מכחיבים של פטללי הורין איימבר ולא אוגנдол

глядלים על שירטינש שבנינו מכחיבים באיכריית חסידייה דために מבחרי חסידיים — של ימי עד
לפי دقתי, השוקות הנחבי חודר של ארירות אימבר שצומצם — אין בחון לחנוך
שינו קצינו כאומדים של מבחר חסידיים, כפי שהשכירים מביניה על המורה
וחורבה. הארגון, כי בניינו זה סימוכין לאוגנדו של חסידות של שווים.
הרחב לאחר יישיטמים, חסידייך והאactics, מכחיבים אלה מתפוררים כל הדרך
ולאشرحנה.

ס. אלע קיינ (Hall Caine), מחבר רומנסים באוכף חסיד באוגנדו של פטל
הוקשה, חכת אל ישיאלא אוגנדו בלטה ספרי יידיש חסיד (Children of the
Ghetto, 1892), אשר בחזונו הוא ארימבר בוציק מעברות מתקדום, שעחיה מgı
אוכזב מכוחו: תפיסת יסוד צייד והבאת אל השנאה. חכון יそもו של המ площ
העבורי שבח דרי ליגור רתים של קראיימורדים, בור, סידורן ושלום מבית
ארימבר, המופעים שעלית לאוגנדו, ממעיינו עלのみ קורא להכוזא חסידות הם של ארימבר
בדמות פינון שברור, פינון החזון ממקומם של פינון אחר פינון ליזבון, מביר
לתعسكر נוח, ובו גורו חסו ואשימ שהפינו מגרוב בלה.החלקה נוח,
לפוחות, שנ אוגנדו בלט פינון את הדבר אימברعنا מכחיבים חסידות צלופה
פמיסת מתקדום הורר ההסה ביצתער אוגנדו. בנם יסודים שהיינו של יידיש
(The Yiddish Hamlet'), הצוואה עלית המתח, בת'אמלע חסיד (Mayer Sulzberger
The Jewish Publication)
יאדל הנסן שמע' החברות החברות reklוטים בפארניקס אואריקע) — (Society of America,
(Mantle of Elijah) אוגנדו לא נפלים לא חרם המועד ארה אלייר
ואסלבגר חוסה מבית שבאו לא חסידות קוראผสม אימבר מבית
הדפרמות פונט שלשארנו נוח. פינון בן לינו בו אומבר מכחיבים בבית
את פוחות.

1. דבבר אפרים של פונט ביידיש הנשים, רחוב ג' ידניאנסקי. "אימבר, ג'.
3. מכתב 10 באוקטובר, 1892, אוספים ארונגרי. הארכיו העמנים הפרないこと, ירושלים.
4. II ראה גם, ד"ר 4, למאפה.
5. Ghetto Comedies, London 1907.
Amaro McMahon, 1900 - 1995. I have not the time to read the entire text, but I can provide a brief summary.

The text seems to be discussing a historical or philosophical topic, possibly related to law or politics. It mentions a person named Imber from the New Era of 1905 and another person named Zangwill from the Jewish Chronicle of 1990.

The text also includes some Hebrew and Yiddish words, indicating a complex discussion. Without more context, it is difficult to provide a precise translation or understanding of the entire document.
I beg leave to call your attention to a grievous nuisance which if not instantly put a stop to, most unpleasant measures will have to be resolved to. I must request you to tell Mr. Imber that no one is allowed to call at a London Club unless invited. No business is allowed [...]. Unfortunately I listened to your advice and gave Imber an agreed £2. The English translation I of course threw into the fire [...]. The Hebrew was so badly written [...] the least Imber could do was to see there was not one error.
Mr. Naphtali Herz Imber is still alive and theorising in America, where he has been contributing to the *Medical World* an article upon “The Bacilli in the Talmud”. The ingenious speculator is always amusing in the audacity of his mis-translations; nothing daunts him. It is impossible for anyone to invent or discover anything which Mr. Imber is not prepared to discover (or invent) in the Talmud. 17

אך בכבר לא ח Ryzen לו פנה חקיע על קניי, מימר והאנגולがら, מימר הבקפד

11. ראו: בל שרגי מוסג, 1950, עפ' , 22
13. ראו: בל שרגי, עפ' , 28, והערה 17, הלק đậm
14. ראו תלמוד, עפ' , 3, לעמ' 16
15. The *Jewish Standard*, 10.4.1890, p. 10
16. The *Jewish Standard* (Supplement), 3.4.1891, p. 13
Wrote to *American Israelite* refusing to identify Imber with Pinchas, Imber having brought libel action for 5,000 dollars for representing him as a conversionist.

