According to Benedict Anderson's study, Imagined Communities (1983), a common thread within 19th and 20th century nationalism was the use of writing (usually the novel) to represent peoples as distinct; the other common thread was the need for a pre-history, which was used to establish a valid and preferred origin of the nation. This paper will explore how the British scholars looked to Rome and, in particular, to Vergil's *Aeneid* as a basis upon which they grounded firmly the British Empire's pre-history, in order to justify their imperial project and purpose. England's association with Rome dated back to the Roman Imperial period. This paper will focus on selections from well-established early 20th century British scholars who sought to reinforce historic and political link between Imperial Rome and the nascent British Empire. This paper will argue that these scholars used the prophetic sections of Vergil's *Aeneid* to justify colonialism, while turning a blind eye to more instructive parallels that played out in Roman history. Relevant passages will be drawn from Lord Cromer's Ancient and Modern Imperialism (1910), Viscount James Bryce's "The Roman and British Empires" (1901), and Francis Haverfield's, The Romanization of Roman Britain (1912). While some of connections between the imperial projects of England and Rome have been explored by Hingley (1995), Vance (1997), Vasunia (2005), Shumate (2006), and Tietze-Larson (1999), the disconnect between what these British colonial scholars chose to use has not been effectively contrasted with ignored historical precedent. Such a discussion is very relevant since the results are still having an impact on the ways that England works through its post-colonial dilemma in the twenty-first century.

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