"AND I SHALL MAKE THEE A GREAT NATION..."

ANGLO-ISRAELISM AND THE QUEST FOR A

RACIAL THEOLOGY OF EMPIRE

A Senior Honors Thesis

By

TARA LEIGH TEETER

Submitted to the Office of honors Programs
& Academic Scholarships
Texas A&M University
In partial fulfillment of the requirements of the

UNIVERSITY UNDERGRADUATE
RESEARCH FELLOWS

April 2000

Group: Psychology

"AND I SHALL MAKE THEE A GREAT NATION…"

ANGLO-ISRAELISM AND THE QUEST FOR A

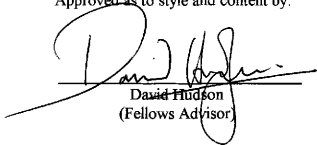RACIAL THEOLOGY OF EMPIRE

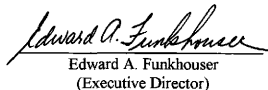A Senior Honors Thesis

By

TARA LEIGH TEETER

Submitted to the Office of Honors Programs
& Academic Scholarships
Texas A&M University
In partial fulfillment of the requirements
For the Designation of

UNIVERSITY UNDERGRADUATE
RESEARCH FELLOW

Approved as to style and content by:

David Hudson
(Fellows Advisor)

Edward A. Funkhouser
(Executive Director)

April 2000

Group: Psychology

ABSTRACT

"And I shall make thee a Great Nation…"

Anglo-Israelism and the Quest for a

Racial theology of Empire. (April 2000)

Tara Leigh Teeter
Department of History
Texas A&M University

Fellows Advisor: Dr. David Hudson
Department of History

Anglo-Israelism created a national history for the British people that justified and explained the Empire they had created. This movement stated that the British people were the literal descendants of the Lost Ten Tribes of Israel. The movement began in the early 19th century with the publication of John Wilson's *Our Israelitish Origin*. There were some early traditions of Anglo-Israelite beliefs in Ireland and Puritan England. The movement was tranformed into its final form when Edward Hine began writing. Hine adapted Wilson's theory to exclude the German people from Israel. The British Israelite believers used Scriptural proofs to justify Imperial expansion and rule.   Most proofs are accompanied by secular evidence as well. Members of the movement came from all walks of life and even Queen Victoria was interested in the movement. In 1919 the separate British Israel groups were united in the British Israel World Federation. Just after World War II the movement went into decline. This decline coincides with the breakup of the Empire. The movement played an important role in the lives of many people by offering them a clear sense of destiny during an often uncertain time.

TABLE OF CONTENTS

Chapter 1

Introduction

Every nation in its history attempts to trace its ancestry back to its origin. During the Augustan Principate Vergil did this for Rome with his *Aeneid.* This epic poem "explained Rome's origin and greatness by grounding its history in the founding myth of Hellenic civilization, the *Iliad*'s account of the Trojan War.[1]" It gave the Romans a sense of destiny, origins, and a sense of mission in the world. There is a fundamental human need to determine one's history, and to find an honorable and noble past. This need for a national history usually comes when a nation has reached a point where it needs to legitimate its rule[2]. The British people are unique in that they have reinvented their history many times in order to fit the circumstances that faced them at different periods. British origins have been sought amongst the Trojans, Germans, and Israelites at various epochs.

At the height of the British Empire, in the mid 19th century, there was a movement whose members believed that the British people were the direct descendants of the lost ten tribes of Israel. Known as British Israelism or Anglo-Israelism and this movement became popular during the latter 19th century and the beginning of the 20th century.

This thesis follows style and format of *Albion,* published quarterly by the Appalachian State University Press.

[1]D. Kagan, S. Ozment, & F. Turner, *The Western Heritage Volume 1: To 1715* (Prentice Hall, New Jersey, 1999) p. 107.
[2]See the introductions to Edwin Jones, *The English Nation: The Great Myth* (Sutton, Cornwall, 1998) and Hugh Macdougall, *Racial Myth in English History: Trojans, Teutons, and Anglo-Saxons,* (Harvest House Ltd., Montreal, 1982).

Believers in the British Israelite movement assert that the Anglo-Saxon-Celtic and kindred peoples are descendants of the lost ten tribes of Israel.[3]

Who were the lost ten tribes?

An outline of who the lost ten tribes is useful at this point. According to the Old Testament of the Bible, Abraham was chosen to be the forefather of a nation through whom all the families of the earth would be blessed. Abraham was the father of Isaac, and the grandfather of Jacob. Jacob would be renamed "Israel." Jacob had twelve sons and these became the twelve tribes of Israel. During the reigns of kings Saul, David, and Solomon, the twelve tribes were united in one kingdom, which controlled a large portion of what today we know as the Middle East. During the reign of king Rehoboam, the son of Solomon ten of the northern most tribes seceded and formed their own kingdom, which was referred to as "Israel." The two tribes that remained faithful to the house of David were called "Judah." Around 740-720 BC the Assyrians conquered the Northern Kingdom of Israel and its entire people were exiled. These tribes are now known as the "lost ten tribes" after the body who originally broke away from Judah.

The British Israelites believe that the modern British people are the direct descendants of the lost ten tribes. This belief encompasses all British people and their kin, not just those who profess Anglo-Israelite beliefs. In this work any reference to the British Israelites or Anglo-Israelites a reference to those that hold British-Israelite beliefs. But the literal British Israelites are all British peoples. Some also believe that other European nations compose part of the house of Israel but there is wide disagreement as to which nations and the extent to which they are part of the Lost Tribes of Israel. British

---

[3] Douglas C. Nesbit, "A Brief Comment Regarding British Israel Teaching", www.british –israel-world-fed.ca.

Israelites are generally philo-semetic and believe that the modern descendants of Israel must learn the truth about their identity and reunite with the House of Judah before Judgement Day dawns.

The purpose of this study is to examine the writers that formed the basic theory of the British Israel movement and how the movement was used to explain and justify the British Empire. It is also useful to examine the movement's supporters and how it was organized during the height of the movement in the early 20th century. The decline of the movement came about around the same time as the decline of the Empire and may have been due largely to the practice of setting dates to events that would signify the coming reign of Christ.

The military power of the Empire accompanied by the conquests of overseas colonies that helped make Britain the most influential trading nation on the earth added a sense of reality to the notion of English history as a continuous and unique story of national success achieved by special people. "It is hardly surprising that the English people were tempted into the dangerous view that they represented a superior species of mankind—the 'elect nation'—whose destined role in history was exalted above that of others."[4] Just as the *Aneid* gave the Romans an exalted past, the British Israel movement is to give the British peoples a unique story of national success.

---

[4] Edwin Jones, *The English Nation: The Great Myth*, p. 19.

Chapter 2

Precursors to the British Israel Movement

For the British people circumstances changed such that their need for a national history changed drastically. A new history was needed in 1066 with the Conquest of England by William the Bastard and again during Henry VIII's reign and the change in Church structure. Examining these early origin theories will help us see the evolution of the British Israel theory.

Geoffrey of Monmouth and the Trojan origin

Immediately after the Norman invasion of England in 1066, the new lords considered the Anglo-Saxons to be the lower class. The entire British people needed a history to raise themselves in the eyes of their Norman rulers. In 1136, when Geoffrey of Monmouth first published his *History of the Kings of Britain,* the British had formulated a history that provided them with an origin that anyone would be envious of. "By portraying the British as a once great people he could at once raise their status in the eyes of their new Norman overlords and suggest a precedent to the Norman kings and their imperialistic ambitions."[5]

Geoffrey's work outlined the British monarchy from its first king, Brutus (the grandson of Aeneas of Troy[6]), to Cadwallader, who died in Rome in 689[7]. A large portion of the work dealt with the adventures of King Arthur and those involved with

---

[5] Hugh Macdougall, *Racial Myth in English History: Trojans, Teutons, and Anglo-Saxons*, p. 7.
[6] Geoffrey of Monmouth, trans. Sebastian Evans, *History of the Kings of Britain* (J. M. Dent & Sons, London, 1911) p. 4.
[7] Hugh Macdougall, *Racial Myth in English History: Trojans, Teutons, and Anglo-Saxons*, p. 11.

him. According to Geoffrey, Arthur was king during the main brunt of the Saxon invasions and succeeded in repelling the Saxon forces for a time.[8]

Geoffrey, a Welsh cleric, created a legend that would be the basis for "racial and dynastic aspirations for over five hundred years."[9] He described many remarkable and sometimes incredible deeds to these early British kings. According to Geoffrey, Helen, the mother of Constantine was born in Britain[10] and Christianity was introduced in the early second century to King Lucius (d. 156 A D)[11]. British Israelite apologists would use some of Geoffrey's ideas 700 years later in the formation of a new origin theory.

The Reformation and the formation of a Teutonic origin

The idea that the British people were descended from the Trojans was the popular belief until the rise of the belief in an Anglo-Saxon, or Teutonic descent that became prominent at the time of the Reformation in the 16th century[12]. The invasions by the Anglo-Saxons in the 6th century were extremely important in the history of Britain, as they introduced a new culture into the island and completely changed the composition of the majority population. The Anglo-Saxons brought their language, laws, and customs with them and pushed the original British inhabitants to the extreme west and north (what are now Wales and parts of Scotland).[13] The Anglo-Saxons came en masse just after the Romans departed to protect other parts of the Roman Empire in the late 5th and early 6th centuries. Up until the Norman invasion of the 11th century the Anglo-Saxons were the

---

[8] For the original story of King Arthur and his court see Geoffrey of Monmouth's *History of the Kings of England*.
[9] Hugh Macdougall, *Racial Myth in English History: Trojans, Teutons, and Anglo-Saxons*, p. 12
[10] Geoffrey of Monmouth, *History of the Kings of Britain*, p. 87.
[11] Hugh Macdougall, *Racial Myth in English History: Trojans, Teutons, and Anglo-Saxons*, p. 9.
[12] See Hugh Macdougall, *Racial Myth in English History: Trojans, Teutons, and Anglo-Saxons*, Chapter II.
[13] Sharon Turner, *History of the Anglo-Saxons Volume I* (Longman, Hurst, & Rees, London, 1834) p. 99.

dominant culture in England. The Reformation restored to prominence England's Anglo-Saxon heritage.