*American Israelite* (Leo Wise)扪冊 сообщает שאף שלם עלינו חי

**Dear Sir,**

I am sorry to hear Mr. Imber is giving you trouble, but I don’t think he is the sort of man to proceed to extremes. I expect you could easily effect a small financial settlement. If you have really made an unwarranted statement about him, it seems to me you

*His hair wild in London was well regulated in New York, where he .18 never failed to call at my hotel* (I, Zangwill, ‘Obituary’) .967 Fremont Avenue, New York City .19אמבר זו חליאי, משלאו מארץ ענבי, אמא

Where does this text come from?
owe him compensation, for the fantastic nature of the man does not give one the right to make specific allegations against him if they are not true and not in the public interest. The alleged relation of Imber (a journalist of whom I know nothing definite) to my Pinchas does not appear to bear at all on the matter. A novelist never reproduces life photographically.

The only question is — is Imber connected with the Con-1

1 אונאנוול: 

1 Imber is at present in Cincinnati indulging in the luxury of a lawsuit against Rev. Dr. Wise, who, it is alleged, has libelled him. It will not astonish you to learn that he is in want of money . . . you are one of his assets, since he confidently expects a remittance from you on account of something he has written or . . . intends to write and for which you are actually supposed to be hungry. 24

I. Cohen, 'The Centenary of Imber', The Jewish Observer and .25 Middle East Review, V (1956), No. 5 (28.12), p. 15
of Zangwill’s novel, and who sedulously studied Imber’s personal mannerisms and tricks of speaking, appeared one evening in the poet’s favourite cafe on the East Side. Imber in a frenzy of anger and pique hurled a salt cellar at him. Imber’s best proof, to his own mind, that Zangwill had not meant him was that the novelist had often helped him pecuniarily.26

(Amanda Katie) age thirty-three now living in the fashionable New York City. A short, hale and hearty man, with piercing eyes and a quick wit, he was a frequent customer at the local Jewish cafe. He had a reputation for being able to make a good joke and was known to have a quick temper. He was a regular at the cafe and was often seen chatting with the regulars. He was said to be a man of simple tastes and had a love for Hebrew literature. Imber has this week come out of the West, leaving Mrs. Lochinvar27 at home of course and ready for another so soon as I “write him a divorce” which protesting I will not do, he says, vy? I shipped him to the Jewish encyclopaedia with a strong hint that he might be useful in Hebrew poetry and causal things besides. He has discovered that he cannot be Melchizedek Pinchas because of the latter’s reference to the great national poet, Imber. I thought the touch charming.28

בפברואר התשנ”א (1900) הקדישAIMBAR למאגרה קדיש את שירה הפואטוגרפה

 onPause the sin against

 the hora:  ויאמר אליאים! אֵלֵךְ הַיָּה הַפָּרָה הַכָּלָה...נדריים שcratch חיחים" מוכרים את כל

 הסופרים ידועים על אוסטרל שיבחו הכתבת.


 Zangwill, ‘Obituary’. 28

 E. Silberschlag, ‘Naphtali Herz Imber’, Judaism, 5 (Spring 1956), pp. 147—148

 The conclusion (כל شيء מתפלל הרוח אמסר, עמנואל). 32
Thirty-five years ago I left my native land because I refused to believe in the Olam Hatohu. But I must confess that I have become a strong believer in it... For thirty-five years I was a rolling stone (and I am still), and I have not yet gathered the moss of wisdom. I have held converse with the unspeakable Turk, as well as with the talkative Arab. I have wandered through the tents of Shem, and through the shanties of the sons of Ham. I have mingled with the gay children of France, as well as with the phlegmatic Sons of Albion. I have seen different nations and have sojourned in many countries — and what have I seen? an Olam Hatohu — a World of Confusion, where shadow-like beings are shifting and drifting — jostling each other without aim or purpose.

