sup> Bhatia 1977, p. 186

<sup>31</sup> Hunter 1886, p. 417

the throne but compensated with a substantial pension of 120,000 pounds per year (Griffiths, 1952, 99). The grounds for the annexation reflects the British sense of mission in India as expressed in the words of Lord Dalhousie himself

“... the British Government would be guilty in the sight of God and man if it were any longer to aid in sustaining by its countenance an administration fraught with suffering to millions”.<sup>32</sup>

Another believer in the British “mission” to India was Lord William Bentinck, who assumed office in 1828, ruling during a term of relative peace as Governor-General. He used his period in office to bring about evolutionary social and administrative reform. In the area of social reform he took the decisive step in deciding that education should be based on the English model, and not upon Oriental foundations.<sup>33</sup> He also set up a department under Colonel Sleeman which was empowered to break up gangs of thugs. In those few years he made great humanitarian gains in the sub-continent.<sup>34</sup>

However, his powers of “reform” were limited severely by his belief in the doctrine of non-intervention in the affairs of Indian States. This meant that what certain British historians regarded as “misgovernment” continued in some of the States<sup>35</sup>. By that time the Indian populace and their leaders had more-or-less accepted British paramountacy on the sub-continent, except the tribes in the north-west provinces. It was not only a “sense of mission” or a will to correct “misgovernment”. The reason for annexing territories was more often than not with mischievous intentions.

Sir Charles Napier said of the British intentions

“We have no right to seize Sindh, yet we shall do so, and a very advantageous, useful, humane piece of rascality it will be.”<sup>36</sup>

No matter the British sense of mission. They were guilty of crimes on the sub-continent, and as we have noted, sometimes foolishness. Not that any nation or empire was pure. Nor that the various religions, castes or nations comprising India were any better at treating each other – there weren’t. On the other hand, mostly good did come out of their imperialism, such as the building of dams. It is this “Sense of Mission” to civilise and Christianise India which later translated into the British sense of overseership. To effectuate their “mission” a new Raj was established.

## **The Rise of the New Raj**

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<sup>32</sup> Quoted in Hunter 1886, p. 416

<sup>33</sup> Griffiths 1952, p. 94

<sup>34</sup> *ibid*

<sup>35</sup> *ibid*

<sup>36</sup> Quoted in *ibid*, p. 97



The idea of a British ruling class in India may find its roots in the mind of Lord Cornwallis, who, in 1786, became Governor-General of India.<sup>37</sup> He aimed to create a permanent class of landlords broadly on the same pattern as the British aristocracy. He himself wrote that

"without a large and well-regulated body of Europeans, our hold over these valuable lands must be very insecure."<sup>38</sup>

These sorts of ideas in the minds of leading Britons lead to the rise of a new Raj (Raj is a Hindu word for over the native populace). It inevitably was composed mostly of white British, and thus had a racial tinge to its character. Of the 500,000 bureaucrats in India by the end of the nineteenth century, 4,000 were British<sup>39</sup>, but over 80% of the highest number and best paid posts were British.<sup>40</sup> They ruled a nation of some 300 million persons, with the aid of 60,000 British soldiers and additional Indian troops. In the 1931 Census statistics, there were 168,000 British in India, of whom 60,000 were in the army, 21,000 in business and 12,000 in the civilian government. Less than 100,000 were involved in the actual running of the country, or 1 for every 4,000 Indians. The population by then had increased to 390 million.<sup>41</sup> Truly a tiny ruling elite or Raj.



Coupland argues that such a small ruling circle must have been acceptable to the vast majority of Indians, because, if they felt the British elite was intolerably unjust, they would have easily been overthrown.<sup>42</sup> He uses this as a justification of a ruling elite of British, but fails to mention Indian resentment of encroaching European civilization, agitation against the British, or the fact that the overwhelming majority of Indians celebrated the end of British rule in 1947. Not all Indians opposed the British, some actually welcomed foreign rule, as certain native rulers profited from the rule of imperial Britain. Many of these kept British officers around themselves

<sup>37</sup> Hutchins 1967, p. 9

<sup>38</sup> quoted in Thompson and Garratt 1934, p. 174

<sup>39</sup> Coupland 1962, p. 29

<sup>40</sup> *ibid*

<sup>41</sup> Mitchell 1962, p. 71

<sup>42</sup> Coupland 1962, p. 30

so that they could at any time leave their State in the knowledge that things would be run smoothly in their absence.<sup>43</sup>

The reasons for the British being reluctant to permit many Indians into the higher circles was not merely due to selfishness or growing feelings of superiority, but also because there were fewer educated Indians to choose from than there were by the time of independence.<sup>44</sup> There was also the question of security. The British felt that the Indians could not be trusted during a time of rising Indian Nationalism.<sup>45</sup> Their ultimate trust rested in their own kind. As a result, many of the "cream of the crop" of British University graduates were brought to India to serve in the bureaucracy. They, as White people, were conscious of their ethnicity as all people rightly are, which proved irritating to the educated Indians. Yet it should be admitted that they brought to the sub-continent qualities which were deficient in that region.<sup>46</sup>

To preserve their privileged position, the new Raj established a code of government and a common system of Law which strengthened their positions, but also led to a large measure of unity in the country<sup>47</sup> which benefited all. This meant that all India, for the first time in her history, came under one administration. A common Indian Nationality also arose, due to the British presence, and although this bureaucratic British Raj was despotic, yet it was vastly different to anything the Indians had experienced. It was a system of government exceedingly stronger and powerful than any of its predecessors, including the government of the Moghul Empire. This kept India united and strong, free from outside attacks and relatively calm within.<sup>48</sup> The Indians became British subjects, having "a government of laws, not men" at least in theory, replacing arbitrary despotism with the rule of law of the new Raj.<sup>49</sup>



*Semi-official land flag used to represent British India in international events and associations (1880-1947)*

It was not merely the British-born bureaucrats who influenced events in India. Traditionally, historians focus on the decision-making powers of the Governor-General, the Court of Directors, or the Board of Control in reporting British power in India. They ignore the influences of ordinary residents on relations between the British and Indians.<sup>50</sup> For example, the discrepancy between

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<sup>43</sup> Barton, 1934, p. 262

<sup>44</sup> Coupland 1962, p. 29

<sup>45</sup> *ibid*

<sup>46</sup> Griffiths 1952, p. 229

<sup>47</sup> Griffiths 1952, p. 229

<sup>48</sup> Amery 1942, p. 21

<sup>49</sup> *ibid*

<sup>50</sup> Panikkar 1968, p. i



the ordinary folk in England and that of their rulers, was carried over into India between the Indians and Whites, and between the common soldiers and their leaders.<sup>51</sup>

One way in which the British in India, whether bureaucrats, military men or ordinary residents, forged a new Raj and influenced India, was that the ambition of the majority of those who came in the second half of the nineteenth century, was to acquire aristocratic status for themselves, a status they were all too familiar with in their homeland.<sup>52</sup> They thus reigned over the native peoples in an aristocratic, elitist fashion, attempting to create for themselves an English lifestyle with themselves as aristocrats, considering themselves as sahibs or gentlemen; this lifestyle was one of the reasons for the settlers coming to like their new home.

Initially, Britons who went to work in India, made a fortune in a few short years, later returning to Britain, being able to move in aristocratic circles. But later, the ability to make fortunes waned and instead the lure became a large salary and a career with a long commitment to life in India.

Churchill, as an army officer for example, wrote of the pleasant lifestyle for himself and others. There he enjoyed polo, drinking at the club, dining with important officials, whilst, going on important expeditions and so forth<sup>53</sup>. Hill-station life was equally pleasant to the new Raj. There they managed estates, enjoying afternoon tea on the cool hill ranges of both India and Ceylon. They found this form of enterprise most rewarding. It wasn't long before a spirit of permanence filled British minds, and soon there was a great increase in the number of British women arriving in India, providing wives for the men, perhaps accentuating the widening rift between the Briton and the Indian.

The ladies were not permitted to perform duties which were thought of as unsuitable for females, except acts of charity and the like.<sup>54</sup> They were "presumed to be unsuited by their purity and gentility for a more active role in society".<sup>55</sup> These ladies saw to it that they would not even wear an article of Indian origin and all her household furniture, even the carpets, were of necessity to be of British manufacture<sup>56</sup>.

These British ladies had an enormous influence on race relations, as their very presence meant that they, and not Indians, would provide wives for the British, widening the gulf between the two sides. Many British ladies were clearly shocked upon hearing that some White men were married to Indians. Miss Emily Eden, sister of the Governor-General, Lord Auckland (ruled 1836-42), wrote in her journal that "was rather a shock that some of the wives were very black"<sup>57</sup>. This "shock" was clearly due to their religious upbringing, traditions and culture. It was simply not the "done thing" in those days and even in most societies and cultures over the centuries.

They clearly had distanced themselves from Indian culture, creating an ever greater division between the new ruling elite and the Indians.

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<sup>51</sup> Thompson 1934, pp. 264-5

<sup>52</sup> Hutchins 1967, p. 128

<sup>53</sup> Ibid, p. 102

<sup>54</sup> Ibid, p. 107

<sup>55</sup> *ibid*

<sup>56</sup> Blunt 1909, p. 248

<sup>57</sup> quoted in Hutchins 1967, pp. 109-110

However, even though this was the same wide gulf between the rulers and the ruled, similar to former empires in India, yet the British officials mixed easily with the Indians of upper class and good education. They could claim aristocratic status in India whether one were from the ruling elite or a plain soldier, and they would close ranks even if their differences would have separated them somewhat in England. Thus they came to see themselves as a ruling class and the Indians incapable of having the ability to do so. Bureaucracy and elitism became inexorably inter-twined.



*Flag of the Governor-General of India (1885–1947)*

Meanwhile various events on the European continent and in India contributed to a change in attitude of Britons towards India. As to the British, they came to think in terms of a permanent subjection of the sub-continent to the British Empire<sup>58</sup>. The concept of permanence exerted such pressure on the British mind that they felt that to maintain their presence there, they would have to set themselves up as a ruling elite -"A permanent Raj" -with its underlying philosophies of racial, political and religious theories, confirming its existence<sup>59</sup>. In turn the notion of a permanent Raj became a part of an ambitious idea of the British remaining permanently in India with the White colonies and Britain being linked together with ties of both mutual interest and race<sup>60</sup>. They were convinced that India needed Britain to rule it for its own good, and that the combination of Britain with India and the colonies would produce a world political giant which neither Russia nor America could match<sup>61</sup>. Simultaneous with the rise of this attitude and complimentary to it

"the old impulses ... waned ... The liberal commitment to India's emancipation was no longer felt ... Once the target of reformers India had now become the hope of reactionaries ... concerned with British might, not Indian hopes."<sup>62</sup>

"The Conservative Prime Minister Benjamin Disraeli was a strong supporter of the Empire, and he believed it needed a strong symbol which would tie it to the affections of the British people ... In 1876, on his advice, the Queen announced to Parliament that, satisfied that her Indian subjects were, as she said, 'happy under My rule and loyal to My throne,' it was now appropriate for her to assume a new title. It was later revealed that she was now the Empress of India, and in January 1877, 'in a vast tented city around the Ridge whence British forces had recaptured Delhi some twenty years earlier, the new

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<sup>58</sup> Hutchins 1967, p. Xi

<sup>59</sup> Ibid, p. Xii

<sup>60</sup> Ibid, p. 139

<sup>61</sup> Ibid, p. 160

<sup>62</sup> Ibid, pp. X -Xi

imperium was solemnised at an Imperial Assemblage', with an attendance of 84,000."<sup>63</sup>



Queen Victoria, Empress of India

### British Imperial Attitudes

Although the British have been labelled as a people with a migrating instinct, yet relatively few left their homeland for the colonies facing the Indian Ocean<sup>64</sup>, and when one considers women, even fewer set off for the colonies. But as sea communications improved, British women went to India in increasing numbers to marry and settle down. This meant that the British men were less apt to move in Indian social circles and marry Indian women. As a result, little British colonial enclaves developed and the British men sought their relaxation in their homes or clubs, losing contact with Indian opinion.<sup>65</sup>

However, with the increase in white settlement, came greater agitation than ever from the settlers for government protection of English interests against the natives. For example, the following testimony of one, J. Saunders, recorded in the *Parliamentary Papers relating to India, 1857-1858*, on 23rd July, 1958, is most pertinent:

"10257 (Chairman:) Can you suggest anything which might encourage settlement of Europeans in that part of the country [Northwest Provinces]?  
[Saunders:] "The general improvement of the courts and the knowledge that *everyone* connected with the Government wished to encourage the settlement of Europeans."<sup>66</sup>

In context, we see that settlers like Saunders felt entitled to demand that the courts recognize the settlers as a privileged racial minority in India. The increase in numbers and news of the

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<sup>63</sup> Source: [www.gresham.ac.uk/lectures-and-events/india-the-jewel-in-the-crown](http://www.gresham.ac.uk/lectures-and-events/india-the-jewel-in-the-crown)

<sup>64</sup> Toussaint 1967, p. 198

<sup>65</sup> Griffiths 1952, p. 275

<sup>66</sup> Quoted in Hutchins 1967, p. 97

homeland from the newcomers served to forge the British more closely together and increase both their identity and awareness as a distinctive racial minority.

As an example of the growing racial awareness of themselves as a distinctive elite, one may cite the British territory at Madras which possessed a small island in the strip facing the sea. The British built a wall around it with the Whites alone being permitted to live inside it. It therefore became known as "White Town". The Indians had to live outside in a settlement which became known as "Black Town".<sup>67</sup> Hutchins reveals that the British kept themselves apart from the Indian masses "with all the exclusiveness of an Indian caste", but that unlike the Indian castes, they could not fit into the larger Indian society.<sup>68</sup>

The British even began to have separate railway coaches to the Indians. As one Indian remarked "From this you will see how our ruling race treats us with scorn and contempt."<sup>69</sup>

But even though the habitual contempt of the natives arose (even in the journals), this aloofness may have been based on "an unconscious political wisdom."<sup>70</sup>

Fostering this "aloofness" was the opening of the Suez Canal which meant that the communications between the Motherland and the settlers were cheaper, quicker and more frequent. This meant that they could return home more often and receive more letters and books from Britain, thus strengthening bonds.<sup>71</sup> Letters from home were only a month old and the British books pouring in were established as station book clubs; and their children could be sent by ship to school and return every year or two.