The Reformation under Henry VIII was a time of uncertainty and transition. Henry himself was still caught up in the history of Geoffrey of Monmouth's work especially in that the "Act in Restraint of Appeals (1533), asserting that England was an empire 'governed by one Supreme Head and King having dignity and royal estate of the imperial Crown,' was dependant upon the tradition that Henry through the British kings was descended from the Emperor Constantine who was himself of half British origin and 'had united British kinship with Roman emporership.'"[14]

But also during this time there were skeptics about Geoffrey's History. English scholars examined the origins of Christianity in Britain because, as a result of the Reformation and with the dissolution of the monasteries, anyone with the monetary resources were able to purchase historical materials they previously had no access to.[15] Much of this historical examination sprung from a need to find a justification for separation from the Roman Church. This contributed to the formation of the belief that the British church had been around as long as, if not longer than, the Roman church. It also led to a belief that Christ founded this church himself.[16]

This historical study of Anglo-Saxon England for religious purposes in the late 16th century gave way to a study of Anglo-Saxon England for political purposes in the 17th century.[17] This movement was to establish a stronger role for the Parliamentarians,

[14] Hugh Macdougall, *Racial Myth in English History: Trojans, Teutons, and Anglo-Saxons*, p. 17.
[15] Ibid., p. 33.
[16] See Hugh Macdougall, *Racial Myth in English History: Trojans, Teutons, and Anglo-Saxons*, and A.W. Smiths "The 'Legend' of Christ's visit to Britain" *Folklore* 100 (January 1989): 63-83.
[17] Hugh Macdougall, *Racial Myth in English History: Trojans, Teutons, and Anglo-Saxons*, p. 50.

who wanted more autonomy after the accession of James I.[18] The Parliamentarians stated

that Parliament was the oldest of all English institutions, even older than the king,

because the Anglo-Saxons had had an institution similar to it that elected the king, the

Witan.[19] This identification with Anglo-Saxon institutions also led to identification with

the Teutonic peoples on a basis of language, morphology, and customs. The notion of a

Germanic descent was also popular with those that felt that their Anglo-Saxon forbears

were more moral than the people of the day were. William Camden, the first English

scholar to give detailed attention to the historic origin of the Anglo-Saxons praised the

Germanic peoples as being "the most glorious of all now extant in Europe for their

morall, and martiall vertues, and preserving the liberty entire..."[20]

The Reformation also brought about a change in the way the British people

thought about themselves in reference to Europe. This view of their past inspired a

"sense of 'specialness', self-sufficiency, superiority and separation form all the other

peoples of the world[21]." Modern nationalism, which regards other peoples as inferior

aliens, was developing rapidly during the Reformation.[22] Edwin Jones, in his work on

modern British nationalism, suggested that the British forgot that they were Europeans by

the deliberately conceived misunderstanding of their history that was formed during the

Reformation.[23]

---

[18] Ibid., p. 54, 56.
[19] The Reformation had many political as well as nationalistic implications. See Edwin Jones, *The English Nation: The Great Myth.*
[20] Hugh Macdougall, *Racial Myth in English History: Trojans, Teutons, and Anglo-Saxons,* p. 45-46.
[21] Edwin Jones, *The English Nation: The Great Myth,* p. ix.
[22] Ibid., p. xi.
[23] Ibid., p. 16.

Chapter 3

British Israel Writers

During the late 19th century a group of people rose to a degree of prominence who

believed that the British people were descended from the lost ten tribes of Israel.

Although this idea seems eccentric to us now most of the people within this movement

were typically members of the Church of England including a few Bishops and senior

clergymen[24]. As with the other time periods we have looked at, this was a crucial time

for the British people, and the origin of the race was important to the British Empire. In

tracing a purely Teutonic descent (with was a popular theory at the time) the prevalent

origin theory only accounted for how the empire was created—but not its ultimate

purpose.

What were the earliest instances of British Israel Thinking?

      C.F. Parker, who wrote on the history of the British Israel movement in 1948,

states that

> The identification of the various branches of the Celto-Saxon
> people as the literal descendants of Israel is by no means new. In fact the
> further that research is prosecuted in an endeavor to trace the origin of this
> identification, the more it appears that the belief is true, and that it had
> been native to various offshoots of Israel since the time of their scattering
> from the Holy Land[25]

      Parker mentions a number of references to Anglo-Israel thought including that

which is found in Afghan and Druse tradition as wall as in the Irish tradition. This Irish

---

[24] Patron list for the British Israel World Federation for 1919 (courtesy of British Israel World Federation)
[25] C. F. Parker "A Short History of the Modern Israel Identity Movement: Part I.—Early traces of the teaching" *The National Message* (February 14, 1948) p. 55-57.

tradition states that the Irish people are the descendants of the Royal house of David.[26] Some Anglo-Identity believers claim that there is a Scottish tradition of descent from the royal house of David that originated in the Arbroath declaration, which is a Scottish declaration of Independence. Robert the Bruce and nobles from Parliament signed this declaration on April 6, 1320. It stated in its preamble the "nation of the Scots... passing from the greater Scythia... coming thence [meaning 'to Scotland', which they massively invaded in c. 500 A.D.-Ed] one thousand two hundred years after the outgoing of the people of Israel [the captive Israelites escaped from the crumbling Assyrian empire c 700 BC –Ed.]" from Egypt.[27] The Israelites experiences in Egypt were important to a nation that was in search of a land in which they could rule themselves.[28] The main British Israelite theory stated that the lost tribes, during their exile became known as the Scythians and as such migrated into Europe in search of a new land.

During the Reformation there was a group which played a crucial part in the early formation of British Israel belief. The Levelers promoted the idea that the British people were Israelites. They were an offshoot of Cromwell's Puritans and were eventually absorbed by the Quakers. It was a common association for the Puritans to make between the British people and the Israelites. In 1649 John Sadler wrote *Rights of the Kingdom*, a book about the British legal system, which drew some parallels between it and the Ancient Hebrew systems. It also supplements the story of British descent from the

---

[26] This tradition is apparently not very widespread but was written by Vincenzio Galelei, the father of Galileo. C. F. Parker "A Short History of the Modern Israel Identity Movement: Part I.—Early traces of the teaching" *The National Message* (February 14, 1948) p. 55-57.
[27] Douglas C. Nesbit, "A Brief Comment Regarding British Israel Teaching", www.british –israel-world-fed.ca.
[28] Eric Michael Reisenauer, "British Israel Racial Identity in Imperial Britain, 1870-1920" (Ph.D. diss., Loyola University Chicago, 1997), p. 99.

Trojans with the additional lineage from Adam and Noah to Brutus.[29] Sadler was a

Puritan, a Parliamentarian, and a close friend of Oliver Cromwell.[30] Puritan claims of the

British people being a new Israel were mostly symbolic. This symbolism led to the

extension of the idea to finding an actual line of descent for the British people.

We may expect that all of the writers that promoted Anglo-Israelite beliefs were

British, but this is not always the case. There have been French and German writers who

promoted the idea that the British people are the lineal descendants of the Israelites. The

British Israel World Federation cites a Pierre Le Loyer, who, in 1590, wrote a book

entitles *The Lost Ten Tribes Found* that stated they formed the English people. In 1723, a

work by the title "Le Triomphe de la Providence et de la Religion" was completed by Dr.

Jacques Abbadie, a French Huguenot who fled France in the wake of the Huguenot

persecution in France.[31] "Le Triomphe" expresses the "belief that the northern European

tribes (from which the English are descended) were none other than the Lost Ten tribes of

Israel."[32] Abbadie traveled all over Protestant Europe and eventually became the Dean of

Killaloe in Ireland.[33] This support from people of other nationalities must have bolstered

Anglo-Israelite confidence in their cause.

Anglo-Israelite writers in the 19th century

Sharon Turner

One writer who was highly influential on British Israel thought was the historian

Sharon Turner. Turner was an important figure to the British Israelites through his

pioneering studies of the Anglo-Saxons. Turner was an attorney in London during the

---

[29] John Sadler, *Rights of Kingdom*, (J. Kidgell, London, 1682), p. 32-33.

[30] Reisenauer, "British Israel Racial Identity in Imperial Britain, 1870-1920", p. 105-106.