What are we, after all, but shadows and silhouettes, reflecting a something which is nothing?
My dear Zangwill —

I must commence with your finale. I am very sorry to read from your last lines that you are also not happy. For my little heart beats so warm for friendship and I consider you as the only friend which has been left to me. I thank you for the advice, I lived so 33 years, but now I can not. The idea what has become of me and what will be my end hunted me day and night. I am obliged to give you a little hint of the reason why I left Mr. Oliphant (I have Mr. Smidt as a witness that my narration is true). When he [Oliphant] begun his work “Scientific religion” he ordered me to draw up a sketch of the histoire of the divine word. I passed silence about Christ he ask me why? As he regard him as the great Jewish rabbi. I answer that in my opinion he did not exist [why] therefore do I have to allot to him a role in sacred histoire word by word. I gave him notice. When he ask me

L. Oliphant, Scientific Religion; or higher possibilities of life and practice through the operation of natural forces, London 1888
where I will go I replied to England. He told me that he knows the English Jewish better that they have no feeling for Jewish knowledge. Indeed so it was when I came here first with an application to the Anglo Jewish sending them my book \(^5\) to pay for help in my need. My book has been returned to me and the stupid Lövy wrote a strong letter.\(^6\)

I was starving 6 month which is now the consequence of my bodily illness. Had I an idea that there are plenty of Israel’s children which bring into their houses Christmas trees. I should not sacrifice my existenz for the non existenz of Christ. Yes I was a fool but an honest one. My leaving Dr. Lepasius was a more curious. As the son in law of the Bishop of Jerusalem he was a pious Christian in spite that I denied the existenz of Christ we have lieved like brothers. Besidez Board and lodging I had 4 shilling daily which in the Orient means as my 10 now weekly.\(^7\) Once we spoke...\(^8\)

II

[c. July 1889]

Sir,

By not publishing my letter to the violent attack upon me \(^4\) it is an heaven crying injustice I will not more to do with an ungreatful edi-
tor. I was your servant your contributor there is the Thank. It will become known to all.

Please send me the manuscript of the leaves with the help of better people I will publish them. your treatment of me was, as one of the working men observed, very bad. jeshurun vaxed fat and kiked I regret very much that I did vast time and money for your pages.

Yours Imber

III

14 Brunswick Square [c. October 1889]

My dear Zangwill!

first of all I beg you to do a favour to a poor man Mr. Verumth. he is in a very missarable condition he want from you a few lines in the paper on his behalf I trust in your kindness that you will do it.

What is the matter with my little book? I wrote to the printer I

Free them from hunger and tirst first, den from deir fool-superstitions will come of itself. Jeshurun vax fat and kick. Hey?' (Children of the Getto, London 1893, p. 182)
was invited by the Chief Rabbi twice, I have received by him a pound for my book, Barkai. I am very unrest. The idea [of] what will be my end inspired me to grief — I am working on some articles for a magazine The editor agreed to my condition of corection — My stomach is in very bad position please I beg you to give "The Talmud and the moral"

I hope dear Zangwill that you are all right with best wishes

Yours faithful
Naphtali Herz Imber

IV

14 Brunswick Square
[c. October 1889]

My dear Zangwill —

first I thank you very much for your kindness by sending me The American Israelite Now I appeal to your good heart to be so good and to tell the printer to set up my little pamphlet. I wrote him twice and no answer, please do it for me I will pay, I can sell here a lot of it.

'Talmud' (The Jewish Standard, 30.9.1889, p. 4)

The American Hebrew (Memories of an American Jew, New York 1932, p. 119)

בּוֹקֵעַ הַאָסְפִּין לָיאָמְבַּר, יְלַשְׁכִּילֵי כְלַאֲמִרְכָּה).

