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**THE RETURN TO PALESTINE,  
AND  
THE ANGLO-ISRAELITES.**

**A**

*Controversial* ✂

✂ *Correspondence*

BETWEEN

**H. H. Pain, and "L.T." &  
D. Frazer,**

Extending from

July, 1896 to January, 1897, which appeared in, and is  
reprinted from

**"THE JEWISH WORLD."**

Published at the Request, and Expense of  
**THE BRITISH - ISRAEL ASSOCIATION.**

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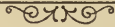


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# THE RETURN TO PALESTINE.

*To the Editor of the Jewish World.*

SIR,—I read in last night's *Globe* an extract from the *Jewish World* relating to practicability or otherwise, of establishing a Jewish State in Palestine.

No one doubts—and least of all a Stock Exchange man—that if it was simply a question of money, that the Holy Land could be run as a financial success by the Chosen People, as represented by the Jews. But after all has been said and written on this interesting topic, from a commercial, financial, or political aspect, no one can get over the fact that the re-settlement of Palestine by the Chosen People can only be profitably discussed, by viewing this question from a Scriptural standpoint as laid down by the Old Testament prophets.

Now whether we are Jews or Christians we can all meet for discussion, on the common ground of a general acceptance of the Old Testament writings, which speak in no uncertain voice as to the conditions of the future return to, and possession of, Israel's promised Inheritance.

The boundaries of The Land, promised to Abraham and his seed—as represented by the twelve tribes of Israel—is from the Nile to the Euphrates. Almost the whole of the territory therein included, belongs to the nominal dominions of the Sultan of Turkey.

The Prophet Ezekiel (in the 36th chapter) predicts, with special reference the future restoration of the Chosen People to their inheritance, and the turning out of its then holders, that the Almighty: "In the fire of his jealousy has spoken against all Edom, who have appointed my land unto themselves for a possession."

Clearly the people who at the present time, and for centuries past have held the promised land in their possession, are the Ottoman Turks. Obadiah who prophesied after the Lost House of Israel had been carried into the land of Assyria, predicts in terms which have no uncertain application in the light of present day events, that (Turkish) Edom would be "driven out even to the borders" by the various peoples forming her "confederacy."

This has notably been fulfilled so far as the Turkish possessions in Europe are concerned, for it is a matter of

common knowledge that such States as Roumania, Servia, Bulgaria, etc., etc., have one after another declared their independence, until at the present time there is hardly anything left of Turkey in Europe.

The Prophet furthers declares that the house of Esau (or Edom), shall be destroyed by the house of Joseph.

As one who believes in the Israelitish origin of the British people may I draw your attention, if it has not already been done by previous writers, to the belief that I share with many more of my countrymen, that the blessing of Patriarch Jacob, to his grandsons the sons of Joseph—Ephraim and Manasseh—that they should respectively become “a nation and a company of nations” and “a great nation,” has its fulfilment in Great Britain and her Colonies, and America.

Grant, for the sake of argument, that this contention is correct, then it is obvious that Great Britain and America are prophetically spoken of by Obadiah, under the collective term of their father's name, as the house of Joseph.

Balaam predicted that Israel was to take possession of Edom in “the latter days” and “destroy the remnant from the city,” *i.e.*, Constantinople.

Again in the 60th Psalm we are told that they are to do this alone and unaided, after appealing in vain for help—the “isolation” of British Israel.

Let me draw attention to the rest of the Turkish possessions in Asia and elsewhere, and their position with reference to this country at the present time. It is remarkable that all the remaining territory of the Ottoman Empire is included within the boundaries of the Nile and the Euphrates. At the present time Great Britain, by her occupation of Egypt, is virtually in possession of that country. The re-conquest of Soudan is also in course of progress. Further south, Uganda is ours, while this country claims by its possession of Egypt, the control of the Upper Waters of the Nile. Finally, the British East Africa Territory rounds off our possessions to the Indian Ocean. Thus, one quarter of the Promised Land is already in the possession of British Israel, and acquired without purchase. Truly, in the words of the Prophet Isaiah, “My people Israel are at hand to come.” Our troops—“Your valiant men shall be clothed in scarlet”—are already quartered in Aden, Suakin, Cairo, etc.

Only quite recently the Sheik ul Islam offered up a prayer, in the Most Holy Place of Mecca, that Arabia might be delivered from the scourge of the Turks, even if in doing so, Mecca and Medina should be taken under the guardianship of England!

A few months ago it was within the bounds of possibility judging from the representations of the British and American Ambassadors at Constantinople, that interference would have taken place in Armenia, in response to the popular outburst of indignation in both countries at the horrible atrocities perpetrated by order of the Sultan in that much mis-governed Province of Turkey. Should circumstances at present unforeseen eventually compel our interference in that Province, we shall thereby gain control of the Upper Waters of the Euphrates, in the same way as we now do those of the Upper Waters of the Nile.

From the Soudan, Armenia, and Palestine, the one universal cry amongst its most unfortunate inhabitants is, "When are the English coming to deliver us from the scourge of the hated Turks." It is only therefore when the downfall of Turkey has been brought about by England, in accordance with the predictions I have mentioned, that the Promised Land will become a British Colonial possession, and *it is then the Jews, in company with, but not to the exclusion of, their brethren of the Lost (British) House of Israel*, will regain possession of their promised inheritance.

People may dispute the *theory* of British Israelism as much as they like, but they cannot get over the *fact* that we as a Nation, are at the present time in possession of, and actually fulfilling, the promises appertaining to the Chosen People, apart from the Jews, so far as they have been to the present fulfilled.

In conclusion may I ask, where is the throne and seed of David, and the nation of Israel which was to exist as long as the sun, and the moon and the stars endured? These promises are not fulfilled in the House of Judah, but they are—if my contention is admitted—fulfilled in the House of Israel. It is a singular fact that our Royal Family claim descent from David, and that our Royal Arms consist of the Lion of Judah and the Unicorn of Ephraim, with the crowned Lion of David ruling over both. We also "lend money to many nations,"



and never borrow of them, and in many other respects fulfil the promises made to our forefathers, Abraham, Isaac and Jacob,

I am, dear Sir,

Yours faithfully,

H. H. PAIN.

The Stock Exchange, July 7th, 1896.

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## THE RETURN TO PALESTINE.

*To the Editor of the Jewish World.*

SIR,—May I take exception to the statement in your issue of 31st July, under the heading of “The Anglo-Israelites,” that “their latest pamphlets, etc., teem with observations on the near approach, eighteen months hence, of the establishment of a Jewish state in Palestine.”

As a founder and member of the British-Israel Association, I should like to be allowed to state, that what we believe is : that when Turkey ceases to hold Palestine, it will become a British colonial possession, by virtue of our Hebrew descent as members of the House of Israel—not Judah. No one will dispute that under such condition the Holy Land will become a prosperous country. Business and religious sentiment will combine to bring about such a happy result. Politically and geographically England is in a position to maintain her rule over the country when once it comes into her possession.

The Jews all over the world, I believe I am right in saying, look to this country for help when they are in trouble, and nowhere do they enjoy such civil and religious freedom as in England and her Colonies. The prophets declare that the Jews are to walk to their brethren of the House of Israel living in the Isles of the Sea N.W. from Palestine, when driven out of other countries by persecution, previous to the return of the two nations or houses as one people. One king is to be king to them all.

David's throne, and seed, and the nation of Israel, were to last for ever. This will not apply to the Jews, but it does to the House of Israel, if we the British people are identical with them, as I contend on Scriptural grounds we are. The manner of the transfer of the seed of David from the House of Judah to the House of Israel, is detailed in the 17th chapter of

Ezekiel, 22nd to 24th verse. One thing is certain, that if we be Israel, that Her Majesty the Queen, by virtue of her position, *must* be descended from King David, as indeed she claims to be. The Royal Standard which floats over the Keep of Windsor Castle, bears the Royal Lion of Judah. The Royal Arms consist likewise of the crowned Lion representing the Royal Family; the Supporters are the Lion of Judah and the Unicorn of Ephraim, the head of the House of Israel, whilst on the Shield is the Harp of David. How do you account for these remarkable coincidences, except on the supposition that we, the British people, are of Israelitish descent.

All honor to Dr. Herzl for his well-meant efforts on behalf of his oppressed brethren in foreign countries, but with the greatest deference I submit that his well-meant scheme will not meet with any practical success, as neither on prophetic or political grounds, is there any warrant for such hope. I am perfectly well aware that there are numbers of the English clergy and people who pooh-pooh the Anglo-Israel theory, and small wonder if the Jews do so too, but no amount of objection or ridicule will get over the fact that we, as a nation, are doing the work, and fulfilling the destiny, of the children of Israel as foretold by the Prophets.

That we shall occupy Palestine in ignorance of our origin as the Chosen People, there are Scriptural reasons for believing. Even at the present time we are in occupation of Egypt, the Soudan, Uganda, and British East Africa, which are all within the boundaries of the Promised Land—the Nile to the Euphrates—in blind pursuit of our destiny. Another proof of our Israelitish origin. The wonder to me is, that people fail to see the connection between prophecy and its fulfilment, when such facts are literally staring them in the face.

Mr. Shaffer will, in my opinion, very soon "see the flag of Judah once more raised over the ancient Capital," but will he recognise it under the altered conditions? I hope most sincerely that not only he, but many others of my Jewish brethren will do so; but according to the Prophet Zechariah that is too much to expect at that early stage of the re-occupation of the Holy Land.

I cannot agree with Mr. Monk's view that "it is by means of the Jews, Christians, and Mahometans (the progeny of Abraham) that all the nations of the earth be blessed," for

that honor is distinctly conveyed to Abraham's elect seed in the line of Isaac and Jacob, or Israel, by whom it was given to the sons of Joseph, Ephraim and Manasseh. The Abrahamic blessing was so divided that the Sceptre or Chief Ruler came of Judah, but the birthright was Joseph's. It is not to my purpose to show as I could do, that this birthright blessing is enjoyed by Ephraim, in company with all his brethren of the House of Israel—not Judah—as the head of his father Joseph's house. I merely mention the fact to correct the statement of Mr. Holman Hunt. It is by this elect seed of Abraham that all the nations of the world were to be blessed. It is an admitted fact that wherever the rule of this Empire extends, there prosperity in a commercial, political and religious sense is the rule and not the exception. Of us it may with all humility be said, in the words of the Prophet Isaiah, "All that see them shall acknowledge that they are the seed which the Lord hath blessed,"

Mr. Monk's idea too, of "compensating Turkey by paying the full commercial value of the land of Israel," whilst no doubt prompted by the best of motives, is distinctly at variance with the teaching of Holy Writ, wherein it is promised that it will be *given* to, and not bought by, the seed of Abraham. It will become ours in the same way we obtained possession of Egypt, etc.—the outcome of a political necessity. Anglo-Israelite students of the Bible will see in the accomplishment of this prediction the hand of God, leading His people by a way that they know not.

Finally, the best answer to the assertion of "L.T." "that the modern Jews are descendants of all the Twelve Tribes," is the fact that the Jews offer up prayer in their Synagogues every week for the recovery and return of their brethren of the House of Israel. Zechariah, who prophesied B.C. 518, over 18 years after the Babylonish captivity, speaks of the ten-tribed House of Joseph, as being distinct from that of Judah, which statement and date alone, effectually disposes of the quotations brought forward to prove the contrary. It would, however, be easy on other grounds to disprove the inferences sought to be drawn from the several quotations given by "L. T."

Thanking you in anticipation for the insertion of this somewhat lengthy letter,—Believe me, Sir,

Your Brother Israelite,

The Stock Exchange, 5th August, 1896.

H. H. PAIN.



The foregoing letter elicited the following reply, but under the altered heading of—

## YOUR BROTHER ISRAELITE.

### *To the Editor of the Jewish World.*

SIR,—Allow me to intrude again on the space of your valuable paper with the object of telling Mr. H. H. Pain that the Jews do not pray for the return of *their brethren* of the House of Israel. What they do pray for, is for the return of the House of Israel, under which name they mean themselves and nobody else. In their prayers the Jews style themselves Israel.

Though Zechariah prophesied about 18 years after the return from the Babylonian captivity, nevertheless, those prophecies which Mr. Pain has probably in mind, refer to a time when Assyria and Egypt strove for the mastery of the ancient world; at which time the northern tribes had a separate government. But in those prophecies which refer to a time subsequent to the fall of Samaria, the prophet, in speaking of the people ruled from Jerusalem, uses indiscriminately the name of Israel and Judah, as it can be seen from the 12th chapter.—Yours obediently,

L.T.

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## YOUR BROTHER ISRAELITE.

### *To the Editor of the Jewish World.*

SIR,—Whilst I fully appreciate the kindly spirit in which “L.T.” has noticed my letter to you on the “Return to Palestine,” I cannot accept either his correction, or interpretation of the subjects referred to in his letter of last week.

I am informed by a friend who is a Jew, that the following prayer is offered up in the Synagogue every morning:

“O Rock of Israel, rise up to the assistance of Israel; and ransom (as Thou hast said) Judah and Israel. Our Redeemer the Lord of Hosts is His name, the Holy One of Israel. Blessed art Thou, O Lord, who hast redeemed Israel.”

Here the two Houses of Judah and Israel are unmistakably mentioned.

Then again as to Zechariah. In his days the Ten Tribed House of Israel had been carried captive to Assyria some two hundred years previously, and become "wanderers" among the nations, and had not, as "L. T." contends, "a separate government." They had, in fact, become as Hosea predicted they would, "Lo-Ammi,"

"Not My people and I will not be your God."

They were divorced or cut off from the Mosaic Covenant, and thereby became, like the nations among whom their lot was cast—Gentiles. For the distinction in those days between the Chosen People and the Gentiles, was, that one was under the Mosaic Covenant and the other was not.

I may briefly observe in connection with this point, that Jeremiah, xxxi. 31-37, foretells that the Lord,

"Will make a new covenant with the House of Israel and with the House of Judah";

but it is of great importance to notice that in the 33rd verse, where the promise is repeated, that no mention is made of the House of Judah, *but only of the House of Israel*, the inference being that Israel of the Ten Tribes was to first come under the New Covenant. If the British People be identical with the House of Israel, as I believe, then this is undoubtedly a correct interpretation.

The 54th chapter of Isaiah shows that the "cast-off wife" (as contrasted with her sister of Judah, who still remains under the Mosaic Covenant) was to be the mother of more children than that of the married wife, whilst Colonial expansion is foreshadowed in the 2nd and 3rd verses, and freedom from their enemies in the concluding portion of the chapter.

To return to "L.T.'s" contention about Zechariah. The 12th chapter has not been fulfilled, but awaits its accomplishment in the future. It is certain that in the Roman siege of Jerusalem, the Lord did not "save the tents of Judah first"; on the contrary, they were utterly destroyed.

If space permitted I could show that the "inhabitants of Jerusalem," upon whom the Jews will, on the future occasion, put their trust, are their brethren of the British House of Israel, but that is beside my present purpose. Zechariah does most certainly draw a marked distinction between the two houses of Israel, *e.g.*

"I will strengthen the house of Judah, and I will save the house of Joseph."