[31] See entry for Jacques Abbadie in the *Dictionary of National Biography* by F. W. Hirst.

latter part of the 18th century to the mid 19th century. As a young man he became interested in ancient Anglo-Saxon and Icelandic languages and often spent long hours at the British Museum studying the documents in these languages. "He was the first to explore for historical purposes the Anglo-Saxon manuscripts in the Cottonian Library."[34] In 1799 he produced the first installment of "History of England from the earliest period to the Norman Conquest", which eventually was published in four large volumes. Turner was widely read during his time but is rarely mentioned as a historian now. The Dictionary of National Biography suggests that "his critical power was perhaps defective but it must not be forgotten that his work first occupied a great field."[35]

A great field indeed, this history offered people a look at the migrations of the original inhabitants of the British Isles, from the Celts (Kelts) to the Anglo-Saxon and Norman invaders. Much of his evidence is based on writers from antiquity and the philological relationship between the ancient and modern names and languages of these tribes.[36] According to Turner's scholarship the Ancient British belong to the Celtic (Keltic) or Cimmerian (Kimmerian) race that was originally identified by Greek orthography.[37] The Kimmerians left the Bosphorus into Jutland and then traveled westward. The evidence of the Kelt's western settlements around Gaul, Spain, and the westernmost coasts of Europe is to be found in the writings of Herodotus, Aristotle, and Ephorus.[38]

---

[32] Parker, "A Short History of the Modern Israel Identity Movement: Part I.—Early traces of the teaching" *The National Message* (February 14, 1948) p. 55-57
[33] See entry for Jacques Abbadie in the *Dictionary of National Biography* by F. W. Hirst
[34] See entry for Sharon Turner in the *Dictionary of National Biography* by F. W. Hirst
[35] Ibid.
[36] For more on this see Turner, *History of the Anglo-Saxons Volume I*, p. 100-102.
[37] Ibid., p. 40.
[38] Ibid., p. 43.

The ancestors from whom the British derive most of their heritage from are the Anglo-Saxons. Turner states that Ptolemy, the Alexandrian, is the first writer to mention the Anglo-Saxons in his *Geography*. Before 141 AD the Saxones, as he calls them, were of no great importance and lived on the north side of the Elbe River.[39] Like the Kimmerian tribes before them, the Scythian, German, and Gothic tribes emerged into Europe from Asia. Herotodus mentions a main group of Scythians already in Europe at his time as well as an Asiatic Scythia that is located beyond the Caspian and Iaxartes Rivers. The Anglo-Saxons were a part of the Gothic, Germanic, and Scythian tribes. "The first appearance of the Scythian tribes in Europe may be placed, according to Strabo and Homer, about the eighth, or according to Herotodus, in the seventh century before the Christian aera."[40] These tribes came from the east of the Araxes near the Black Sea and eventually they pushed the Kimmerian peoples to the west and south of Europe (these are the ancestors of the Welsh and Scottish peoples).[41]

The third group to come out of Asia was the Slovenian and Sarmatian nations (these only reached as far as Russia and Poland).[42] According to Turner, all these nations were once part of the civilized world (in some form) and eventually returned to their Nomadic roots for some reason or another. He suggests that the main reason for their separation from civilization is their need for individual liberty.[43]

As I have mentioned, Turner was very influential on the formation of Anglo-Israelite thought. His *History* was used extensively by the Anglo-Israelites in quoting proofs of the British people's descent from the Israelites. While both the early Anglo-

---

[39] Ibid., p. 89.
[40] Ibid., p. 96.
[41] Ibid., p. 99.
[42] Ibid., p. 3-4.

Saxon people and the lost Israelites may have been in the same area around the same time, Turner never makes any assumptions that this is the case. In fact, in an extensive footnote in the 1836 (6th edition) of the complete works Turner addressed the speculations on the further origins of the Saxons.

> The Saxon antiquaries, like those of the other European states, formerly coveted duration almost coeval with creation. To have appeared on the world but so recently as the second century of our aera was once thought such a national disgrace, that a succession of ancestors from the very deluge itself was ostentatiously sought for in a vainglorious emulation of the rest of mankind. The exact parent was not indeed determined, because the taste of our heralds has disagreed. Some preferred Magog, the grandson of Noah; many his grandson Gomer, and others were more partial to his grandson Gomer, and others were more partial to his great-grandson Askenas. With more ardent patriotism some ascended a little higher, in order to assert an origin which could not be surpassed. Hence Shem, the eldest of Noah's offspring, and Japhet, the youngest, have been also selected... We must excel each other in the length of our national as well as individual genealogy or our spirit of competition will not be gratified, not our envy appeased.[44]

Turner obviously felt that this identification of the Saxons with revered Biblical figures was a lofty idea. This identification is made largely due to an inflated national ego than to any historical evidence. Since many of the Anglo-Israelite writers used Turner's *History* as evidence and the first 19th century works were not published until after 1840 we must assume that some of the writers had this 1836 copy of the *History of the Anglo-Saxons*. Here they are faced with the author's own words that this identification is absurd and yet still appear to use his *History* a basis for their arguments. I will address this issue at greater length below.

---

[43] Ibid., p. 15.
[44] Ibid., p. 107-108.

John Wilson

One of the most influential and enigmatic British Israel thinkers is John Wilson. There is not much written about his life, especially his early life, but it is known that he was a very studious child and was interested in science and philosophy. He became a phrenologist, presumably to satisfy his early interests. "The phrenologist was an 'empirical' or practical psychologist whose assistance in problems relating to the welfare of the mind was extensively sought."[45] His studiousness early in life led him to the study of the origins of the British people and the "conclusion that the Celto-Saxon peoples were the literal descendants of the ten-tribed Israel."[46] According to Wilson the inspiration to write the history of England came to him in a dream. In 1840 his first book, *Our Israelitish Origin*, was published and the Anglo-Identity movement was born. C.F. Parker, the author of "A short history of the Modern Israel-Identity Movement" claims that Wilson's study was completely original, that he had no knowledge of any earlier Anglo-Israel thinkers until much later in life.[47] Wilson had great influence on later British Israel writers such as Edward Hine and C. Piazzi Smyth. His theory on the Israelitish origin of the British people, as well as many of the western European nations, was the main theory in Anglo-Identity thought for twenty years.

John Wilson is the first to use the scriptures as a basis for his investigation. He blends the Old Testament prophecies with "modern" scholarship in geography, philology, and national customs. He wrote: "An opinion was once prevalent that the prophecies respecting Israel applied to these Christian nations, as being the spiritual, or surrogate

---

[45] Parker, "A Short History of the Modern Israel Identity Movement: Part I.—Early traces of the teaching" *The National Message* (March 27, 1948) p. 104-106.
[46] Ibid.
[47] Ibid., see footnote

Israel; and that we are not to look to the literal Israel as the people in whom the Scriptures are to be fulfilled. Now, it is indeed true that the prophecies do apply to these Christian nations—but not to the exclusion of the literal Israel: for these nations do not also contain the main body of the spiritual—they are also, as we shall see, the literal Israel."[48] He is saying here that the Puritan belief of the British people being the spiritual Israel is true but he has found that they are the literal descendants of Israel as well. Wilson uses secular histories to aid his scriptural proofs. One of his arguments, that is later widely used in the Anglo-Israel movement, is that Jesus' ministry was directed to the lost houses of Israel and that according to "Mempriss's most valuable map, describing the journeys of the Apostles, as recorded in the Acts, and see...how they all go out towards our own part of the world [Europe]."[49] By this he is saying that in the gospels it states, clearly if one will look, that the lost tribes of Israel are to be found in the European nations of the mid 19th century.

But Wilson does not stop there. He finds traces of Israel in India, as a group known as Beni-Israel. This group from the house of Rueben, and was shipwrecked on the coast of Bombay. But his most important argument is that the Gothic people that invaded northwestern Europe are the lost Israel. In describing the Gothic conquests of Europe he states

> "By one means or another, and mostly as if from necessity, Europe
> has fallen almost entirely, into their possession; and from thence have they
> spread themselves over great part of the other quarters of the globe...This
> people have, indeed, been Jacob from the beginning, but particularly, since
> their settlement within the bounds of the Roman empire. It is especially
> north of that, however, that they have displayed the most mental power.

---

[48] Parker, "A Short History of the Modern Israel Identity Movement: Part I.—Early traces of the teaching" *The National Message* (April 10, 1948) p. 124-126.
[49] John Wilson, *Our Israelitish Origin, or Lectures on Ancient Israel* (Daniels & Smith, Philadelphia, 1851) p. 114.

This mental power has, as we have seen, been in training form the earliest period, --in order that they might be prepared for acting under the other name of Jacob, --that of *Israel*, or Prince of God."[50]

Our Israelitish Origin states the theory that the promises made to Abram and Jacob have been bestowed upon the Anglo-Saxon-Celtic peoples who are scattered across Europe. In the development of this theory he concentrates on the British people as being the foremost nation to receive these promises. But, according to Wilson, the Spanish, a "considerable portion" of the Italians, and the Franks were all parts of the Gothic tribes that also included the Anglo-Saxons. Wilson states that these Israelitish tribes, immediately after the Assyrian conquest found refuge for a time in Egypt. But that this sojourn was not to last and about the time that they left Egypt a group arose that resembled these lost tribes. The Ionian Commonwealth consisted of twelve tribes or states and had a government like that of the Israelites, a limited monarchy. They appeared to have been among the first Greeks to undertake long voyages that would have put them into contact with Egypt and other areas. Wilson also found the Hebrews amongst the rest of the Greek city-states.

> "It may be remarked, that the very names, and order, and number, of the Greek letters, give evidence of their being taught them by the Hebrews; this from the *Hebrew* Aleph, we have the *Greek* Alpha; *Heb.* Beth, *Gr.* Beta; *Heb.* Gimel, *Gr.* Gamma, &c. Even their letters so essential to the very existence of their literature, speak this plainly of the quarter form which the Greeks had derived much in which they were most disposed to boast themselves. Their Sacrifices, their oracles, and their free government, all tell of the influence of the Israelitish refugees, who had so early encircled their coast."[51]

John Wilson includes an explanation of the fate of one tribe that tends to get a great deal of attention in later British Israel writing. The tribe of Dan is one branch of the

---

[50] Ibid., p. 130.
[51] Ibid., p. 215.