On top of this, hog-hunting, polo, amateur theatricals, and shooting, became a way of life for the settlers, reminding them of home, and equating them with the exploits of the aristocratic class in Britain, re-enforcing their aloofness.<sup>72</sup> There had been social aloofness, but now it had become such that one ought to be as British as much as possible in outlook and taste.<sup>73</sup>

However,

"There were a handful of suggestions to incorporate India into an expansive federation, albeit on very different terms from the settler colonies, but they were peripheral, at least until the years following the First World War. Greater Britain was to be an Anglo-Saxon political space, a racial polity. "It is hard to see," the historian Charles Oman proclaimed, how India "could be fitted into the scheme." Froude, meanwhile, argued that the "colonies are infinitely more important to us than even India—it is because the entire future of the English Empire depends on our availing ourselves of the opportunities which those dependencies offer to us." Greater Britain was more important because

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<sup>67</sup> Wheeler 1878, p. 49

<sup>68</sup> Hutchins 1967, p. 118

<sup>69</sup> Quoted in Griffiths 1952, p. 276

<sup>70</sup> *Ibid*, p. 276-7

<sup>71</sup> Mason 1975, p. 14

<sup>72</sup> Woodruff 1963, p. 351

<sup>73</sup> *ibid*

it was seen as *British*; the settlement colonies were an extension of the British (or more commonly English) nation, constituting an "empire of liberty" that was to be transmuted into a single postimperial global formation. Important though it was to them, India was still an imperial possession, still alien. In a sense, though, the attention lavished on the Anglo-Saxon world represented a strange obfuscation of actually existing political conditions, for imperial activity in Asia and in particular in Africa was reaching new levels of intensity."<sup>74</sup>

We noted in the section on "The British sense of Mission", the part religion played in the "mission". The improved communication links between Britain and Asia, also meant more religious activity and contacts. The religionists became intolerant, banishing the Indian Mistress and spreading views towards Hinduism and Mohammedism.<sup>75</sup> Of course things happened in reverse too, with Hindus, for example, considering it defiling to eat with a Briton.<sup>76</sup> A common complaint by the Indians was that the British who went to the colonies professed to believe in Christianity, but in reality did not always practice what they preached.<sup>77</sup> Various European wars intensified the disrespect the Indians had for Christianity, as they learned of Christians killing Christians in wars.<sup>78</sup> To complete the picture, religious ministers who returned to England, at once made pronouncements concerning the primitiveness of the Indians and how the British had begun to civilise them. This led to the British at home becoming proud of their attainments in India and elsewhere, calling for further initiatives in this regard.

Another factor contributing to the attitudes of the British was also the weakening of the regiment officer who seemed aloof to his men (except when it came to closing ranks against the Indians). They seemed to be out to attain higher positions and greater pay, having little concern for their troops in many cases. For the troops, promotion was excessively slow, senior regimental officers too old, the powers of the regimental commander were being eroded by centralised commands, and officers were reshuffled against the men's will.<sup>79</sup> In addition, discipline was brutal "to the point of lunacy".<sup>80</sup> For minor offences, several hundred lashes would be metered out.<sup>81</sup> Three-quarters of the troops who returned from foreign service, had been terribly scarred. Their treatment apparently affected their relationships with the Indians, taking out their resentment on them and lording it over their subjects.<sup>82</sup>

We see then that due to the abovementioned points, the British sense of mission and the rise of the British as a new Raj, led them to the belief that they were superior to their conquered peoples.<sup>83</sup> They acquired a perception of themselves as a ruling people with class interests, (although within their own community there was much more class consciousness and status distinctions). They looked upon the Indians with "racial feeling", "racial prestige"<sup>84</sup> and with an

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<sup>74</sup> Bell 2007, p. 10

<sup>75</sup> Mason 1975, p. 4

<sup>76</sup> Woodruff 1963, p. 160

<sup>77</sup> Andrews 1965, p. 107

<sup>78</sup> Ibid, p. 112

<sup>79</sup> Woodruff 1963, p. 351

<sup>80</sup> Thompson 1934, p. 265

<sup>81</sup> ibid

<sup>82</sup> Thompson 1934, p. 265

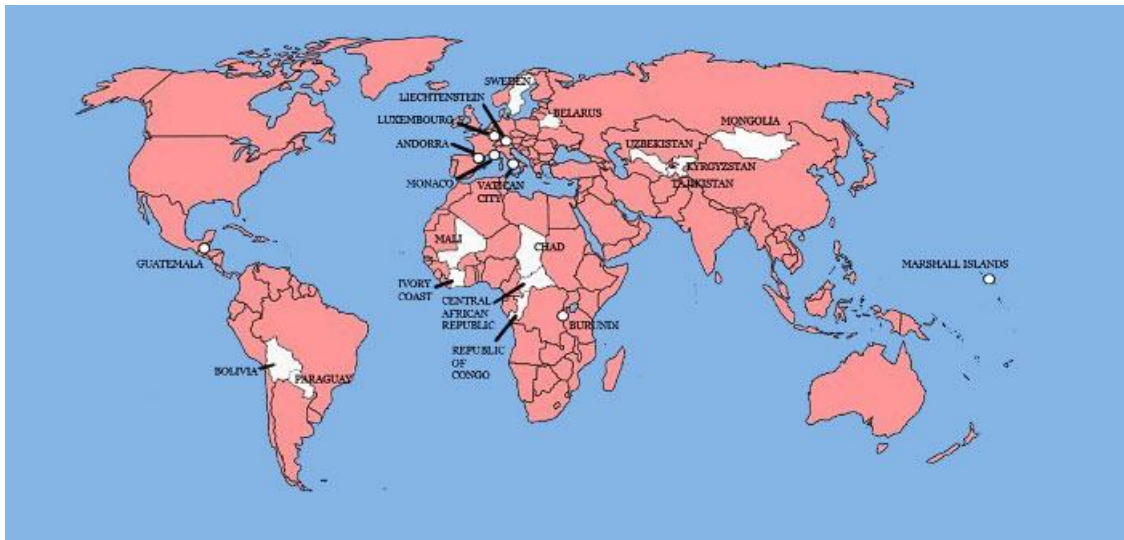
<sup>83</sup> Hutchins 1967, p. 150

<sup>84</sup> Andrews 1965, p. 75

"anti-Indian racial spirit".<sup>85</sup> In contrast, they found the tribes of the north-west provinces and the Afghans more identifiable and less culturally remote. However, Kipling's Anglicized Moslem, Wali Dad, remarked angrily, that

"I might wear an English coat and trousers. I might be a leading Mohammedan pleader [lawyer]. I might be received even at the Commissioner's tennis parties where the English stand on one side and the natives on the other."<sup>86</sup>

Buckland reports that at such parties there was very little mutual enjoyment and that the hosts were often very relieved when the guests departed.<sup>87</sup> Of course this does not mean that there were constant hatreds and tensions between the Indian and the Briton (although this was exacerbated with the Mutiny) as many friendships developed.<sup>88</sup> There was a degree of mutual respect and peace between them<sup>89</sup>, but concerning social life in nineteenth century India, the distance between the two races was vast.<sup>90</sup>



Map of where Britain never partook of war or invasion

Kipling himself, looked upon India from a British viewpoint. He typified British feelings towards India in his writings. For example, his phrase "half devil and half child" described the common attitude.<sup>91</sup> He, like the majority of Victorian Britons, assumed that the Indians were devoid of any innocence.<sup>92</sup> Winston Churchill himself spoke of Indians as "primitive but agreeable races."<sup>93</sup>

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<sup>85</sup> Ibid, p. 79

<sup>86</sup> quoted in Cornell 1966, p. 143

<sup>87</sup> Buckland 1884, p. 155

<sup>88</sup> Andrews 1965, p. 71

<sup>89</sup> Cornell 1966, p. 143

<sup>90</sup> Hutchins 1967, p. 101

<sup>91</sup> Ibid, p. 77

<sup>92</sup> ibid

<sup>93</sup> quoted in ibid, p. 73. Some of his thoughts on Africa are contained in *Appendix Seven. Churchill and Africa*

Andrews relates that when he first came out to India, his friends drilled him into the mentality of the 'Sahib'.<sup>94</sup> They warned him that he must never forget that, in India, as a Briton, he depended upon his prestige.

He was told that he should not become "familiar" with the locals - to not even give way to them in the streets, as this would be a signal of weakness to the Indians.<sup>95</sup> Further, they told him that he

"must never let that down; for if that goes everything goes with it ... [everything] entirely depends on every Englishman keeping up his white prestige."<sup>96</sup>

The Indians, on the other hand, resented their servitude, labelling it a "slave mentality."<sup>97</sup> The Kelto-Anglo-Saxons came to have a short temper, imperious voice, and a rather autocratic conduct on addressing servants. The natives treated the Sahib with total respect, submissiveness and subordination, realising that the master exercised unlimited power over them.<sup>98</sup>

As Lord Rosebery pointedly remarked "What is imperialism but the Predominance of Race."<sup>99</sup> Andrews argues that though the Anglo-Saxon character of tolerance and of higher Christian ideals are realised in Britain toward their own people, it quickly changes once the Briton leaves British shores for over-seas (but this is true of any peoples and is not unique). The Briton "at once" seems to transform into a domineering creature over other races, instituting a type of "white race creed".<sup>100</sup> They began to think of their prestige, class, caste, organizational skills and translated these negatives into superiority. In this manner they learned to view themselves as a "new ruling caste" and to act accordingly.<sup>101</sup> In completing this section, a statement by Jawaharlal Nehru in 1946 would serve to adequately sum it up

"The English are a sensitive people, and yet when they go to foreign countries there is a strange lack of awareness about them."<sup>102</sup>

### **The effect of the Mutiny on Indian-British Relations**

We have seen the various causes of the rise of an elitist attitude in British colonial minds. But in addition to this, the famous Mutiny of 1857 and its after effects, accelerated this and irreparably harmed Indian-British relations. It is for this reason that it is treated separately in the context of this essay. A number of reasons have been put forward for the cause of the Mutiny. A major reason may have been the lack of communication between the British and the governed. As more and more Britons sought their relaxation in their homes or clubs rather than in Indian society; the contact which they once had with Indian opinion was lost.<sup>103</sup> This in turn led to the

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<sup>94</sup> Andrews 1965, p. 72

<sup>95</sup> Ibid, p. 72-73

<sup>96</sup> ibid

<sup>97</sup> Ibid, p. 71

<sup>98</sup> Ibid, p. 70

<sup>99</sup> quoted in Andrews 1965, p. 92

<sup>100</sup> Ibid, p. 96

<sup>101</sup> Ibid, p. 70

<sup>102</sup> quoted in Moorhouse 1903, p. 185

<sup>103</sup> Griffiths 1952, p. 275

British executing policies which were anathema to the Indians; or to the locals misunderstanding British intentions. For example, one may cite the lubricating substance which was used in rifles. It was made of cow's fat and the sepoy (ie an Indian soldier in service to the British) who had to handle the cartridges besmeared with this fat, were horrified given that this contravened their religious beliefs.<sup>104</sup>

A further important cause of the Mutiny was the gradual undermining of the Indian ruling classes since the time of Charles Cornwallis (Commander-in-Chief 1786-93; 1803-05).<sup>105</sup> These, through their surrogates, fermented agitation among the ranks of the sepoy. Numerous dethroned princes, heirs or widows supplied the funds to the rebels from their generous pensions.<sup>106</sup> Bhatia argues that a further reason for the Mutiny was that the sepoy had been taught to think too highly of themselves. They came to believe that they were the pillar of the government, and the mainstay of the British on the sub-continent.<sup>107</sup> This in turn led to their overconfidence, convincing themselves that they could easily overthrow the British. Other reasons for the Mutiny include the Indian fear of European civilization, the encroachment of religion and the belief that the reforms were motivated to destroy their nationality.<sup>108</sup> It was even a commonly held belief by the populace that Britain was a small island and that a large proportion of her population was settled in India.<sup>109</sup>

A wave of anti-European feeling subsequently arose<sup>110</sup> with native opinion throughout the sub-continent being in ferment<sup>111</sup> as "All the Valley of the Ganges from Patna to Delhi rose in rebellion."<sup>112</sup> The rebellion began with the mutiny of the sepoy in Bengal, who were Hindus of high caste, many coming from Oudh<sup>113</sup>, who "knew at firsthand what annexation meant."<sup>114</sup> The excuse of Lord Dalhousie, who sent orders to General Outram to annex Oudh, was that it was run by a corrupt, oppressive king,<sup>115</sup> as we saw previously. If this assessment by Lord Dalhousie was totally accurate, then one should ask 'why did the peoples of Oudh (and Rohilkhand) join the join the mutiny en masse?'<sup>116</sup> For we find, that

"in this quarter of India alone, it was the revolt of a people rather than the mutiny of an army that had to be quelled".<sup>117</sup>

It took until the January of 1859 for this area to be finally put down.

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<sup>104</sup> Bhatia 1977, p. 186

<sup>105</sup> His time in India and the successes it wrought much British pride, celebration and acceptance that it was growing into an empire according to Marshall 1992, p. 69

<sup>106</sup> Hunter 1886, p. 418

<sup>107</sup> Bhatia 1977, p. 185

<sup>108</sup> Hunter 1886, p. 418

<sup>109</sup> Thompson and Garratt 1934, p. 462

<sup>110</sup> *ibid*

<sup>111</sup> Hunter 1886, p. 417

<sup>112</sup> *ibid*

<sup>113</sup> *ibid*

<sup>114</sup> *ibid*, p. 418

<sup>115</sup> Griffiths 1952, p. 99

<sup>116</sup> Hunter 1886, p. 421

<sup>117</sup> *ibid*



As the Mutiny spread, developments became so bad for the British during 1857 that they feared that the Mutiny may develop into a real war of independence. Many Europeans were killed by the mutineers<sup>118</sup>, and those of Christian faith were frequently massacred<sup>119</sup>. "The houses of Europeans ... were given to the flames."<sup>120</sup> Many women and children were mercilessly murdered<sup>121</sup> and in one incident, several boats were sunk with dozens of children aboard.<sup>122</sup> Rape was also prevalent as "slaughter and rapine followed revolt everywhere."<sup>123</sup> The leader of the mutineers, Nana Sahib, demanded that the British women he captured enter his harem.<sup>124</sup> The news of this type of occurrence bitterly incensed the British women who never forgot it in the post-mutiny period.

The Mutiny inevitably resulted in the feeling that all Britons, no matter what rank, ethnicity (Scottish, Welsh, English) or activity (military, civilian, religious), were natural allies against the black men.<sup>125</sup> The 1857 Mutiny was considered typical of Indians everywhere and all Indians were implicated in it.<sup>126</sup> The Indians were dealt with ruthlessly, an occurrence not unknown to India during its long and dark history. Hundreds of Mutineers were executed after the insurrection was quelled; many others were ruthlessly dealt with.<sup>127</sup> The mad behaviour of both sides in the conflict made it inevitable that the gulf between the two communities would widen into an inseparable chasm. The Mutiny and its aftereffects meant that friendships and social relationships between Britons and Indians simply dissolved, as bitterness over events, churned amongst the two sides.<sup>128</sup>

The revolt clearly showed the British that their hold on India was rather weak. This particular aspect of the Mutiny, the British never forgot, "and its memory was to influence every branch of the Administration",<sup>129</sup> It completely altered the system of government as well as the outlook of the Administration.<sup>130</sup> The episode was a source of conversation a generation later in every household and village in India – it became "a living memory".<sup>131</sup> In almost every sphere of government or human relations, the Mutiny cast its dark shadow. The severe outlook adopted by the authorities in the wake of the crisis, combined with the brutality by the rank and file of the army, typifies the state of affairs which existed thereafter. As an example, infinitely more Britons than ever insisted upon all the outward and visible signs of respect and subservience from their subjects. Newcomers were enjoined to demand respect and were dutifully informed that the Indians were "only too willing" to obey<sup>132</sup>.