Again in the 11th chapter,

“That I might break the brotherhood between Judah and Israel,” a prediction which had its fulfilment at the time of the raising of the Roman siege, when certain Jews who had accepted Christianity made good their escape. These, we Anglo-Israelites believe, were Benjaminite “Jews” of the House of Israel, but who were in political union with the House of Judah for the time being,

“That David my servant may alway have a lamp before me in Jerusalem.” They belonged, strictly speaking, to the House of Israel, not Judah. These (Benjaminite) Jews, according to Eusebius, escaped to Pella in obedience to the warning contained in Jeremiah vi. 1. By accepting Christianity they were naturally ex-communicated by their Jewish brethren, and excluded from the Temple worship, &c.

“And I took my staff Beauty and cut it asunder, that I might break my covenant (the Mosaic) which I had made with all the peoples.”

“Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.” Zech. xi. 10, 14.

The ultimate result being (chap. xiii. 8, 9) that

“Two parts therein (Judah and Levi) shall be cut off and die: . . . And I will bring the third part (Benjamin) through the fire, and will refine them as silver is refined, and I will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God.”

These Benjaminites arrived in England as the Normans.

If any of your readers care to read the arguments on which I lay claim to the distinction of being “your brother Israelite,” may I refer them to our official text book, “*British-Israel Truth*,” 1s. (R. Banks and Son).

In conclusion, may I express to you, Mr. Editor, my heartfelt appreciation of your kindness in permitting me—a “Gentile-Hebrew” to enter into a correspondence in your columns on “The Return to Palestine,” a subject in which I take a keen interest, as I am justly entitled to do, by virtue of my claim to subscribe myself,

Your Brother Israelite,

H. H. PAIN.

The Stock Exchange, 17th August, 1896.

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YOUR BROTHER ISRAELITE.

*To the Editor of the Jewish World.*

SIR,—In my letter of the 31st ult., I brought forward several arguments in support of my statement that the modern

Jews represent all the twelve tribes. Mr. H. H. Pain ignores them all, except those which I base on prophetic utterances. I do not concern myself in the present case with the fulfilment or non-fulfilment of prophecy, but with those historic data which it contains.

The historical standpoint of Zachariah 9. 11, and the allusions they contain clearly point to a time when the Northern Kingdom still existed, that is, to a time antecedent to that of Zachariah by some 200 years. Assyria and Egypt are spoken of as mighty powers, and there is no allusion to Babylon. Tyre and Sidon are still at the height of their prosperity. Gaza has a king of her own. In the time of Zachariah all this had been changed. As regards the prayer Mr. Pain quotes, I do not see how it could prove that the Jews pray for some brethren of theirs. It is clear from the tenor of the prayer that the worshippers mean themselves, under the names of Israel, or Judah and Israel.

Yours obediently,  
L. T.

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#### YOUR BROTHER ISRAELITE.

*To the Editor of the Jewish World.*

SIR,—May I trespass upon your space once more to reply to “L. T.” The Northern Kingdom of the House of Israel, did not exist in the time of Zechariah, B.C., 520; for the simple reason that the people had been carried captive to Assyria by B.C., 721, and “were not a people,” by 668, B.C., in accordance with the prophecy of Isaiah (chapter vii. 8).

Until “L. T.” recognises the fundamental distinction, “that all Jews are Israelites, but not all Israelites are Jews,”—in the same way that “all Kentish men are Englishmen, but not all Englishmen are Kentish men;” it will be as difficult for him to appreciate the distinction that exists in prophetic passages that apply to the House of Israel, and those that refer to the House of Judah, as it is for me to enter into an argument with him that the Jews do not represent all the Twelve Tribes of Israel. However, I am sorry to add that this confusion of thought exists in the minds of my own clergy and people, quite as much apparently, as it does in that of “L. T.” and some of the Jews.

Your Brother Israelite,  
The Stock Exchange, 28th August, 1896. H. H. PAIN.



The Correspondence then ceased for a few weeks, when it was renewed by the following letter from Mr. H. H. Pain.

YOUR BROTHER ISRAELITE.

*To the Editor of the Jewish World.*

SIR,—Since I had the privilege of being permitted to write letters to your influential paper, I have taken to reading it regularly, and very much pleasure and profit have I derived therefrom.

I am now induced to seek the favor of admission to your columns once more from reading the Sermon delivered by Dr. Gaster, on the occasion of the opening of the Maida Hill Synagogue. In the course of his remarks the following passage occurs :—

“At the same time show your gratitude to God, for His mercy in that He has caused you to see this day, to open the gates of yet another house of God in this land; whose gates have been opened wide to receive us, and over whose seas we have crossed like unto the Israelites of old, from persecution to liberty and peace.”

From my former correspondence your readers are doubtless aware that I claim that the British Nation is identical with the Lost House of Israel. For the sake of argument, grant that the claim is correct. Now turn to the 33rd Chapter of Deuteronomy, 7th verse, containing the invocation, *not blessing* of Moses :—

“Hear Lord, the voice of Judah,  
And bring him in unto his people :  
Let his hands be sufficient for him ;  
And thou shalt be an help against his adversaries.”

The quotation supplies its own commentary in the light of my claim, does it not ?

Dr. Gaster then refers in terms of gratitude to the reign of Her Majesty the Queen :

“Unite with the inhabitants of this great Empire to thank Him for the signal grace He has shown to the aged and beloved ruler of this realm, Her Majesty the Queen, who life He has protected and whose rule He has prolonged beyond that of many a king or ruler. Under her benign sway liberty and freedom has been ours, and it has been granted to us to share effectively in the duties and privileges incumbent upon the citizens of this land, and to show our loyalty and devotion to our Queen and country. On this day of our rejoicing we think, therefore, of our beloved Queen, and pray to God to lengthen her days in happiness and bliss. May He send His blessing to her and to the whole Royal Family. May He bless the men who stand at the head of the Government.”



Will my Israelitish Brethren of Judah, call to mind the blessing of our Forefather Jacob :

“The sceptre shall not depart from Judah,  
Nor the ruler's staff from between his feet,  
Until Shiloh come ;  
And unto him shall the gathering of the people be.”

As also the prediction of Jeremiah :

“For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel.”

The Ruler of this mighty Empire upon which the sun never sets, is literally, if my contention is admitted, quite as much the Queen of the Jews, as of the British people. Her Majesty claims descent from King David. Look at the Royal Arms, and can your readers doubt the evidence of their own eyes ? What do these heraldic emblems contain ? The crowned Lion of Judah—the Supporters are, the Lion of the House of Judah—and the Unicorn represents the House of Israel, whilst the Shield contains the Harp of David. Again I ask : have these no meaning ?

The articles and correspondence of your widely circulated paper, witness to a widespread desire amongst the Jews to regain possession of Palestine, the home of their forefathers.

Political events, as I have explained in my previous letters, point conclusively to the breaking up of its present possessor—the Ottoman Empire—by the hand of British-Israel.

This will facilitate the accomplishment of the aspirations of the Jewish people, if, as I am fully persuaded will be the case on the disappearance of the Turk from the scene, England takes the Promised Land under her protection. But may not the very fact that the Holy Places will thereby pass under the control of the Gentile (?) English, give rise to a feeling of bitter disappointment to many Jews, and call forth the reproach administered to their forefathers as of old :

“Son of man, thy (Ezekiel's) brethren, even thy brethren, even the men of thy kindred, and all the house of Israel, all of them—*i.e.*, the Ten Tribes—are they, unto whom the inhabitants of Jerusalem—the Jews—have said, get ye far from the Lord ; unto us is this land given for a possession.”

Would that I could persuade, not only the Jews, but also my own people, that we are all of one race, by virtue of a common descent from Abraham, Isaac, and Jacob, then would come to pass the prediction of Isaiah :

“Ephraim shall not envy Judah, and Judah shall not vex Ephraim.”

Again, would that sentiment which I notice invariably runs

throughout all the speeches and writings of the Jews, exist, namely, that they are an alien people, and only dwell among us by sufferance as it were? But they are not aliens if my claim is correct, as I am prepared to prove it is.

Do not then ye men of Judah reject the right hand of brotherhood and fellowship when it is held out by an Englishman. Think what my contention means, blood relationship with a free people, who, by the frank admission of Dr. Gaster, admit all Jews "to share effectively in the duties and privileges incumbent upon the citizens of this land." Witness Lord Beaconsfield, and the Lord Mayor-elect of London—may he have a successful year of office.

Whatever difficulties your readers may entertain in admitting my claim that the British people are indeed none other than the lost Ten Tribes of Israel, surely the fact that we, as a nation, are in possession of all the literal blessings promised to our forefathers, Abraham, Isaac, and Jacob, ought to carry some weight in giving me, in their opinion, the right to subscribe myself, as an Englishman,—

Your Brother Israelite,

The Stock Exchange,  
9th October, 1896.

H. H. PAIN.

The above was replied to by Mr. Frazer in the following letter, and the controversy was then maintained with untiring energy by that gentleman and Mr. Pain, until its close in January, 1897.

# THE ANGLO-ISRAELITES.

*To the Editor of the Jewish World.*

SIR,—Your correspondent in your last week's issue on the above subject, like many others of the same school for want of better knowledge of Scripture, claim that the British Nation is identical with the 1st House of Israel, but if he would study more of Moses and less of Hine he would soon see the fallacy of that idea. How does your correspondent square his ideas with the declaration of the Eternal concerning the ten tribes of Israel as recorded in Deut. xxxii. 26 :

“I said, I would drive them into one corner (and consequently) I would make the remembrance of them to cease from among men.”

This hath really been the case of the ten tribes, whom the King of Assyria carried captive to Halah and Habor, by the River Gazan, and of whom we have not to the present day any certain or authentic account as to their real place of abode. Your correspondent calls our attention to that oft mis-translated passage in the 49th of Genesis, which has no connection with the British Nation, or those people claiming to be Christian Israelites, the word שִׁלֹה, anglicised *Shiloh*, and which appears thirty-one times in the Hebrew Scriptures, but always as the name of a place, and not once that of an individual, and what can the prediction of Jeremiah :

“For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel,”

have to do with Queen Victoria, she does not sit upon the throne of David, and she is no more the Queen of the Jews than any other sovereign under whose rule it is the privilege for Jews to reside. As for Her Majesty claiming descent from King David, I am aware that Edward Hine has claimed for her, but he has claimed far too much. Our attention has been called to the Royal Arms, and we are asked if we doubted the evidence of our own eyes, there is nothing in these emblems, though some people may read many things into them that they or any other arms were never meant to convey. And with regard to the Ottoman Empire, we know that many Christians would like to see it broken up, but the religion of Mohammed gets stronger year by year, and has a greater claim upon Abraham than Christianity, which becomes

weaker as education advances. Your correspondent says: "Would that I could persuade, not only the Jews, but also my own people, that we are all of one race, by virtue of a common descent from Abraham, Isaac, and Jacob." Does he not know that Abraham was only one amongst the millions then existing; if he had claimed relationship with the Philistines he would have been much nearer the mark; if he was laying claim to a piece of property with no better title-deed in his possession than he has to put forth for his descent from Abraham, he would never get it. The lost Ten Tribes had the covenant deed sealed in their flesh, which is an everlasting covenant, a title deed not possessed by the above claimants, but even if their ancestors had had that covenant seal in their flesh, their offspring have lost it, and hence all claim to the promised blessing of Israel.—

Yours obediently,  
D. FRAZER.

59 & 60, Book Market,  
Newcastle-on-Tyne,  
19th October, 1896.

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### THE ANGLO-ISRAELITES.

*To the Editor of the Jewish World.*

SIR,—I am much obliged to Mr. D. Frazer for noticing my letter which you kindly permitted to appear in your issue of last week.

In reply thereto, may I tell Mr. Frazer that I have little or no acquaintance with the writings of the late Mr. Hine. I am primarily indebted only to the writings of *Philo-Israel*, Mr. E. W. Bird, an ex-Indian Judge and the leader of our movement, for my knowledge of the theory of Anglo-Israelism. I am, however, well versed in the writings of Moses and the Prophets and from the instruction which I have derived from a frequent study of them, I venture to reply to the criticisms of your correspondent.

I admit that the passage contained in Deut. 32. 26 :

"I said I would scatter them afar, I would make the remembrance of them to cease from among men,"

is applicable to my people of the Lost House of Israel, and also that they were, "carried captive to Halah and Habor by



the River Gozan," but I cannot acquiesce in the statement of Mr. Frazer that, "we have not to the present day any certain or authentic account as to their real place of abode." Esdras, Book 2. Chapter 13. 40-46 gives an account of the Ten Tribes crossing the narrow passages of the Euphrates, and after a long journey of a year and a half arriving at a region called Arsareth, which place we believe to be identical with the City of Arsareth, on the River Sereth, a tributary of the Danube, which flows into the Black Sea. In proof of this statement I may mention that tombstones have been discovered in the Crimea which are at present placed in the Museum at St. Petersburg, one of which bears the following inscription:—

"This is the tombstone of Buki, the son of Iszhak the Priest. May his rest be in Eden at the time of the salvation of Israel. In the year 702 of the years of our exile"—A.D. 6).

This could not possibly refer to the House of Judah or the Jews, as they were at that time in Palestine, it must therefore refer to the House of Israel of the Ten Tribes. Further, it is evident that in order to have crossed over "the narrow passages of the Euphrates" they must have taken a north-westerly direction.

From Arsareth they passed into the British Isles under the various names of Danes, Saxons, Normans, &c., and are now known as the British people.

The Prophets declare that they were to be found in the "Isles of the Sea," "North-west" from Palestine, "a multitudinous people," "lending money to any nations," &c., (*vide* Jer. 3. 12, Isaiah 49. 12, 24. 15, Hosea 1. 10, Deut. 15. 6).

Mr. Frazer alludes to the mis-translation of Gen. 49. 10., which he says, "has no connection with the British nation, or those people claiming to be Christian Israelites, the (Hebrew) word anglicised *Shiloh*, always applies to a place, and not once to that of an individual." My answer to this objection is, that I never applied the passage to the British nation but to the Royal Family, who must, *by virtue of their position*, wherever they reign over Israel, be descended from Judah. Whether Shiloh refers to a place or to the Messiah, as some people think, does not effect my argument, as this blessing in any case refers to Judah and his descendants, who were to possess the sceptre, and to no one else.