נַתָּן מַקְרֵיכָו אָדוֹלִי (1803—1890), רַבָּה הָרָאשׁ שֶל עַנְגִּילָה בְּשָׁנָה. קְוֵרָה הַרְאָשׁוֹן, כְּלַאֲמִרְכָּה שֶל בְּרֶכֶאֶה, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּהָצְרַקְו, לְאֵת הַשָּׁלוֹם הַמְּאָסֵּמָא תַּלְּעֵנָה לִשְׁטַו. צְוַיָּא אֶנֶּרֶךְ לְאֵזוּרָה, בְּרֶכֶא פַּדְּנָא, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, לְאֵת הַשָּׁלוֹם, לְמַלְאָךְ הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן." — אַל בְּלָה הָרָאשׁוֹן לְשָׁב הַצָּלָמָא. צוֹרָה מְדָרָה הָרָאשׁוֹן, בְּרֶכֶא פַּדְּנָא, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא הָרָאשׁוֹן, הָרָאשׁוֹן חוֹצֶה מִלְפָּרְכַּו בְּרֶכֶאֶה נְדוֹמָא H.
I am so cast down my old stomach pain in one side, my mental unrest on the other side. I wish that my staying shall be in London — I have no joy at all — I expect news from Blackwood he knows me well.2 write to me please the reason why my answer to Mr Davis’ Monk and Nun question was not published.3

Dear Zangwill please not to vorgett the printer — in such a state of mental grief I do not recollect since the death of Mrs Oliphant 4 I do not know myself what it is — if you will I can send you something about “Judaism on the Seaside”. If you can spare for me some Hebrew papers I will be much obliged to you. I will thank you also if you kindly can do for the poor man Mr Vermuth he is very modest and meek humble and in need — how is Alter Lazinsky?5 Poor Kadima what tombstone, can I write? “West” is not “East”.6 The Chronicle [is] like the wretched women who called [a spirit from] the grave for King Saul (I mean Saul Wochl) with a lot of lies. I wonder how people dare to forge the histoire — I hope next to read that the new mayor elect is a descendant from Zerubabel. why not?7 The Chronicle knows my

1. The Jewish
2. W. Blackwood and Sons
3. The American Israelite, 25.9.1889, p. 4
4. The Jewish Standard
5. אלתר לואסקלי, ‘שנתון ויאורו התנ”ך,’ תבות ע”י דב פיס: מרתון, 1889
6. הנאה להאדה ‘ניר’, ז. ז"זון, כפ”ח אדר צ”ח, בציררות הלוחם האזרחי
7. The Jewish, 25.9.1889, p. 10
Cabbalistcile narration will contain 70 pages. Your advice to be in the [fresh] air — if you should know what a sort the seaside visitors are, lame sinners, old Ladies out of fashion, stupid children that is all what I can meet on the Westpier a good outlook for the servants of heaven, not for me.

What news else? pain in stomach and 4 pound in pocket, grief in heart, a nice outlook in the battle of life. More I will not trouble you much by having to read a long letter I remain yours faithfully

Mr. Israel Zangwill.

Naphtali Herz Imber

14 Brunswick Square
My dear Zangwill,

I am so happy I am in a delirium of joy. what a nice little book very nice indeed. Write to me please what people say about it. I think to start with other topics such as Labor and Wages and others. I will send one to the Pastor Lloyd and to other friends — The first subscriber [of my book] will be the Chief Rabbi. I will send to Mr. Gladstone one asking him his opinion —

I am so full of joy that I can not keep my mind on writing. I greet you with a silent salute

Yours very truly

I. Zangwill Esq.

N. H. Imber

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1. [Footnote: על הופעתו של המחבר ענייני יהודים והלומדים. נוכת בצייווי סטאנסטארד.] ב 8enguembar

2. [Footnote: הבנער הילג המחבר חכם רב ביביון ו比亚יון המחבר.] בצייווי סטאנסטארד. מרסס אנומד רבה שלcherche מברושל מגיר או ולא קרש מברושל מגיר.] ל obra 'Work and Wages in the Talmud', The Jewish).

3. [Footnote: ראה לעיל, מכתב I, חמה 7.]

4. [Footnote: הנתמך אלא.]

5. [Footnote: העמידה והחידה בבנויה במקומם וآنברים שוגים של העניין שליגה.]
My dear Zangwill,

Thank you very much for all your kindness. I have sold 5 copies for three shillings.¹ I hope to make business. thank you for the Ha-
vatzelett There is also a letter from Bagdad which I will send it to you, it is a lamentation.² I shall be perfect happy when my leaves shall commence again.³ Because now they begins to be interesting.