Ten tribes that has a lot of different theories attached to it. Wilson's theory is that "the tribe of Dan seems to have required no foreign aid to assist them in their flight."[52] The tribe of Dan was a seafaring one that may have left from the port of Joppa during the tribes scattering and eventually become the Jutes and Danes of northern Europe by following Phoenician trading routes.[53]

Wilson gives as evidence of the Israelites northwestern travel the "'high heaps' which Israel raised in the way as they went; and, upon examination, we found them to contain tombs, having every indication of being Israelitish."[54] Many of these tombs are to be found, according to Wilson's source in the matter, in the "country immediately beyond the Caucasian Mountains, directly north west from the place to which Israel were carried by the Assyrians."[55] Other evidence used is the Hebrew origin of the names for rivers that are found in north Eastern Europe. The namesake for many of these rivers that he mentions is the tribe of Dan: the Danube, Don, and Daniester, to name a few.[56]

Wilson finds parallels between the Anglo-Saxon laws and the Mosaic institutions. He also draws many parallels between the Anglo-Saxon and Israelitish religion. He notes that the Anglo-Saxons, when they first came to inhabit Britain, served a Supreme Being who is very much like the Hebrew God. They call this Supreme Being Odin, or Wodin, and affixed his image in their most holy place much as in the Hebrew temple. Wilson states that there was only one great temple for the nation of the Anglo-Saxons and that

---

[52] Ibid., p. 219.
[53] Ibid., p. 219.
[54] Ibid., p. 228.
[55] Ibid., p. 221.
[56] Ibid., p. 124.

this was to be found in Sweden. This one high temple is similar to the great temple in Jerusalem that served the whole of the Hebrew nation.[57]

One of Wilson's most interesting comparisons is the prophecies of the Old Testament to the prophecies found in the Voluspa. The Voluspa is an ancient poem of the Anglo-Saxon peoples that, according to Wilson, show the similarities between them and the Israelites. It begins with a creation story and follows on to tell the story of a migration to a new land that follows the prophecies of Elijah and Isaiah. Wilson includes a section of the poem that he feels describes the:

> [Dreadful state of society, as mingled among the northern barbarians: --
> whilst the Roman Wolf was busy in his work of destruction, --]
> "There she saw, amid the dreadful streams,
> The Perjured and the murderers,
> And those that pull the ears
> Of another's wife.
> There Nidhoggur
> Tore the flesh from the corpses,
> The fierce Wolf devoured the men.
> Know you more? It is this. [58]

He admits that this is a heathen fable but claims that we still may see the truth of prophecy nevertheless.

Although C.F. Parker claims that John Wilson's work was a totally original idea, I feel that he could not have and did not come up with the idea of British descent from the lost ten tribes of Israel. Wilson was well read in British history. The two British Histories that he uses in his works are Sharon Turner's *History of the Anglo-Saxons* (first edition, 1799) and Paul Rapin de Thoyras's (or de Rapin Thoyras) *The History of England* (second edition, 1732). De Rapin was from a prominent French family who, early on, became Protestants. It is known that there were three de Rapin brothers in he

---

16th century that were all Protestant and that one was killed in 1568 for his faith.[59] De Rapin's mother was banished to Geneva where she eventually died and de Rapin himself left France for England in 1686 at the age of 25. He eventually found his way to Holland and joined a company of French Volunteers that went to England with William of Orange in 1689. He spent much of the rest of his life traveling and writing his *History*. The History of England has been criticized for being too meticulous and worrying over insignificant issues. It certainly is an enormous work that consists of five large volumes covering the history of the British Isles from the Roman conquest onward.

De Rapin found the peoples of Great Britain as coming from the Cetae or Gauls who were "descended from Gomer son of Japhet."[60]He felt that this fact of the descent of the Gauls was "universally acknowledged."[61] Apparently it was not as accepted as de Rapin felt; this is one of the descent theories that Turner ridicules in the footnote that I mentioned above.

Wilson relied on these two histories heavily in his lectures. They were the basis for much of his factual information. He must have been influenced by de Rapin's idea that the British people had a Biblical descent. *The History of England* probably sparked the interest in finding a Biblical descent for the British peoples that led Wilson to write *Our Israelitish Origin*. I also think that Wilson must have been aware of both the Puritan ideas of England's place as the New Israel and parallels between the Hebrew and English political institutions.

<u>Richard Brothers</u>

---

[58] Ibid., p. 134.
[59] For a short genealogy and biography of Mr. de Rapin, see the prologue to the main text, Paul Rapin de Thoyras, *The History of England*, trans. N. Tindal (James, John, & Paul Knapton, London, 1732).
[60] Rapin de Thoyras, *The History of England*, p. v.

Richard Brothers has, by some, been called the founder of the British Israel movement but this is not the case. Brothers was a very interesting character who spent some time in an asylum due to his eccentricity. He was born on the 25th of December 1757, in Newfoundland. Early in his life he went to England and enrolled in the Navy. He was a good sailor and after his discharge most likely found a position in the Mercantile Marine. He was married in 1786, but immediately left his wife to return to the ship. Upon his return he found his wife living with another man and the mother of several children. He settled down in London and his career as a prophet was begun.

It began with his conscious telling him that his life as a military man was "repugnant" to Christianity and that "'he could not conscientiously receive the wages of plunder, bloodshed, and murder.'"[62] He also had problems with swearing loyalty to the Crown, which he had to do if he was to draw his pension. These problems eventually led him to be thrown into debtor's prison for being in arrears of rent. These financial problems did not resolve themselves after he was released from the debtor's prison and he was eventually thrown into Newgate for arrears of rent again. This jail experience made a very painful impression on him so much that "when he came later to draw up the constitution of the New Jerusalem whose Prince he was to be, imprisonment for debt was abolished in it."[63]

After his release from Newgate he was determined to leave London and give up prophesying for good, but he received the call from God as to his final mission. In 1794 this was completed in his *A Revealed Knowledge of the Prophecies and Times, Wrote under the direction of the Lord God and published by His sacred command... containing*

[61] Ibid., p. v.
[62] Cecil Roth, *The Nephew of Almighty* (Edward Goldston, Ltd., London, 1933), p. 20.

the restoration of the Hebrews to Jerusalem by the year 1798 under their Revealed

Prince and Prophet. This work found an immediate audience in a public that was still

reeling from the French Revolution. It outlined five principal doctrines that were the

basis of his prophecy.

> "First, by a mathematical interpretation of the Scriptures it is
> proved that the millennium and the restoration of the Hebrews to Palestine
> is at hand. The Hebrews who are to return are not merely the inhabitants
> of Europe's ghettoes, but the 'invisible Jews,' the ten tribes lost after the
> Captivity, of whom a great number now imagine themselves to be English.
> Secondly, Brothers himself is demonstrated to be the Revealed Prince and
> Prophet who shall be the leader of the new exodus. Thirdly, his power and
> preeminence are shown by the claim that he has twice previously, within
> the last three years, saved British and indeed the world, from destruction
> by fire form heaven. Fourthly, all war is wrong, but the war against the
> French particularly is the war mentioned by God in the 19th chapter if
> Revelation, which He calls a war against Himself. Fifthly, if the hostilities
> are continued, dreadful calamities to the crowned heads and peoples of
> England and all Europe will follow."[64]

After the publication of this work Brothers gained quite a following. People from

every level of society visited him daily. Many came to hear about the end times or to beg

for another stay of execution for London. These people were not just Londoners, people

came from all over Britain and his most devoted disciple was Mr. John Finlayson from

Edinburgh.[65] Those that made a favorable impression on the prophet were told that they

were descendants of the house of David.[66]

During this vision that compelled him to write *A Revealed Knowledge*, Brothers

discovered that he was not merely the Lord's prophet. He was a king, destined to restore

---

[63] Ronald Matthews, *English Messiahs* (Methun & Co. Ltd., London, 1936), p. 94.
[64] Ronald Matthews, *English Messiahs*, p. 96-97.
[65] Cecil Roth, *The Nephew of Almighty*, p. 81-82.
[66] Ronald Matthews, *English Messiahs*, p.. 100.

peace to the troubled earth.[67] His exalted birthday, December 25 and his auspicious last name provided him with all the proof that was needed. "He was descended from King David through James, the *brother* of Jesus Christ, whose family had been separated from the Hebrews for the past fifteen hundred years."[68] God commanded him to tell the King of England that "'I call you my nephew.'"[69] This commandment led Brothers into conflict with the earthly King of England.

Brothers had previously been involved in politics. When he was having problems with the Board of Admiralty over his pension he wrote a letter that led to a revision in the form of the oath that he so detested. When the Board still refused to do away with the oath altogether Brothers continued writing.[70] In May of 1792 he informed the King, the Prime Minister, and the Speaker of the House of Commons, that he would be presenting himself at Westminster. God ordained his presence there and he was to address the Lower House of Commons. When the day for his oration came he was promptly and according to Brothers "with unfeeling contempt and incivility" turned away by the guard.[71] His next prophetic vision told him of the downfall of English Parliament and the City of London with the conviction that the "mysterious 666 spoken of in the Apocalypse as the figure of the Beast referred to the House of Commons, with the total number of whose members it vaguely coincided."[72]

All of this led to the final act, which landed him in an insane asylum. In the 1795 edition of his *Revealed Knowledge* he boldly adds the paragraph that will lead to his incarceration. "The Lord God commands me to say to you, George III, King of England,

---

[67] Cecil Roth, *The Nephew of Almighty*, p. 42.
[68] Ibid., p. 42-43.
[69] Ibid., p. 43.
[70] Ibid., p. 22-23.

