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MAYOR CHAPIN'S BLUNDER.

UNWARRANTED INTERFERENCE WITH THE RIGHT OF ASSEMBLY.

It Now Appears Also that the Especially Incendiary Words in the Alleged Translation of the Anarchist Circular Presented to Him Were Not in the Original.

A number of Jews of this city hired the Labor Lyceum of Brooklyn a few days ago to hold a meeting there on Tuesday night, and when they got there found the place surrounded by 100 policemen, who had instructions to allow no one to enter the hall. It was a great surprise to these people, and naturally they were highly indignant. It was by order of the Police Commissioner, who acted after a consultation with the Mayor and the Corporation Counsel, that these people were prevented from holding their meeting. What caused the Mayor to take this step, it is said, was a translation of a circular which had been issued by the "Pioneers of Liberty," in which it was announced that the meeting was for the purpose of ridiculing the Jewish holiday, Yom Kippur, and that speeches relating to the use of dynamite and powder would be made. If what these people say is true, the Mayor and the other officials have been to some extent imposed upon, and an outrage, which the people of Brooklyn should be ashamed of, committed against a body of men who in the eyes of the law were inoffensive.

When it was announced that Herr Most would speak at this meeting a storm of protest arose among the religious Jews, both orthodox and reformed. Committees were sent to the Mayor to ask him to prevent the meeting. They told him what its object was and what the substance of the circular was, but the Mayor, although he sympathized with them, could not see how the law gave him power to do anything in the matter. He suggested, however that a translation of the circular be brought to him with affidavits, setting forth that the proposed meeting would be a disturbance of the public peace, and he promised to do what he could in the matter. The Rev. Dr. Maurice Friedlander, rabbi of a Jewish congregation in Brooklyn, made such an affidavit and appended to it a translation purporting to contain the most violent portions of the circular. It was upon this that the order was given not to allow the meeting to be held. The anarchist Jews now say that there are sentences in this translation which do not appear in the circular, and that it is these sentences which are the most violent and inflammatory. The translation was published in yesterday's SUN, and it is here given again. The words in italics are the ones which they say were maliciously inserted in the translation:

"This company feel it their duty to celebrate the coming atonement evening and day, namely, the eve of the 23d and 24th of this month, in Labor Lyceum (a hall at 61 Myrtle street, Brooklyn), by eating, drinking, dancing, promenading, *and speeches relating to anarchism and the use of dynamite and powder.* The prophets of old preached and admonished in the name of God, in whom their followers pretended to believe, but we openly and frankly proclaim that God never existed. There is no God, and God will never be. In the name of freedom we mock the Jewish religion. As true revolutionists we fight against religion, the State, private and public property. These three things must be destroyed. Against religion, as well as against public and private property, we enter an open contest—a contest not through politics. We desire to throw off the yoke of the Scribes, under whose weight we lie, *by means of powder and dynamite, which we intend to use against religion and public and private property.* We will have a ball on Atonement Day for the purpose of ridiculing your God. If your God is deaf if He is sleeping, or conversing with some one, let our Atonement ball awake Him. Let the tones of our music tear His ears open. *Let our revolutionary speeches with dynamite and powder interrupt His conversations.*

"Last year the Jews of New York took their God to the Police Department and to the Coroner, but this year the Jews will take your God and religion to the cemetery. The experience which we had in New York city taught us the lesson to go to Brooklyn. The evening prayer will be: We will take the capitalist in the right hand and religion in the left hand and say like a thunderbolt, 'We shall get you *by means of the use of dynamite and powder.*' The closing prayer will be: Anarchy in the right hand and revolution *and dynamite* in the left; God never was, is, or ever will be.'

"A very interesting theatrical piece will be played while music was composed expressly for Atonement Day, and will begin simultaneously with the services in the synagogues.

When the reporter went to the Brooklyn Labor Lyceum yesterday afternoon he found the place almost deserted. Several Anarchists were sitting about the tables playing cards and quietly amusing themselves. In the course of conversation with one man the article in THE SUN was read, including the translation of the circular which had been presented before Mayor Chapin and the Police Commissioner. When this had been read, one of the men asked to have it read again, saying he didn't understand it. This was done, and when he understood it, the man pounded his fist on the table and exclaimed, "That's false. That wasn't in the circular." This of course created considerable excitement and everybody started off to find Isidor Kobeloff, the man who was in charge of the affair. A copy of the circular was handed to the reporter, but it was printed in Hebrew characters, and he could find no one to translate it accurately. It was a long time before Mr. Kobeloff could be found, for it appeared that he and his anarchist friends had succeeded in getting a hall in this city, and were carrying out their programme though on a reduced scale, without the interference of the police. When the Brooklyn Jews found him, they read the translation to Mr. Kobeloff in a queer mixture of English, German and Hebrew. He understood it, however. He said it was a trick of Moses Max and the other Jews to induce the Mayor of Brooklyn to interfere. He understands Hebrew and he translated the circular, but in no place in his translation did the word "dynamite" or "powder" appear. To make sure there was no mistake the reporter went to Brooklyn to look up Rabbi Friedlander, but could not find him.

During the consultation with the Mayor there was present the Rev. Dr. William Sparger, the rabbi of a reformed congregation, and he was found last night at his residence, 162 Washington park, Brooklyn. The translation, as it appeared in THE SUN, was shown him, and also the original circular. He was asked to point out in the original the sentences which appear in italics above. Mr. Sparger said:

"This circular was translated by Mr. Friedlander, and if these sentences appear in the translation they must be in the original. Mr. Friedlander is a young man of honorable character and upright, and he would not stoop to any business of any kind, no matter what was to be gained."

He then looked carefully through the circular, but not one of the expressions italicized above could be found. He was puzzled.

"I am positive," he said, "that I saw the words powder and dynamite somewhere in this circular, but"——

They were not there. In the original the circular in one part read: "Let our Atonement ball awake Him." Last year the—— in the translation a sentence had been inserted between the words awake and him. Mr. Sparger was nonplussed. He was sure that Mr. Friedlander had translated it, and translated it correctly, too. Corporer Levy, he said, had had nothing to do with the translation. Neither had he but he had perfect faith in Mr. Friedlander's accuracy and in his honor. Those parts of the translation which caused the orthodox Jews and ridiculed their God were in perfect accordance with the original but the only mention of powder was in Mr. Sparger's mind was this: "Powder and lead make mankind free. When you hear it, know that this is the voice of the lord and direct threats which appeared in the translation." The reporter left without seeing any more.

Whether these inserted words were malicious or accidental, or, as in the case of other publication of the anarchistic circular, had some sinister effect, could not be learned, but it was certain that after visits to the auditorium and a course of affidavits to the effect that the meeting was going to be a great deal worse, the Mayor of Brooklyn, the Police Commissioner, and the City Authorities decided to meet the anarchists and forbade their meeting taking place.

Mr. Kobeloff said he could not be seen yesterday. He was in a state of excitement owing to a report that his life was threatened. He said he had been in this country but a few days, and had been in Brooklyn but a few days. He had heard of the Mayor's action, but had not been to see him. He was not a member of the Labor Lyceum, but was a member of the Brooklyn Pioneers of Liberty. He had been in the office of the Pioneers of Liberty when the circular was written, but had not been there when it was printed. He was not a member of the Pioneers of Liberty, but was a member of the Labor Lyceum. He was not a member of the Anarchist Labor Lyceum, but was a member of the Anarchist Lyceum of Brooklyn. He was not a member of the Anarchist Lyceum of Brooklyn