How are you? What of Mr. Lazinsky?⁴ has Mr Vermuth found a situation? how is your brother?⁵

My compliment to the common printer.⁶ I am not a little well but is my stomach again I am still in the delirium of joy — — — — Next post more. be also happy  Yours truly.

N H Imber

Israel Zangwill Esq.
VII

14 Brunswick Square
[c. November 1889]

My dear Zangwill,

I am now in heaven. I wish I could make all the people on earth happy as I am now. I regret only your absence to go with me to the Grand Hotel for a drop. Only the one living God knows how my heart’s beating warmly for you. Thank your kind friend for the *American Israelite* why he writes *Degel Ye’shurun* and not *Jewish Standard*? I think brother Jonathan ought to understand English.

When you think will be the end of our globe? I think never, it is everlasting as its maker — so the other day I gave the answer to a bibliclce fool whose eyes are looking in the future and is shortsighted in the present — how is your health? my stomach is always revolting. the “elixir of life from the other side of the big river will calm him — [me?] when kind friend will be it [be] ready? I wish you happiness of life from my deepest heart.

Yours truly.

Naphtali Herz Imber

Israel Zangwill Esq.

VIII

14 Brunswick Square
[November 1889]

My dear Zangwill,

Just I have posted a letter with a copie of my book for Mr Montagu. I told him that I am capable for the post of Magid should I not...
be accepted then I do not know what my end will be. I have aged considerably, I have no hope more and the idea what will be my future? occupied my mind day and night. Every day brings me new griefs and trouble. My outlook is very gloomy. I lost my believe in Men of course. You can not enter into my feelings. Nothing harms me [any] more. I ask you as I suppose that you perhaps are the only friend to me what shall I do? I do not want consolation. I need advice — I only wonder how a little heart of a ill human being can bear all the pain and not burst into millions of pieces — I am a great sufferer. I have done the best to harm myself but in vain.

I curse the day that I was born —

My latest [last?] greeting

Naphtali Herz Imber

IX

14 Brunswick Square
[c. December 1889]

Dear Zangwill!

I have overcome the fire baptism. I mean my first English adress¹ thanks to my cheek. yes the talmud say cheek helps even against the Allmighty. I have been elected to address them also next about “Money”.² The Lord Mayor send me a nice little letter with his visit card. Mr. Oppenheim went too far.³ I can only tell you what the talmud say

¹ האנה להפ יתלבן לקדושו זדם של בריתין, הועש רוחני חטוב בחר פם, היה (Notes) של החגים והרגעים, רוטשברג ביאר, כס בהר הקטור לשאלות הרוחניות, (of the Week), The Jewish Chronicle, 15.11.1889 מ운동יה יחס חד דמי מפורחתriel his (Gideon M.P.)(כחבר הפארלמנטים בניון', يوسف היא אריא ולמשתאות של פיצז☁️ מלוכלכים). פרותה חובה כל השעה התקיפה, בד גרש, שלכונת’ לשים אתו לדרוזי I. Zangwill, Children of the Ghetto, London : 1893, p. 71, 180, 187

²Brighton Mutual Improvement)

³אנה להפ יתלבן לקדושו זדם של בריתין, 위한 אלמנה (Society על התושב בהר כנסת של בתוך, 2 דצמבר 1889, שע אני גוז אימברzia המגיח והרגעים, יבש ברש(ירש), ריצא(ירש), א(ירש) אמצפם The) לזרה אימברצי, שמאתן הוה תואר ההבור חלולות על קשי קיס חלולות האנגליות (Jewish Standard, 6.12.1889, p. 5

⁴ה зубן שסינחה בבר המתורים. ברמת הלילה, מכות XIV, העניין 5

⁵局局长 שסינחה בבר המתורים. ברמת הלילה, מכות S.S. Oppenheim פולני תוק; את אפש תורני היה שמור על תורני של רב 'Correspondence', The Jewish Standard, 8.11.1889, p. 9
that no man claims the highest position of life till he is forgiven all his sins and many Rabbis of the Talmud they often neglect the law for curt[esy] sake — Mr Bejus lost his daughter. send him a condolenz. I do not know the day of my return — what is the difference between me and the rabbis? they address in jargon and I in English — am I not fit to be a Magid in the East [End]? a little orthodoxy I can borrow by Mr. Zimer. and so I am according the wish of S. Montague Many thanks why did the papers not mention my booklet?