…that immediately on my being revealed in London to the Hebrews as their Prince and to all nations as their Governor, your crown must be delivered up to me, that all your power and authority may cease."[73] That gave the government all that they needed to act. On March 4th, 1795, two of the King's Messengers were sent to Richard Brothers' Paddington flat with a warrant signed by the Duke of Portland.[74] A crowd had assembled and luck alone saved the officers from being lynched at their hands.[75] Brothers was brought up for examination before the Privy Council on a treason charge that dated back to Elizabeth I's reign. Brothers was let off for the treason charge but George III felt that something had to be done with him.

Two doctors examined Richard Brothers, whose purpose it was to find him insane. Of course they did so and he was removed to Fisher House, Islington, on May 5. Brothers was still as popular as ever and a movement was undertaken by a supporter in Parliament to have Brothers' name cleared. It failed and after months in the asylum Brothers' star began to fade. He was released in 1806 to the care of his devoted Scotsman, John Finlayson.[76]

Richard Brothers impact on Anglo-Israelism

The claim that Brothers is the founder of the modern Anglo-Israel movement is one, that when examined carefully, is seen to be false. It is true that Brothers believed that he was a descendant of the house of David, but this was largely due to his prophetic revelations. Brothers also claimed that certain other people were members of this line of descent as well but this claim is largely due to his personal feeling toward those people

[71] Ibid., p. 28-29.
[72] Ibid., p. 30.
[73] Ronald Matthews, *English Messiahs*, p. 109.
[74] Cecil Roth, *The Nephew of Almighty*, p. 58.

rather than their genealogical heritage. Richard Brothers never composed a work that clearly laid down a line of descent for the Anglo-Saxon peoples from the lost Ten Tribes. He did write *A Correct Account of the Invasion and Conquest of the Roman Colony of Albaine or Britain, by the Saxons, never published before; And which is very interesting to the present English, who are descended from those great and brave men.* This work, which may be the closest that any one can say is a history of the British people is more of a narrative of what Brothers thought happened at the Saxon and Norman invasions rather than any true historical study. This work offers no real descent for the Saxon peoples but concentrates more on the battles fought over British soil. It reads like a novel and has as justification for facts, that sometimes directly contradict what was known, the childlike response 'because I'm right and they are wrong.'[77] Much like his justification his prophecies in *A Revealed Knowledge* is "the Lord God shewed me…"[78] or "told me by revelation."[79]

When we look at John Wilson's work, largely regarded as the origin of the Anglo-Israel movement, we can see that it is very different from the prophetic visions of Richard Brothers. Wilson did not rely on purely Scriptural evidence to prove his theory that the Anglo-Saxon peoples were descendants from the Lost Ten Tribes. He uses popular histories of the time as well as other 'scholarly' commentaries for justification. His work, which shows the range of his scholarship up to the point of the publication of *Our Israelitish Origin.* It does not show any influence from Brothers work as it does not

[75] Ronald Matthews, *English Messiahs*, p. 110.
[76] Cecil Roth, *The Nephew of Almighty*, p. 86.
[77] See Richard Brothers, *A Correct Account of the Invasion and Conquest of the Roman Colony of Albaine or Britain, by the Saxons, never published before; and which is very interesting to the present English who are descended from those great and brave men* (R. George, London, 1822).
[78] Richard Brothers, A Revealed Knowledge of the Prophecies and Times (London, 1794) p. 47.
[79] Ibid., p. 52.

mention or even allude to any of his prophetic theories. It is very likely that Wilson knew

of Brothers and of his prophecies, although Wilson would have been a young man even

when Brothers cause was on the decline. It is claimed that Wilson did not know anything

about Brothers until much later in his career after he had written and lectured extensively

on Anglo-Israel origin.[80] Brothers can be seen more accurately as a millinealist whose

views were more geared to the Apocalypse, especially in how London was to be affected.

Modern British Israelism is more based in scholarship (as we shall see later) and less a

prophetical movement than Brothers' Israelite beliefs can account for.

Edward Hine

Edward Hine was originally a follower of John Wilson, but his contributions to

the body of literature and the beliefs of the movement differed from Wilson's original

theory. Hine's beliefs replaced those of Wilson's in the mainstream Anglo-Israelite

movement so much so that I feel he deserves to be noted as an important figure within the

movement. Hine was born in London in 1825, just before Wilson began his work on the

descent of the British peoples. "As a youth of 15, he heard Mr. John Wilson lecture upon

the subject of the distinction between Israel and Judah and their place in the scheme of

Bible prophecy: this lecture created an impression that influenced him permanently."[81]

Hine began his writing career in 1869, and right at the same time that John Wilson died

he published his first book. Hine carried on the work that Wilson began with a few

changes. He improved upon the Scriptural evidence that was begun with Wilson in his

---

[80] Parker, "A Short History of the Modern Israel Identity Movement: Part I.—Early traces of the teaching" *The National Message* (March 27, 1948) p. 104-106.
[81] Parker, "A Short History of the Modern Israel Identity Movement: Part I.—Early traces of the teaching" *The National Message* (May 22, 1948) p. 168-169.

works *Twenty-seven Identifications of the English Nation with the Lost House of Israel*[82], and the later work *Forty-seven Identifications of the British Nation with the Lost House of Israel*[83].

These works give scriptural evidence as well as commentary for each of the Identifications. He used 500 verses of scripture to prove his identifications. The twelfth identification is about the physiognomy of the British and Jewish peoples. It states that:

> "It is most clear that the physiognomy of Israel was to materially differ form that of Judah, because the Jews were destined to be known throughout the world, when their curses had overtaken them, as a mocking, a taunt, a bye-word (Jer. xxiv. 9); and this was to be effected in the words of Scripture by "the show of their countenance witnessing against them" (Isa. iii. 9); whereas Israel was to be unknown in their exile, and, of course if their countenance was to witness against them, as well as the Jews, then Israel could never have become lost; therefore, anthropologically, it would be impossible that Israel could be found with the same physiognomy of the Jews."[84]

In 1873 Hine began a periodical, Life from the Dead, which published works from various British Israelite proponents as well as correspondence from readers. He also had a weekly, The Nations Glory Leader that began in 1874. Along with these journals, Hine found the time to continue publishing his own works and lecturing extensively through England and Scotland.[85] In 1880, Hine was primary in organizing the British Israel Identity Corporation, which shortly came to an end. One of the primary functions of the corporation was to publish and promote "all works bearing in the Identity of the British Nation with Israel."[86]

---

[82] Published in 1870. See Ibid., 168-169.
[83] Edward Hine, *Forty-seven Identifications of the British Nation with the Lost House of Israel* (W. H. Guest, London, 1874).
[84] Hine, *Forty-seven Identifications of the British Nation with the Lost House of Israel*, p. 16.
[85] Parker, "A Short History of the Modern Israel Identity Movement: Part I.—Early traces of the teaching" *The National Message* (May 22, 1948) p. 168-169
[86] From British Identity Corporation Charter 1880, 1881, Public Record Office (PRO) PC 8/906.

Edward Hine's writing and lecturing was not just a reiteration of what John Wilson had taught. Hine, although he did follow most of John Wilson's theory, held a different view on who was to be included in Israel. Whereas Wilson included most of Western Europe's nations, Hine did not include the Germans in his teachings. Hine felt that the Anglo-Saxons were not the same peoples as the Teutons and even espoused the idea that the Germans were the modern Assyrian peoples, the constant enemy of the Israelites.[87] Hine writes in one of his articles,

> "The Ten Tribes of Israel are included within the British race, and do not comprise any of the Continental Teutonic nations... to understand the Identity of Israel includes Germany, Holland, Sweden, Norway, Switzerland, &c., as well as our United Kingdom, is not to understand the Identity of Israel at all intelligently; and the fact that this opinion was held for nearly thirty years by most of those who entertained the question, may account for the other fact that the matter made little or no progress during the whole of this time, and that it was not until our clearer light began to shine that the great subject began to more to any appreciable extent."[88]

This theory that the tribes only consist of the British peoples (as well as the American, Canadian, and Australian descendants) was extremely popular, as it appealed to the British people's national pride.[89] It was to be the main theory for the rest of the British Israel movement.

Edward Hine's changes to the British Israel theory make it an attractive explanation of the British Empire in the late 19th century. It is at this point that we must switch our attention to the theory's place as a justification and explanation for the empire's world position and future.

---

[87] As seen by the response of X.P.R., "The Assyrians", *Life From the Dead Volume I*, (get cite) p. 337.

[88] Edward Hine, "The Teutonic Theory", *Life From the dead Volume 1*, p. 327.

[89] Reisenauer, "British Israel Racial Identity in Imperial Britian, 1870-1920", p. 116.

Chapter 4

British Israel beliefs and the Empire

As has been demonstrated, in the latter part of the 19th century the Anglo-Israelite theory changed in such a way that it became a natural supporter of Empire. In this chapter we shall look at the some of the variations on the theory and how the theory supported the Empire. In looking at some of the people who were involved in the movement, we see that many of them were involved in the British colonies in some way or another.

The British-Israelite theory in relation to the Empire

Scriptural Justification for Imperial Expansion

One of the main designations made by John Wilson in his *Our Israelitish Origin* is the one between the House of Judah and the House of Israel. An important distinction for Anglo-Identity separates the Jewish people of the house of Judah from the House of Israel. This separation naturally leads to the question, 'If the house of Judah are not Jews then who are they?' This is the question the Anglo-Israelites are attempting to answer. This distinction, made by Wilson is what made Edward Hine become a believer in the movement. "Until then [the night Hine heard Wilson speak] I was impressed with the popular error, so prevalent even now [in 1873] throughout the country, that when reference was made to Israel in Scripture it always applied tithe Jews...I saw that it was equivalent to crediting the Prophets with absurdity to arrive at the conclusion that Israel should possess a multitudinous seed, whilst at the same time Judah was to be 'few in

number,' and suppose they could refer to the same people."[90] Hine goes on to say that from that time forward the Bible made sense to him because he could now see what prophecies referred to Israel and which ones referred to the Jews (Judah).[91] Hine's experience is similar to other British Israelite believers in that they claim that the Bible falls into place after realizing this important distinction.