Mr. Frazer asks "What can the prediction of Jeremiah (for thus said the Lord, "David shall never want a man to sit upon



the throne of the House of Israel" have to do with Queen Victoria? She does not sit upon the throne of David, and she is no more the Queen of the Jews than any other sovereign under whose rule it is the privilege for Jews to reside." It is here that I again join issue with your correspondent. Mr. Frazer indulges in objections without giving reasons; I, on the other hand, ask for a reasonable answer to a reasonable question. Where is the everlasting throne of David? It is as certain as the Bible is true, that the Royal Family, in accordance with the promise declared by Nathan (2 Samuel 7. 10-17) and repeated again by Jeremiah (chap. 33) on the very eve of the apparent destruction of the Royal Family in the person of Zedekiah, that some representative of the seed of David must be reigning over the House of Israel, which House, too, must also exist as a nation at the present time, in common with the ordinances of heaven, to which a comparison was made, and which are likewise in existence at the present day. Again I ask, where is the throne and seed of David? It is very certain it does not exist over the House of Judah or the Jews, but if my argument is correct—that the British nation is identical with the lost House of Israel, then the prophecy is fulfilled by the fact that Her Majesty the Queen, who, by virtue of her Davidic descent—to which she lays claim—is at present reigning over the House of Israel, and the promise is made good. As an Englishman, I am conceited enough to declare that I should have thought Mr. Frazer would have been delighted to welcome such a suggestion, instead of repudiating it.

I may add that I drew attention to the Arms of our Royal Family as a curious confirmation of the fact of her claim to be descended from King David, and by virtue of which I again assert that Her Majesty is as much the Queen of the Jews as of the British people.

As a Christian, and a humanitarian, I shall most certainly be delighted to see the Ottoman Empire broken up, and the sooner the better; though I cannot accept Mr. Frazer's truly surprising assertion, "that the religion of Mohammed gets stronger year by year, and has a greater claim upon Abraham than Christianity, which becomes weaker as education advances"; but as that is merely a matter of opinion, which every man has a right to express, I need not discuss it, moreover, it does not affect the subject matter under discussion.

What Mr. Frazer intends to convey by his remark, "that Abraham was only one amongst the millions then existing," I am at a loss to understand; but when he makes the startling assertion that "if I am laying claim to a piece of property with no better title in my possession than I have put forth for my descent from Abraham, I would never get it," I am fairly struck dumb with amazement! On what other ground, I should like to ask, can any part of the Chosen People, whether they belong to the House of Judah, or the House of Israel, lay claim to, and expect ultimately to come into possession of, either the Holy Land or the Promised Land, except on the promise made to our Forefather Abraham and his seed, in the elect line of Isaac, Jacob and the Children of Israel? Surely if anyone needs to study Moses and the Prophets it is Mr. Frazer, and not I!

Finally your correspondent states that, "the lost Ten Tribes had the covenant deed sealed in their flesh, which is an everlasting covenant, a title deed not possessed by the above claimants, but even if their ancestors had had that covenant sealed in their flesh, their offspring have lost it, and hence all claim to the promised blessing of Israel." I thank him for the admission, whilst denying his conclusion, as it is a strong argument in support of my case. We are told by Hosea (chap. 1.) that the House of Israel was to be divorced from the Mosaic Covenant and become "Lo-ammi,"—"not my people," whilst the Jews were to have "mercy" shown them, which they experienced by a return from the Babylonian captivity; the latter were never divorced, but remain under the Mosaic covenant to the present day. The House of Israel, on the other hand, we are further informed by Hosea, were to be as "Jezreel," *i.e.*, "I will scatter," and then to become like the people amongst whom they were cast—"Gentiles," a distinction which implied that they were not under the Mosaic Covenant like the Jews; and that they had also lost the rite of circumcision. The Prophets Isaiah (chap. 54.) and Hosea (chap. 2.) declare that the House of Israel was to be "allured into the wilderness," "spoken comfortably to," "re-betrothed in righteousness," "to call her Maker 'Ishi,'" *i.e.*, husband; and that in this new condition, *previous* to the return of the people (Jezreel), *accompanied* with their brethren of Judah, they were to become "as the sand of the sea," and a spreading, colonizing people.

Jeremiah also predicts :

“Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel, . . . . after those days ; I will put my law in their inward parts, and in their heart will I write it ; . . . . for I will forgive their iniquity, and their sin will I remember no more.” (Chapter xxxi. 31-34).

From the fact that the House of Israel *in the repetition* of this promise, is mentioned alone, and not in conjunction with the House of Judah, as in the preceding 32nd verse, it is a fair inference that the House of Israel would come under the new covenant before the House of Judah. This accounts for the British Nation of Israel being Christians, whilst the Jews remain under the Mosaic Covenant ; the latter bear the rite of circumcision in their flesh, whilst we British Christian Israelites bear it in our hearts.

I trust that my explanation will constitute a further claim, not only upon Mr. Frazer, but also upon the vast number of your Jewish readers, in securing the admission from them that I have the right, as an Englishman, to again subscribe myself—

Your Brother Israelite,

The Stock Exchange,

H. H. PAIN.

26th October, 1896.

The following observations from Mr. Macphail, also, like Mr. Pain, an Anglo-Israelite, appeared in the same issue of the “*Jewish World*” as the above letter.

*To the Editor of the Jewish World.*

SIR,—In replying to a correspondent, who believes in the British Nation being identical with the lost House of Israel, Mr. D. Frazer, in last week’s issue says that the word *Shiloh*, mentioned in the 49th of Genesis, is the name of a place and not that of an individual, is to my mind, and reading, perfectly correct. Much has been said and written on the subject of “*Until Shiloh come,*” and many of your readers will recollect the interesting discussion we had in your valued journal 14 years ago on the topic. Unfortunately the correspondence ceased rather abruptly at that time, or otherwise I would have developed the argument, and probably have brought to light a beautiful and cogent truth. Later on I may have the privilege and pleasure to expound this interesting subject to your readers.

Meanwhile, I will content myself by touching upon one other point in Mr. Frazer's letter wherein he says, "For want of better knowledge of Scripture the aforesaid correspondent like many others of the same school" claim that, the British Nation is identical with lost House of Israel, but if he would study more of Moses and less of Hine, he would see the fallacy of that idea." Well, if a conversion is ever to take place, it will never come through Mr. Frazer's feeble attempt at Scripture exposition. To tell us that the Eternal would make the remembrance of them (ten-tribed Israel) cease from among men, and that "this hath really been the case of the ten tribes," is to exhibit a superficial acquaintance with Moses. If Mr. Frazer will carefully read the whole of Moses' song in that 32nd chapter of Deuteronomy, he will see therein an effusion of curses and blessings peculiarly intermingled. For while the Eternal says— "I would drive them into corners," not "into one corner," as Mr. Frazer has it, and "make the remembrance of them to cease from among men." He further on says— "He will be merciful unto His land and to His people (Ver. 43. National curses and punishments pronounced against Israel and Judah are limited in their duration, and cease with national obedience and repentance.

Does Mr. Frazer look forward with hope to the "promised blessing of Israel" that he speaks of? Does he really expect a new and blessed era to dawn upon the Jews at the long-looked-for Scripturally-promised Restoration? If so, then permit me to tell him that that event will never nationally take place until Judah discovers and acknowledges Ten-Tribed Israel. A partial return of Jews to their own land will assuredly take place, but the blessing will only accompany the national restoration. Innumerable Scripture passages can be quoted to prove this.

If Mr. Frazer wishes to grasp the truth, let him study Moses in conjunction with the Prophets, and then, and not until then, will the scales fall off his eyes, and Light from the Eternal gleam into his mind, which can produce a faith and hope that will be unassailable.—

Yours obediently,

ALEXANDER MACPHAIL.

October 27th, 1896.



## THE ANGLO-ISRAELITES.

*To the Editor of the Jewish World.*

SIR,—Your correspondent, Mr. Pain, said in your last week's issue that he has little or no acquaintance with the writings of Edward Hine, but is indebted to the writings of Philo-Israel, Mr. E. W. Bird, an ex-Indian Judge. But was Mr. Hine not the first promulgator of the theory of the British people with the "Lost House of Israel." We have heard very little of that gentleman since his "three nights debate with Mr. Roberts, of Birmingham," on the above subject. Both your correspondents, Mr. Pain and Mr. Macphail, object to my statement with regard to Deut. xxxii. 26: "I said I would drive them into one corner (and consequently) I would make the remembrance of them to cease from among men, &c." I find I have the support of such great scholars as David Levi in his "Lingua Sacra, and his Dissertations on the Prophecies of the Old Testament," and Manasseh Ben Israel in his "Conciliator" who says, "From the captivity of the Ten Tribes to the present time, the Hebrews are indiscriminately called יהודים Jews as if all were of the tribe of Judah." It is worthy of notice that the Ten Tribes were carried to Lahlach and Habor by Shalmanesser, in order that they might occupy one portion of the country, each tribe still governing itself; which is confirmed by Benjamin of Tudela and others, who state that the distinction of the tribes was still kept up, but in this Roman and Agavene Captivity of the two tribes, with some of the Priests and Levites, except a few of the nobles who are known to be descendants of the House of David, as the Jahias, Abarbanel, and others, the common people are so intermixed that no one can positively say to which tribe he belongs." Hence it may truly be said that their remembrance has ceased from among men.

Mr. Pain says the Ten Tribes passed into the British Isles under the various names of Danes, Saxons, Normans, &c., but he gave us no proof to substantiate his assertion, what was the religion of these, and have they changed at all since, and who is it that is lending money to the various nations. Your correspondents may tell us that they are members of the "Lost House of Israel." Yes, but professing Judaism!

Mr. Pain says I indulge in objections without giving reasons. I said that Queen Victoria does not sit upon the throne of



David, and she is no more the Queen of the Jews than any other Sovereign under whose rule it is the privilege for Jews to reside; against this he asks "Where is the everlasting throne of David." My answer is, it is not in England. "And the twelve tribes were scattered over the face of the earth as the messengers of God carrying forth His Holy Law to the people." But when did Her Majesty the Queen of England lay claim to her descent from King David and where is the proof?

Mr. Pain said he would be delighted to see the Ottoman Empire broken up, but there is very little humanity in that. The Jews need not share that opinion for they have been as well treated there as in any other kingdom of the Gentiles, and he will, perhaps, be more surprised when I give him my authority for the advance of the religion of Mohammed which he calls in question. The late Emanuel Deutsch, Assistant Librarian to the British Museum in an article on Islam in the *Quarterly Review* for October, 1869, says, "Few religions have been founded in plain day like Islam, which now counts its believers by more than a hundred millions and which enlarges its domains from day to day, unaided. Most clearly and sharply does Mohammed stand out against the horizon of history." And according to an estimate made by Hassel there were—Christians of all denominations 120 millions, Mohammedans 250 millions," National Encyclopædia, 1886. So you see that the statement I made is fully made out. And if Christianity was placed on the same footing as Mohammedanism it would die a natural death as it takes thousands of pounds annually to keep it alive.

Mr. Pain says that he was struck dumb with amazement at my telling him that if he was laying claim to a piece of property with no better title deed in his possession than what he has put forth for his descent from Abraham, he would never get it. Yet he has not made good his claim, he must remember that Abraham was the only acknowledged servant of God amongst the millions of human beings then existing it is evident that Mr. Pain and Co. are the descendants of the idolators contemporary with Abraham, and to prove that as such they have no claim upon the promises of Abraham, Isaac, and Jacob, it is said in Genesis, xvii. 9-14:

"And God said unto Abraham. thou shalt keep My Covenant, therefore thou, and thy seed after thee, throughout their generations.

“This is My Covenant, which ye shall keep between Me and you and thy seed after thee : every male of you shall be circumcised.

“And ye shall circumcise the flesh of your foreskin ; And it shall be for a sign of the Covenant between Me and you.

“And at the age of eight days shall every male of you be circumcised throughout your generations, he that is born in the house or bought with thy money must needs be circumcised.

“And My Covenant shall be in your flesh for a Covenant for ever.

“And the uncircumcised male who doth not circumcise the flesh of his foreskin, that soul shall be cut off from his people.”

The above is the title deed to the promised blessings, and Mr. O. J. Simon in an article on “The Mission of Judaism,” in the *Fortnightly Review* for October, says, “The man whose grandfather was a Jew, but whose parents were detached from the Jewish religion, is only called a Jew by violent anti-Semites. He has no more title to the name than the grandson of a Quaker has to that name, when neither his parents nor himself are members of the Society of Friends. . . And as the religion of the whole House of Israel was one and the same from Abraham till after their dispersion, when the tribes became so intermixed by marriage, up to the present.”

Where does Mr. Pain get his information from, that Israel was to be divorced from the Mosaic Covenant ; it is not in Hosea i. He only shows us that Israel had lapsed into idolatry of which they were forewarned, Leviticus xxvi. But Hosea tells us that Israel shall return and seek the Lord their God and David their King, and shall fear the Lord and his goodness in the latter days, chapter iii., 4, 5. That is those Israelites who have apostatised, will return to their former religion, but Israel never lost the rite of circumcision, for the decree had gone forth from God that it was an everlasting covenant, and no ex-judge can revoke it, And in proof that the twelve tribes have been intermixed since the close of the Babylon Captivity or shortly after, though scattered amongst the different nations, see Ezekiel xxxvii. 21-22 :

“Thus saith the Eternal God ; behold I will take the Children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land ;

“And I will make them one nation in the land upon the Mountains of Israel ; and one King shall be King to them all : And they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.”

At that time God will write His law in their hearts, not on tables of stone as in the days of Moses. But how could that be if the ten tribes were Christians, and the other two Jews.

Where is the circumcision of the heart commanded? And if the Israelites came into the British Isles under the various names of Danes, Saxons, Normans, &c., is the following promise applicable to them: "No weapon that is formed against thee shall prosper." Isaiah liv. 17.—

3rd November, 1896.

Yours obediently,  
D. FRAZER.

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### THE ANGLO-ISRAELITES.

*To the Editor of the Jewish World.*

SIR,—Indisposition and absence from home have prevented my replying before to Mr. Frazer's letter of the 3rd November.

Your correspondent is the most illogical reasoner I ever came across. What the fact of my being primarily indebted to Philo-Israel—E. W. Bird, Esq.—the leader of the Anglo-Israel movement, for my knowledge of this theory, has to do with Mr. Hine being "the first promulgator of the theory of the British people with the Lost House of Israel," I am at a loss to conceive.

Deut. xxxii. 26, does not say "I said I would drive them into a *corner*," the rendering as in my Bible, the Revised Version, reads thus:

"I said I would scatter ~~them~~ *afar*, I would make the remembrance of them to cease from among men."

Will Mr. Frazer have the hardihood to say that this passage applies to the Jews, whom everyone knows in whatever land they dwell? Does it not rather aptly describe the fate of the Ten Tribes, as is evident from the fact that their whereabouts is, and has been for centuries past, a matter of speculation, not only to the Jews, but to Christians as well?

Your correspondent quotes learned Jewish scholars in support of his contention that "From the captivity of the Ten Tribes to the present time the Hebrews are indiscriminately called Jews, as if all were of the Tribe of Judah." I will go further, and tell him that most of the great scholars of the Christian Church do the same thing. It is precisely this *want of discrimination* that we Anglo-Israelites so much object to. It is the cause to which we attribute all the difficulties of Scriptural interpretation of our opponents. Until the fundamental distinction is recognised that "all Jews are Israelites,

but not all Israelites are Jews," it is hopeless either for Mr. Frazer or anyone else to expect to understand the Old Testament prophecies.