I am writing and my mind is in heaven. I do not know myself what I am writing the account will be a splendid one. has the poor man find a situation? sometimes I am sorry and sometimes happy. My stomach makes progress in health Many thanks Many thanks and compliment to Mr Vecht how is he?

Yours truly
Naphtali Herz Imber

Israel Zangwill Esq.

X

14 Brunswick Square
[c. December 1889]

My dear Zangwill,

first of all I wish a happy new yar. secondly I make you known that I found Telephone in the Talmud. Thirdly, I appeal to your heart.

\[\text{\scriptsize (Children of the Ghetto, London 1893, p. 114)}\]

\[\text{\scriptsize (Zangwill: Some Reminiscences, The Jewish Chronicle (Supplement), 31.7.1931, p. v)}\]
if it is not trouble for you that you may be so good to publish my poem.²

iv  I want to know about you.

v   please send me last paper ³

vi  My mental state is badly increasing.

vii let me kindly know what become of the poor fellows ⁴

viii why did neither Mr Vecht ⁵ nor Mr Hamburger answered my letters?

ix  why Jewish papers did not mention my book while they fill many pages about a great Meshumbed or Hiene? ⁶

Montague is a humbug ⁷

Zimer ⁸ wrote me a cardful of cabballistic nonsense I wish an end to my mental state

Yours truly

Naphtali Herz Imber

-XI-

14 Brunswick Square
[c. January 1890]

My dear Zangwill

my cost for first wire 3s 3d the others 6d each.¹ I will send you some interesting reminiscences about him.²

¹ "Memories of an American Jew," New York 1932, p. 112
Dr. Herman seems not to recognize our paper. To the [Jewish] Chronicle’s reporter he gave more information. Let him feel by the election. In my poem I gave a hint about the coming struggle as I say: “True shepherd to whom thou lefts thy flock?” Mrs Adler thanked me with tears for the poem. The reporting [of the Jewish Standard] is the best from all the papers so she said. I wrote the poem in haste without a bit of inspiration, what does the public think about it? Fior, the ex-dress maker, is a gentleman who understands his native language and that is all. He is living since 2 years here in 2 rooms doing nothing. Gaster protects him and the Anglo-Jewish pocket is open for him—
dear friend I must confess that I am very ill, I am afraid my lungs are attacked I am nearly tired of life. Life is not worth living. Thanks for the influence.

Tell Mr and Mr Vecht my compliments I wish him better.

With greeting

Yours truly

Naphtali Herz Imber

XII

14 Brunswick Square
[c.e January 1890]

My dear Zangwill,

You are not a business man for you did make a mistake and you sent me more than I spend my expenses was 4 shillings and 9 pence and you sent me 6 shilling I will with thanks return the stamps if you will not be offended.
Many thanks to you, my compliments to Mr Vecht. Is he all right? I am still under the disciplin of the doctor and the Chemistic Kitchen. Many thanks and best wishes. I remain yours faithful.

N H Imber

XIII

14 Brunswick Square
[c. January 1890]

My dear Zangwill

I hope you will be satisfied with my work of this week what you wrote why I wire? because I thought to let you know what was important as the post arrangement is not so good. I post after ten then you can have [my work] at 6 in the night. Will Herman succeed? I think not, peoples feeling against him. I am now like King David in his old age I can not get warm. I spend my money and my time in the bath. Write me please. how is Mr Vecht. Is he gett better?

Much greeting

Yours faithful
Naphtali Herz Imber

Brighton Gazette appear today to morrow you will have it.

XIV

14 Brunswick Square
[Early Feb., 1890]

My dear Zangwill,

If you mention me in moror please do not sent the satiricle arrows.
in the role of Cupido, I mean love. I only told it to you as my friend. I will now tell you more about the matter. It is not a lady, only a nice young girl with born mother wit and poeticle feelings. It is a little consolation to me in such a state as I am now (Besides I never was an Adonis) that one of the fair sex have a kind feeling for me. She promised me a poem I will send it to you. My dear friend I am suffering for more than 3 months that I did not tell you was for many reasons: the first I saw you in pain and I would not put my [pain] as an addition to [yours]. The second I will tell you face to face since [you] know (by the letter of Mr Vecht) he does the best to help me. I am now coming from the best doctor of here. He declared that I have reumatic in my back and a liver illness, a good job for the chemist.