One of the proofs for this distinction made by the Anglo-Israelite theorists lies in the covenant made between Abram and God in Genesis 17: 1-8 "behold my covenant is with thee, and thou shalt be a father of *many nations*. Neither shall thy name any more be called Abram, but they name shall be Abraham for a *father of many nations* have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee (emphasis is mine)." In this verse the repetition of "many nations" was proof to British Israelites that the Jews were not the only peoples to come from Abraham's seed.[92] The Jews are only one nation and the verse clearly states that there will be many nations that come from Abraham's line.

This idea of many nations springing from Abraham's seed is very prominent. British-Israelite believers found many scriptural references to prove their national history. Israel must be an island nation, living under a Monarchy, and above all other peoples.[93] Edward Hine even found scriptural proofs for colonial expansion. God promises Israel that it will "inherit the desolate heritages," which of course are colonies.[94] Britain colonized all of the "desolate heritages" that were in exisistance in all zones and all

---

[90] Parker, "A Short History of the Modern Israel Identity Movement: Part I.—Early traces of the teaching" *The National Message* (May 22, 1948) p. 168-169.
[91] Ibid., p. 168-169.
[92] J. H. Allen, *Judah's Scepter and Joseph's Birthright* (Destiny, Merrimac, 1917) p. 14.
[93] For these Identities see Hine, *Forty-seven Identifications of the British Nation with the Lost House of Israel*.
[94] Isaiha xlix. 8, Hine, *Forty-seven Identifications of the British Nation with the Lost House of Israel*, p. 18.

around the world. Hine also advocated the fact that the aboriginal inhabitants of the colonies should be pushed to the ends or corners of their original lands. "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns, with them he shall push the people together to the ends of the earth; and they are the ten-thousands of Ephraim, and they are the thousands of Manasseh."[95] Ephraim is Britain and Manasseh is the United States of America. In Hine's reckoning the deaths of the aboriginals of Tasmania, Australia, North America, were all parts of God's plan.[96]

It was amazing that the small island of Britain should have gained so much power during the 19th century. One cannot help "calling to mind the beginning of Israel of old, when God called one man and promised him that in his seed should all the nations of the earth be blessed."[97] This thought is linked to one other Biblical verse that is very important to the Anglo-Israelite theory. In Genesis xii. 3, God tells Abraham "I will make of thee a great Nation. I will bless thee, and make thy name great; and thou shalt be a Blessing. I will bless them that bless thee, and curse him that curseth thee; and In Thee, Shall All The Families Of The Earth Be Blessed."[98] This verse has been used in many different ways to prove different aspects of Anglo-Israelite theory. Israel is to become a great nation and what greater nation was there at the end of the 19th century then Britain? It was the world power which possessed "the sovereignty (Christ bestowed) of neigh one-fourth portion of this globe."[99] The Anglo-Israelites also felt that their nation's power was beneficial to all peoples of the earth, therefore fulfilling the

---

[95] Deut. Xxxiii. 17, Ps. Xliv. 11, Hine, *Forty-seven Identifications of the British Nation with the Lost House of Israel*, p. 25
[96] Ibid., p. 25
[97] Edwin J. Roberts, "Lost Israel and the British People", *Life From the Dead Volume 1*, p. 124.
[98] Cymru, "When Did the Hebrews First Settle in Britain?—Part I", *Life From the Dead Volume 2*, p. 332.
[99] Philo-Israel, "'Israel:' The Christian Nation.—No. II", *Life from the Dead Volume 3*, p. 20.

portion of the prophecy that states that all the nations of the earth will be blessed. That through their influence, the lands that they dominate, will be bettered.

One of the prophecies made that the British Israelites felt came true with the British nation is that Israel should hold the gates of her enemies. As the Empire expanded it held more foreign territory that was crucial. "Gibraltar, Malta, Crete, Port Said, Suez, Aden, Socotra, Peshawar, Bombay, Madras, Calcutta, Rangoon, Singapore, Malacca, Hong Kong, Wei-hai-wei, the Bermudas, and the Channel Islands are but a few of the 'gates' Britain possesses."[100] These cities and islands are crucial to the defense of the Empire and are important areas to hold to maintain power.

Anglo-Israelites felt that their Empire would not collapse, like so many before it, because they had found the true religion. Before them no other Empire had found the Protestant religion. This throwing off papist ideals and the Catholic superstition was what was necessary to the development of the Empire. Just as Edward Hine felt that for the British people to accept their true ancestry Germany had to be removed from the Tribes, Britain had to cast off the False Religion (Catholicism) and accept the True one (Protestantism) before their Empire could be formed.

> "Why has it only been since the reign of Queen Elizabeth that God's promise concerning the fruitfulness of Israel began to be fulfilled? It has been suggested that the answer to this question lies in the fact that it was not until the middle of the reign of Good Queen Bess that the Reformation became an accomplished fact. At that time, to use the words of the historian Green, 'England became the people of a book, and that book was the Bible. It was the one book which was familiar to every Englishman; it was read in the churches and was read at home and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm.'...It is an undoubted fact that, whenever the nation has departed from the principles of the Protestant Reformation and shown a disposition to indulge in the inveterate sin of Israel, idolatry and superstition, a cloud has fallen over its

---

[100] Unknown author, *Are the British the lost Tribes?*, (Covenant Publishing, London, 1936) p. 62.

fortunes. Charles II and James II were both of them Romanists, and during their reigns the fortunes of Britain fell to the lowest point within modern times...Under William of Orange and Ann, British arms achieved their mightiest and most glorious victories and at the beginning of the last century, the time when the great missionary societies took their rise, Britain was the savior of the liberties of Europe."[101]

The Tribe of Dan and the Royal line of David

In the search for the lost ten tribes, one tribe in particular was under close scrutiny. This is the tribe of Dan, whom Edward Hine insists must be residing close to the rest of the ten tribes. Many British-Israel writers focus their attention on the whereabouts of Dan at some point in their writing. There is a consensus that Dan is to be found in Ireland, and came to reside there around the time of the Assyrian captivity.[102] Long before the captivity Dan was a seafaring tribe and probably had contact with Northern Ireland through the Tyrians, who were also great seafarers of the same time period. "We have, historical link of the tribe of Dan, by the Tuatha de Danan, and that, also, in a clear, reasonable, and scriptural way."[103] There are some that claim the Dannites are not the only ones to migrate to Ireland at this time. In *A Catechism of the History of Ireland* there is a passage that mentions these other tribes along with the Tuatha de Danan. The Fomorians, Nemedians, and Firbolgs are all mentioned as being in the same family as the Tuatha de Danan.[104]

The path that the Dannites took to get to Ireland is also up to speculation. Some speculate that it was a direct route that was already known to the tribe. But others have offered different opinions on what the trip might have been. Dan may have gone to

---

[101] *Are the British the lost Tribes?*, 58-59

[102] Hine, *Forty-seven Identifications of the British Nation with the Lost House of Israel*, p. 12. There are those who say that Dan left Israel before the Assyrian captivity, that his tribe had set up trading posts in Ireland long before the captivity. Harrison Oxley "the identification of Dan", *Life from the Dead Volume 2*, p. 217.

[103] Harrison Oxley "The Identification of Dan", *Life from the Dead Volume 2*, p. 217.

Greece before heading up to Ireland. There are also those who feel that Dan traveled

straight through Western Europe because of the names "upon the landmarks of Western

Europe, the Mediterranean littoral, and the British Isles."[105]

There is an interesting story that although it is unusual to the British-Israel

theorists shows how different these theories can be.

> "Tradition says that about that time [580 BC] King Heremon
> married an Eastern princess, whose name was Tea Tephi, and who was
> according to Irish legend, the daughter of Zedekiah, the last king of Judah.
> King Zedekiah's eyes were put out by the Chaldean; his sons were
> destroyed, but as you will see in Jeremiah xliii, 6, his daughters escaped.
> One of those daughters, says the legend, escaped to Ireland and became
> the bride of the Irish king. (You must remember that the tribe of Dan had
> long possessed ships and navigated the Mediterranean, and were not
> unacquainted with the shores of Spain and Britain.) This daughter of
> Zedekiah was apparently entrusted by God to the care of the prophet
> Jeremiah... It was evidently the Divine intention that a remnant of the tribe
> of Judah should escape and "bear fruit" elsewhere; and so we are not
> surprised to learn that, according to Irish legend, about the year 580 BC—
> that is to say, about the date of the captivity of Judah—a princess from the
> East arrived in the North of Ireland. Two people, one of whom was
> described as her guardian and declared to have been a prophet
> accompanied her, and another was named Brug... From this Eastern
> princess there sprang a line of ancestry to Fergus, king of Ireland, who
> afterward became king of Argyllshire, and whose descendants became
> kings of Scotland, and so on down to our present king George the
> Fifth."[106]

This story also serves as an explanation of the Royal descent from David. The

fact that Israel must have a Davidic king is another part of the scriptures that is mentioned

by many of the British Israelite writers. Edward Hine mentions a few different verses of

scripture: "The Lord has sworn in truth unto David, He will not turn from it; of the fruit

of thy bodywill I set upon thy throne" (Ps. cxxxii. 11), "I will establish the throne of thy

kingdom upon Israel for ever" (1 Kings ix. 5; 1 Chron. xvii. 11,12), and "Ought ye not to