It would occupy more of your space than I have a right to expect to enumerate the various proofs which go to connect "the Danes, Saxons and Normans with the lost Ten Tribes of Israel." Suffice it to say that both Isaiah and Jeremiah declare that they are to be found in the Isles of the Sea, north-west from Palestine, as the following references will prove. (Jeremiah 3. 12; Isaiah 49. 12 and 24. 15.) They are not to "profess Judaism," but are to be found under the New Covenant, as I will explain later on.

With reference to the article on Islam in the *Quarterly Review* for October, 1869, I do not dispute the facts therein stated as quoted by Mr. Frazer, but only his inference therefrom.

Your correspondent's assertion that I "must remember that Abraham was the only acknowledged servant of God amongst the millions of human beings then existing, it is evident that Mr. Pain and Co. are the descendants of the idolaters contemporary with Abraham," is very amusing, but I failed to understand either the drift of the remark, or how he arrives at such a curious and uncomplimentary conclusion.

The Abrahamic Covenant "is the title-deed to the promised blessings," but I ask Mr. Frazer to give me a plain answer to a plain question: Have the Jews at the present, or in any time past, ever enjoyed one of them?—if so, will he kindly state them in detail.

It would be unfair for me to assume from the article of Mr. O. J. Simon on the "Mission of Judaism"—unless I had an opportunity of reading the context—that that gentleman intends to convey, what I presume Mr. Frazer implies by his insertion of an extract therefrom, that anyone, be he Jew or Gentile, who changes his faith, thereby changes his race or nationality. The proposition is too absurd to need discussion.

Your correspondent asks "Where does Mr. Pain get his information from that Israel was to be divorced from the Mosaic Covenant; it is not in Hosea i." Mr. Frazer must be a very superficial reader of the chapter in question to arrive at such an erroneous conclusion. The House of Israel of the Ten Tribes is therein figuratively dealt with under the type of an unfaithful wife. In verse 4 she is called "Jezreel:"

"For I will cause the Kingdom of the House of Israel to cease."



A prediction which had its fulfilment in B.C. 680, according to Isaiah 7. 8—9.

Verse 9 :

“Lo-Ammi, (*i.e.* not my people) and I will not be your God.”

That is, they became like the people amongst whom they were cast—Gentiles. A distinction which implied that they did not remain under the Mosaic Covenant, from which they had been *divorced*, in contrast to their brethren of the House of Judah, upon whom the Almighty shewed His “mercy” (verse 7) by allowing them to return from the Babylonian captivity. It is stated in verse 11 that *after* the Ten Tribes became Lo-ammi, not my people, but *before* the return of the two Houses to the land of their inheritance takes place, that “the number of the Children of Israel shall be as the sand of the sea,” a prediction as obviously inapplicable to the Jews, who are few in number, as it is applicable to the innumerable population of the British Empire. Hosea in the 2nd chapter speaks of this divorcement and reconciliation of the House of Israel, as distinguished from the House of Judah, in the following passages :

Verse 2.—“Plead with your mother, plead; for she is not my wife, neither am I her husband.”

The succeeding verses shew that on repentance :

(7) “Then shall she say, I will go and return to my first husband.”

(16) “And it shall be at that day, saith the Lord, that thou shalt call me Ishi :” (*i.e.*—my husband.)

(19) “And I will betroth thee unto me for ever.”

(23) “And I will have mercy upon her that had not obtained mercy : and I will say unto them which were not my people, Thou art my people ; and they shall say, Thou art my God.”

Parenthetically, I may observe that chapter iii. refers to the House of Judah.

Isaiah in chapter l. asks :

“Where is the bill of your mother’s divorcement ?”

And in chapter liv. the prophet declares :

“For Thy Maker is thine husband :” . . .

“For the Lord hath called thee as a wife forsaken . . . even a wife of youth, when she is cast off, saith thy God.”

“For a small moment have I forsaken thee, but with great mercies will I gather thee.”

The reconciliation having taken place, the prophet then goes on to declare :

“Sing, O barren, that thou didst not bear . . . for more are the children of the desolate” (an indirect allusion to Rachel, the mother of Joseph, the head of the House of British-Israel)  
“than the children of the married wife” (Judah).

“For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations—(i.e. colonial expansion)—and make the desolate cities—(of Palestine in the near future)—to be inhabited.”

It is logically certain that the numerous populous nation of the House of Israel, whether identified with the British Nation, as I am firmly convinced is the case, or with any other nation that Mr. Frazer in his choice may think fit to select, must have come under the New Covenant, from the fact that the Jews are the only people in the world who, outside of the Ten Tribed House of Israel, in the past, or the Gentiles in the present, have been, or remain, under, the Mosaic Covenant.

The Prophet Jeremiah confirms this statement, for it is recorded in chapter xxxiii.

“Behold the days come, saith the Lord, that I will make a new covenant with the House of Judah not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they break, although I was an husband unto them, saith the Lord.

“But this is the covenant which I will make with the House of Israel (no mention here be it noted of the House of Judah, inferentially proving that the former was to come under it first) I will put My law in their inwards parts, and in their hearts will I write it.”

Finally, the Prophet declares :

“If these ordinances (of the sun, moon, and stars) saith the Lord, depart from before Me, then the seed of Israel also shall cease from being a nation before Me for ever.”

That nation, therefore—as the Bible is true—must be in existence at the present time. The Jews are not a nation, they have no land, and no king descended from David reigning over them. I maintain—and I have given Scripture quotations in support of my contention—that the British nation are in possession of the Abrahamic blessings, and are fulfilling the destiny predicted by the Lost House of Israel; therefore they must be the nation of Israel spoken of by the Old Testament Prophets. Further, Her Majesty the Queen, by virtue of her position, *must* be descended from David, and the Royal Arms are a silent testimony to that fact. Mr. Frazer meets my statements by a blank assertion that “the everlasting throne of David is not in England.” Will he be kind enough to tell me where it is, for I do not presume that he will dispute the promise given to David, by the mouth of the Prophet Nathan, and reiterated by Jeremiah, on the eve of the apparent extinction of the Royal family, remains unfulfilled? The quotation of Ezekiel 37. 21-22 is misapplied to this question, for I do not

dispute that at the time of the second and final re-union of the House of Judah and of the House of Israel, and their return to the land, *i.e.*, Palestine, that there "one king shall be king to them all," but what I do ask is—what, in the meantime, has become of the seed and throne of David since Zedekiah's death in 588 B.C.?

Finally Mr. Frazer asks "If the Israelites came into the British under the various names of Danes, Saxons, Normans, &c., is the following promise applicable to them:—'No weapon that is formed against thee shall prosper,' Isaiah liv. 17." My answer is yes—emphatically yes—for under these names we have the tribes of Israel coming to their destined home in the Isles of the West, as prophetically foretold by Ezekiel in his "vision of the valley of dry bones," which the Prophet expressly declares "are the whole House of Israel"—not Judah—coming together "bone to his bone," previous to the union of the two Houses under the similitude of "two sticks," when they will become "one nation under one King." It must be obvious to anyone who has the most superficial acquaintance with the history of the British Empire, that to us as a nation, the words of the Prophet Isaiah are literally true, "no weapon that is formed against thee shall prosper."

I must apologise for the length of this letter, but I would ask that you Mr. Editor, your readers, and also Mr. Frazer, to kindly remember that I am fighting for the honour of my Abrahamic birthright, and the consequent privilege to subscribe myself,

Your Brother Israelite,

The Stock Exchange,  
Nov. 16th, 1896.

H. H. PAIN.

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## THE ANGLO-ISRAELITES.

*To the Editor of the Jewish World.*

SIR,—I am not surprised to hear that I am the most illogical reasoner that Mr. Pain has had to contend with. He is not satisfied with my rendering of Deut. xxxii. 26, although I gave as authorities for it such erudite scholars and authors as David Levi and Manasseh Ben Israel. I will add to them another of no mean standing. J. Jahn, D.D., a Christian divine, speaking of the return from the Babylonian captivity says:—

“As the invitation of Cyrus to build the temple at Jerusalem was directed to all the people of Jehovah, and proclaimed throughout the Persian Empire, undoubtedly not a few of the Ten Tribes returned to Palestine. . . . However this may be, it is highly probable that most of the Israelites returned early, when they heard of the prosperity of their brethren in Palestine. But whether their return was early or late, it is certain that they did actually return, for the history of later periods mentions Israelites as settled in Galilee and Perea, long before the time of Christ, Macc. ix. 24; but connecting themselves with the Tribe of Judah, they finally lost the name of Israelites, and all Hebrews were called Jews.”

“But since many of the tribe of Judah chose to remain in the land of exile, it is reasonable to suppose that still greater numbers of the Israelites who had lived in those countries two hundred years longer, would have little inclination to exchange the happiness they there enjoyed for the prospect of an uncertain good in Palestine. But as the jealousy between Judah and Israel had now ceased, according to the predictions of the Prophets, those Israelites also remained in exile, joined themselves to the tribe of Judah, which was in possession of the Temple, and consequently they too received the denomination of Jews. All questions, therefore, and investigations for the purpose of ascertaining what has become of the Ten Tribes, and whether it is likely they will ever be discovered, are superfluous and idle.” (Hebrew Commonwealth pp. 65-6). Though such profound Hebrew scholars, their authority is called in question, the Anglo-Israelites are the only reliable authorities, if even they do not know the א"ב.

It is quite evident from good authority that the Twelve Tribes are so mingled by inter-marriage, that it may be truly said, that the remembrance of them has ceased from among men, that with few exceptions none can tell to what tribe he belongs; as is further demonstrated by Manesseh Ben Israel. “R. Judah ben Levi says his father was of the tribe of Judah and his mother of Benjamin, as the tribes were accustomed to intermarry; for we find David who was of the tribe of Judah, married Michal, the daughter of Saul, of the tribe of Benjamin, Ahimaaz, of the tribe of Naphtali, married the daughter of King Solomon (1 Kings iv. 15), Jehoiadah, the high priest, a descendant of Levi, married Jehosheba, daughter of Joram, King of



Judah (2 Chron. xxii. 11), the remainder of the tribe of Benjamin intermarried with the others. That such marriages were always lawful, holy scripture proves, as it plainly says, "And the priest's daughter when married to a strange man (Levit. xxii. 12), that is, of another tribe." (Conciliator vol. 2, p. 235).

The Abrahamic Covenant or title deeds to the promised blessings. We cannot separate the Mosaic Covenant from the Abrahamic Covenant, and in this the Scriptures are the surest guide: (1) On the Passover it says, "It shall be an ordinance to your generations for ever" (Exodus xii. 17.) (2) Circumcision, God told Abraham that it was to be an everlasting Covenant, "Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations" (Genesis xvii. 9). (3) The Sabbath, "Wherefore the Children of Israel shall keep the Sabbath, &c., throughout their generations for a perpetual Covenant" (Exodus xxxi., 16,) (4) One God, "Thou shalt have no other Gods before me" (Exodus xx., 3). And Manesseh Ben Israel, says, "And so it is given in the Decalogue, which is eternal and established for everlasting posterity, clearly demonstrating that the observance of these particular precepts will never be discontinued." The above are the title deeds, for it is on the observance of these that entitles Israel to the promised blessings; does or ever did the Anglo-Israelites observe them, if not, on what do they base their claim.

If Israel had to be divorced from the Mosaic Covenant, will Mr. Pain be kind enough to tell us when this took place, and under what Covenant the Ten Tribes are now, and what religion they profess?

Mr. Pain asked, where is the everlasting Kingdom of David? But as he professes to know, he will, perhaps, tell us where it was during the Second Temple for during the Second Temple there was no king of the tribe of Judah, or the house of David. Manesseh ben Israel says "The Kingdom of David is everlasting, for it has been given to no other, and will return to his house at the time of the (*true*) Messiah." There is a similar example with Phineas, to whom the Lord promised the everlasting priesthood (Num. xxv. 13): "And it shall be to him, and to his seed after him, a covenant of everlasting priesthood."

Yet it ceased for a time, as we find Eli, Abimelech and Abiathar, who were descendants of Aaron's second son, Ithamar, officiated as high priest, but in Solomon's reign it was restored to the descendants of Phineas, as it says 1 Kings ii. 27, "And the king put Zadok in the place of Abiathar," verse 35, because Zadok was a descendant of Phineas, and although it has now ceased for a while, at the time of the (*true*) Messiah it will again return, as it says, "But the priests, the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to me to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord God."—Exodus xlv. 15. So that notwithstanding the supreme pontificate of the house of Phineas has temporarily ceased, it is termed everlasting; the same is the case with the throne of David, which although at present vacant, is nevertheless perpetual, "And my servant David shall be their prince for ever," Ezekiel xxxvii. 25.

"And the word לִסְרֹבָה 'to the increase,' Isaiah ix. 6, has not accidentally a final and closed ס in the middle of the word, contrary to general rule; for as our sages rightly argued, there it is signified, that for a while, that is, during the captivity, this government and empire of the house of David should be closed and hidden, but when the walls of Jerusalem which are now open, shall be enclosed, it then shall discover itself, which remarkable coincidence the ancients observed in Nehemiah ii. 13, where a מ is also found, contrary to rule, that is, open at the end of a word הַמִּפְדּוּעִים "they (the walls) open"; from these two מ's, the only exception contrary to the regular construction of letters found in the whole Bible, they form this admirable conjecture, that when the walls of Jerusalem, which are now open and exposed to the enemy, shall be rebuilt and closed, then the Kingdom of David will discover and shew itself, as those two events will happen at the same period." (Conciliator, vol. 2, pp. 141-2.)

We have not got the proof I asked for, viz: "that Queen Victoria claims to be a lineal descendant from David," but we are told, by virtue of her position, *must* be descended from David. Vague assertions are no proof. If the Danes overthrew the Saxons in England in the sixth century, in a long and bloody war, and oppressed them for a long time till the days of Alfred, how can the Saxons be the people against

whom no weapon was formed to prosper, for the Danes are still a nation.

I wish to ask Mr. Pain the following plain questions:—

(1) You connect the Danes, Saxons and Normans with “the lost Ten Tribes of Israel,” and say they are not to profess Judaism; what are they to profess? You say “they are found in the Isles of the Sea” (Isaiah xlix. 12), but who is the speaker in verse 1, and who is spoken to?

(2) “The children of Israel shall abide many days without a king and without a prince, and without a sacrifice. . . . Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.” Will Mr. Pain tell us when are the latter days to commence.

(3) Turning now to the New Testament, Christ said “I am not sent but unto the lost sheep of the House of Israel” (Matthew xv. 24). Does this mean that he was sent to Saxons, Danes, and Normans.

(4) Christ said to his disciples “Go rather to the lost sheep of the House of Israel” (Matthew x. 6). To whom did they go?

(5) “The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness” (Romans ix. 30-31), are these the Anglo-Israelites.