I now allways grieve what a fool I was to leave Oliphant this I see and feel it every Moment. I am coming the 9 of March. I dropped just a few lines to the Times please give in the coming events my paper about money which I will read next sunday 9 February here. The little girl was the only person which cheered my desolate heart in this Winter season! That I am writing so much is I want occupation. Mrs Adler is very poorly. How is Mr Vecht? send me please the address of Oswald Simon. I will send him my “Topics” Federation and United they are stirring to help their poor brethren in the East, the former with a Rav the latter with a big worship place and not a
bit will be done with both to benefit them, for Rav’s sermon can not satisfy the hungry stomach of the foreigner nor can the big synagogue give shelter to the homeless stranger. Those are the principle evils of the east [End] that I have seen there. If I can get [these things] printed the rich might take a lesson and the consequence would be that our Charitable Institutions might undergo a transformation. To my mind all is a humbug. £300\(^{10}\) pound to spend and 1 shilling not to pay a poor poet for his two books.

O Montague Humbug

Who will be our next headless head?\(^{11}\) I should recommend Reverend Devil only he alone is able to keep\(^{12}\) such a lot of humbugs many thanks yours

faithful

N.H. Imber

XV

[c. February 1890]

My dear Zangwill

Thanks for Punch, but I am able to provide Punch Judy\(^1\) and glopper with rabiniccle mustard for a round calendar year. Why do you advocate Herman’s candidature?\(^2\) He is not an eminent Talmudist, a bad Hebraist and after all a big humbug Have you read The Jewish Society about him? Indeed very clever and truthful.\(^3\)

I am going to write the Histoire of the rabbinate I send you my dear

1. '£20,000', The Jewish Standard,
2. VIII
3. VIII
4. VIII
5. VIII
6. VIII
7. VIII
8. VIII
9. VIII
10. VIII
11. VIII
12. VIII

1. פ gratuits' 'חתולים' היא חותם אשיפיסי מוחה וחברшеית של פטלום הדראמבר טימ
2. Marshallik, 'Marour and Charouseth', The Jewish
3. (Standard, 7.2.1890, p. 10
4. מַכַּה (Punch)
5. והנהוֹת הַלֶּכֶת שָׁבָט הוא' (רא' לפי)
6. 'הנהוֹת הַלֶּכֶת שָׁבָט הוא' (רא' לפי)
7. מַכַּה (הנהוֹת הַלֶּכֶת שָׁבָט הוא') (1891—1889) Frank Danby — The Jewish Society
8. רָצוּץ לִגְרָם, 'לב אָדָמָה'.
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friend my paper, select the best of it. I took another room my former room has caused me my illness. I am still the same I do the best to cheer me I do not spare money for the sake of my health.

O friend my feelings are very bitter. I wish the address of Simon please. I have succeed yesterday. When you have select from the paper please to return it to me for I need it on friday night to read for Mr Beijfas. I have many things to tell you when I am coming still that I remain

Yours faithful
Naphtali Herz Imber

XVI

14 Brunswick Square
[c. February 1890]

14 Brunswick Square
My dear Zangwill

Many thanks, Your joke is worth[y of] a punch¹ You are a great painter To whom? this Vallentine excellent?

I will give the readers a hard smite, ask how many suicides happen among our race? (I mean from the time of Moses till the close of the Talmud) In a satiricle poem termed “a wonderful nuptial” I have counted them.

Many good wishes I shorten my letter as my girl is waiting for me, yours faithful

N. H. Imber

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¹ "A Few Valentines", The
² הבדיחה היא כונתה כל שלא' ישראלי' (ראה לעיל, מקבת
³ רומע אלבז' עתירה 1890, י"ז
⁴ The World and the Cloister
⁵ מארה ישראלי' מה הפסיון ליום לילופין ומקבת. ראה: יהודיה שאלות של אימבר, ומייתות, אולי לעוד
⁶ המהוים וחבריה II

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Jewish Standard, 21.2.1890, pp. 10—11
XVII

14 Brunswick Square
[c. February 1890]

My dear Zangwill

How do you like my paper? Mrs Adler is very ill nobody is allowed to visit her. She has influenza. I am longing for the 9 of March to see you and London again.

