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I trust, my Countrymen, that when I assert that a period will arrive, at which we shall again be gathered into a nation, I express the common belief of all of us. Whether we regard the antient prophecies and prophetic traditions which promise a Redeemer and a Saviour to the people of Israel; or consider the almost miraculous preservation of our institutions, during our past and present captivity and dispersion; this event will appear no less manifestly designed by the will of God, than consistent with and consequent upon the natural and inevitable order of things. My present purpose for addressing you is to enquire as to the best means and fittest occasion, and a certain infallible plan for gathering together our countrymen into a nation, re-establishing the antient free republic of the Jews according to the Mosaic law, and rebuilding the City and the Temple.

Doubtless the means which God will employ for this event will be the best;—the occasion which he will select will be the most fit; the event itself will be accomplished in the most perfect and infallible manner. For God, as he is the sole cause of all the events which have place in the Universe, so is he the sole cause of all our thoughts and actions; and as soon as they become sufficiently powerful to produce a great event, they may be considered as the means selected by the Almighty to produce that event.—[conceive a very false]

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It is a vulgar error to imagine that he produces the great political changes on which the happiness of nations depends, by an

agency distinct from that of man and nature. It is the argument of the indolence of those who employ it, to excuse themselves from the exertion of those very faculties with which God has endowed them, and of which they owe a strict account. God is the universal being who is the cause of all events, and if any events is more miraculous than another, or seems more irresistibly to tend to a peculiar end, it is, such an one, as the obstinate hope which we have maintained in our dispersion, and from which hope our restoration is to arise.—We may consider the means of that restoration therefore, inasmuch as they depend upon the employment on a fit occasion of our courage, understanding, fortune, influence and virtue for that object, as the instruments with which God will accomplish his promised purpose. The ideal of a Redeemer and a Saviour, which Scripture instructs us to expect, is that of redemption and salvation; and in whatever manner the consummation may be accomplished, the promise will be equally fulfilled. I trust that it is unnecessary to refute the notion that this Salvation relates to any thing more than the reestablishment of our political state, and the public prosperity and private virtue which will result from it. The object is sufficiently great and glorious, and needs not be enhanced by the pretension of certain fanatics that it relates to a future state of life; in which, we need no supernatural instruction to convince a reflecting mind, that the good of all professions will be happy.

Although it is a startling truth, yet it is true, that [P. 3] if we will it, we may be gathered into a people, we may rebuild the Temple and the City, we may repossess the land of Promise, and become again one of the greatest and most glorious nations of the

earth. We have only to say, it shall be, and it is.

The Jews dispersed throughout the continents of Europe, Asia and Africa, and in the Mediterranean islands, without counting those who inhabit parts of the globe too remote from the immediate scene for successful cooperation cannot amount to less than 5000,000 of human beings. Among this number of persons is distributed a far greater portion of wealth, than among the same number of any class or nation indiscriminately chosen, on the face of the earth. Their industry and economy has enabled them to amass prodigious fortunes, which, from the means of enjoying them being circumscribed by the tyranny and insolence of their oppressors, perpetually accumulate. They have a common love for those of their own nation, and a common hatred for all others; the natural consequence of their misfortunes and their wrongs. They have all the distinctive characters of a people which may be moved in a mass, and influenced to concur to a single great design. If an enterprize destined to restore them to the laws and country of their ancestors and which seemed to assure the restor-

In another sense both opinions may be true, and then they add force to each other. Unless men are free they cannot be virtuous, and until they are virtuous it is difficult to conceive how they who are incapable of enjoying true happiness in this world should be capable of enjoying it in another. But let us from these abstruser considerations.

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ation even in part of the City and the Temple, is there a Jew who would not devote himself to its success?

The rich J.(ewish) merchants and capitalists have great in-

fluence upon the commerce of the most considerable cities of the world; they have complete command of ships, cannon, and naval and military stores and provision far more than would be sufficient for wresting Jerusalem and Judea from the feeble oppression of the Turk. They have in many instances great influence with the rulers of the countries in which they reside and those..... whilst they might either dissuade from restrictive measures, or clear the observation of those governments to whom such an event as we contemplate would be a matter of indifference, they might solicit assistance from those whose views their success would contribute to promote. Russia and Persia would see with pleasure a division made to the Ottoman possessions which the one watches as an [sic] contingent conquest and the other as an overwhelming enemy; an [sic] relet Bey of Egypt and the Pasha of Syria would rejoice in a power which diverted their master from the enforcing of his claims. The inhabitants of all commercial cities would willingly promote their departure, as that of their most most [sic] successful rivals whilst for manufacturing countries they would create a