(6) “Blindness in part is happened to Israel, until the fulness of the Gentiles be come in” (Romans xi. 25), but when does the fulness come in.”

(7) Jesus said to the women of Samaria, “Salvation is of the Jews” (John iv. 22); and Paul who made no difference—called all the Jews Israelites—said: “For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the Promises” (Romans ix. 3-4). Paul does not claim relationship with the Saxons, Danes, or Normans.

History proves that the Saxons were never in the least connected with the Ten Tribes of Israel by descent: and it has never been said they were except by distorters of Scripture.

I expect we shall not hear much more about the overthrow of the Ottoman Empire after these able articles of the Rev. Harris Cohen on "The Jews in Turkey," who has proved beyond a doubt, the good treatment that the Jews have hitherto received in that Empire.—

Yours obediently,

Nov. 24th, 1896.

D. FRAZER.

### THE ANGLO-ISRAELITES.

*To the Editor of the Jewish World.*

SIR,—Mr. Frazer instead of giving direct answers to the questions and arguments contained in my last letter, has quoted long extracts from Commentators, both Jewish and Christian, to sustain his objections to the Anglo-Israel theory. As I have already given my explanations in previous letters on points raised during our correspondence, and again repeated by Mr. Frazer, in his letter of last week, I cannot undertake to go over them again.

Whilst regarding the opinions of the learned scholars, that your correspondent has quoted, with the respect that is so deservedly due to them, I submit with all deference, that it is not a question of "it is *highly probable* that most of the Israelites (i.e., the Ten Tribes) returned," or "that it is reasonable to *suppose*, that still greater numbers of those Israelites also who remained in exile, joined themselves to the Tribe of Judah"—but simply what saith the Scriptures? They, and they alone are the sure guide in an argument of this kind, and I challenge Mr. Frazer, or any one else, to give me a single passage, either in the Old or New Testament, that will bear out the unwarrantable assertion that the union of the House of Judah, and of the House of Israel since their division under Rehoboam, has ever taken place. I have given Scriptural references for this statement in my previous letters to your influential paper, and now I ask Mr. Frazer to give his, instead of deluging me with quotations from Commentators.

Your correspondent, as proof "that the twelve tribes are so mingled by intermarriage," quotes several texts dating before the captivities. But what on earth has that to do with the total disappearance of the Ten Tribes which took place subsequently?



That many of the children of Benjamin should intermarry with those of Judah and Levi is only natural, seeing that these tribes were politically united up to the time of the Roman dispersion, when Benjamin's connection with the House of Judah was severed in accordance with the prophecy of Jeremiah 6. 1, and Zech. 13. 6—9, and 11. 7—14.

I have endeavoured, Mr. Editor, and I hope it will be admitted, successfully, to confine my arguments to the Old Testament, as it is a common ground for belief for both Jews and Christians; but Mr. Frazer, in submitting seven questions for my consideration and reply, has attacked me in the Christian's stronghold—the New Testament. I willingly accept the challenge and I do so with peculiar pleasure, as Mr. Frazer has chosen quotations which answer and defeat his own objections. I think I shall not be far wrong in hazarding a conjecture, that in the prompting of these interrogations, that “the hand is the hand of Judah, but the voice is the voice of Israel.” All the same I feel confident of my ability to answer the enquiries to the satisfaction of impartial judges.

(1). “You connect the Danes, Saxons, and Normans with ‘the lost Ten Tribes of Israel.’ and say they are not to profess Judaism; what are they to profess?”

The New Covenant or the Christian faith, as I endeavoured to explain in my previous letter. “You say ‘they are found in the Isles of the Sea’ (Isaiah xlix. 12); but who is the speaker in verse 1 and who is spoken to?”—To the Ten Tribed House of Israel.

(2). “Will Mr. Pain tell us when are the latter days to commence?”

With the commencement of the Christian dispensation (Hebrews 1. 2, 1. Peter 1. 20).

(3). “Turning now to the New Testament Christ said, ‘I am not sent but unto the lost sheep of the House of Israel’ (Matt. xv. 24). Does this mean that He was sent to Saxons, Danes, or Normans?”

“Christ never left Palestine, but by the instrumentality of the Apostles—notably of St. Paul—His message was carried to the Ten Tribes of the Dispersion, who, centuries later, appeared in these Isles in the manner described in previous letters, where they subsequently became known by the names above mentioned.

(4). “Christ said to His disciples ‘Go rather to the lost

sheep of the House of Israel' (Matt. x. 6). To whom did they go?"

"To the lost Ten Tribes of course; for obviously the Jews were not lost at that time, on the contrary, they were very much in evidence.

(5). "The Gentiles, which followed not after righteousness, have attained to righteousness—even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. (Romans ix. 30-31). Are these the Anglo-Israelites?"

I explained in my previous letters that the Ten Tribes were divorced from the Mosaic Covenant B.C. 720 and 680, and became like the heathen, amongst whom they were lost—Gentiles. St. Paul in this chapter, is there showing that these "Lo-Ammi" Gentiles of the House of Israel, had attained to the righteousness of faith which the Jews, by adhering to that of the Mosaic Law, had failed to attain.

"Wherefore?" asks St. Paul:—

"Because they sought it not by faith, but as it were by works—  
 "They stumbled at the stone of stumbling: even as it is written,  
 "Behold, I lay in Zion a stone of stumbling and a rock of offence:  
 "And he that believeth on Him shall not be put to shame."

The Apostle goes on to declare of the Jews of that day:—

"For I bear them witness that they have a zeal for God, but not according to knowledge.  
 "For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.  
 "For Christ is the end of the law unto righteousness, to everyone that believeth."

If Mr. Frazer will read for himself the context in Romans 9, that he has quoted, he will see that St. Paul refers to a passage from Hosea 1., that applies only to the "Lo-Ammi" House of Israel, which, as I said before, was divorced from the Mosaic Covenant, and re-married under the New Covenant (Isaiah 50. 1, and chap. 54, and Jeremiah xxxi. 31-37, also Hebrews viii. 8-13). The Apostle also cites Jeremiah 18 and 19, wherein the happy lot of the House of Israel is compared with the sad destiny of their brethren of the House of Judah, but a brighter future is quickly drawing near for them, as the experience of the English Jews, as a body, amply testifies.

(6.) "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Romans ix. 25). "But where does the fulness come in?"

The “blindness *in part*” that has happened to *Israel*, here refers to the Jews, as they refuse to see that the Messiah has come, and judging from passages in Zechariah and elsewhere, there seems no reason to expect, that although a few Jews may be converted to Christianity by the missionary efforts of their brethren of the House of Israel, still they will not as a body believe in the Messiah until His second coming, which takes place at the end of this age, when “the fulness of the Gentiles be come in ; and so all Israel (*i.e.*, the twelve tribes) shall be saved.” This expression, “the fulness of the Gentiles,” is only once used in the Old Testament, Genesis xlviii. 19, where the same phrase is rendered in the Hebrew, “fulness,” or “a multitude of nations.” This blessing was promised to the seed of Ephraim, the head of the House of Israel or Joseph, *i.e.*, the Ten Tribes. This “multitude of nations” is in course of accomplishment by England and her Colonies, according to the views of the despised Anglo-Israelites, and although the Hebrew origin of the English nation is obscured, and we are “not reckoned up among the nations” *as Israel*, either in the estimation of Jews, or the foreign nations, or even in the opinion of many of our own people—who in many instances are deaf to all explanations on the subject—still I believe, and I have Scriptural warrant to bear out my expectation, that this great truth and discovery of the latter days, will be recognised by the nations at large, ere long, as well as those whom I thereby claim as my brethren, the Jews. I sincerely hope that this somewhat lengthy correspondence may be the means of bringing about, this to me and my fellow Anglo-Israelites, much desired recognition of our national relationship.

(7.) “Jesus said to the woman of Samaria ‘Salvation is of the Jews’” (John iv. 22).

From the fact that Christ came of Judah this is undoubtedly correct, but if Mr. Frazer intends to imply by this passage that we are in any other sense indebted for Christianity to the Jews, I would ask him by what process of reasoning he arrives at the conclusion, that *the Jews could ever impart what they never accepted?*

“And Paul, who made no difference, called all the Jews Israelites”—

Yes! but he did not call all Israelites Jews? which is a distinction with a very great difference, as I endeavoured to

make clear in my previous letter.

“For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption and the glory and the covenants, and the giving of the law, and the service of God, and the promises.” (Romans ix. 3.4).

“The context of the quotation shows that St. Paul was speaking *to* the Romans, *of* the Jews. We know for a fact that the oracles of God were committed to the Chosen People, the Twelve Tribes.

“For He showeth His word unto Jacob, His statutes and ordinances unto Israel. He hath not dealt so with any nation, neither hath the heathen knowledge of His laws.”

St. Matthew, xxi. 43, records that Christ said,

“The Kingdom of Heaven shall be taken from you (Jews) and given to a nation bringing forth the fruits thereof.”

That nation, *not church*, as our Commentators erroneously teach, is the nation of Israel, of the Ten Tribes, mentioned by Isaiah.

“In days to come, Israel shall blossom and bud, and they shall fill the face of the world with fruit,”

*i.e.*, Ephraim, the “fruitful” one, “my first-born,” who, as a nation, represents “the church of the first-born” (Heb. xii. 23) —the so-called Gentile church of Christian Theologians and Commentators.

The whole teaching of the Bible is this, that a knowledge of God is only to be obtained through the medium of the Chosen People; for one may search the Bible from Genesis to Revelation, and to no one else will it be found that the Word of God is committed. In short, the *propagation* of the Gospel and Scriptures generally is committed to Israel, whilst the *reception* of it is open to the whole world. This explains the purpose of the Almighty in bringing about a division of the Twelve Tribed nation under Rehoboam, for foreseeing, in His infinite wisdom, that both Houses would prove untrue to their allegiance, He retained the House of Judah (or the Jews) to witness for Him in the old Dispensation, as we do for Him in the New. This accounts too, for the fact that we are the missionary people of the world, and although our efforts may not be successful in convincing our brethren of the House of Judah that the First Advent has taken place, still we are in duty bound, in accordance with the Divine command, to proclaim the Gospel “to the Jew first and also to the Gentile.”



Doubtless some of my countrymen may exhibit want of tact in carrying out what they sincerely believe it is their duty to do, but I hope that this explanation may be the means of explaining their attitude towards the Jews, and the motive which inspires them to fulfil what they sincerely believe to be their duty.

Paul, of course, "did not claim relationship with the Saxons, Danes, or Normans" as such, because the Lost Ten Tribes were not known by those names at the time.

Mr. Frazer states, "History proves that the Saxons were never in the least connected with the Ten Tribes of Israel by descent."

I never said that it did, but what I do maintain is that Sharon Turner, the historian of the Anglo-Saxons traces them back to the very place where the House of Israel was lost. Space forbids me to enter into the historical argument by which we connect these Saxons with the Sakai mentioned by Pliny who settled in Armenia, and who were known as Saccassani, or with the Scythnias of Herodotus, who states that "the Persians called all the Scythians Sakai." But for this argument I must refer your correspondent to my lately published book, entitled "*Englishmen Israelites, Turks Edomites, Politics and Prophecy*," particulars of which he will find in your advertisement columns.

In conclusion, I will briefly observe that Mr. Frazer will find himself very much out in his expectation, that "we shall not hear much more about the overthrow of the Ottoman Empire after these able articles of the Rev. Harris Cohen on 'The Jews in Turkey,'" for I believe, and my book above-mentioned contains the expression of that belief, that the Turks are the descendants of Esau, or the House of Edom, whilst, granting that the theory is correct, that England and America are identical with the House of Joseph or Israel, we shall very shortly see the fulfilment of the prediction of the Prophet Ezekiel,—

"I will lay vengeance upon Edom by the hand of My people Israei." (See also Obadiah v. 18, Numbers xxiv. 15-19, Psalms lx. 9-12, Isaiah xxxiv. 1-8). Grant the theory, it does not require very much intelligence in studying the political European news, as contained in our daily papers, to see that everything tends towards the fulfilment of our prophetic destiny; in blind pursuit of which we have already acquired one-fourth of the Promised Land, by virtue of our occupation of Egypt, the

Soudan, as well as our possession of Uganda and British East Africa. Truly the words of the Prophet Isaiah are now being literally realised,—

“But ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit for my people Israel, *for they are at hand to come.*”

Your Brother Israelite,

H. H. PAIN.

The Stock Exchange, Nov. 30th, 1896.

## THE ANGLO-ISRAELITES.

*To the Editor of the Jewish World.*

SIR,—It is presumptuous on the part of your correspondent, Mr. Pain, to set himself up as an authority against such Oriental scholars as I have produced in support of my statements. The Israelites were in their captivity to become “an astonishment, a proverb, and a by-word” (Deut. xxviii. 37), and as “the sand of the sea, and the stars of heaven for number.” This cannot apply to the self-christened “Anglo-Israelites,” whose number is so insignificant that they are lost amongst the Christians, having no temple, they are not recognised or heard of except when they seek to vent their claim in some periodical.

(Jer. vi. 1) has no connection with the Roman dispersion as Mr. Pain says; the order given to Benjamin to get out of Jerusalem was given before the Babylonian captivity, and if they had obeyed the command of the Prophet, they would not have been taken captive, for it was a command to the inhabitants of Jerusalem to get out of it and go over to the forces of the King of Babylon, with a promise that if they complied they would be exempt from death (Jer. xxxvii. 2). Jeremiah attempted to go, and was stopped by one of the sentinels at the gate (Jer. xxxvii. 12-13). Zech. xiii. 6-9 has reference to the latter days, the days of the true Messiah.

Mr. Pain says “the latter days” commenced with the commencement of the “Christian” dispensation, Mr. Hine, the founder of the “Anglo-Israel” theory, says: “It commenced with the reign of King Henry VIII.” D. Levi, Abarbanal, and R. Kimchi say: “wherever the latter times (days) are mentioned in Scripture, the days of the true Messiah are always meant,” also Nachmonides on Genesis xlix. 1, and

Bishop Lowth in his notes on the second chapter of Isaiah, after having cited Kimchi's opinion on these words, "viz." that the latter days denotes the days of the Messiah, adds, "And, in regard to this place, nothing can be more clear and certain." But as what was here predicted by Isaiah has not yet come to pass, it is a proof that the "latter days" have yet to come when the Gentiles will all beat their swords into plough-shares," &c. And let me remind Mr. Pain and others that they cannot produce one simple, clear, unequivocal prophecy from the Old Testament, which foretells a two-fold coming of one and the same person as the Messiah.

Is it not a fact that whenever Israel is mentioned in the New Testament, that the Jews as a whole are referred to, and if not, why did Christ not confine His ministry to the lost Ten Tribes, and if He sent His disciples to the Ten Tribes, how is it that they preached to Jews only, why did they not obey their Master's order?