---

[104] As quoted by "Ireland and Israel", *Life from the Dead Volume 3*, p. 22-23.
[105] J. J. Pearson, *The Exiles Return to the Lost Inheritance* (Arthur H. Stockell, London, 1933) p. 144.

know that the Lord God of Israel gave the kingdom over Israel to David for ever, to him and to his sons by a covenant of salt?" (2 Chron. xiii. 5; xxi. 7). These are just a few of those that Hine mentions. This unbroken line follows the genealogy mentioned above in the story of Tea Tephi and extends to James the VI of Scotland and I of England. James' line remained unbroken to Queen Victoria (and is still unbroken to Elizabeth II, the English Queen today). Both Queen Victoria and her son Edward VII were interested in British Israelism and it is "said that she showed the Rev. Mr. Glover, who was a great authority on this subject, her own genealogy right back to King David."[107]

Israel's Characteristics of Old

According to many British Israelite writers, Israel in her new home must be keeping some of the old Hebrew customs and laws without being a Hebrew nation. The Israelites being a Christian people is the most important aspect of all of the theories. Edward Hine believed that the tribes were not lost in the time of Christ. He explains that "neither the Old not the New Testament required that the Ten Tribes should be lost until after the crucifixion, the ministrations of the apostles, and the dispersion of the Jews, and that all advocates maintaining otherwise only complicate and needlessly make difficult the study of our Identity. Tribes that are known cannot be lost. Christ sent the apostles after Israel's tribes, and they went to them, therefore, they could not have been unknown or lost in their days."[108]

The fact that they must be Christians naturally leads to the fact that they could not be Jewish.

---

[106] Reader Harris, *The Lost Tribes of Israel* (The Covenant Pub. Co., London, 1941) p. 44-45.
[107] Ibid., p. 45.
[108] Edward Hine, "Israel not Literally Lost in Christ's Time", *Life from the Dead Volume 2*, p. 312.

"The Two Tribes of this people, ... known to us by the name as 'the Jews,' were from various circumstances, wholly unfit to act as 'Christ's Messengers.' The race who are destined to be the Chief Missionaries to the whole Earth must be the remainder of the Hebrew People—that other portion of the Family known as 'the Lost House of Israel,' or the Ten Tribes. [These people] must, from the very nature of things be Christian in character, to enable them to fulfil their Functions as 'God's Messengers;' as 'Ministers' of His blessed Gospel."[109]

The British Israelites point to many Scriptural proofs that the Israelites must become Christians. The Davidic line is to produce the savior of the world—Jesus. Passages show that the Tribes have are a people that have been "'redeemed,' or 'brought back,' and 'not cast off,' by the Lord, Jehovah, Christ Jesus."[110] These scriptural proofs include: "Israel shall be saved in the Lord with an Everlasting Salvation. Ye shall not be ashamed nor confounded, world without end." (Isa. xlv. 17), "The Lord hath comforted His people (Israel), And will have mercy upon His Afflicted (Judah)....And all flesh shall know That I, the Lord, am thy Savior and thy Redeemer—the Mighty One of Jacob." (Isa. xlix. 13-26), and "Of this man's seed (David's) hath God, according to His Promise, raised unto Israel a Savior—Jesus." (Acts xiii, 23).

Not only the Tribes being Christian nation they are not a Gentile nation. According to some prophecies Israel is to be separated from Gentile nations as well. "I am the Lord your God, which have separated you from other people. I have severed you from other people, that you should be mine." (Lev. xx. 24, 26). Due to these prophecies the British Israelites believed that they were not to be numbered as being part of the Gentile nations and that "throughout their history even in the sorest tribulation and the harshest captivity, the Israelites had an innate contempt for the Gentiles. The Assyrians and all the other Gentile peoples hate the seed of Jacob and delighted to harass and

---

[109]Philo-Israel, "'Israel:' The Christian Nation.—No. II", *Life from the Dead Volume 3*, p. 15.

humble it, because unconsciously they knew that Jehovah was the true God, and that His people were destined to be favored more than the people of any other God."[111] Germany is this Assyrian nation because "they have deserted Christ and reverted to the old gods of the Assyrians. The doctrines of Nietzsche, Treitschke, and Bernhardi whose writings have displaces the Bible to all practical intents and purposes in modern Germany (in 1915) are the doctrines of Baal, the old god of blood and fire and frightfulness."[112]

As Christians the Israelite nation must keep some of the Hebrew laws, such as keeping the Sabbath and observing the Ten Commandments. The scripture proof for keeping the Sabbath is very straightforward "Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a Perpetual convenant." (Exodus xxxi. 16) In observing the Ten Commandments this also shows that the British are not gentiles. The gentiles do not have the law but follow some of the commandments due to their own nature. "Britain is the only country whose laws are based upon the Ten Commandments. We do write them upon the posts of our National Church, we do diligently teach them to our children, and rehearse them before the nation every Sunday morning. We alone possess this 'sign' which is the covenant of Israel's heirship. The Latin Church has not the Ten Commandments. It destroys the second; and to destroy one is the equivalent of destroying all (James ii.10)."[113]

The proofs we have looked at are certainly not the only ones given to the British people in the quest to find the identification of the Lost Ten Tribes. These are just a few of many that seem to be the most important to the British Israelites. Also, they are the

[110]Ibid., p. 17.
[111] Marr Murray, *Bible prophecies and the Plain man* (Hodder and Stoughton, London, 1915) p. 89.
[112]Ibid., p. 89.
[113] Hine, *Forty-seven Identifications of the British Nation with the Lost House of Israel*, p. 51-52.

ones that are most often mentioned in British Israelite literature throughout the movement. For most of them the power and prosperity of the British Empire are the driving force behind them.

The Movements Supporters and Patrons

A look at the supporters and some of the detractors from the movement is important to understanding the movement. The people that supported the movement came from all walks of life and all kinds of professions. There were different groups that formed to allow believers to come together and discuss their beliefs. The first group to form under the British Israelite beliefs is the "British-Israel Association of Ireland." This group claims to have formed in 1850 but it was not until 25 years later that the believers really began to organize.

These groups had a diverse membership with each person contributing what they could. In looking at the membership lists for one group that was formed in 1880 we can see who was involved in the movement. The share lists for The British Israel Identity Corporation shows a wide diversity of membership. The corporation sold stock in order to get money to pursue their goal of publishing and buying Identity works as well as lecturing on the British people's true identity. This list includes a gardener, tea dealer, lawyer, frommager, and traveler. Edward Hine was one of the members who owned stock in the corporation.[114]

These groups generally had a patron that represented their interests. In 1902 the already extant British Israel Association became the Imperial British Israel Association. In 1918 the group's patron was the Earl of Dysart. We know that the Earl of Dysart was also the patron to the Metropolitan Anglo-Israel Association after the first Viscount

Folkestone, later Lord Radnor, retired from the post. These smaller Identity groups were consolidated into one group in 1919 with the formation of the British Israel World Federation.

The main patron of this movement was H.R.H. Princess Alice, Countess of Athlone, but there were many other patrons involved in the movement. In examining the patrons we see that most of them were involved in different areas of the empire. As patrons the movement had William F. Massey, the Prime Minister of New Zealand, Norman de Jersey, the Bishop of the Falkland Islands, and Bishop Jonathan H. Titcomb, the first Bishop of Rangoon, Burma.

Along with these men who were directly involved in the Empire's colonies there were many military men that spent time in colonies or America. Major J. Knowles was a deputy President of the British Israel World Federation at the inauguration in 1919. He fought in France and Italy in WWI and also spent a great deal of time in South Africa.[115] The movement also had men see service in the Suez Canal, Egypt, New Zealand, and even China. These men had seen the power of the British Empire first hand.

There were members of the nobility in the movement as well as the military men. The Duke of Buccleuch was made a Knight of the Garter at the request of Queen Victoria. The Countess-Dowager of Rador continued her support of the movement after her husband's death. The members of the nobility involved in the movement also had a place in the Empire. The Buccleuchs were involved in Australia and India and the Clanwilliam's had members of their family in India and North America. There were other powerful people that were involved in the movement. W.F. Massey, the Prime Minister

---

[114] From British Identity Corporation Charter 1880, 1881, Public Record Office (PRO) PC 8/906.
[115] See entry for J Knowles and C. A. Hadfield in the Territorial Army Records at PRO.

of New Zealand, was closely in contact with Lloyd George the Prime Minister of England.

Bishop Titcomb wrote a book called *British Israel: How I Came to Believe It* that shows how he overcame his doubts about the Anglo-Israel movement and came to be a believer. He freely admits in the introduction of the book that he "could easily recall my own jokes upon the subject...my quips and quirks were endless. I never lost an opportunity of throwing ridicule upon what I then considered to be an absurdly extravagant Theory."[116] In his conversion he often consults a Jewish man that has repudiated the Jewish faith. In this work he goes through each of his perceived difficulties and examines the scriptural and secular evidence for the Anglo-Saxon descent. He travels through the philological, physiological, and historical difficulties satisfying each in turn. He states at the conclusion of his secular studies "my scientific set of objections to the *a priori possibility* of the Anglo Theory were gone. But I still remained an unbeliever in it, on the ground of its apparently *absurd improbability* Nevertheless I waited to see what new light the Bible could throw upon this subject."[117] He now turns to the Bible to see if it can dispel the Anglo-Israel identity theory. In looking to the Bible for answers to the Anglo-Identity question he uses many of the same proofs that were mentioned above and finds that the British people satisfy all of these proofs. He also shows the similarities between the Druidic peoples and the Ancient Hebrews. His conversion to the British Israelite beliefs is common of many of the members. His belief was only sealed after taking into account both the Biblical and secular history.

---

[116] Reverend Bishop Titcomb, *British Israel How I Came to Believe* (The covenant Pub. Co. Ltd., London, 1928), p. 2.