The Indians were hoping and expecting the British power to decline after the Mutiny, like the other powers had done in previous centuries. Instead, their stranglehold became much stronger,

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<sup>118</sup> Bhatia 1977, p. 187

<sup>119</sup> Hunter 1886, p. 419

<sup>120</sup> Nolan 1878 (Vol. 2), p. 725

<sup>121</sup> Ibid, p. 727

<sup>122</sup> ibid

<sup>123</sup> Ibid, p. 731

<sup>124</sup> Ibid, p. 729

<sup>125</sup> Hutchins 1967, p. 114

<sup>126</sup> Ibid, p. 115

<sup>127</sup> Nolan 1878 (Vol. 2), p. 737

<sup>128</sup> Thompson and Garratt 1934, p. 461

<sup>129</sup> Ibid, p. 439

<sup>130</sup> Ibid, p. 440

<sup>131</sup> Ibid, p. 459

<sup>132</sup> ibid

their resources seemingly infinite<sup>133</sup> and they became more efficient. And, unlike previous invaders, they became even more aloof, more foreign, more efficient. British power was increased proportionately: immediately prior to the Mutiny, the British troops numbered 45,522 and the Indians 232,224, in a nation of some 300 millions<sup>134</sup>. Thereafter the Indian contingent was reduced to 140,000, while that of the British was increased almost by 50% to 65,000<sup>135</sup>. This led to the mentality that the British troops must be thought of as irresistible and superior. Even the artillery was to be concentrated in their hands and no longer in Indian hands<sup>136</sup>.

The policy of the post-mutiny period resulted in most recruits coming from the Punjab. Amongst the reasons for this policy, the following are given:

In the first instance convenience and fighting qualities of the people there and prejudice in favour of them (they were more Caucasian racially than Indians elsewhere on the sub-continent).<sup>137</sup>

Secondly, during the Mutiny, the Sikhs never wavered and the Punjab had been a major source of recruits against the mutineers. The Punjab commission which had been established in the wake of the second Sikh war was largely responsible for the Sikhs remaining loyal during the Mutiny, due to their endless efforts.<sup>138</sup>

Besides the social and racial conflicts which resulted from the Mutiny, it left behind a heavy financial burden upon India: The National Debt grew from 59.5 million pounds to 89 million pounds. To restore financial equilibrium, the Finance Minister added an income tax of 4% on all incomes above 50 pounds per year<sup>139</sup>. Further tension and dissatisfaction resulted, especially amongst the Indians who had allied with the British. These Indians had sincerely believed that they would further the cause of freedom<sup>140</sup>. During the retribution after the Mutiny, the term "nigger" came into common usage, being used against all Indians, whether mutineers or Allies<sup>141</sup>. The belief of permanence gathered strength in the British psyche.

The Mutiny also spurred the dislike of mixed marriages between the British and Indians. It was strongly frowned upon previously, but now it came to be hated<sup>142</sup>. Thereafter, inter-marriage became very uncommon. Simultaneously the mixed Anglo-Indians found themselves in a social no man's land<sup>143</sup> between the British and the Indians, outcasts of society. Kipling in *Plain Tales from the Hills*<sup>144</sup> wrote:

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<sup>133</sup> Ibid, p. 462

<sup>134</sup> Ibid, p. 437

<sup>135</sup> Ibid, p. 467

<sup>136</sup> Ibid

<sup>137</sup> Ibid

<sup>138</sup> Griffiths 1952, p. 99

<sup>139</sup> Ibid, p. 316

<sup>140</sup> Andrews 1965, p. 88

<sup>141</sup> Moorhouse 1983, p. 175; Blunt 1909, p. 108

<sup>142</sup> Moorhouse 1983, p. 190

<sup>143</sup> Ibid, p. 185

<sup>144</sup> Kipling 1888, *Plain Tales from the Hills*

"A man should, whatever happens, keep to his own caste, race and breed. Let the White go to the White and the Black to the Black".<sup>145</sup>

This exemplified the thinking on the matter in the post mutiny years.

The Mutiny also had the effect of sealing the fate of the East India Company. After an existence of over 250 years, the entire administration of the subcontinent was transferred from the Company to the Crown<sup>146</sup>. There was a glimmer of hope for the people of India when the Queen, in her proclamation to the people of India on 1st November, 1858, declared the future of British policy in India. She declared racial and religious equality as the basis for her rule,<sup>147</sup> and that the British had no further territorial designs. Consequently, she became famous as a "good Queen" from the Indian villages to the African Kraals.<sup>148</sup> She re-affirmed the *1883 Charter Act* which laid down that

"No subject of Her Majesty should, by reason only of his religion, place of birth, descent, colour, or any of them be disabled from holding any place, office or employment ...."<sup>149</sup>

In 1858 she added that:

"We shall respect the rights, dignity, and honour of Native Princes as our own"<sup>150</sup>

This this was not fully accomplished little due to obstructionism by the British elite.<sup>151</sup> Her statement was also undermined by the British in India who twisted her additional statement that persons who wish to work for the Government should be "qualified by their education, ability and integrity". Therefore, in practice, Indians found it extremely difficult to enter the Indian Civil Service (I.C.S.) even though competitive examinations were introduced in 1853.<sup>152</sup> In fact, this system of selection by open competition actually made it harder for Indians to make it into the I.C.S.<sup>153</sup> Only one Indian made it into the I.C.S. by 1866, and three in 1869.

As one can see, this didn't work well in recruiting Indians, thus a new service, The Statutory Civil Service (S.C.S.) was established in 1877. It was open to Indians alone, but it also did not succeed as it was intended to, as it was regarded as rather inferior to the I.C.S. It did not attract the right type of person, and subsequently it was abolished after only a few years. Only 69 persons were attracted to it during its short existence. In 1886 a better solution was found with the Public Service being reformed. Two new services were established: The Provincial Civil Service (P.C.S.), and Subordinate Civil Service (S.C.S.). But they provided posts of a subordinate nature, such as

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<sup>145</sup> Quoted in Moorhouse 1983, p. 175

<sup>146</sup> Hunter 1886, p. 423

<sup>147</sup> Andrews 1965, p. 88

<sup>148</sup> *ibid*

<sup>149</sup> Quoted in Griffiths 1952, p. 194

<sup>150</sup> Quoted in Frazer 1896, p. 315

<sup>151</sup> Griffiths 1952, p. 194

<sup>152</sup> Beaglehole 1977, p. 238

<sup>153</sup> Griffiths 1952, p. 194

deputy magistrates and sub-divisional officers, doing little to improve the lot of the Indians despite the promises.

Moreover, the Queen decided upon a reward to those who showed loyalty and merit. In June, 1861 a new order of Knighthood: "The Most Exalted Order of the Star of India"<sup>154</sup> was initiated. The Order consisted of the Sovereign, A Grand Master (Viceroy and Governor-General), 25 Knights and various honorary knights. The Knighthood was to be conferred upon native princes and chiefs who found favour with Her Majesty.<sup>155</sup> Undoubtedly this move was made with the correct attitude, but did little or nothing for the average Indian. In other words, the "reforms" instigated by the Mutiny were practically a non-event.

The Mutiny achieved nothing advantageous for the Indians, but served to entrench the colonial British. In post-mutiny India, Nolan typifies the thinking of the British colonial mind when he states

"Under the salutary influence of the gentle sovereign of Her Most Gracious Majesty, Queen Victoria, the country has entered on a new era of peace and prosperity."

He continues, asserting that if the Indians adopt Christianity

"The natives ... will have no cause to regret the transference of their allegiance to a foreign sovereign."<sup>156</sup>

But it was not to be and the conversion of India and her complete submission to the Messiah is yet future.

So the lesson of the British experience in India is this: great achievements were made and the native peoples helped to a large degree. However, many mistakes were made due to their humanness – they, despite being the Israelitish peoples, need the Messiah's presence and direct leadership to undertake their servant leadership role in a fully righteous manner.

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<sup>154</sup> Nolan 1878 (Vol. 3), p. 15

<sup>155</sup> *ibid*

<sup>156</sup> Nolan 1878 (Vol. 2), p. 774

## **Why did God call Israel to great blessings?**

In this section we discuss the purpose and role of Israel of which the British Empire teaches us concerning – at least in part.

As we will discover, the doctrine of the covenant/birthright people, is not a little thing or something to be played down and ignored – as is so often the case by politically correct extremists. It is a vital part of God's plan of salvation and portrays His wisdom of how He will lead the world and bring many to salvation. Israel is such an important doctrine that she is mentioned hundreds and hundreds of times throughout scripture and also in the New Testament. Indeed, it is one of the most oft mentioned subjects in the Bible and therefore is very important to God. And if it is important to Him, it had better be important for us too, whether Israelite or non-Israelite.

Let this be a clear warning to those opposed to this vital Biblical truth and who should be teaching it. Teach it or be cursed! Perhaps they are already cursed and will not see it – all aspects of their lives are chronically deformed due to their immature belligerence and deceitfulness.

### **Israel and the Kingdom of God**

The reader is assumed to have a British-Israel background with at least some understanding of the migrations of the 'lost' tribes of Israel. Such an understanding a little research will reveal that the Anglo-Saxon-Keltic-Nordic peoples are the direct, genetic/DNA descendants of Jacob. These people, under Divine guidance, migrated out of the Middle East into North-west Europe and eventually into the colonies of the British Empire.

In their new homelands, the tribes of Israel gradually forged prosperous and great nations, in particular the British and Americans.

We understand from the Scriptures that as a tiny mustard seed which grows into a large tree, the Kingdom of God, ruled by Christ and His bride, through Israel, will dominate the world during the millennium. Commencing with Solomon's overseas colonies; the first British Empire under Elizabeth I until the American War of Independence and later through to the second British Empire and now the American economic 'empire', Israel has been growing in dominance, albeit imperfectly, but certainly light years ahead of any other empire ever in world history.

Israel's growing dominance, in many ways pictures her Millennial role. Like a mustard seed growing into a great tree, so Israel is expanding its power across the globe – though interrupted from time-to-time as it is being at the moment during its decline and punishment during the coming Tribulation. This does not mean that everything it does is perfect of course, but that it does a much better job than other powers.

According to the prophecies, God will teach Israel lessons – to become strong, righteous leaders – through humiliation and cleansing. This will bear the fruits of righteousness and character and ready them to become teachable and thereafter for world rulership.

Many scriptures refer to their coming Exodus from captivity and entry of Israel into the Promised Land, under Christ, the Messiah (see the list of references in the footnotes<sup>157</sup>).

During this time, Israel and Judah will, at last, be united.<sup>158</sup>

“For there shall be a day *that* the watchmen on Mount Ephraim shall cry, Arise and let us go up to Zion to Jehovah our God!

For so says Jehovah, Sing with gladness for Jacob, and shout among the chief of the nations. Cry out, give praise and say, O Jehovah, save Your people, the remnant of Israel.

**Behold, I will bring them from the north country and gather them from the corners of the earth**, and with *them* the blind and the lame, the woman with child and she who is in labor with child, together; a great company shall return there.

They shall come with weeping, and with prayers I will lead them. I will cause them to walk by the rivers of waters in a straight way; they shall not stumble in it, for **I am a father to Israel, and Ephraim is My firstborn.**

Hear the Word of Jehovah, O nations, and declare *it* in the coastlands afar off. And say, He who scattered Israel will gather him and keep him, as a shepherd *keeps* his flock.” (Jer 31:6-10)

In Dan 9:27 we find indication that Christ has 3 ½ years of His ministry to complete. As He was sent to the lost sheep of the House of Israel, it figures that He will complete His ministry to them. Why? Because it is through Israel that Christ and the children of God will rule and reign.

First, the rebels must be purged out including those who had led Israel astray (Ezek 20:33-38; Joel 3:20-21) and God will then propose a New Marriage Covenant with them.

During various time periods of the Bible, when God set something back on track, He first cleansed the Priests followed by the Levites (see Malachi 3:2-6). In accordance with this principal of cleansing based on a hierarchy of leadership, it seems that due to its senior position, Judah would have to be ‘cleaned up’ or purified at the outset as well:

“Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years” (Mal 3:4. See also Ezek 44:10-12; 48:11). Levi will be the tribe carrying out religious duties such as the religious teachers, ministers, executors of the Law as well as probably being the judges.

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<sup>157</sup> 1). Deut 4:26-29 (cp Is 55:1; Hos 6:1-3; Lam 3:23-24; Deut 30:1-5), 30-31; 30:4 (cp Matt 24:31); Is 10:20-22; Zeph 3:18-20.

2). Is 1:11-16; 27:12-13 (it would appear that this will begin at the 7<sup>th</sup> Trump of Revelation). See also Zech 9:14; Is 10:20-22; Jer 16:14-15; 23:3, 7-8; 31:8-9; 43:1-6; 50:3-5; Ezek 20:42-43.

<sup>158</sup> The major scriptures on this subject are: Jer 31:1, 7-9; 50:4-5; Ezek 11:17; 34:12-13; 37:19-22. Other related scriptures include: Jer 12: 14-15; 16:15; 23:3-4, 7-8; 24:6-7; 30:3, 8-10; 33:6-9; 50:4-5, 19-20; Ps 14:7; 53:6; 68:6; 30:4; Lev 26: 42-46).

After her cleansing, Israel will be led into the Holy Land to complete her training, to re-colonise and rule the world (Hos 2:23; Zech 10:9). If the above analysis of scripture is correct, then we would find the following occurring at the outset of the Millennium, after the Day of the Lord (broadly based on the Exodus precedent):

1. a wilderness wandering wherein the rebels are purged
2. entry into the Holy Land
3. further cleansing of the princes, Judah, Priests and Levites (in accordance with the principles of the Older Testament. See IIChron 29:1-5, 15-16, 34; 30:1)
4. cleansing then follows on to Ephraim and Manasseh (30:1-3)
5. the rest of Israel will then be cleansed
6. at that time the millennial temple will be constructed and a new sacrificial system instituted (Ezekiel 40-48)
7. the New Covenant will be made after this cleansing (possibly including water baptism)
8. Israel will take certain nations into servitude, at least for a while. Gradually, Christ will bring the rest of the world under Him through the family of God and Israel. This world conquest will take time and will not be pleasant for any nation that resists His rule via the saints and Israel. The early years of the Millennium will not be 'a bed of roses.'

But Israel broke the Covenant with God – an agreement to observe His perfect Law. This proved that man (even Israel), without the Spirit of God, cannot keep the Law to the heights required. Because of the hardness of their hearts certain allowances were made for ancient Israel. For example: Mat 19:8 "He said to them, Because of your hard-heartedness Moses allowed you to put away your wives; but from the beginning it was not so." So, the Law remains as the central agreeing point of the Covenant – it is not abolished.

Following are the key scriptures on this new Covenant:

"And the Redeemer shall come to Zion, and **to those who turn from transgression in Jacob**, says Jehovah.