Israel was never divorced from the Mosaic or Abrahamic covenants, as is fully testified by the Prophets, for Isaiah informs us that the nation, at no time whatever, was to be considered as absolutely cast off, and bereft of the immediate providence of God, as a woman whose husband was actually dead; or as a woman divorced from her husband, but only as a woman deeply afflicted at the absence of her husband in foreign lands; but who nevertheless intends to return to her.

"For as a woman forsaken, and deeply afflicted, hath the Lord recalled thee; and as the youthful wife when thou wast rejected, saith thy God" (Ch. liv. 6).

Hence it is plain that the nation hath never been absolutely cast off by God, and the Gentiles taken in their stead, as Christians would have us believe. In his manner the Prophet Jeremiah also expresses himself, "How is she become as a widow" (Lament. i. 1). Not actually and absolutely a widow, but only as one, as he says in another place, "For Israel is not widowed, nor Judah from his God" (Jer. li. 5). Hence it is manifest that the assertion of Mr. Pain that Israel was divorced from the Mosaic Covenant is false and futile, as is further illustrated by Isaiah, **אי זה ספר כריתות אמנם** Where is the bill of your mother's divorcement (Ch. l. 1); there is not one, she was never divorced, only cast off for a time, as the prophets clearly show. The principle underlying the whole nation of Israel excludes the possibility of the British nation being any section of it, and

I ask Messrs. Pain and others to consider the nature of the transaction by which the Jewish nationality was constituted. It was a covenant of agreement on two sides—the nation on the one side, and the God of their fathers on the other. I will refer you to the terms of that covenant, and then ask you to consider the application of those terms in the subsequent history of the nation. In the 19th chapter of Exodus, Moses is commanded by God to say, as we read in the 3rd verse,

“Thus shalt thou say to the House of Jacob, and tell the children of Israel :

“Ye have seen what I did unto the Egyptians, and how I bore you on eagle’s wings and brought you unto Myself.

“Now, therefore, if ye will obey My voice indeed, and keep My Covenant, then ye shall be select portion unto Me above all the peoples. for all the earth is Mine.

“And ye shall be unto Me a kingdom of priests, and a holy nation.”

“If ye will hearken unto Me.”

What was their response? At the 8th verse we find that :

“All the people answered together, and said : All that the Eternal hath spoken we will do.”

Upon which Moses took back the answer of the people, and then received an extensive communication of God’s requirements, under which they were to occupy the land as a nation.” He then said to them (Deut. xxviii.) :

“It shall come to pass, if thou shalt hearken diligently unto the voice of the Eternal thy God to observe and to do all His commandments which I command thee this day, that the Eternal thy God will set thee supreme above all nations of the earth.

“And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Eternal thy God.”

Moses then enumerated a list of blessings that they were to realise contingently upon their observance of what God commanded them. Many of these blessings Mr. Pain has quoted detached from their context, as if they were absolute promises concerning a nation now to be found somewhere amongst the Gentile nations, whereas they are blessings limited to the people who were spoken to by Moses at the time, and expressly conditional upon their obedience ; for we are told what the result would be if they were disobedient. These results are very plainly put in the 26th chapter of Leviticus, verses 14, 16, 17, 25, 33, 36, 39. These predictions were delivered at the very beginning of the national existence, and applied equally to the Twelve Tribes. We come now to the “History of the Saxons,” which with your permission, I will supply Mr. Pain with. His



authority, Sharon Turner, says in his work ("History of the Anglo-Saxons," 6th edition, vol. 1, p. 10) concerning the Saxons:

"The Saxons were a German or Teutonic—that is, a Gothic or Scythian tribe—and of the various Scythian nations which have been recorded, the Sakai, or Sacae, are the people from whom the descent of the Saxons may be inferred with the least violation of probability. But who are the Scythians? Mr. Sharon Turner says (History of the Anglo-Saxons, vol. 1 p. 93): "Herodotus, beside the Minor Scythia, which he places in Europe, mentions all the Eastern or Asiatic Scythia beyond the Caspian and Ixartes. These new comers pressed on the Kimmerians, or Kelts, their predecessors. These nations retired towards the western and southern extremities of Europe, pressed still by the Scythian invaders. This new wave of population gradually spread over the mountains and into the vast forests and marshes of Europe, until, under the name of Germans—an appellation which Tacitus calls a 'recent name'—they had not only reached the Rhine, but also crossed into France. Here Cæsar found one great body descended from them firmly settled, about B.C.E. 54." Then let us ask Mr. Sharon Turner when did the Scythians first appear in Europe. His answer is (page 95): The first appearance of the Scythian Tribes in Europe may be placed, according to Strabo and Homer, *in the 8th*, or according to Herodotus *in the 7th century*, before Christ." Who are the Scythians? Mr. Sharon Turner does not tell us, so we will turn to the Jews for an answer, Josephus—the champion of Jewish antiquity, against all the writers of Greece and Rome, his answer is: "Magog (one of the sons of Japheth) founded those that from him were named Magogites, but who are, *by the Greeks called Sycthians*," (Antiq. B. I. C. 6, Sec. 1). Here Josephus tells us that the Scythians are descendants of Japheth, the Ten Tribes were the descendants of Shem. Therefore, how can one be the other. The Information we get in the Scriptures you will find in the 10th chapter of Genesis, where, mentioning these very men whom Josephus describes, it says:

"The sons of Japheth, Gomer and Magog, and Madai, and Javan; and the sons of Gomer: Ashkenaz, and Riphath, and Togarmah"; and then in the 5th verse:

"By *these* were the isles of the Gentiles divided *in their lands*; everyone after his tongue, after *their families*, in *their nations*."

Therefore, the Bible and Josephus concur in telling us that

the original inhabitants of Europe were descended from Japheth, whereas the Ten Tribes were descended from Shem. Therefore, that is a complete disproof (if there were no other) to the claim of Israelitish descent for the British People. But it has the support of such authorities as Dr. Kalisch, Levi, and Abarbanel. If there had been a spark of evidence that the British People were descendants from Israel, it would have been mentioned in the Talmud, and hence, the Jews would have been familiar with it, and it would not require any one to come forth in the 19th century to tell us.

Mr. Pain says, the Ten Tribes became lost, but how could they be lost when he knows where to find them. The reunion of Israel and Judah after the return from Babylon is clearly shown by Ezra and Nehemiah, and the prophets who speak of them unitedly as Israelites and Jews, see Jer. 16. 14-15. This I have shown is how it is understood by learned Jews who knew the historic facts of their own race much better than Mr. Pain and his friends.

Mr. Pain says, I shall find myself very much out regarding the overthrow of the Ottoman Empire, which he calls "Edom," I confess I shall if it be brought about by the two powers he has named, in a short time, but he did not fix any date and what are we to understand by a "short time" or "shortly" does he mean, months, years, or centuries, I think it will be something like "the kingdom of heaven is at hand" in the New Testament, eighteen-hundred years ago, and it has not come yet. Mr. Pain stands alone, he has not a single authority to put forth in support of his statements.

Abarbanel says, in his comment on the 34th chapter of Isaiah that אֱדוֹם, "Edom," means the Romans, and that בְּצֻרָה "Bozrah," denotes Rome, and D. Levi, says, "It is a received tradition by our sages, and mentioned in the Talmud, Midrashim, &c., and also by Josephus Ben Gorion, that the Romans were descended from the dukes of Esau, or Edom; namely duke Zepho (Gen. xxxvi. 15-43), whom they called Janus, to whom the month of January was consecrated" (Disser vol. 1. p. 207). And I say again, that these great authorities possessed a better knowledge of Scripture than Mr. Pain and thus proving that the "Anglo-Israelite Theory," is nothing but a false and absurd superstition.

Mr. Pain, has not informed us where the Kingdom of David was during the "Second Temple," or attempted to prove that

the authority I have given of its suspension was wrong. Or supplied us with his authority that Queen Victoria claimed descent from King David.

Had Mr. Pain been better acquainted with Scripture he would not have told us such nonsense as the Jews accepting the new Covenant, viz., Christianity, which would be a violation of the conditions of God's Covenant made with the whole house of Israel as referred to above. So far from the house of Israel accepting the Christian faith, the Prophets inform us that in the latter days, *i.e.*, the days of the true Messiah, the Gentiles will gladly embrace the Jewish faith, in proof of which Isaiah says :

“It shall come to pass in the latter days, the mountain of the House of the Eternal shall be established in the top of the mountains, and shall be exalted above the hills; and all the nations shall flow unto it.

“And many peoples shall go and say, Come ye, and let us go up to the mountain of the Eternal, to the house of the God of Jacob: and he (the Jewish nation will teach us of his ways, and we will go in his path (religion): for out of Zion shall go forth the law and the word of the Eternal from Jerusalem” (ii. 2-3).

And the Prophet Micah relates the same prophecy, and Zechariah confirms the same saying :

“In those days, *it shall come to pass* that ten men shall take hold of all the tongues of the nations, even shall take hold of the skirt of him that is a Jew, we will go with you (Jews): for we have heard that God is with you” (viii. 23).

Yea, Jeremiah informs us that in those days that the גוים “Gentiles,” Anglo-Israelites included, will confess their error to the Eternal, saying,

“Surely our fathers have inherited lies, vanity, and things wherein there is no profit” (xvi. 19).

Hence the Jews may go on rejoicing in the God of their fathers, having the satisfaction to know from Scripture that their religion is the true one, and is destined to become universal; in this they can glory, and with their dying breath sound the שמע, “Hear, O Israel, the Eternal our God, the Eternal is One.”

Yours obediently,

Newcastle-on-Tyne,

D. FRAZER.

December 8th, 1896.

## THE ANGLO-ISRAELITES.

To the Editor of the Jewish World.

SIR,—Mr. Frazer, like his Commentators, is somewhat mixed.

Deuteronomy xxviii does not say a word to the effect that “The Israelites were in their captivity to become . . . . as the sand of the sea, and the stars of the heaven for number”—on the contrary, if they became disobedient, they were to be few in number. The history of the Jews from the time of the Roman Dispersion onwards, shows that this prediction has been fulfilled in them to the letter, as well as the other misfortunes detailed in verses 15-68, and particularly those contained in verses 36-37, 49-50, 52, 62, 65, as their bitter experience has testified beyond all dispute.

Jeremiah vi. 1, has no connection with the event referred to in chapter xxxvii. 2. The former reference is to the “evil” which appeared “from the north,” or the Roman invasion, whilst the Babylonian forces came from the east.

I am glad that your correspondent admits that “Zechariah xiii. 6-9 has reference to the latter days, the days of the true Messiah.”

It is *not* a fact that “whenever Israel is mentioned in the New Testament, that the Jews as a whole are referred to,” for obviously that can only be decided by the context, neither is it a fact that Christ’s disciples, “preached to Jews only,” the Epistles of St. Paul and also of St. Peter, prove that they fulfilled their Master’s order, by preaching “to the lost sheep of the House of Israel.”

Neither is it correct to state that “Israel was never divorced from the Mosaic Covenant,” as Mr. Frazer vainly declares. I showed in my previous letters that Hosea, in chapter i, verse 6, declares, that the Almighty “will no more have mercy upon the house of Israel,” as he did “upon the house of Judah,” *vide* verse 7; further Jeremiah iii. 8, states: “That backsliding Israel has committed adultery, I had put her away and given her a bill of divorcement, yet treacherous Judah her sister feared not.”

And that subsequently, as declared by Hosea, in chapter ii, the divorced house of Israel is betrothed unto her Maker for ever under the New Covenant, which Covenant was to be made not with the Gentiles, but with the Houses of Judah and Israel, as declared by Jeremiah xxxi. 31-37, and St. Paul



in Hebrews viii. 6-13, the Lo-Ammi House of Israel coming under its first (1 Peter ii. 9-10) whilst the Jews at present remain under the Mosaic Covenant, from which they were never divorced.

It is quite evident to me that, in spite of my explanations, Mr. Frazer cannot distinguish the difference between the Mosaic and the Abrahamic Covenants; the former was *conditional*, and the blessings or curses therein detailed came into operation, according as the Chosen People were either obedient or disobedient. Prophecy is best understood in the light of its fulfilment. Events show that we, the British People, are in a state of obedience, by the fact of being in possession of the promises and blessings contained in the first portion of Deuteronomy 28. 1-14, whilst the Jews are, on the other hand in a state of disobedience; the result of their own action in crucifying and rejecting the Messiah. This accounts for the realization in their race, of the curses predicted in the latter portion of this particular chapter, *vide* verses 15-68.

Mr. Frazer challenges me to "produce one simple, clear, unequivocal prophecy from the Old Testament, which foretells a twofold coming of one and the same person as the Messiah." In answer thereto I refer him to the 53rd chapter of Isaiah, which details facts connected with the first Advent; also that for transgression of *my people* (*i.e.*, Isaiah's) was he stricken, and that by—

"His knowledge shall my righteous servant justify *many*, and he shall bear their iniquities."

The "many" here refers to the multitudinous House of Israel who accepted Christianity, as distinguished from the "few" of Judah who rejected it. Zechariah, on the other hand, declares in the 12th chapter, 10th verse, of the Jews, that—

"They shall look unto Him whom they have pierced, and they shall mourn for Him as one mourneth for his only son."

How can such mourning be justified as herein described, if the sufferings of the Redeemer of Israel, recorded in the 53rd chapter of Isaiah, had not been realised at the time of the first Advent, as the New Testament so amply testifies.

The plain teaching of the Bible is this—that the Abrahamic Covenant was in the nature of a Will or Testament of no effect until the death of the Testator, the one Seed, Christ (Heb. 9, 15—17, Gal. 3 and 4), and that He having fulfilled the requirements of the Mosaic Covenant—which the Ten Tribes by their sins had broken, and were in consequence

divorced from, besides being exiled from their land—our nation has, by the reconciliation which Christ has effected (Isaiah 53. 10-11), come into the enjoyment by a process of gradual fulfilment of the promises, both literal *and* spiritual, made by our forefather Abraham, by an *unconditional* Covenant.

Isaiah in his 54th chapter, a chapter which refers exclusively to the House of Israel, as distinguished from the House of Judah, proclaims the blessedness of our redeemed nation in the following most comforting and gracious message:—

“No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness which is of Me, said the Lord.”

By no stretch of imagination can this declaration be applied to the Jews, as their whole history, past and present, confutes such an idea, whilst our nation, on the contrary, is an emphatic proof of its realisation.

Mr. Frazer is good enough to quote extracts from Sharon Turner and Herodotus in amplification of my own, but these, instead of disproving my statements, confirm them. Herodotus further, is careful to distinguish between the different tribes known as Scythians, which Mr. Frazer does not, and consequently he has got muddled over his reference to Josephus.

It is eminently satisfactory to me to read the admission of your correspondent that the Ten Tribes cannot be lost when “Mr. Pain knows where to find them.” After this declaration I suppose it will not be “presumptuous” on my part if I persist in “setting myself up as an authority against such Oriental scholars” as my opponent has “produced in support of his statements.”

Ezra and Nehemiah do *not* “clearly show the reunion of Israel and Judah after the return from Babylon,” from the simple fact that both Houses were not there carried captive, neither do they make any mention of the captivities, but only of the return of the captivity of the Tribes of Judah, Levi, and Benjamin.