It is Wensday evening —

I do not feel any relief my spirit goes low and lower now. The ignorant and hypocrit Gaster is enjoying his honeymoon while I am cast down it makes me excited. This rubbish English Judaism, down with it — Elkan Adler told to the faithful servant “if my brother succeed to become Chief Rabbi you will also have a share of it — beastly people they treat religion as a business — Humbugs are they all it was not an influenza at all that she did carried them away — I fight my battle till the last

Many Compliments yours faithful

N. H. Imber

XVIII

[c. April 1890]

My dear Zangwill

I have no paper at hand therefore I drop a few lines on a Christmas card sent to me by a Jew (what an ironie) Please send me the names and dates of the paper, how you like the article? My body is very
low so my spirit. Next lecture... again. my sister lost her property
in fire. ⁴

Tell Mr. Vecht not to lose hope. ⁵

Mr Bejfsus ask in a letter if its true that all the papers copied. ⁶ What
become of Mrs Spigel poor creature?

Since I am here I have 3 love letters from a girl but my mental pain
prevent me from paying attention to her. I live in the future a lost
career and a trial of life. How is Mrs Vecht? How are your parents? ⁷
I dry up it is 12 o clock.

Yours

N. H. Imber

XIX ¹

My dear Zangwill

I am coming on the 4th without any benefit except that I found a
kind and faithful heart. ² I am writing the histoire of the Rabbinate
I know you will not publish it for Herman’s sake so I will send it
to the Jewish Society to give him a taste of mine. ³ The love letters, I
cannot depart from them I will give you them when I arrive. I can
tell you that she has kept me alive. She is so clever, so good more
than the stupid Dr Gaster’s half meat. ⁴ I am very ill if my illness
will not disappear I do not know how long I have to be alive. I wish
that Mr Vecht shall succeed in his undertaking, he is a good one and
deserves a better fate. ⁵ I am now coming from my girl I spend every

¹ The number XIX is usually written as 19 in Roman numerals, but it appears as XIX here. The correct interpretation is 19.

² The original text is in Hebrew and it reads: "אני מתאהב בשתייה עם פאה וasics SPORTIVE שאל אברר,杉wise Moses ATAN Воi in sculpture. של אברר והזה besteht יוחסין חזק, עמים ישעל שיום וידבר. חסוי המשמשים. לואו ששם来形容 והלאה בלאלה. בא רב לבר".

³ The original text is in Hebrew and it reads: "אימבר פרהה בידבר על 'התרצה התשה', אמי ממשי בדבר על אוחות".

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night an hour with her walking along Kings Road. Cupido is hunting and Luna smiles and I drink from a corall cup — her lips the nectar the kisses
Much greeting and plenty good wishes yours faithful

P/S I fixed up in my mind to send you the love letters I am sending at present one of them what is your opinion about the whole matter? O friend it is fiction, life is sweet only man makes it miserable.

XX

14 Brunswick Square

Dear Sir

I send you a present a book from Longfellow
What I want is to write me honestly and truly why do you not publish more my leaves? ¹
I will be very thankful to you.

Yours truly

N. H. Imber

I. Zangwill

XXI

The Brownies
328 Bowery
Cor. Bond Street
New York

[c. 1904]

My dear Zangwill

Mr Rosenberg ¹ presses me very hard and he is right, but I am helpless as a babe. I think on Friday I will be in the “Beth Israel Hospital”
for misery likes company and its company makes my life bitter. I will be treated on nose, ear and throat troubles, and as an American I am one of them which means a dispeptic. Please do not forget your pledge. In order you shall have an idea of my book, I mail you one of my poems written before the outbreak of the war a year ahead. The English is my own.\(^2\) I will also print your translation of the „Mishmar Hajordan”,\(^3\) and two English translations of the “Ha Tikva” \(^4\) The book is dedicated to the Micado, the avenger of Kishenev’s blood. I hope soon to hear from your Preface \(^5\) and as I am going to the Hospital please address c/o “Jewish Daily News,” 18th East Broadway City

With salutation to you and your wife, \(^6\) I remain yours truly

Naphtali Herz Imber