**As for Me, this is My covenant with them, says Jehovah; My Spirit that is on you, and My Words which I have put in your mouth**, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, says Jehovah, from now on and forever." (Is 59:20-21)

"Behold, the days come, says Jehovah, that **I will cut a new covenant** with the house of Israel, and with the house of Judah,

not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt; which covenant of Mine they broke, although I was a husband to them, says Jehovah;

but this *shall be* the covenant that I will cut with the house of Israel: After those days, says Jehovah, **I will put My Law in their inward parts, and write it in their hearts**; and I will be their God, and they shall be My people.

And they shall no more teach each man his neighbor and each man his brother, saying, Know Jehovah; for they shall all know Me, from the least of them to the

greatest of them, says Jehovah. For I will forgive their iniquity, and I will remember their sins no more." (Jer 31:31-34)

What will this new covenant be like?:

Paul quoted Jeremiah in Heb 8:8: "For finding fault with them [the nation Israel], he saith, Behold, the days come, saith the Lord, when I will make a **new covenant** with the house of Israel and with the house of Judah" [refer also to Heb 12:24].

According to Strong's Concordance, the Greek word in Heb 12:24 "3501 neos, including the comparative neoteris neh-o'-ter-os; a primary word; "new", i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate:--new, young" which implies that it is, in effect, a 'renewing covenant'. The same laws comprise the Old and New Covenants. But instead of writing them on stone, they are written into one's mind or heart through the indwelling of the holy spirit. The indwelling of the holy spirit assists one with adhering to the requirements of the Covenant.<sup>159</sup>

### **Israel to become a great colonising people again under the Messiah**

In Gen 28:14 God promised Israel the world. There were worldwide colonies at the time of Solomon followed by the first British Empire starting with Elizabeth I, later the second British Empire reaching its zenith under Queen Victoria.

So why are they a colonising people? What is God trying to teach us?

Like a colony of bees, the English (Ephraim) under the aristocracy and with the Scots (Judah), were set up as ruling classes around the world with government pointing to the British Royalty, seated on the Stone of Scone (Jacob's pillar stone, which may be inserted under the throne of Christ upon His return).

This teaches us the lesson that the Kingdom of God through Israel, will be a colonising empire, typed by the British Empire. Bizarre and untrue conspiracy theories from neo-Nazis and also right-wing libertarians, that the British still rule the world secretly, that the Royalty worship Satan and other unprovable nonsense, notwithstanding.<sup>160</sup>

According to Gen 13:16; Is 54:2-3, we have indication of Israel's millennial colonies. Here they rule over the nations for their own good, in love and respect, under God and His children (see also Gen 9:27; Is 61:5-6, 9).

Then in Ezek 36:10-11 we are told that Israel will inhabit the former places and in Deut 4:5-8 we see that Israel will rule over the nations again: in North America (as a light to the central and

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<sup>159</sup> I do not wish to belabour the point at this time, but a paper may be produced by the author on the subject of the Covenants some time in the future.

<sup>160</sup> In Is 60:9-17; 49:20 we see that the Holy Land will become too small for Israel due to its population growth, that she would have to set out to colonise and populate again. Here, the gentiles will serve Israel (Is 49:21-23) and therefore the old colonial territories will be repopulated (Is 66:19-20; 61:4).



south Americans), northwest Europe (to be a light to the Europeans), South Africa (to be a light to the Africans) and Australia and New Zealand (to be a light to the Asiatics and Pacific Islanders)?<sup>161</sup>

And in Deut 32:9 we are told: “For Jehovah's portion *is* His people. Jacob *is* the lot of His inheritance.” The “lot” given to Israel has an expanded meaning when the Hebrew is examined – it can include the concept of a country, coast, region, girdle, cord, belt, measuring line, outside circle, indicating colonies outside of the Holy Land (refer also to Is 49:8b; Hos 14:5). It is through Israel that Christ will rule the world – in other words they continue to be a special people to serve the world in this capacity:

*“To the Chief Musician. A Psalm for the sons of Korah. Clap your hand, all you peoples; shout to God with the voice of triumph.*

For Jehovah Most High *is* awesome, a great king over all the earth.

**He shall humble the peoples under us**, and nations under our feet.

He shall choose **our inheritance for us, the majesty of Jacob** whom He loved. Selah.

God has gone up with a shout, Jehovah with the sound of a trumpet.

Sing praise to God, sing praise; sing praise to our King, sing praise.

For God *is* King of all the earth; sing praises with understanding.

God reigns over the nations, God sits on the throne of His holiness.

The rulers of the peoples are gathered together, **the people of the God of Abraham**; for the shields of the earth *are* God's; He is lifted up on high.” (Ps 47:1-9)

In the end, Israel will inherit the whole world under the Messiah and the saints during the Millennium, preparing the way for the next phase of God's plan (Is 61: 5-6, 9; 54:2).

Finally, to reiterate, God covenants with whom He so wishes – in this age it is with Israel. But being a Creator of diversity, He also created different races, nations and peoples so that we all can learn the lessons of maintaining boundaries and come to respect the necessary differences between us, not to feel superior or inferior, and not to lust after the blessings of other nations and races. For all have been blessed, but it is God Who has set up nations for certain responsibilities based on natural gifts He has bestowed. He gives gifts to individuals, families, nations and races and it is therefore He who decides on their roles, NOT puny humans who have been influenced by political correctness, globalisation and cultural Marxism.

Therefore, it would behoove Israelites not to be arrogant and rude toward others, but to demonstrate humility and a servant-leader attitude. Similarly, non-Israelites must not feel inferior and become envious, but must also exhibit the qualities associated with humility.

The question is answered in the following scriptures:

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<sup>161</sup> Is 26:15; 27:6; 49:8 speak of Israel's colonies as do Ezek 28:25-26; Amos 9:14-15; Ezek 19:10; (cp Gen 49:22); Ob 17 (Israel “shall possess their possessions” – ie the Holy Land, a colonies and treasures).

“Jehovah did not set His love upon you, nor choose you, because you were more in number than any people, for you *were* the fewest of all people.

But because Jehovah loved you, and because He would keep the oath which He had sworn to your fathers, Jehovah has brought you out with a mighty hand and redeemed you out of the house of slaves, from the hand of Pharaoh king of Egypt.

Therefore, know that Jehovah your God, He *is* God, the faithful God who keeps **covenant** and mercy with them that love Him and keep His commandments, to a thousand generations.” (Deut 7:7-9)

God was using a nation which was small in number, yet with excellent capacities, to confound the other nations. There is nothing here to suggest that they were inferior which some speculate to be the case. Rather, they possessed attributes inherited from Arphaxad, their forefather, which gave them a capacity to rule, be inventive and be sober and law-abiding more so than others. Yet, one of the lessons we can learn from Israel that despite all they have been given, without the holy spirit, their capacity and performance is just not good enough.

Following on from Arphaxad and through generations to Abraham and Jacob, ethnically and religiously, Israel was to be a special people before God and to thereby bring light, truth and righteousness to the world. In Ex 19:5-6; Deut 28:1; Is 42:6; 43:1, 10-12, 21; 60:3; 61:6; 62:1-7 they are portrayed as God’s witness.

From the aforementioned scriptures the Israelites were to function as God’s representatives on earth, to administer it under Him. Following are some scriptures as further evidence of Israel’s role under God:

“And now if you will obey My voice indeed, and keep My covenant, then you shall be a **peculiar treasure to Me above all the nations**; for all the earth is Mine.

And you shall be to Me a **kingdom of priests and a holy nation**. These *are* the words which you shall speak to the sons of Israel.” (Ex 19:5-6)

“For you *are* a holy people to Jehovah your God. Jehovah your God has chosen you to be a special people to Himself **above all people** that are upon the face of the earth.” (Deut 7:6)

“And it will be, if you shall listen carefully to the voice of Jehovah your God, to observe *and* to do all His commandments which I command you today, Jehovah your **God will set you on high above all nations of the earth**.” (Deut 28:1)

“For Jehovah's portion *is* His people. Jacob *is* the lot of **His inheritance**.

He found him in a desert land, and in the deserted, howling wilderness. He led him about, He cared for him, He kept him as **the pupil of His eye**.” (Deut 32:9-10)

“Out of Zion, the **perfection of beauty**, God has shone.” (Ps 50:2)

“I Jehovah have called You in righteousness, and will hold Your hand, and will keep You, and give You for a covenant of the people, for a **Light of the nations**” (Is 42:6)

“The beasts of the field shall honor Me, the jackals and the ostriches; because I give waters in the wilderness, rivers in the desert, to give drink to **My people, My chosen.**

**This people that I formed for Myself;** they shall declare My praise.” (Is 43:20-21)

“So says Jehovah, the Holy One of Israel, and the One who formed him, Do you ask Me of things to come? Do you give command to Me about My sons, and about the **work of My hands?**” (Is 45:11)

“... and said to Me, You *are* **My servant, O Israel,** in whom I will be glorified.” (Is 49:3)

“But you will be named the priests of Jehovah; it will be said of you, **Ministers of our God;** you will eat the riches of the nations, and you will revel in their glory.” (Is 61:6)

“For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest, until its righteousness goes out as brightness, and her salvation as a burning lamp.” (Is 62:1)

“For as the girdle holds fast to the loins of a man, so I have caused the whole house of Israel and the whole house of Judah to cling to Me, says Jehovah; so **that they might be to Me for a people, and for a name, and for a praise, and for a glory;** but they would not hear.” (Jer 13:11)

“The Portion of Jacob *is* not like them; for He *is* the Former of all things, and *Israel is* the rod of His inheritance. Jehovah of Hosts *is* His name.

**You are My war-club and weapons of war; for with you I will shatter nations; and with you I will destroy kingdoms.** [cp Rev 2:26-27; Ob 20; Ezek 25:14; Jer 50:20-23]

And with you I will shatter the horse and his rider; and with you I will shatter the chariot and his rider.” (Jer 51:19-21)

Here are people given a great mission by God Almighty<sup>162</sup>. Israel was to be God's inheritance, a light, God's servant, a glory, God's weapon of war, a kingdom of priests and kings, the work of God's hands etc. Notice that Israel was also the apple or pupil of God's eye.

Bullinger in the *Companion Bible* explains

“First occurrence of Heb. ‘ishon, used of the small round dark pupil of the eye. Heb. = hole, gate, or door of the eye ... called ‘pupil’ [in English] = a little girl.”

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<sup>162</sup> Refer to Kaiser's work *Mission in the Old Testament: Israel as a Light to the Nations*.

See also other references to this in Ps 17:8 and Zech 2:8.

The historical background to the concept of being the ‘pupil of God’s eye’ is fascinating. In ancient Egypt the Sun god, Aten is said to be the pupil of the eye and the texts reveal that the god “dwells in the Eye”.

“For behold, the day is coming, burning like a fire pot; and all the proud, and every doer of wickedness, shall be chaff. And the coming day will set them ablaze, says Jehovah of Hosts, which will not leave root or branches to them.

But to you who fear My name, the **Sun** of Righteousness shall arise, and healing will be on His wings. And you shall go out and frisk like calves of the stall.” (Mal 4:1-2)

The goddess was also called ‘eye of Ra’ which represented an orb – the entire world. The unborn hero of the sun god was also known as the ‘pupil’. This is the context of God’s love for Israel – it is so intense and demonstrates God’s great interest in Israel like a father for a son or a husband toward his wife. Therefore the doctrine concerning truth about Israel is extremely important and is not some little thing – because it is important to God.

Additionally, Israel is regarded as having been generated by God Himself! In Ps 48:2 Israel is referred to as the “sides of the north”. The word *sides* (Strong’s #3411) is the feminine of a related Hebrew word (Strong’s #3409) which is a euphemism for “the generative parts; ... x body, loins, shaft, side, thigh.”

From this we can see that God sees Himself as the Father of Israelites who are His offspring or children (cp Jer 1:15; Song of Solomon 8:5; Rom 8:29).

Israel was also God’s bride and wife and He the husband according to Ex 19; 20; Jer 3:14; Ex 16; Jer 31:32. For God to court and choose as wife one of the nations, tells us something about the people He chose. Other relevant scriptures are listed in the footnotes<sup>163</sup>.

From the above we see that Israel has the primacy, and will enjoy this immense privilege and enormous blessings again during the Millennium. In a sense Israel is the firstborn amongst the nations and therefore inherits the physical birthright of the world. Almost unbelievable blessings were offered Israel in Gen 29; 30; 49; Lev 26; Num 23; 24; Deut 7; 8; 28; 33; Jud 5.<sup>164</sup>

This birthright involved God covenanting with Israel so that they became His sons. He would shower incredible blessings upon them and grant them potential and capacities above all other

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<sup>163</sup> See Deut 9:5; 4:33, 37; Ps 44:1-3; 47:4; IChron 17:20-21.

<sup>164</sup> Some assert that Israel is seldom mentioned in the New Testament and is not important to God anymore. However, Israel is referred to in many places – just pick up a *Strong’s Concordance* and see for yourself. Israel is also referred to in Matt 10:6; James 1:1; Rev 7; 12; 21. Her tribulation is also referred to in Matt 24; Mark 13; Luke 21; Rev 18.

peoples – yet it was not something they deserved, it was His privilege and pleasure to do so. They in turn were to obey God, become a model nation and serve the world.

The scriptures are clear, the House of Israel and Judah will form very important aspects of God's Kingdom. In the first century, the term 'Kingdom of God' referred to the time of the Messiah ruling from Jerusalem, gradually extending his Kingdom across the earth, through and with Israel:

“They therefore, when they were come together, asked him, saying, **Lord, dost thou at this time restore the kingdom to Israel?**” (Acts 1:6)

### Israel's coming Global rule

In a pronouncement in the book of Deuteronomy, God says that if Israel hears His voice, they will be the head and not the tail:

“Jehovah shall open to you His good treasure, the heaven to give the rain to your land in its season, and to bless all the work of your hand. And you shall loan to many nations, and you shall not borrow.

And Jehovah **shall make you the head**, and not the tail. And you shall be always above, and you shall not be beneath, **if** you listen to the commandments of Jehovah your God, which I command you today, to observe and to do them.” (Deut 28:12-13) [and they will listen to the commandments after the Tribulation]

“The Spirit of the Lord Jehovah *is* on Me; because Jehovah has anointed Me to preach the Gospel to the poor; He has sent Me to bind up the broken-hearted, to **proclaim liberty to the captives**, and the opening of the prison to those who are bound; [liberation of physical Israel; spiritually liberating the world also]

to preach the acceptable year of Jehovah and the day of vengeance of our God; to comfort all who mourn;

to appoint to those who mourn in Zion, to give to them beauty for ashes, the oil of joy for mourning, the mantle of praise for the spirit of heaviness; so that they might be called trees of righteousness, the planting of Jehovah, that He might be glorified.

**And they will build the old wastes** [this must be the colonies], they will raise up the ruins of former times. And they will repair the waste cities, the ruins of many generations [cities of the former colonies, not cities in the land of Israel].

**And strangers will stand and feed your flocks, and the sons of the stranger will be your plowmen and your vinedressers.** [Israel will bring into servitude certain nations to teach them humility during the first part of the Millennium]

But you will be named the priests of Jehovah; it will be said of you, Ministers of our God; **you will eat the riches of the nations**, and you will revel in their glory. [how like the British Empire]

For your shame *you will have* double; and for disgrace they will rejoice in their portion; therefore in their own land they will possess double; everlasting joy will be theirs.