Jeremiah xvi. 14-15, which Mr. Frazer quotes, refers to events in the near future when will be realised, that :

“As the Lord liveth, that brought up the Children of Israel from the land of the *north*.”

And replaced them in Palestine, “no more to be rooted up;” an event which has not yet taken place, notwithstanding all

that Mr. Frazer and his learned "Oriental scholars" and numerous Commentators, that he is so fond of quoting, may say to the contrary.

I may add that verses 16-21 refers to the Judenhetze, and is a prelude to the events now gradually taking place as detailed in Jeremiah 3. 18, and Deuteronomy 33. 7, previous to the joint return of the two Houses as foretold by Ezekiel 37.

Your correspondent will, I firmly believe, see the commencement of "the overthrow of the Ottoman Empire, which he calls Edom," during the few remaining years of this century, and although the Commentators quoted by Mr. Frazer may say that "Edom means the Romans, and that Bozrah denotes Rome," permit me to point out to him that Ezekiel emphatically declares that the Power that is in possession of the Holy Land and the Holy Places for centuries prior to the return of the Chosen People to their destined inheritance, is none other than Edom. *The Turks are in possession, therefore the Turks are Edom*; that is good sound logical argument, is it not, Mr. Editor, even if it emanates from a member of the Stock Exchange, instead of only eminent "Oriental Scholars?"

Mr. Frazer observes that, "the overthrow of the Ottoman Empire will be something like 'the Kingdom of Heaven is at hand,' in the New Testament eighteen hundred years ago, and it has not come yet." Perhaps it will astonish your correspondent to hear that it has a literal existence at the present time on this earth, and is represented by the British Empire. This statement I am perfectly prepared to demonstrate from logical argument and inferences, based on numerous Scriptural quotations, from the Old and New Testaments.

If Mr. Frazer is content to explain away the literal promises and the fulfilment thereof, relating to the Throne, and Seed, of David, over the *Nation of Israel*, which was to endure so long as the sun, moon and stars exist, in the mythical manner given in his previous letter, he is more easily satisfied than I am; for I believe that the Almighty has kept His promise, and fulfilled it, by perpetuating the Throne and Seed of David over Israel, right from the death of Zedekiah up to the present day, in the manner in which I have described in my previous letters, and as prophetically indicated in Ezekiel xvii. 22-24 and xxi. 25-27.

Your correspondent asks for "my authority that Queen Victoria claimed descent from King David." If he will apply at the Heralds' College he will obtain the desired information.

I think it would have been more fair on Mr. Frazer's part, to have read my correspondence more carefully, before he puts statements into my mouth which I never made, and bases thereon the erroneous accusation, that "had Mr. Pain been better acquainted with Scripture he would not have told us such nonsense as the Jews accepting the New Covenant, viz., Christianity." Did I not expressly ask Mr. Frazer in my last letter, "By what process of reasoning—with reference to this question of our indebtedness to the Jews for Christianity—he arrived at the conclusion that they could ever *impart what they never accepted?*"

Mr. Frazer's quotation of Isaiah ii. 3, as referring to the Jews *only*, is a misapplication, for it refers to the whole Twelve Tribes, and not to the House of Judah alone.

Your correspondent has quoted so copiously from Jewish Commentators and Oriental Scholars, in his vain attempts to disprove my theory of the connection of the British people with the Hebrews of the House of Israel in any form whatever, that I trust I may be excused if I, for once, bring forward the support of my argument—no less an authority than yourself, Mr. Editor. In your able leading article on "What is an Englishman?" in your issue of last week, you practically bear testimony to the truth of my contention in the following words:

"It is perhaps easier for a Jew to become a genuine Englishman than for him to become a member of any other nation, for the ideals, aims, and laws of England are more in harmony with those of Judaism than those of any other people; while in no country of the world have the whole mental structure of the people and the idioms of the language, as well as the tone of literature, been so influenced by the Bible."

Why, I may ask? Is it not because the English, like the Jews, are, by their customs, laws, traditions, and position in the world, undoubtedly of Hebrew origin? More Commentators if you please, Mr. Frazer!—

Your Brother Israelite,

21st December, 1896.

H. H. PAIN.

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### THE ANGLO-ISRAELITES.

*To the Editor of the Jewish World.*

SIR,—I wish it to be understood that whenever I have used the term "Israel" in this correspondence, it implies the whole



twelve tribes, unless otherwise stated. Your correspondent, Mr. Pain, has not attempted to prove that Deut. xxviii. 37 had any reference to the insignificant self-christened "Anglo-Israelites," who, not being noticed amongst the rest of Christians, have not become "an astonishment, a proverb, and a by-word," neither have nor are they likely to become as "the sand of the sea or the stars of heaven for number." Hence they may be termed a *lost tribe*—but not of Israel.

The sixth chapter of Jeremiah, in its application to the Babylonian Captivity does not suit Mr. Pain's "theory," but I wish to remind him that the above prophecy was given a few years before that event, and "the appearance of evil and great destruction" spoken of had its fulfilment at that time, as is fully testified in the last two chapters of 2 Kings.

We read in Matthew's Gospel that Jesus said to His disciples—

"I am not sent but unto the lost sheep of the House of Israel."

And yet we are told he was continually for 'one year' (the length of his ministry according to the Synoptic Gospels and the early fathers, while, according to the fourth Gospel, three years) amongst the Jews, without ever making any distinction between them and "the lost sheep of the House of Israel; and none but these distorters of Scripture to suit their theory does, for when he said to his disciples—

"Go not in the way of the Gentiles"

(and these Anglo-Israelites are nothing else)

"But go rather to the lost sheep of the House of Israel" (Matt. x. 56).

Where do we find them?

"Now they which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phœnice, Cyprus, and Antioch,, preaching the word to none but unto the Jews *only*."

Here the word "only" restricts their preaching to one particular class of people, viz., the Jews. Neither Mr. Pain or his friends can point to a single discourse given by Christ or his disciples to the Lost Ten Tribes separate from the Jews. In fact, after the supposed crucifixion the disciples limited their preaching to the Jews. But why did Paul call the Chief of the Jews if his mission was to Israel separate from the Jews? Paul answers,—

"For this cause therefore, have I called for you, to see you, and to speak with you, because that for the hope of Israel I am bound with this chain" Acts xxviii. 18-20).

But what had the Jews to do with the hope of Israel according to Mr. Pain's theory. Mr. Pain tries to make capital out of Hosea ch. i. But he must understand this

prophecy was delivered prior to the captivity, true as stated in verse 6,—

“God will no more have mercy upon (*the ten tribes*) i.e., they will no more be a separate nation.”

Nor has God as yet made with them a new covenant as Mr. Pain would have us believe. For in chap. ii. 14 God says—

“Therefore behold I will notice her, and bring her into the desert, and speak comfortably unto her.

“And I will give her vineyards from thence, and the Valley of Achor for an entrance of hope”

(which at one time was a cause of stumbling, when Achor stole the accursed thing)

“For a door of hope, and she shall sing there, as in the days of her youth, and, as in the day when she came up out of the land of Egypt.

“And it shall be at that day, is the declaration of the Eternal, that thou shalt call me אִשִּׁי, my husband; and shall call me no more בַּעֲלִי, my owner.”

For it was as Baali that God was known in Israel (*the ten tribes*) for Jeroboam set up one calf at Dan, and the other at Bethel, and said: “Behold thy gods, O Israel, which brought thee up out of the land of Egypt.” For “I will remove the names of Baalim out of her mouth, and they shall be no more remembered by their name” in that day. Now, if it means that Israel was no longer to be remembered as Israel, then it would prove Mr. Pain is wrong in applying the prophecy to the present state of things, because the time has not yet come for that prophecy to be fulfilled, for the time has not yet arrived for Israel to have the Valley of Achor, which is on the confines of the land of Israel, for a door of hope, for the time is the time of restoration, as the context shows. Mr. Pain and friends have begun the “identity” too soon, and therefore disprove their own argument. If Mr. Pain’s interpretation is right, and this passage means that at any time we are no more to be remembered by the name of Israel, how comes it that when Israel is restored they are restored under the name of Israel, for they are settled in the land according to “the twelve tribes of Israel,” as shown by Ezek. xlviii. 29—35. The names are all given here, and Mr. Pain and his friends cannot deny that in that day they will be known as Israel,—

“For the children of Israel shall abide many days without a king, and without an officer, and without a sacrifice, and without monument, and without an ephod, and without teraphim :

“Afterwards shall the children return, and seek the Eternal their God, and David their king: and shall dread the Eternal and His goodness in the latter days” (Hosea iii. 4—5).

The term **יִשָּׁב**, “they shall return” means those Israelites who have lapsed into idolatry amongst the nations shall return to Judaism.

The Mosaic and Abrahamic Covenants are so combined by divine command that we cannot separate them without bringing down the divine displeasure, and Mr. Pain must understand that the contents of Deut. xxviii. were given to the twelve circumcised tribes of Israel, and not to the idolatrous uncircumcised Gentiles, and therefore what he claims has no reference to Christianity; and I must further inform him that the Jews never crucified Jesus or anyone else: crucifixion was never a mode of capital punishment amongst the Jews, and, what is more, they had not the power of life and death at the time it is said that Jesus was crucified.

Mr. Pain never committed a greater error in his life (although he has done little else in this correspondence) than he has in referring me to the 53rd chapter of Isaiah as a proof of a two-fold coming of one and the same person as the Messiah; for it has no more reference to his Messiah Jesus than it has to Brahma, Buddha or Krishna, for how can he reconcile his idea with the plural terms that are to be found in that chapter, the subject of which is a servant and stands closely connected with the preceding chapters from the 42nd onward. We find the whole of Israel spoken of under the figure of a child,

Hosea 11. 1. “When Israel was a lad (a child) then I loved him, and and called my son out of Egypt,”

Again under the figure of a son.

“Thus saith the Eternal, Israel is my son, even my first-born. And I say unto thee, Let my son go that he may serve Me, &c.” (Exodus 4, 22—23).

And here under the figure of a servant, and is understood by such profound Hebrew scholars as Dr. Gesenius, Dr. R. Williams, Dr. S. Davidson, and several other Christian divines. In verse 8 **לְמוֹ** is plural, and so rendered by all lexicographers, and Ibn Ezra in his commentary says, “the construction of the sentence is, for the transgression of my people plagues came **לְמוֹ** over them.” Again in the next verse we have the plural noun **בְּמָתוֹ** “in his death.” And in the 10th verse, “he shall see **וְרֵעַ** seed (children); hence this prophecy can by no means relate to Jesus, from these circumstances:—

1. Jesus certainly was not exalted and magnified, and made very great, as was to be the scene of the exaltation of the Old Testament Messiah; but was put to a cruel and

disgraceful death. 2. He was not oppressed by pecuniary exactions, as is said of the subject of this prophecy. 3. He was never taken from prison to die, for he was never in one. 4. He did not "see his seed," nor prolong his days," since he died childless, and how could he "prolong his days," when he was cut off in his 33rd year. 5. Besides, who were the strong and mighty," with whom he divided the spoil. Were they the twelve fishermen of Galilee, and what was the spoil divided. Ibn Ezra, says, "The best proof however, is the circumstances that this passage is preceded by 'the Eternal will go before you,' etc., which undoubtedly refers to the Israelites, and is followed by 'Sing O barren,' etc., which is likewise addressed to the Israelites. My Servant, the Israelites, who are the servants of the Eternal, and are now in exile." The Gaon R. Saadiah considers it has more relation to Jeremiah than the Christian Messiah, he says, "he shall scatter many nations, by his words, by his prophecy (Comp. Jer. 1. 10). As a tender plant. Jeremiah was young when he began to prophecy (Jer. 1. 6.). And the Eternal hath laid on him the iniquity of all of us; he took away the sin of many. Comp. 'Remember that I stood before thee, to speak good for them, and to turn away the wrath from them,' (Jer. 18. 20.). He is brought as a lamb to the slaughter. 'But I was like a lamb or an ox that is brought to the slaughter' (Jer. 11. 19). And he shall divide the spoil with the strong. Jeremiah received presents and gifts from the Babylonian chief of the guard Jer. 40. 5). Zech. 12. 10. God is the speaker, through the prophet, **והביטו אלי את דקרו** 'And they shall cause to look unto me (not him) whom they have blasphemed.'" It is erroneously rendered in the Authorised Version to suit the purpose. Mr. Pain says, "That the Abrahamic Covenants was in the nature of a will or testament of no effect until the death of the testator," hence according to this idea it will never be of any effect, for God was the testator, is He dead or will he ever die, poor reasoning this for the Stock Exchange.

The 54th chapter of Isaiah is addressed to the servant of God, the whole House of Israel, and is in continuation of the previous chapters, and the phrase "No weapon that is formed against them shall prosper," can by no stretch of imagination be torn from the context and applied to any other nation, for what has become of Greece, Spain and Rome. The Jews



must be allowed to understand the meaning of their own Scriptures much better than Gentiles.

In my last letter I completely proved from history and the Bible that the Scythians were descended from Japheth, and although there were several tribes, yet Herodotus says they were all of one family, and Josephus knows nothing to the contrary, and Dr. Kalisch, another learned Jew, in his commentary on Genesis, says—

- “Japheth, representing the nations of the north and west.
- i. Gomer—The *Bactrians* (ΧΟΥΑΡΟΙ), mountain nations.
    1. Ashkenaz—*Phagæ* (ΠΑΥΑΙ), in Great Media.
    2. Riphath—*Riphoean Mountains*.
    3. Togarmah—*Taurica* (Crimea).
  - ii. Magog—the *Scythians*.
  - iii. Madai—the *Medes*.
  - iv. Javan—*Greece*, Maritime Countries.
    1. Elishah—*Hellas*.
    2. Tarshish—*Tartessus*, in Spain.
    3. Kittim—*Cyprus*.
    4. Dodanim—The *Dounians*, in Italy.
    - v. Tubal—The *Tibareni* } in Northern Armenia.
    - vi. Mesheck—The *Moschi* }
    - vii. Tiras—The *Chain of the Taurus*.

The authentic abodes of the Japhethites are, according to the names mentioned in our verses (2-5), in the northern and western parts of the ancient world, comprising the countries from the Mediterranean Sea and the European Coasts to Northern Asia beyond the Taurus. This wide extent of territory is evidently implied in the very name (Japheth), to spread, or extend.” Mr. Pain and his friends are so muddled and blind over their gross superstitious theory, that they cannot see when history goes dead against them; and Josephus is so plain regarding the origin of the Scythians, that he cannot be mistaken.

Mr. Pain and his friends may prophecy, but, like Mr. Baxter, they will have to alter their dates if they speak of shortly or soon to come to pass several times, and even then not live to see their fulfilment.