Chapter 5

Summary and Conclusions

The British Israel movements were consolidated in 1919 with the formation of the British Israel World Federation (BIWF). It was the unification of disparate British Israel groups into one worldwide force to help the spread of the movement's beliefs. The BIWF believes "that the lost Ten Tribes of the Northern House of Israel's descendants are to be found in the Anglo-Saxon-Celtic and kindred peoples of today. As the Federation believes in the whole Bible, it therefore believes the Covenants made between God and Abraham, Isaac and Jacob (Israel) are everlasting and the British nation plays an important part of God's plan."[118]

The movement experienced its greatest actual membership during the inter war period between World Wars I and II. Membership was in the millions, and there is no way of knowing how many believers there actually were during this time. During periods of war people are more likely to get involved in religious movements to find where they belong in the grand scheme of things. The Empire was the strongest during this time as well. It was not until after World War II and the dispersion of the colonies that the British-Israel movement lost its steam.

The decline of the Empire is one reason for the subsequent decline in the movement. The movement relied on the power of the Empire as justification for many of its proofs. There were also a lot of people involved in the movement who were

---

[117] Titcomb, *British Israel How I Came to Believe*, p. 85.
[118] BIWF webpage

millenialist. This meant that they often assigned dates to events that signaled the coming millennium of Christ. The events that were assigned to these dates, of course, did not happen and this left many of the followers disillusioned. As there was no set doctrine for the movement many different ideas were accepted. One explanation for the decline that I was given by the BIWF is that just after WWII there was a lecturer speaking on the aftermath of the war, especially in how the atomic bomb will change warfare. David Davidson, the speaker, made a statement to the effect of "this will be the end of the war as we know it." Many saw this as meaning that there would be no more wars at all. Of course this was not the case and the BIWF lost a lot of members due to this incident.

The movement was also considered by some to be racist but it was not. There was a racial aspect to the movement in that they were saying that the only people that were part of Israel were the British. But it was not an anti-Semitic movement. This is evidenced by the fact that there was an attack on the BIWF headquarters in London. Charles Ashton set fire to the building located at Buckingham Gate, across from the Palace. His plan was to shoot and injure the Reverend Pascoe Goard, the president of the movement. Ashton was the founder of the National Association for the Resistance to Jewish Monopoly a group that believed that there was a Jewish conspiracy to dominate and undermine the world. He believed that the BIWF was part of the conspiracy. Ashton was also known to be in contact with Nazis in Germany. His plan to injure Rev. Goard and burn down the BIWF headquarters was an attempt at publicity.[119]

The movement today still has some followers, but membership in Anglo-Israelite Identity groups is very low. The British Israel World Federation has only about 150 members. It is planning a large campaign to attract new believers by taking out a full-

page advertisement in the nationally circulated newspapers of Great Britain. They are hoping that by doing this and making their web site more accessible it will raise the awareness of Britain's true identity as the lost Tribes of Israel.[120] There is also work being done by people who are outside the BIWF and other Anglo-Israel organizations. Yair Davidy, working out of Jerusalem, is working to provide evidence that the Anglo-Saxon peoples are the descendants of the Lost Ten Tribes. Davidy sends his information via email to anyone who wishes to learn more about the true identity of Israel.

The British Israel Identity movement may never regain the numbers that it once possessed, but it served an important purpose during a turbulent time in British history. It offered solace to people who were uncertain with their political, societal, and religious surroundings. It gave the British people a new origin to look back to, and a sense of pride as they looked at all they had accomplished. While the previous origin theories had provided a sufficient explanation of how they came to possess much of the known world, the Anglo-Israel identity told them why. It gave them an important mission that was divinely ordained. The British Israel movement is unique in that it was philo-semitic when much of Europe was anti-Semitic. A new direction of research could be to look at the relations between the British Israel believers and the Jewish peoples residing in Britain.

The British Israel movement is important because it provides us with an understanding of how we adapt our religious beliefs to our cultural needs as well as how a nation's current situation affects the way religion is used. It also gives us insight into religion's influence on how and why a culture progresses historically. To gain a proper

---

[119] See Police file on Ashton's arrest and conviction at PRO MEPO 3/1257.

[120] I learned of this plan in a conversation with the administrative assistant of the BIWF.

understanding of the British Empire one must understand the movement that provided

scriptural justification and divine approval for its existence.

BIBLIOGRAPHY

PRIVATE DOCUMENTS

Patron list for the British Israel World Federation for 1919

OFFICIAL DOCUMENTS

British Identity Corporation Charter 1880, 1881, Public Record Office (PRO, Kew) PC 8/906

Police records (PRO, Kew) MEPO 3/1257

Territorial Army Records (PRO, Kew)

JOURNALS

Life From the Dead (London) 1873-1890

The National Message (London) 1948

DICTIONARIES, REFERENCE WORKS, ETC.

Dictionary of National Biography Ed. Sir Stephen Leslie & sir Sydney Lee (Oxfor University Press, Oxford, 1968)

PUBLISHED WORKS

Allen, J. H. *Judah's Scepter and Joseph's Birthright* (Destiny, Merrimac, 1917)

Brothers, Richard. *A Revealed Knowledge of the Prophecies and Times* (Publisher Unknown, London, 1794)

_____. *A Correct Account of the Invasion and Conquest of the Roman Colony of Albaine or Britain, by the Saxons, never published before ; and which is very interesting to the present English who are descended from those great and brave men* (R. George, London, 1822)

Elder, Isabell Hill. *Celt, Druid, and Culdee* (The Covenant Pub. Co., 1947)

Friedman, Michael O. *Origins of the British Israelites* (Mellen Research Univeristy Press)

Grant, Asahel. *The Nestorians; or, The lost tribes: containing evedence of their identity; an account of their manners, customs, and ceremonies; together with sketches of travel in ancient Assyria, Armenia, Media, and Mesopotamia; illustrations of Scripture prophecy, and appendices* (Philo Press, 1973)

Harris, Reader. *The Lost Tribes of Israel* (The Covenant Pub. Co., London, 1941)

Harrison, J.F.C. *The second coming: popular millenarinism, 1780-1850* (Rutgers University Press, 1979)

Hine, Edward. *The Identification of the British people with the ten lost tribes of Israel: lecture by Mr. Edward Hine, delivered in St. Peter's assembly rooms, Northgate, Monday Evening, October 13, 1884* (E. Brown, 1884)

_____. *Forty-seven Identifications of the British Nation with the Lost House of Israel* (W. H. Guest, London, 1874)

Jones, Edwin. *The English Nation: The Great Myth* (Sutton, Cornwall, 1998)

Kagan, D., S. Ozment, & F. Turner, *The Western Heritage Volume 1: To 1715* (Prentice Hall, New Jersey, 1999)

Kagan, Mark *British Israelism examined by an Israelite* (Mark Kagan, 1940)

MacDougall, Hugh A. *Racial Myth in English History* (University Press of New England,1982)

Matthews, Ronald. *English Messiahs* (Methun & Co. Ltd., London, 1936)

Monmouth, Geoffrey, trans. Sebastian Evans. *History of the Kings of Britain* (J. M. Dent & Sons, London, 1911)

Murray, Marr. *Bible prophecies and the Plain man* (Hodder and Stoughton, London, 1915)

Pearson,J. J. *The Exiles Return to the Lost Inheritance* (Arthur H. Stockell, London, 1933)

Rapin de Thoyras, Paul. *The History of England*, trans. N. Tindal (James, John, & Paul Knapton, London, 1732)

Riffert, George R. *Great Pyramid Proof of God* (Anglo-Saxon Federation of America,)

Roth, Cecil. *The Nephew of Almighty* (Edward Goldston, Ltd., London, 1933)

Sadler, John *Rights to the Kingdom* (J. Kidgell, London, 1682)

Smith, A.W. "'And did those feet...?' The 'Legend' of Christ's visit to Britain" (Folklore vol 100:1, 1989)

Titcomb, Reverend Bishop. *British Israel How I Came to Believe* (The covenant Pub. Co. Ltd., London, 1928)

Treharne, R.F. *The Glastonbury Legends: Joseph of Arimathea, the Holy Grail and King Arthur* (Cresset P., 1967)

Totten, Charles. *Our Race: its origin and destiny* (J. Wiley & Sons, 1897)

Sharon Turner, *History of the Anglo-Saxons Volume 1* (Longman, Hurst & Rees, London, 1834)

Unknown author, *Are the British Israelites* (Covenant Publishing, London, 1936)

William, of Malmsbury, ca. 1090-1143 *The early history of Glastonbury: an edition, translation, and study of William of Malmesbury's De antiquitate Glastonie ecclesie* (Boydell Press,1981)

Wilson, John. *Our Israelitish Origin, or Lectures on Ancient Israel* (Daniels & Smith, Philadelphia, 1851)

UNPUBLSIHED WORKS

Reisenauer, Eric Michael. "British Israel Racial Identity in Imperial Britain, 1870-1920" (Ph.D. diss., Loyola University Chicago, 1997)

ELECTRONIC RESOURCES

Douglas C. Nesbit, "A Brief Comment Regarding British Israel Teaching", www.british–israel-world-fed.ca.

Bennett, W.H. "The Story of Celto-Saxon-Israel", www.british –israel-world-fed.ca.

VITA

Tara Leigh Teeter was born in Bryan, Texas, on March 3 1978. She is pursuing a BS in Psychology and a BA in History from Texas A&M University. She is a member of Phi Eta Sigma and Golden Key National Honor Societies and has been selected to present this research at the National Conference of Undergraduate Research in Missoula, Montana. She currently resides at 257 Mitchell, Corpus Christi, Texas 78411.