For I Jehovah love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

**And their seed will be known among the nations, and their offspring among the peoples;** all who see them will acknowledge them, that they *are* the seed Jehovah has blessed.” (Is 61:1-9)

“So says Jehovah of Hosts: In those days ten men, out of all languages of the nations, shall take hold, and will seize the skirt of a man, a Jew [Judahite], saying, We will go with you, for we have heard that God is with you.” (Zech 8:23. Cp Is 45:14)

From the above we logically come to the following conclusions:

1. Judah and Israel (under the direction of God and His children) will conquer and bring into God’s realm, many nations
2. they shall inherit enormous physical blessings, bringing into final fulfilment, the blessings pronounced in the Pentateuch
3. many nations will be servants of Israel, at least for a while (possibly 7 years or until they are repentant and fully capable of a mature relationship with the Messiah)
4. Israel has the primacy over all nations.
5. as such replacement theology is false.

Many of these scriptures speak also of the Church because of the dual nature of the Bible and the Church’s (spiritual Israel’s) spiritual blessings. But how will spiritual Israel inherit the earth? How will she conquer nations, convert peoples and receive homage?

The Bible is clear: through physical Israel, at least in part.

This time, however, Israel will be grateful for God’s blessings and will now truly and fully serve Him.

God says he has given us the power (Deut 8:18) and natural means to accomplish much – just by giving us the land and blessings doesn’t mean that a given nation will accomplish much by it.

The Heb for ‘power’ is Strong’s H3581:

“kôach kôach

*ko'-akh, ko'-akh*

From an unused root meaning to *be firm; vigor*, literally (*force*, in a good or a bad sense) or figuratively (*capacity, means, produce*); also (from its hardness) a large *lizard*: - ability, able, chameleon, force, fruits, might, power (-ful), strength, substance, wealth.”

From this we can see that God has blessed us with such incredible natural resources and institutions and provided us with the power or natural means to utilise those blessings.

There are other nations that also have great blessings but did little with them unless they were shown the way. The problem is that the Israelite peoples don't thank God or use the blessings fully in the way He would want – especially nowadays.



*Today the British Lion sits waiting and waiting. It will rise again under the Messiah*

### **The Church's relationship with Israel**

The concepts of Christ, His body the Church and physical Israel are inextricably intertwined very closely in scripture – possibly more than realised.

Some misunderstand the following scripture in Is 40:15 without even considering the context because they believe in Catholic replacement:

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he takes up the isles as fine dust."

They think it refers to Israel. Although Israel is nothing compared to God, they are called the saints in the Bible and are still set aside for holy use. He even enters into a marriage covenant with them after His return to earth. Rather, this scripture can be speaking of all nations but rather it concerns the non-Israelitish peoples.

The idea of replacement theology - ie that the church replaces Israel - the latter is consider of no or little importance to these proponents - this is very much a Catholic doctrine. They likewise misinterpret Matt 21:33-46:

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come,

let us kill him, and let us seize on his inheritance. And they caught him, and cast [him] out of the vineyard, and slew [him]. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out [his] vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, **The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet."

Notice *Young's Literal Translation*:

"Because of this I say to you, that the reign of God shall be taken from you, and given to a nation bringing forth its fruit" (v43)

So this shows that at some time, God would no longer be directly reigning over Israel – until the Millennium.

Consider the word for *nation* in Matt 21 according to *Strong's Concordance*:

“1484 e;qnoj ethnos {eth'-nos}

**Meaning:** 1) a multitude (whether of men or of beasts) associated or living together 1a) a company, troop, swarm 2) a multitude of individuals of the same nature or genus 2a) the human race 3) a race, nation, people group 4) in the OT, foreign nations not worshipping the true God, pagans, Gentiles 5) Paul uses the term for Gentile Christians

**Origin:** probably from 1486; TDNT - 2:364,201; n n

**Usage:** AV - Gentiles 93, nation 64, heathen 5, people 2; 164"

Which nation? Answer is Israel and/or the Church: "But he answered and said, I am not sent but unto the lost sheep of the house of Israel" (Matt 15:24). He was railing against the Jewish authorities and now the Work was going primarily to Israel.

So, the word nation may not be just the church at all - the Greek is ethnos or ethnic group or race. If Christ meant just the church surely he would have used the word ekklesia? So, what we see is Christ's three-fold mission:

To Judah, who rejected Him; then to the dispersed Northern House of Israel; and also to the Gentiles, ie other nations who are not of Hebrew origin.

Here are some further scriptures on Israel's importance to God:



"Go not into the way of the Gentiles (non-Jews), and into any city of the Samaritans enter ye not: But **go rather to the lost sheep of the house of Israel**. And as ye go, preach, saying, The kingdom of heaven is at hand" (Matthew 10:5-7)

"But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt 8:12)

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?" (Matt 21:42)

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time **restore again the kingdom to Israel?**

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. {power...: or, the power of the Holy Ghost coming upon you}

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1:6-9)

Some think that James 1:1 refers only to the Church. But it has a primary Israel meaning per context. We are distinctly told about the two aspects of God's people by Paul:

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

**God hath not cast away his people** which he foreknew ..

**"For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.**

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, **until** the fulness of the Gentiles be come in.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

For this *is* my covenant unto them, when I shall take away their sins.

As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes." (Rom 11:1-2, 24-28)

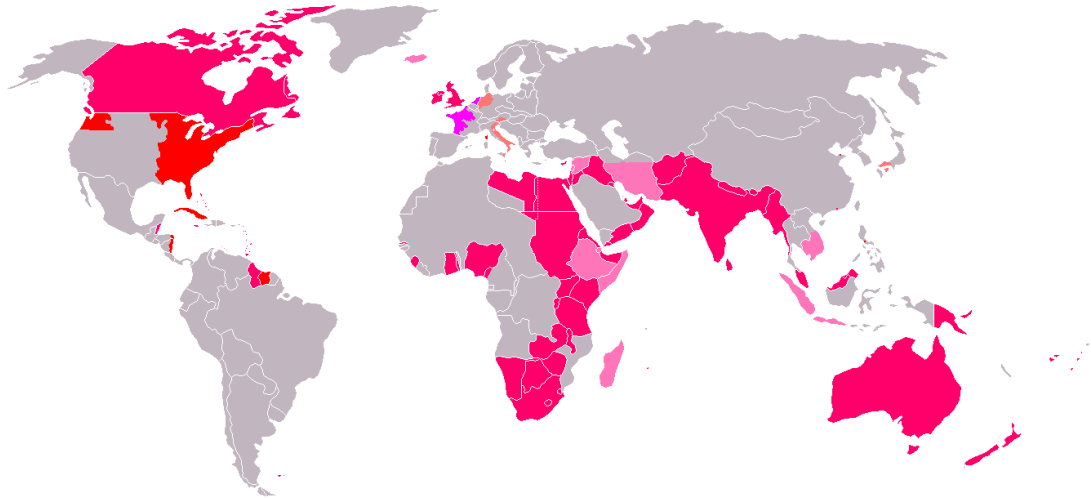
From the above we can see that the non-Israelitish peoples must be spiritually 'grafted' into Israel to become part of the people of God whom He covenants with and marries. Israel is therefore not replaced at all - it is one with the Church. It is one system with two aspects to it: physical and spiritual Israel paralleling each other.

In conclusion, it is clear that the British Imperial experience sort of 'acted out' – in part – their future function under the Messiah. Their national characteristics are deeply ingrained traceable

all the way back to Jacob, Isaac and Abraham. They have been given so much as a people that so much is expected. It behoves them to reach out to God to lead them and to help them be a better people. Note the principles contained in the following scriptures:

“He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.” (Ps 147:2-3, 19-20)

“But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.” (Luke 12:48)



*Map of the British Empire's various territories over time (not all simultaneous)*

## **Concluding Remarks**

From the aforementioned we may conclude the following:

- The British Empire was typological (in a sense) of the coming reign of Israel over the world
- So much more is said of Israel ruling in the Millennium than what is said of the Church
- Israel is to return to her former (colonial) lands
- Israel will swoop upon and take captive certain gentile nations
- Israel will be ruling over all nations under the Messiah and the Church
- Huge physical blessings will flow to Israel
- The Church does not replace Israel, but will rule through her

What then, can we make of the above? Is it now clear what Israel will be doing in the World Tomorrow?

In effect, there will be an Israelite union bringing about the fulfilment the dreams of Rhodes, Milner and others that we have seen. The fulfilment of what the British Empire attempted to undertake in India and ¼ of the world. Yet that was not the time for Israel to rule the world – without the leadership of the Messiah, the inauguration of the New Covenant and indwelling of the holy spirit – Israel cannot undertake this task without problems, sins and abuse.

Amongst other things, God created different races so that we can learn the lessons of maintaining boundaries, respect for differences, not to feel superior or inferior, and not to lust after the blessings of other nations and races. For all have been blessed, but it is God Who has set up nations for certain responsibilities based on natural gifts He has bestowed. He gives gifts to individuals, families, nations and races and it is therefore He who decides on their roles. Not you or me – for he is not a neo-Marxist and His ways are far different to what we think He should be like – given that we dwell in a politically correct environment, infected by the influences of Satan.

Israel is in serious decline today. She will be enslaved in a few years hence and punished terribly during the Great Tribulation. After being rescued by her Husband, the Messiah, she will renew her marriage covenant and rule the world for 1,000 years under Him and the children of God.

We have seen how British rule on the Indian sub-continent was marked by a sense of mission. Such feelings evolved from their utilitarian and religious sense of mission - a belief that their Christian God had sent them to both civilize and convert India. Once having established themselves as a new caste, class or Raj, we find the pace quickening and the feelings of superiority rapidly rising to the fore.

The effect of the Mutiny, in particular its effect on the social contact between Europeans and Indians, accentuated the problem severely.

However, the British did do much good in India. They built dams, railways and modernised India<sup>165</sup>, but this could not offset the crimes they committed. Their rule was paradoxically "both destructive and creative at the same time"<sup>166</sup>, which was to be expected of them, given that they had both a sense of mission and a ruling race mentality operating simultaneously.

In this paper I have presented evidence that the British performed the function of a ruling race in India during the nineteenth century. As they did throughout the Empire.

These are some of the many similarities – but also differences – between the Empire and Israel's role during the millennium. For the British Empire was a type of the coming Kingdom of God on earth!

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<sup>165</sup> Morris 1969, p. 8

<sup>166</sup> Lewis 1962, p. Vii

# **PART TWO**

# **APPENDICES**

**“How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? ...**

**For that they hated knowledge, and did not choose the fear of the LORD” (Prov 1:22, 29)**

**“Apply thine heart unto instruction, and thine ears to the words of knowledge”  
(Prov 23:12)**

**"... he must indeed have a blind soul who cannot see that some great purpose and design is being worked out here below of which we have the honor to be the faithful servants" [through the British Empire] - Sir Winston Churchill to the US Congress, 1941.**

## Appendix One: Achievements of Empire

### Do stop apologizing, Dave: How the PM feels compelled to knock Britain abroad

By Max Hastings

MailOnline, 8 April 2011

For more than 200 years, Britain's empire was a source of passionate national pride, and also the admiration and envy of foreigners.

In 1922, the American philosopher George Santayana enthused: 'Never since the days of heroic Greece has the world had such a sweet, just, boyish master. It will be a black day for the human race when scientific blackguards, churls and fanatics manage to supplant him.'

This was gush, of course, because neither the Greeks nor Britain's imperialists were as nice as Santayana suggested. It is a trifle embarrassing to glance through a little book published in Malaya in 1928, entitled *Malay For Mems* — short for 'Memsahibs'.



*Days of the Raj: Looking back, it is easy to caricature the early empire builders, but their contribution to civilisation was immense*

This was designed to teach new arrivals in the colony the sort of phrases they needed to run households with lots of native servants. It was couched almost exclusively in the language of command: 'Put up the tennis net', 'You must follow the Mem', 'Shoot that man'.

But everything in history should be judged by the standards of its time, custom and practice across the rest of the globe. Compared with its French, German, Belgian, Spanish, Portuguese and Italian counterparts, the British Empire was a model of enlightenment.

The men who governed the Empire, pro-consuls in palaces and district officers travelling vast tracts of wilderness by pony or canoe, are easy to caricature. They believed in God and cold showers, donned evening dress for dinner in the midst of deserts and jungles, and cherished a touching belief in 'playing up and playing the game'.



*Pax Britannica: Imperial Britain achieved much that we can take pride in*

**But many of them were decent, dedicated, honourable men who devoted their lives to the people among whom they served.**

They built marvellous roads, railways and bridges; tended the sick and afflicted; administered justice fairly, in a fashion few corners of the old Empire have known since they departed.

**Look around the world today and see the legacy of Empire: America, greatest society of all, was a British invention. Australia, Canada, New Zealand, dynamic democracies, were created by British imperialists.**

Indians, rejoicing in their new economic success, never cease to acknowledge their gratitude that we bequeathed them the English language, a huge advantage against the Chinese. And I would suggest that while much of modern Africa is a tragedy, it is a tragedy made by Africans, not by British colonialists.

Their motives were not unselfish, to be sure, but their contribution to global civilisation was extraordinary, and largely benign.

The British Empire fought on the side of freedom and virtue in two world wars, and remains the greatest power of its kind the world has ever seen.

Today it is history, but its heroes still deserve to be our heroes: Drake and Clive, Wellington, Campbell and Napier. You may not have heard of General Sir Charles Napier, but he gave birth to one of the best Victorian jokes. (Having conquered the Indian province of Sind in 1843, he supposedly sent the one-word message to Delhi: 'Peccavi' — in that age of Latinists, 'I have sinned'. I love it.)

As a historian, I can recite plentiful examples of horrors that took place under British rule. But a fundamental reality persists: we did better than anyone else. As an Englishman, I feel a pride in the achievements of Empire not much diminished by knowing that we got some things wrong.

That is why it is dismaying to hear that, during the Prime Minister's visit to Pakistan this week, he has delivered yet another public apology for the alleged imperial misdeeds of our ancestors. He was asked by an audience of academics and students what Britain might do to help heal the country's bitter Kashmir dispute with India.

He answered: 'I don't want to try to insert Britain in some leading role where, as with so many of the world's problems, we are responsible for the issue in the first place.'





*Eager to please: David Cameron, left, shakes hand with Pakistani Prime Minister Yousuf Raza Gilani prior to their meeting in Islamabad earlier this week*

Oh dear, oh dear. By saying this, he is venturing where so many Leftist politicians, writers and filmmakers have gone before.

Tony Blair could not disembark from an aircraft in foreign parts without donning sackcloth and ashes for his country's old sins: the Irish potato famine and slave trade prominent among them.

Richard Attenborough loved making historically fatuous films such as *Gandhi*, which depicted British imperialists in India as murderous monsters.

We might suggest, in defence of Blair and Attenborough, that they do not know any better. They learned little history at school, and have spent most of their lives in the company of people who, though British, do not think much of Britain.