I have to say again that the Jews are the best interpreters of their own Scriptures, and they are agreed that the tribes are so intermixed by marriage that, with few exceptions, it is impossible to say to which tribe they belong, and they are also agreed that the throne of David is suspended until the days of their

redemption by the true Messiah, which is a strong proof of the absurdity of the Anglo-Israel theory which Mr. Pain and his friends cannot refute by proving the throne of David to be in existence during the Second Temple.

Mr. Pain must not take notice of what he reads, and this must account for his absurdities. He misrepresents me in reference to Isaiah ii. 2-3. I said, "So far from the House of Israel accepting the Christian faith, the Prophets inform us that, in the latter days, *i.e.*, the days of the true Messiah, the Gentiles will gladly embrace the Jewish faith," in proof of which Isaiah says (verse 2-3): "The Jews are Israelites the whole combined." These prophets I quoted at the end of my last letter, prove the absurdity of the theory I have been combating.

And in conclusion Mr. Editor, in your leading article on "What is an Englishman?" I believe Mr. Pain has mistaken your remarks as he does the Hebrew prophets, for I cannot believe that when you said "It is perhaps easier for a Jew to become a genuine Englishman than for him to become a member of any other nation, that you implied that it was easier to become a Christian in England, than it was for him to become one—or embrace any other faith—in any other nation, and now I will leave Mr. Pain and his friends to study a little more of the Hebrew prophets, as I do not feel justified in spending my time in replying to such sophistry as we have been treated to, and greater distortion of Scripture in the name of religion I never read, and as the faith of Israel cannot suffer from such people with their false claims, for that which is not true in itself no amount of distortion of Scripture will make it true. So let Israel continue in proclaiming the unity of God

שמע ישראל יהוה אחד  
אנהבו יהוה אחד

Yours obediently,

29th December, 1896.

D. FRAZER.

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## THE ANGLO-ISRAELITES.

*To the Editor of the Jewish World.*

SIR,—I note Mr. Frazer's wish, that it is "to be understood that whenever he has used the term 'Israel' in this correspondence, it implies the whole twelve tribes, unless otherwise stated." Such an admission on his part, however, taking in

conjunction with the texts and arguments he has made use of only affords another proof, if one were needed, of what a hopeless state of intellectual confusion he is in over the elementary distinction between the two Houses of Israel and Judah, after their respective captivities. He only makes confusion worse than confounded.

Evidently from his concluding paragraph, he thinks discretion the better part of valor, and his retiring from the contest under cover of a cloud of meaningless expressions, in order to express his contempt for "such sophistry as we have been treated to and greater distortion of scripture in the name of religion" by "Mr. Pain and his friends." But I must remind your correspondent, that abuse is not argument.

"The 6th chapter of Jeremiah, in its application to the Babylonian captivity as testified in the last two chapters of 2 Kings," by Mr Frazer is wholly wrong: the former quotation, as I pointed out before in my previous letter, refers to the Roman invasion from the *North*, whilst the latter quotation refers to that of the Babylonian from the *East*. If my opponent will consult a Map, instead of a Commentary, he ought to have no difficulty in realizing that fact.

Mr. Frazer is quoting Acts xi. 19, says that Christ's disciples "travelled as far as Phoenicia, Cyprus, and Antioch, preaching the word to none but unto the Jews *only*," but had he read on to the following chapters he would have noticed that there were many places where the Jews refused to accept the Gospel message, with the result that they turned to the Gentiles who St. Paul declared would hear it (Acts 15).

"Symeon hath rehearsed how first God did visit the Gentiles to take out of them a *people* for His name," (verse 14), *i.e.*, not an aggregate of individuals misleadingly called "the Church," but a distinct people scattered amongst them; even the Dispersion, as mentioned in 1 Peter i. 1, and ii. 7-10, which latter passage is a quotation from Hosea 1, which refers to the Ten Tribes in their "Lo- Ammi" Gentilised condition.

Your correspondent observes, "neither Mr. Pain or his friends can point to a single discourse given by Christ or His disciples to the Lost Ten Tribes separate from the Jews." In reply to this challenge I refer him to:

Matthew iv. 13-16, "And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the Prophet saying:—

“The land of Zebulun and the land of Naphtali,  
 Toward the sea, beyond Jordan,  
 Galilee of the Gentiles,  
 The people which sat in the darkness,  
 Saw a great light,  
 And to them that sat in the region and shadow of death,  
 To them did light spring up.”

A reference to Isaiah ix., from which this quotation is taken shows that the people referred to, are the Ten Tribes of Israel, “even Ephraim,” *vide* verses 8-9. Mr. Frazer may have forgotten that part of “Galilee of the Gentiles” was in Benjamin’s territory, which tribe was associated with the House of Judah up to the time of the Roman siege, during which they escaped, Jeremiah vi. 1. The Disciples, too, with the exception of Judas Iscariot, were all Galileans, (Acts ii. 71), and the Messiah, therefore, by dwelling in Galilee, and preaching to the representatives of the House of Israel, who accepted his teaching, enabled him to fulfil His mission to the lost sheep of the House of Israel. It must also be borne in mind that the territory of the tribes mentioned in Isaiah ix. 1-2, was in close contact with the great commercial nation of Phœnicia, whose worship, manners and language greatly permeated this district, as Mark xiv 70 proves; moreover it is a fact, easily capable of proof, that wherever you can find the Phœnicians, there you invariably find traces of Dan, one of the first of the Ten Tribes to fall into idolatry in which “darkness they walked” before accepting “the light” of Christianity. Further Christ by dwelling amongst these Benjaminite Galilean “Jews” (for as I observed before Jews and Isaelites were, *at that time*, synonymous terms, owing to the disappearance seven centuries before of the Lost House of Israel) gave a practical fulfilment of the prediction of Moses that “the Beloved of the Lord shall dwell in safety by Him,” Deuteronomy xxxiii. 12.

Your correspondent asks, “But what had the Jews to do with the hope of Israel, according to Mr. Pain’s theory.” Surely the obvious answer to such an enquiry is, that they were as much concerned in “the hope of Israel,” as their brethren of the Lost Ten Tribes, although the former failed to see the manner by which that expectation was to be accomplished, Isaiah vi. 9-10, and Acts xxviii. 23-27.

Mr. Frazer in again disputing my interpretation of Hosea i., says that the statement in verse 6, “God will no more have



mercy upon them," *i.e.* they will no more be a separate nation, is wholly unwarranted, either by the passage itself, or the context to which it has reference; what it does mean is, I maintain, that the House of Israel would "no more have mercy" shown to them, during the Mosaic dispensation, as evidenced by the fact that they were divorced from that Covenant, and exiled from their land, in contra-distinction to the declaration in the same chapter of the Jews that "I will have mercy upon the House of Judah," who were allowed to return in peace from the Babylonian captivity. Mr. Frazer goes on to state, "For it was as Baali that God was known in Israel, for Jeraboam set up one calf at Dan, &c.," but I thought that every schoolboy knew that the Israel here referred to means the Ten Tribes, and not the twelve, as Mr. Frazer "wishes to be understood whenever he uses this term, unless otherwise stated." Oh, what a muddle!

Hosea iii., iv., v., which your correspondent quotes, refers as I said before, to the House of Judah, and not that of Israel. He further observes that the "Mosaic and Abrahamic covenants are so combined by Divine command that we cannot separate them." But as he gives no Scriptural reference for this assertion, it is useless for me to attempt to conjecture on what grounds he has made it.

Mr. Frazer also endeavours to show by extracts from commentators that Isaiah liii. refers to Jeremiah instead of the Messiah, but some of the references and inferences drawn therefrom, which he gives in support of the extraordinary statement, will not bear the interpretation which he has placed upon them. For instance, he quotes Isaiah liv. "Sing oh barren," &c., but the whole of this chapter refers to the divorced House of Israel, of whom it is said, "for more are the children of the desolate, than the children of the married wife," that is Judah, whose children all told, barely number twelve millions, as contrasted to the innumerable population of (British) Israel. The concluding verse too, declares that "no weapon that is formed against thee, shall prosper," a promise which the whole history of the Jews contradicts, but it has been fulfilled to the letter, in the history of our most happy, blessed, and prosperous nation, as Isaiah foretells (*vide* chapter lxi. 9.)

Jeremiah ii. 19 is quoted in support of his contention but the context from verse 13 onwards shows that it has reference to

the House of Judah, "the green olive tree" of Ezekiel xvii. 24 whose "branches of it are broken off" *vide* Jeremiah xi. 16, and Romans xi. 17; further I may observe in refutation of Mr. Frazer's statement that Jeremiah is referred to in Isaiah 53 that that is also incorrect, for that Prophet was not "cut off out of the land of the living," *vide* verse 8, but lived to accomplish his destiny of transplanting "the tender twig" of Ezekiel xvii. 22, in the person of Zedekiah's daughter, whom he conducted to Ireland and married to a Prince of the Tuatha de Danaan, or tribe of Dan, by which the sovereignty of the throne of David, was transferred to the house of Judah to the House of Israel of which latter house that tribe formed part. It will, probably, be a source of surprise, not only to your correspondent, but also to most of your readers to know that Jeremiah has been proved by a Clergyman of the Church of England and an advocate of the Anglo-Israel theory, to be identical with the great Irish Legislator, Ollambh Fodhla, a medallion of whom, as well as of Moses is placed in the Dome of the Four Courts of Dublin. He established a School of the Prophets at Tara.

With reference to the Abraham Covenant, I did not say that "God was the testator," but Christ, and, therefore, my statement is not "poor reasoning this for the Stock Exchange."

Mr. Frazer states "Isaiah liv. is addressed to the servant of God, 'Israel,' and in continuation of the previous chapters." For once I quite agree with your correspondent in his statement, but let me tell him that "the servant" here referred to is not Judah, but Israel of the Ten Tribes. He need not refer to a commentary to verify this statement, but only turn to the 65th chapter of the same prophet, where he will find my explanation confirmed, by reference to verses 13 to 15; wherein the temporal welfare of these two people is contrasted in the following words:—

"Behold, My servants shall eat, but ye shall be hungry;  
Behold, My servants shall drink, but ye shall be thirsty;  
Behold, My servants shall rejoice, but ye shall be ashamed;  
Behold, My servants shall sing for joy of heart, but ye shall cry for  
sorrow of heart, and shall howl for vexation of spirit.  
And ye shall leave your name for a curse unto my chosen . . .  
And he shall call his servants by another name."

I believe that name is British, and can be accounted for in the following manner: *B'rith*=covenant; *Ish*=man; covenant

man, covenant people—which we are if descended from Abraham, the man with whom God made a covenant of salt. This quotation alone proves that after Isaiah's day the two Houses were to be separate, and also that the Jews of the House of Judah were to retain their name, whilst their brethren of the House of Israel were to be called by another one.

Mr. Frazer observes that "the Jews must be allowed to understand the meaning of their own Scriptures much better than Gentiles": but I would remind him that they were given to the Ten Tribes quite as much as to the Two, and that I, as one of the former, am quite as well qualified as he is to understand their meaning, and I trust that I have given practical demonstration of my ability to do so in the numerous letters you have been so kind as to insert for me in your influential journal.

Your correspondent again repeats his statement that he "has proved from the history and the Bible that the Scythians were descended from Japheth, but as I have given him my answer to that assertion in my previous letter, I cannot repeat it; besides, it would occupy more space than I have a right to expect to enter into the historical argument, as it would require two or three of your columns to make it intelligible to your readers—not to say Mr. Frazer.

I have turned up Isaiah ii. 2-3, but I cannot find anything to the effect, as your correspondent states, that "the Jews are Israelites, the whole combined." By what principle he arrives at the conclusion that the Jews, who are only *two* tribes of the Israelites, are "the whole combined" I am at a loss to conceive, and I can therefore only suggest that he should apply to himself the advice which he has given to me, that he "must not take notice of what he reads, and this must account for his absurdities," as also, no doubt, for the curious inference which he has drawn from your leading article on "What is an Englishmen?"

In conclusion, whilst thanking you, Mr. Editor, for your kindness in admitting this long correspondence to your columns, may I express the hope that if I have excited in the minds of your readers any interest as to the identity of the British Nation with their brethren of the lost House of Israel, that they will read some of the numerous publications on this subject, published by Banks and Son, of Racquet Court,

Fleet Street, and especially two small pamphlets by Dr. Grant, "*The Covenants*," (2d.) and "*Israel in the New Testament*," (4d.) which latter work contains "Proofs of the national conversion of the Ten Tribes to Christianity." These small pamphlets contain more argument and information than can be obtained in any number of commentaries, no matter how learned their writers may be.

Trusting that nothing that I have written has given offence to any of your readers, least of all to Mr. Frazer, who has so kindly come forward and devoted—as he must have done—so much time and research in combatting my arguments.

Believe me,

Your Brother Israelite,

H. H. PAIN.

January 3rd, 1897.





## APPENDIX.

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The following appeared under the head of "Inquiries" in *The Jewish World* of September 4th, 1896:—

### WAILING FOR THE DEAD.

J. D. inquires if any reader could throw light upon the origin of the wailing for the dead, as practised in Ireland at wakes and termed *Keenen*, as the employment of professional wailing women was customary with the Palestinean Jews as late as the 4th century, C.E.

The foregoing inquiry was answered as follows by a well-known Anglo-Israelite, under the initials of D.H.:—

### WAILING FOR THE DEAD.

*To the Editor of the Jewish World.*

SIR,—In your issue of the 11th September your correspondent "Dublinensis," when endeavouring to reply to a query of "J.D." relative to the Irish custom of *Keening*, or wailing for the dead, gives a very confused statement of the traditions which connect us with the East.

The one material fact which acts as a historic foundation for those traditions is the *Lia Fail*, or stone of destiny. But this was never said to be "the original Table of the Law;" it was known as *Jacob's pillow*.

There is no ancient tradition as to the Tables of the Law, but there is an ancient tradition that "The Jews' Ark" is hidden in the hill of Tara, and modern Bible students have said that if it is there the Tables of the Law are in it. In this connection the change of the name of the hill to *Tara*—almost the same as *Torah*—at the time that the *Lia Fail* was brought there—is not to be overlooked.

The *Tuatha de Danuan*, who settled in Ireland long before the name of the hill was changed, bear the name of the most venturesome and unsettled Hebrew tribe. The Fenians were

the Phœnicians, and settled in the south. These were the ancient inhabitants of Canaan, and it is highly probable that the custom of wailing for the dead was common to both peoples.

*Keening* is practised amongst the peasantry to-day; it is usually done by relatives, and is a strange, sad, weird and mournful dirge. It is handed on from generation to generation, and is a natural expression on the part of those who wish to give voice to their grief. The custom of "making this ado and weeping" was practised in Palestine A.D. 31, and it would seem that a "tumultous" and loud expression of grief is of Eastern origin, and has idolatrous associations.

The antiquarian question as to whether the *Torah* is hidden at Tara could be disposed of by a little effort and the expenditure of a small sum of money. It is strange that no attempt to explore the *Mergetch* or receptacle there has ever been made.

15th September, 1896.

I am, Sir, &c.,  
D. H.



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