*Proud history: From Waterloo to two world wars, Britain has always stood up for democracy and freedom*

But Cameron attended what is probably the best school in the world, Eton, and is a highly educated man. He is also a Tory — indeed, leader of the Conservative Party. Thus, it does not seem too much to hope that he knows something of Britain's past, and takes pride in it.

He and I come from different generations, but we both grew up in a culture in which British history was perceived as a splendid procession of battlefield triumphs — Crecy and Agincourt, Blenheim and Ramillies, Trafalgar and Waterloo — over such lesser races as the French. I am teasing a little, but you know what I mean.

As an admirer of Cameron, I was saddened that in Washington last summer he chose to flatter Americans by asserting that Britain was the 'junior partner' in the 1940 struggle against Hitler. In truth, of course, at that date the United States was still neutral.

A brutally tough wartime U.S. administration required Britain to pay cash on the nail for every ton of arms shipped across the Atlantic to assist our lonely struggle for survival.

It is still uncertain whether the Americans would ever have joined the German war, had Hitler not declared war on the United States after the Japanese bombing of Pearl Harbour in December 1941.

And so to Cameron's gaffe — for it certainly was a gaffe — in Pakistan this week. It is easy to see how it happened. The Prime Minister is a man of natural good manners, which include modesty and a willingness to apologise.

Most of us, in a collision with a third party running for a train, instinctively blurt 'sorry' before stopping to consider that it was actually the other person's fault.

But this is a very dangerous habit for national leaders, whose every word is weighed by millions of people. They must never forget that, even as they address an audience in a hall, there is another much larger one around the world outside.

Cameron made an emollient remark which certainly pleased the Pakistani students in front of him. But back home are almost 60 million British people, many of whom will be much less impressed by their prime

minister's casual acceptance of blame for something that happened 64 years ago, on the far side of the world.

The history of the sub-continent remains a focus of fierce controversy, as much in India and Pakistan as among Western historians.

**The British, French and Portuguese established settlements there in the 17th century, when this vast region was ruled by local emperors, kings and princes who warred and killed with endemic cruelty. The great Hindu and Muslim civilisations seldom lived at peace.**

Through the 18th and 19th centuries, the British progressively extended their hegemony, mostly through war, until they controlled the entire sub-continent. But substantial areas remained under the rule of local grandees, albeit under the wider authority of the Queen-Emperor.



*Empress of India: Queen Victoria was head of the largest Empire the world has ever seen*

Kashmir was one of these 'princely states'. By a quirk of fortune, its people were overwhelmingly Muslim, while its ruler was a Hindu.

When Lord Mountbatten, the last Viceroy, presided over the partition of India at its independence on August 15, 1947, he left the Kashmiris to choose allegiance between their two neighbours — Muslim Pakistan or Hindu India.

The ruler opted for India, in defiance of the wishes of his people. India's first prime minister, Jawaharlal Nehru, promised the Kashmiri people the right to decide their destiny by referendum.

But to this day none of his successors has fulfilled the pledge. The consequence is that Kashmir remained the contested symbol of bitter hatred between India and Pakistan. Pakistanis foment terrorism in the state, fortified by knowledge that most Kashmiris, given a free choice, would join their country. The Indians, meanwhile, rely on force majeure to keep what they hold.

Of course, there was a fragment of truth in what Cameron told his Pakistani audience this week: Britain presided over the partition of India.

But it is hard to see how Mountbatten or anyone else could have made choices and decisions which would have saved its people from the murderous sectarian passions of Muslims and Hindus which prompted the massacres of at least half a million, probably many more.

**Six million Hindus and Sikhs fled from the new Pakistan, while six-and-a-half million Muslims quit India in the largest mass migration in human history.**

**For almost a century, the Pax Britannica had sustained a peace and stability such as the sub-continent had never known, but independence rent this asunder.**



*The last Viceroy: Lord Mountbatten presided over the partition of India*

To be sure, in the last years before 1947 and especially during World War II, the British ruled with considerable harshness.

The 1943 Bengal famine, in which at least one million and perhaps three million people died, remains a lasting blot on the imperial record.

Churchill's entrenched attitude to the Raj was determined by his experience there as a Victorian cavalry subaltern. Leo Amery, his wartime Cabinet colleague, wrote that 'Winston is not quite normal on the subject of India'.

But all this is a very long day's march from saying that Britain bears responsibility for what happened to India in 1947 — and afterwards.

For all India's economic success, the sub-continent remains riven by hatreds, strife, famines, miseries inflicted by the caste system. No grown-up person, or indeed historian, should be so simplistic as to blame much of this on the old imperial power.

David Cameron observed that many of the world's other problems were likewise our fault, and maybe he was thinking of Ireland.

I am among those who believe that the 1922 partition at Irish independence was a mistake. But it derived from hatreds between Protestants and Catholics as bitter as those between Muslims and Hindus.

The British, in admittedly clumsy fashion, sought to separate the warring parties, to prevent the two from slaughtering each other, as they had so often done in the past — and would do again in our own times.

Successive British governments who addressed the 'Irish problem' which haunted these islands for centuries did not do very well. But they acknowledged a basic truth which David Cameron will learn to recognise from his own experience as prime minister.

There are seldom, if ever, 'solutions' to great problems — whether in the Middle East, Ireland, Africa, India, the Balkans. Politicians can only strive to manage them, to identify the least bad expedients available to protect human lives and avert outright catastrophe.

So it was for the British politicians struggling with the fate of Ireland in the closing days of 1921, and of India in 1947. They were decent men, faced with vast difficulties and violent passions, who did their best.

For 21st-century politicians to make 'apologies' for past blunders or failures is inherently absurd, for we have no power over the past.

Of course we would have done things differently, because we are different people.

We would never say, as did Winston Churchill during World War II, that he would not permit British soldiers to salute Indian officers, because it would represent an intolerable humiliation to make them defer to 'a brown man'.

But that is not because we are good people and Churchill was a bad one, it is because we live in another age.

I admire David Cameron, and believe that he has qualities that might make him a great prime minister. He diminishes himself, nonetheless, when he speaks ill of Britain abroad.

If our Prime Minister is not proud of his country, its past as well as its present, then it becomes all the harder to make the rest of its citizens honour our heritage as we should.

## **Appendix Two: The right way to run an Empire**

### **The right way to run an empire**

**Max Hastings reviews *Empire* by Niall Ferguson**

**By Max Hastings**

**The Telegraph, 5 Jan 2003**

Most modern British schoolchildren are taught that imperialism was an unalloyed evil, of which slavery was the most conspicuous manifestation. Niall Ferguson is not blind to the shortcomings of the British Empire, but he argues that it brought trade and uncorrupt institutions to vast tracts of the globe.

In 1955 British per capita GDP was just seven times greater than that of Zambia. Today it is roughly 28 times. Most Africans are less well-off than under British rule, even if they have a vote and are no longer excluded from white clubs.

In 1946 there were 74 independent countries in the world. In 1995 there were 192. Such fragmentation has created a host of nation states too small to be economically effective. Almost the only advantage many former imperial possessions enjoy is a grasp of the English language. "No organisation in history has done more to promote the free movement of goods, capital and labour than the British Empire in the 19th and 20th centuries...to impose Western norms of law, order and governance around the world," says the author.

The British did not invent empire, indeed they were late venturers where the Spanish and Dutch had gone before. They began as predators and pirates, and found themselves, almost to their own surprise, masters of a substantial part of the known earth by the early 19th century: "They had robbed the Spaniards, copied the Dutch, beaten the French and plundered the Indians. Now they ruled supreme."

Ferguson's work is a handsomely illustrated by-product of a forthcoming Channel 4 series. It should not, however, be dismissed as a mere telly spin-off. This is an elegant and thoughtful survey of a great historic achievement. An achievement that has, characteristically, been snubbed by the iniquitous National Lottery, which has recently given money to an organisation for helping asylum-seekers, while refusing aid to John Letts's new Museum of the British Empire in Bristol.

Ferguson's book does not stint in recording imperial lapses and causes for shame, but it finally offers rich sources of pride. The British people did not merely exploit overseas investment, but themselves migrated in large numbers to build new lives on the other side of the world. In the 17th and 18th centuries, some 700,000 people left the mother country. At its peak in the 1640s, emigration was above two per 1,000. By the late 19th century, the colonies had become the indispensable ports of last resort for scapegrace younger sons and fallen idols unmasked by Sherlock Holmes.

In discussing the breakaway of the transatlantic colonies, Ferguson dismisses the notion that the Americans suffered substantial fiscal burdens to justify their alienation. Indeed, they were notable beneficiaries of free trade with Britain. The issue was the social and political treatment of the colonists by an insensitive government at home. "We won't be their Negroes," snarled John Adams. Yet at least a fifth of Americans remained loyal to the crown through the War of Independence. It is interesting that well over a century later, the megalomaniac Cecil Rhodes dreamed of restoring the United States to British dominion.

Ferguson reserves his harshest criticism for some aspects of British rule in India. It is difficult for any reasonable person today not to acknowledge the Great Mutiny of 1857 as a legitimate uprising by Indians against foreign despotism, enlightened or otherwise. Ferguson likens the behaviour of some of the British suppressing the Mutiny to that of Nazi SS men. He cites the example of a young Indian boy supporting a tottering old man, pleading for mercy from a British officer at the gates of Lucknow. The soldier simply cocked his revolver against the boy's head and pressed the trigger. Once, twice, three times, it misfired. At the fourth attempt, the officer killed the Indian. The only mitigation, says the author, is that British soldiers who saw the deed loudly reproached the killer.

The British tolerated famines which killed millions in India almost as indulgently as those which devastated Ireland. Their biggest mistake in the 20th century was to focus the attention of the Raj upon the native rulers, a doomed caste, and to ignore the rising educated Indian middle class. Upmarket Indians were as indifferent to the welfare of their own masses as the British, but they would not tolerate chronic slights to themselves: "Indian nationalism was fuelled not by the impoverishment of the many, but by the rejection of the privileged few," says Ferguson.

In his account of the imperial experience during the First World War, he highlights a point also made by Hew Strachan in his recent history of the conflict. John Buchan wrote a splendid romance, *Greenmantle*, about a German attempt to raise the Muslim world against the British. Yet this was not a fantasy, but a serious objective of the Kaiser's minions. It was frustrated partly because Englishmen like T. E. Lawrence proved incomparably more skilful in winning Arab hearts than were the Germans.

Britain lost its empire amid the exhaustion of will and resources that followed two world wars. The United States was implacably hostile, and only belatedly moderated its view when it saw that communism presented a vastly graver peril to civilisation. In the 19th century, British imperial defence costs had been amazingly low, and were easily financed by income from the nation's huge overseas investments. These were liquidated, with remarkable selflessness, to deliver the world from the Kaiser and later Hitler, while America made a healthy profit from its participation in both world wars.

After 1945, the Empire ceased to be a source of wealth to Britain, and became a cash drain. More than that, a new generation of Englishmen of whom the former Burma policeman George Orwell was not the least, simply did not believe any longer in their divine right to rule brown and black peoples.

It is ironic that just when schoolteachers' fervour against British imperialism is at its most shrill, not a few Western policy-makers are thinking furiously about empire's virtues. Ferguson compares Osama bin Laden to the Mahdi. When the dervishes threatened Egypt in 1898, Kitchener marched an army up the Nile, liberally supplied with maxim guns. He administered no end of a lesson at Omdurman, although Winston Churchill was only one of those who recoiled from the ruthlessness of the victors' conduct. Thereafter, the British governed the Sudan in exemplary fashion for half a century, through a tiny civil service second only in quality to that which ruled India.

Ferguson suggests that the United States is today attempting to create a *pax Americana* with many of the objectives of its British predecessor, but lacks the confidence or coherence to adopt long-term policies. In Somalia, Haiti, Kosovo, Afghanistan, Americans have intervened in the interests of local and international stability, but refuse to acknowledge the requirement to stick with a society once they have involved themselves in its destinies.

Perhaps if the United States learned to enjoy its power more, it might exercise it more effectively and sensitively. Winning a war in, for instance, Iraq, is the easy part of modern imperialism. Americans must also learn to master the harder part - making the conquered society work afterwards. That is, if they want to do half as well as the British did in preserving global peace.

## Appendix Three: Why should we apologise for the Empire?

### Why should we apologise for the Empire?

Politically correct zealots want to bin OBEs and MBEs because they ‘tarnish’ our reputation. Nonsense – the British Empire changed the world for the better.

By Jane Warren

Daily Express, 8 May 2012



*Kylie Minogue shows off her OBE at Buckingham Palace []*

It seems about as likely as a seasoned steeplechase trainer declaring the Grand National inhumane, yet none other than the lords lieu-tenant of Cheshire, Cumbria and Clackmannshire – those pillars of the British establishment responsible for advising the Queen on who should be awarded KBEs, OBEs, MBEs and CBEs – have come out in opposition to the continued use of the word “Empire” in honours.

One even went so far as to describe the Order of the British Empire and its variants (Knight, Member and Commander) as “anachronistic and inappropriate to a post-imperial UK”.

For almost 100 years the honours system has recognised exceptional achievement and service to Britain. Huge numbers of people from the famous to unsung community volunteers have been delighted to be nominated. But the proud tradition is now under threat following deep “unease” because of its links to British colonial history and class.

Sir James Cropper, Lord Lieutenant of Cumbria, suggested there should instead be a “title more meaningful for the present times”, such as the Queen’s Commonwealth Medal. The final decision, according to Buckingham Palace, is said to be “a matter for the Lords Lieutenants”.

Critics of the suggestion believe removing the word “Empire” from the honours instituted by King George V in 1917 is politically correct meddling. There is also unease at the suggestion that so doing will continue the erosion of 400 years of British history. Shameful things may have been done in the name of imperialism but this was also one of the most vibrant, energetic and creative periods in the history of the world.

“Why not celebrate the Empire and not keep discarding it as if it was nothing?” wrote outraged blogger Jason Patchett at the weekend. “Keep the word in the awards in recognition of our great past. I for one am not ashamed of the British Empire and only wish our children could learn more about it and in a positive fashion as opposed to us being tyrants.”

Our complex colonial history evidently makes those in 21st century multi-cultural Britain feel so uneasy that the only museum dedicated to our imperial past – Bristol’s British Empire and Commonwealth Museum – closed down in 2008, just six years after a high-profile opening by HRH the Princess Royal.

The collection of half a million artefacts, established to “preserve, explore and study Britain’s cultural heritage associated with the former Empire and today’s Commonwealth”, included 250 gifts on loan from the Royal Collection. These had been presented to members of the Royal Family as they toured the colonies and dominions. Even so the museum suffered a lack of visitors. Evidently many felt too squeamish to visit.

All of this infuriates broadcaster Jeremy Paxman, author of *Empire: What Ruling The World Did To The British* and presenter of the successful TV series of the same name. “The history of the British Empire is full of amazing stories of adventure, of war, of greed and plunder, cruelty and courage, heroism and low

cunning. It explains so much about who we are now yet we increasingly pretend it never happened," he says.

"It's nothing short of a scandal that this history is not taught in schools. It may be unfashionable to say so but building, securing and running an empire was the biggest international preoccupation of this country for generations."

Empire may have become a dirty word in our post-imperial culture but the positive legacy of our political control overseas is reminiscent of the famous scene in the Monty Python film *The Life Of Brian*, in which a freedom fighter played by John Cleese asks: "What have the Romans ever done for us?" His listeners then outline all the positive aspects of the Roman occupation, including sanitation, roads, irrigation, medicine, education, public order, the fresh water system and public health...

What have the Brits ever done for us is a question that might reasonably be asked in any of our former colonies which saw large amounts of British investment, or in any of the dozen or so odd specks on the map, such as Pitcairn and Bermuda that remain British Dependent Territories.

BRITAIN may have looked at her colonies always with an eye as to the material profits that could be extracted from them but British colonies saw huge amounts of capital investment and commitment to public infrastructure projects, including roads and railways.

"Imperial history explains both why Britain has a seat on the UN Security Council and the readiness of British prime ministers to commit British troops to overseas wars," points out Paxman. "But it goes much further too. Of course there were many things that were bad. But there were others that were rather admirable.

"The slave trade may have been unforgivable but are we also to condemn the campaign to abolish slavery? Once the British had become the first European nation to wake up to its cruelties they enforced an international ban on the trade. Hundreds of thousands of people were saved from slavery by the Royal Navy.

**"What was wrong," he adds, "with attempts to map Africa, to ban sati (the custom of burying widows when their husbands died) in India, to lay roads, railways and drains, to make trade follow internationally agreed laws, to try to create a system of incorruptible administration?"**

"And, when the time came to leave, the British largely departed when asked to do so – unlike the French in places like Algeria."

And at least we didn't force our conquests to become British, unlike the French...

"From about 1870 onwards the purpose of the French Empire was in contrast to the British. The purpose was not the pursuit of trade, not the plunder of mineral riches, not agricultural opportunism... France's idea was to use empire to expand France by creating replicas of France in far-distant places and by creating replica French citizens," said broadcaster Jonathan Meade in his recent documentary assessment of the French, BBC Four's *A Biased Anthology Of Parisian Peripheries*. What he terms "cultural osmosis" had at its core a belief that the peoples of the countries invaded or annexed could have "the privilege of being French thrust upon them".

**"The British Empire was less presumptuous. It did not assume a Gujarati dirt farmer could think of nothing better than becoming a civil servant in Bexley-Heath... Britain sought to preserve cultural, religious and racial purity,"** he said, concluding his examination with the spectacle of a group of bored sub-Saharan schoolboys languishing in the full glare of the sun while being forced to study the comparative rainfall of Grenoble, Lyon and Bordeaux.

Of the British and French colonial conquests who's to say who got off more lightly?



## Appendix Four: Yes, mistakes were made, but we must never stop being proud of the Empire

### Yes, mistakes were made, but we must never stop being proud of the Empire

By Lawrence James

18 April 2012, MailOnline

The Empire is suffering yet another posthumous assault. Its assailants have some new ammunition, dredged from documents just released by the National Archives, which detail the nasty expedients employed occasionally when British power was challenged.

The enemies of the Empire imagine they have a treasure chest brim-full of hard evidence that will prove it was irredeemably wicked.

These files have already prompted predictable hand-wringing and breast-beating at the Guardian (where they made front page news) and the BBC (on which they featured heavily on Radio 4's morning news) — two institutions where the prevailing wisdom is that Britain should be ashamed of its imperial past.



*Disgraceful: Recently-unearthed papers show how the British government deported inhabitants of Diego Garcia (pictured) to make way for a US air base*

The tribunes of political correctness will soon be clamouring for apologies to the descendants of our former subjects and wads of compensatory cash to their governments.

### **Decency**

I will not argue that there is no cause for disquiet in the revelations. The chicanery employed by the British authorities to evict the 1,500 islanders of Diego Garcia from their home in the Indian Ocean to make way for a U.S. military base in 1970 was disgraceful.

Edward Heath's government was furtive on the issue, and one Foreign Office mandarin dismissed the Diego Garcians as 'a few Tarzans and Man Fridays' — a reminder that even in the final days of the Empire its servants were capable of breathtaking arrogance.

The 50-year lease to the Americans is due to expire in 2016, so there will be an opportunity to treat the islanders and their descendants with that decency which so many of the Empire's subjects expected from the British.



*Most of the revelations concern the Mau Mau rising in Kenya from 1952 to 1956. Here British troops march through Mombassa to crush the rising*

Yet the rest of the revelations confirm only what is already well known. The bulk of them concern operations against the Mau Mau insurgency in Kenya between 1952 and 1956.

This was a bush war by the British against a secret society whose aim was land redistribution and which attracted a following among members of the Kikuyu tribe.

The upshot was a peasant insurrection and a civil war among the Kikuyu, many of whom rejected the mumbo jumbo of the Mau Mau and fought alongside the British.



*Uncertain allegiances: Many Kikuyu actually fought alongside the British*

Mau Mau partisans resorted to mass murder and mutilation to intimidate the loyalists.

A wave of atrocities terrified the colonial government and the white settlers, who panicked and launched a counter terror. Its grimmer features have been known about for at least 30 years.

The Colonial Office files in the National Archives describe the torture and shooting of captured suspects. There were questions in the Commons, and the local commander General Erskine had to order British troops to stop 'beating up' suspects, which, he rightly argued, made the task of extracting information more difficult.



*Horrified: Winston Churchill feared that rogue officers in Kenya were giving the Empire a bad name*

Winston Churchill, the then prime minister, was horrified by such reports. In December 1954, and on the verge of tears, he told the Kenyan politician Sir Michael Blundell that the outrages were blackening Britain's good name and were alien to British 'traditions' and 'democracy'.

He admired the 'fibre and ability and steel' of the Mau Mau warriors, he said, and sincerely hoped that, through 'flexibility' and 'magnanimity', they could be persuaded to negotiate.

This did not happen. Yet, as his remarks suggest, Churchill's faith in the Empire as a moral force for good remained.

In fact, the situation in British Africa was fraught and complicated. It should be remembered that in 1954, Britain was enmeshed in the political complexities of the Cold War.

The U.S. insisted on the rapid granting of independence to its colonies to improve the image of the 'Free World' and, simultaneously, expected Britain to deal firmly with any uprisings that might be exploited by the Russians.

Intelligence investigations found no link between the Mau Mau and communism, though there was disturbing evidence that nationalists elsewhere in British Africa were contemplating Mau Mau-style rebellions.

This background, combined with the visceral fear the Mau Mau generated in Kenya, explains the desperate measures adopted by the authorities. So the documents about to be made public — which the Left has seized on with such vigour — will not add anything significant to our understanding of the problems faced by the authorities in Nairobi.

Rather, they will be a distasteful catalogue of how frightened civil servants, police and intelligence officers reacted in an exceptional crisis.

When the going got bad, the British played rough. The evidence for this can be found in official files on 20th-century conflicts on the North- West Frontier of India, Iraq and Palestine.



*Backlash: The atrocities of the Mau Mau rebels caused a crackdown that was sometimes brutal*

All this confirms what has been known since the earliest days of the Empire: exasperated and frightened generals and pre-consuls did resort to harsh measures in campaigns of conquest and pacification.

Moreover, the servants and guardians of the Empire, while overwhelmingly dedicated, loyal and disciplined, included a sprinkling of misfits, incompetents and bullies. This may be regrettable, but it is hardly surprising.

I believe that the faults of the Empire are more than outweighed by the benefits it extended to its millions of subjects. This was the view of Churchill and it explains his anguish when he confronted the reports from Kenya.

### ***Stability***

For him, the Empire was a dynamic force for the regeneration of the world. It brought peace, security and stability to people who had lacked them; it delivered the products of science and technology to vast tracts of the world; and showed their inhabitants how they could master their environment.

While the Mau Mau were terrorising the Kikuyu, veterinary surgeons in the Colonial Service were teaching tribesmen how to deal with cattle plagues.

Throughout the world, the question ‘What did the British do for us?’ can be answered with a list that includes medical colleges, hospitals, schools, universities, roads, railways, airfields, harbours, bridges, telegraph and phone systems, and wireless transmitters.



*Success story: India is about to become one of the world's most prosperous nations*



Of equal importance was the opening of minds to new ideas, the erosion of superstition and the introduction of legal systems. A glance today at the list of men and women qualifying for the English Bar will reveal surnames from Asia, Africa and the Far East.

There are also the self-evident imperial success stories: India, about to become one of the richest nations in the world, and the self-governing and prosperous dominions of Canada, Australia, New Zealand and Singapore.

A further and highly significant legacy is found in Burma and other former colonies, where democracy has withered since the colonial authorities left and where political activists justify themselves by invoking traditional British liberties and parliamentary democracy as desirable.

### **Principles**

We might very well wonder what the world would have been like without the British Empire. Certainly, if the Dutch or French had developed Australia, it would have been a very different country indeed.

By the end of the 18th century, France was an arthritic, sclerotic society.

If they had gone to Australia in 1788, rather than us, they would simply have imposed a version of the Ancien Regime where what the king said was law. There would have been no sense of parliamentary democracy — the rule of law would have been utterly autocratic.

In Australia, there is still a great residue of loyalty and affection for Britain. This is evident in many of the countries that made up the British Empire.



*Legacy: Once under British rule, Mumbai is now a global commercial centre*

Twenty years ago, at a bar in Delhi, the bartender leaned across and told me: ‘You gave us a leg up and knew when to leave the party.’

Of course, such a vast enterprise played host to human failings; its rulers made misjudgments, sometimes failed to understand their subjects and, at times, behaved badly.

But it is worth remembering that when they did so, their actions were publicly condemned and, in some instances, punished. That was thanks to the rule of law and the principles of justice upon which the Empire was built.

Regardless of this week’s revelations, we should be proud of Britain’s profound influence on so many of the peoples of the world — and we should certainly never apologise for it.

## Appendix Five: “Confessions of Faith” by Cecil Rhodes

### “Confessions of Faith” (2 June 1877) by Cecil Rhodes

*NB: this letter was written in at Oxford and some changes and additions were made in Kimberly later that year*

It often strikes a man to inquire what is the chief good in life; to one the thought comes that it is a happy marriage, to another great wealth, and as each seizes on his idea, for that he more or less works for the rest of his existence. To myself thinking over the same question the wish came to render myself useful to my country. I then asked myself how could I and after reviewing the various methods I have felt that at the present day we are actually limiting our children and perhaps bringing into the world half the human beings we might owing to the lack of country for them to inhabit that if we had retained America there would at this moment be millions more of English living. **I contend that we are the finest race in the world and that the more of the world we inhabit the better it is for the human race. Just fancy those parts that are at present inhabited by the most despicable specimens of human beings what an alteration there would be if they were brought under Anglo-Saxon influence, look again at the extra employment a new country added to our dominions gives.** I contend that every acre added to our territory means in the future birth to some more of the English race who otherwise would not be brought into existence. Added to this the absorption of the greater portion of the world under our rule simply means the end of all wars, at this moment had we not lost America I believe we could have stopped the Russian-Turkish war by merely refusing money and supplies. Having these ideas what scheme could we think of to forward this object. I look into history and I read the story of the Jesuits I see what they were able to do in a bad cause and I might say under bad leaders.

At the present day I become a member of the Masonic order I see the wealth and power they possess the influence they hold and I think over their ceremonies and I wonder that a large body of men can devote themselves to what at times appear the most ridiculous and absurd rites without an object and without an end.

The idea gleaming and dancing before ones eyes like a will-of-the-wisp at last frames itself into a plan. **Why should we not form a secret society with but one object the furtherance of the British Empire and the bringing of the whole uncivilised world under British rule for the recovery of the United States for the making the Anglo-Saxon race but one Empire.** What a dream, but yet it is probable, it is possible. I once heard it argued by a fellow in my own college, I am sorry to own it by an Englishman, that it was good thing for us that we have lost the United States. There are some subjects on which there can be no arguments, and to an Englishman this is one of them, but even from an American's point of view just picture what they have lost, look at their government, are not the frauds that yearly come before the public view a disgrace to any country and especially their's which is the finest in the world. Would they have occurred had they remained under English rule great as they have become how infinitely greater they would have been with the softening and elevating influences of English rule, think of those countless 000's of Englishmen that during the last 100 years would have crossed the Atlantic and settled and populated the United States. Would they have not made without any prejudice a finer country of it than the low class Irish and German emigrants? All this we have lost and that country loses owing to whom? Owing to two or three ignorant pig-headed statesmen of the last century, at their door lies the blame. Do you ever feel mad? do you ever feel murderous. I think I do with those men. I bring facts to prove my assertion. Does an English father when his sons wish to emigrate ever think of suggesting emigration to a country under another flag, never—it would seem a disgrace to suggest such a thing I think that we all think that poverty is better under our own flag than wealth under a foreign one.

Put your mind into another train of thought. Fancy Australia discovered and colonised under the French flag, what would it mean merely several millions of English unborn that at present exist we learn from the

past and to form our future. We learn from having lost to cling to what we possess. We know the size of the world we know the total extent. **Africa is still lying ready for us it is our duty to take it. It is our duty to seize every opportunity of acquiring more territory and we should keep this one idea steadily before our eyes that more territory simply means more of the Anglo-Saxon race more of the best the most human, most honourable race the world possesses.**

**To forward such a scheme what a splendid help a secret society would be a society not openly acknowledged but who would work in secret for such an object.**

I contend that there are at the present moment numbers of the ablest men in the world who would devote their whole lives to it. I often think what a loss to the English nation in some respects the abolition of the Rotten Borough System has been. What thought strikes a man entering the house of commons, the assembly that rule the whole world? I think it is the mediocrity of the men but what is the cause. It is simply—an assembly of wealth of men whose lives have been spent in the accumulation of money and whose time has been too much engaged to be able to spare any for the study of past history. And yet in hands of such men rest our destinies. Do men like the great Pitt, and Burke and Sheridan not now to exist. I contend they do. There are men now living with I know no other term the [Greek term] of Aristotle but there are not ways for enabling them to serve their Country. They live and die unused unemployed. What has the main cause of the success of the Romish Church? The fact that every enthusiast, call it if you like every madman finds employment in it. **Let us form the same kind of society a Church for the extension of the British Empire. A society which should have members in every part of the British Empire working with one object and one idea we should have its members placed at our universities and our schools and should watch the English youth passing through their hands just one perhaps in every thousand would have the mind and feelings for such an object, he should be tried in every way, he should be tested whether he is endurant, possessed of eloquence, disregarding of the petty details of life, and if found to be such, then elected and bound by oath to serve for the rest of his life in his County.** He should then be supported if without means by the Society and sent to that part of the Empire where it was felt he was needed.

Take another case, let us fancy a man who finds himself his own master with ample means of attaining his majority whether he puts the question directly to himself or not, still like the old story of virtue and vice in the Memorabilia a fight goes on in him as to what he should do. Take if he plunges into dissipation there is nothing too reckless he does not attempt but after a time his life palls on him, he mentally says this is not good enough, he changes his life, he reforms, he travels, he thinks now I have found the chief good in life, the novelty wears off, and he tires, to change again, he goes into the far interior after the wild game he thinks at last I've found that in life of which I cannot tire, again he is disappointed. He returns he thinks is there nothing I can do in life? Here I am with means, with a good house, with everything that is to be envied and yet I am not happy I am tired of life he possesses within him a portion of the [Greek term] of Aristotle but he knows it not, to such a man the Society should go, should test, and should finally show him the greatness of the scheme and list him as a member.

Take one more case of the younger son with high thoughts, high aspirations, endowed by nature with all the faculties to make a great man, and with the sole wish in life to serve his Country but he lacks two things the means and the opportunity, ever troubled by a sort of inward deity urging him on to high and noble deeds, he is compelled to pass his time in some occupation which furnishes him with mere existence, he lives unhappily and dies miserably. Such men as these the Society should search out and use for the furtherance of their object.

**(In every Colonial legislature the Society should attempt to have its members prepared at all times to vote or speak and advocate the closer union of England and the colonies, to crush all disloyalty and every movement for the severance of our Empire. The Society should inspire and even own portions of the press for the press rules the mind of the people. The Society should always be searching for members who might by their position in the world by their energies or character forward the object but the ballot and test for admittance should be severe)**

Once make it common and it fails. Take a man of great wealth who is bereft of his children perhaps having his mind soured by some bitter disappointment who shuts himself up separate from his neighbours and makes up his mind to a miserable existence. To such men as these the society should go gradually disclose the greatness of their scheme and entreat him to throw in his life and property with them for this object. I think that there are thousands now existing who would eagerly grasp at the opportunity. Such are the heads of my scheme.

For fear that death might cut me off before the time for attempting its development I leave all my worldly goods in trust to S. G. Shippard and the Secretary for the Colonies at the time of my death to try to form such a Society with such an object.

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*NB: on 19 September 1877 he drafted his first will and left his estate to the Rhodes Trust to execute his will. After he died, the directors of the Rhodes Trust established the Rhodes Scholarships. Following is the first clause of his will:*

*“To and for the establishment, promotion and development of a Secret Society, **the true aim and object whereof shall be for the extension of British rule throughout the world**, the perfecting of a system of emigration from the United Kingdom, and of colonisation by British subjects of all lands where the means of livelihood are attainable by energy, labour and enterprise, and especially the occupation by British settlers of the entire Continent of Africa, the Holy Land, the Valley of the Euphrates, the Islands of Cyprus and Candia, the whole of South America, the Islands of the Pacific not heretofore possessed by Great Britain, the whole of the Malay Archipelago, the seaboard of China and Japan, **the ultimate recovery of the United States of America as an integral part of the British Empire, the inauguration of a system of Colonial representation in the Imperial Parliament** which may tend to weld together the disjointed members of the Empire and, finally, **the foundation of so great a Power as to render wars impossible and promote the best interests of humanity.**”*

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*From the above we can see his ultimate aims, even if the wording may have been a bit crude by today's thinking. However, all his aims came to nought. First of all his dreams for a secret society never came to pass; he was not able to convince most of the Masons to join with him in this quest; and later his Scholarship program was hijacked by globalists who actually had a part in destroying the British Empire and plans for an Anglo-Saxon-Keltic world condominium. This could have occurred after World War Two when the British cabinet considered annexing the entirety of Africa and when it was feasible for America to take over much of the rest of the world.*

## Appendix Six: Advocates of British-Israelism

### 1. "Advocates of British-Israelism" in *The United States and Britain in Bible Prophecy*, pp 76-77:

**Focusing on the biblical promises, some scholars have undertaken extensive research to advance the knowledge that God's promised blessings to Abraham's descendants have largely been fulfilled in the British and American peoples.**

The prosperity of Britain and the United States in the 19th and 20th centuries fueled the popular belief that the British and American peoples are in fact the descendants of the lost 10 tribes. This movement came to be popularly known as *British-Israelism*.

In the United States, where the idea of "manifest destiny"—the belief that it was the nation's destiny to expand from shore to shore—was already firmly entrenched, advocates of British-Israelism promoted the biblical explanation for the nation's unexplained growth and prosperity. Britain and the United States, they concluded, were recipients of the unconditional birthright of Joseph.

In recent times some have associated British-Israelism with the modern negative connotations of imperialism. Critics even allege that those who embraced this reasoning were only seeking a salve for their conscience to justify their imperialist tendencies. Such accusation, however, is simply not in keeping with the thinking of the 19th century. Those who project today's political sensitivities on a past audience that viewed the world far differently are incorrect and unfair in their assessment.

In the mid-19th century British subjects did not perceive imperialism as negative. They viewed it as a *magnanimous gesture*—that they were extending the blessings that had made their nation great to less-fortunate peoples around the globe. Indeed the British Empire provided many blessings to the peoples who became part of the empire.

Another criticism—this one accurate—aimed at British-Israel advocates is that some of their proponents incorporated racism into their beliefs. Prejudicial racist views have tarnished their reasoning, thus discrediting the historical aspects of their teachings. This is both regrettable and biblically unacceptable. Racial bigotry is most definitely not what the Bible teaches. God is not the author of such a point of view. He loves all people and commands us to do the same. The central issues we need to consider are whether many of the descendants of the 10 tribes of Israel reside in the British-descended nations today and, if so, what God expects of them.

Focusing on the biblical promises, some scholars have undertaken extensive research to advance the knowledge that God's promised blessings to Abraham's descendants have largely been fulfilled in the British and American peoples. Although many have contributed to the basic research, here are a few people who have made significant contributions to the advancement of this area of study.

John Wilson, Anglican layman from Cheltenham, England, published *Our Israelitish Origin* in 1840. This work was the first full-blown thesis connecting the Anglo-Saxons to ancient Israel. Wilson drew on the best of contemporary scholarship and methodology. He made particular use of the work of Sharon Turner (1768-1847), a monumental figure in British historiography whose multivolume work, *The History of the Anglo-Saxons*, traces the Anglo-Saxons back through Europe to the Balkan countries and ultimately to the Crimea and Caucasus Mountains—exactly what we would expect according to 2 Kings 17:6 and 1 Chronicles 5:26.

Edward Hine, a banker and successor of Wilson, wrote *Forty-Seven Identifications of the British Nation With Lost Israel* (1871). Hine claimed to have addressed 5 million people on this topic during his lecture-circuit career.

John Harden Allen, Methodist minister from the U.S. Pacific Northwest, wrote *Judah's Sceptre and Joseph's Birthright* (1917).

T. Rosling Howlett, Baptist minister, had pastorates in New York City, Washington and Philadelphia.

Charles Piazza Smyth (1819-1900) was the royal astronomer of Scotland and emeritus professor of astronomy at Edinburgh University.

Col. John Cox Gawler (1830-1882) was the keeper of the British crown jewels.



Herbert Armstrong (1892-1986), founder and chancellor of Ambassador University, wrote *The United States and British Commonwealth in Prophecy*, published in several editions until 1986.

Steven Collins wrote *The "Lost" Ten Tribes of Israel...Found!* (1992), later expanded into a four-volume series.

Yair Davidy authored *The Tribes: The Israelite Origins of Western Peoples* (1993), *Ephraim* (1995), *Ephraim: The Gentile Children of Israel* (2001) and *Joseph: The Israelite Destiny of America* (2001).

Raymond McNair, minister of the Global Church of God, wrote *America and Britain in Prophecy* (1996).

John Ogwyn, minister of the Living Church of God, wrote *What's Ahead for America and Britain?* (1999).

**2. Richard Simpson's thesis *The Political Influence of the British-Israel Movement in the Nineteenth Century*. MA Thesis, Victorian Studies) contains a lot further information on this. It is available online.**

**3. "Tell Me, Please", British-Israel Identity Foundation Truths, Revd D. and Mrs J.N. Seekins**

**4. "The True and Noble Origins of the Anglo-Israel Message" by Alan Campbell, *The Ensign Message*, Vol XIV, No. 2, April-June 2012**

**5. Extract from *Imperial British-Israelism: Justification for an Empire* by Gregory S Neale:**

LORD ADMIRAL FISHER: THE ANGLO-SAXON LEAGUE AND THE GREAT WORLD WAR

Great Britain, in the decade prior to the First World War, was an Empire in political and religious turmoil. Domestically, the nation was blessed with a stable, two-party political system and a booming economy, but the rise of "new Imperialism" in the 1880s, combined with the increased push for colonial holdings at the turn of the century, posed a real challenge to the future of the Empire. In the midst of, and perhaps because of this, Imperial British-Israelism grew quite quickly into a full-blown cross-denominational movement which permeated all levels of British society. As might be expected, the growing middle class latched onto the doctrines of British-Israelism as a means by which they could legitimize their upwardly mobile ambitions. Leading clerics of the Anglican Church, like Archbishop Bond of Montreal and Bishops Titicomb, Alexander, Gobat, and Thornton, all gave the movement a basis for respectability within the trappings of authorized religion. The movement was not without important followers among the aristocracy in this period, with such notables as Queen Victoria, King Edward VII, King George VI, and currently Queen Elizabeth II all embracing the tenets of British-Israelism. These, and many others in the aristocratic and wealthy circles of British society, looked to the movement for different things. Many of them found a rationale for their continued rule and their Empire's existence amidst a world of growing adversaries.

A few members of the British aristocracy had slightly different but nevertheless quite powerful reasons for becoming British-Israelites. The most illustrious example of this group would have to be Fleet Admiral Sir John A. F. Fisher, First Sea Lord of the British Navy during the First World War and the primary architect of 20th century naval principles. According to Admiral Fisher, Great Britain must be Israel because, despite the extreme stupidity of the Members of Parliament, it had managed to achieve an empire. This, combined with his great admiration for the American people, drove him to the conclusion that God had destined the Empire and the United States for leadership in a world union. He envisioned:

... a great Commonwealth--yes a great Federation--of all those speaking the same tongue [English] . . . . And I suppose now we have got [sic] Palestine that this Federal House of Commons of the future will meet at Jerusalem, the capital of the lost Ten Tribes of Israel, whom we are without a doubt, for how otherwise could ever we have so prospered when we have had such idiots to guide us and rule us as those who gave up Heligoland, Tangier, Caracoa, Corfu, Delagoa Bay, Java, Sumartra, Minorca, etc.? I have been at all the places named, so am able to state from personal knowledge that only congenital idiots could have been guilty of such inconceivable folly as the surrender of them, and again I say: "Let us thank God that we are the lost ten tribes of Israel!"

Lord Fisher opposed the elitism of most British-Israelites, viewing the doctrine as a simple amplification of nominal Anglican Christianity, which he accepted whole-heartily. But his belief in the national promises of Israel directed his life in the service of his people. On his death bed it is said that he whispered in the ear of a close vicar: "Lord, in thee have I trusted, let me never be confounded." And, in an epitaph it was said of him:

He confounded many enemies of Britain and spent his days and night working with might and main to protect God's Kingdom and its enduring throne, upon which sits the seed of David.

This was the pattern of most British-Israelites who influenced, or were a part of, the ruling elites of English society. Their beliefs affected their actions, confirming their goals and giving them the tenacity to push forward in their quest for a greater Britain and the coming Kingdom of God.

## Appendix Seven: Churchill and Africa

Extracts from Roderick P. Neumann, "Churchill and Roosevelt in Africa: Performing and Writing Landscapes of Race, Empire, and Nation," *Annals of the American Association of Geographers*, November 2013, pp. 1371-88.

"Where Churchill saw the green hills of England, Roosevelt saw the semiarid "plains of the West, where they slope up to the foothills of the Rockies" (1910a, 38). In contrast to Churchill, he pronounced East Africa "a white man's country, a country which should be filled with white settlers"" (p. 2)

"In formulating his ideas of an American race, Roosevelt combined Anglo-Saxonism and Teutonism with a neo-Lamarckian theory of evolution (Dyer 1980). Neo-Lamarckianism—briefly, the belief that acquired cultural traits could be inherited—was critical to his concept of national races. The American race thus combined Anglo-Saxon and Teutonic racial traits inherited through blood with the improvements to the bloodlines generated through embodied encounters with the North American frontier (Dyer 1980)." (p. 7)

"Churchill's position on racial theory was subsumed within his writings and public pronouncements on the British Empire, specifically, and the imperial destiny of English-speaking peoples more generally. Indeed, his first two public speeches principally concerned the subject of the British Empire (Toye 2010). These and later speeches and essays show that Churchill, similar to Roosevelt, viewed warfare and empire building as a source of racial pride, a perceptible demonstration that "the vigour and vitality of our race is unimpaired"" (Churchill, quoted in Toye 2010, 5).

"Everywhere Roosevelt looked, he saw only "the best kind of pioneer family" and "just the men for work in a new country" (1910a, 178, 249). Two immigrants from South Africa "represented the ideal type of settler for taking the lead in the spread of empire" (1910a, 26). South African Boers fulfilled what Roosevelt considered "the three prime requisites for any race: they worked hard, they could fight hard at need, and they had plenty of children" (1910a, 48). Both the Dutch and English were destined for pioneering and "[b]oth are so good that I earnestly hope they will become indissolubly welded into one people." To Roosevelt, "it was evident that the whole Uasin Gishu country would soon be occupied [by whites]" (1910a, 405). Roosevelt imagined a new East African race emerging from European frontier settlers, just as had happened in North America." (pp. 10-11)

"... the protection and guidance of the British Empire was needed to preserve and advance the African to even higher levels of civilization. "What an obligation," wrote Churchill, "what a sacred duty is imposed upon Great Britain" to protect and nurture African subjects ([1908] 1990, 65). For Churchill, "all that is needed to bring a very large proportion of the native tribes of East Africa to a far higher social level" is "just and honorable discipline, careful education, sympathetic comprehension" ([1908] 1990, 42). His perspective on African peoples enacted and reflected his whig imperial identity." (p. 11)

## Suggested Websites

<http://myweb.tiscali.co.uk/kenanderson/histemp/>  
[www.friesian.com/british.htm](http://www.friesian.com/british.htm)  
[www.bristol.gov.uk/page/leisure-and-culture/british-empire-and-commonwealth-collection](http://www.bristol.gov.uk/page/leisure-and-culture/british-empire-and-commonwealth-collection)  
[www.britishempire.co.uk/](http://www.britishempire.co.uk/)  
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[www.colonialfilm.org.uk/](http://www.colonialfilm.org.uk/)  
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[www.niallferguson.com/](http://www.niallferguson.com/)  
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*'Imperial Federation showing the map of the world, British Empire', by Captain J.C. Colombo, c.1886 (Royal Geographical Society, London)*

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## ***THE BRITISH SENSE OF MISSION AS A RULING PEOPLE***

**C. M. WHITE  
GPO BOX 864  
SYDNEY  
AUSTRALIA 2001  
[hrp11@iprimus.com.au](mailto:hrp11@iprimus.com.au)**

“We know, every one of us, that in the end all will be well; for God will care for us and give us victory and peace. And when peace comes, remember it will be for us, the children of today, to make the world of tomorrow a better and happier place.” (Princess Elizabeth’s first speech, 13 October 1940)

