

Instructions from R. J. Bronger, Special Agent in Charge.

| REPORT MADE AT | DATE WHEN MADE | PERIOD FOR WHICH MADE | REPORT MADE BY |
|-----------------------------|----------------|-----------------------|-------------------|
| Pittsburgh, Pa. | Apr. 2, 1963 | Mar. 28-31. | CHAS. W. HUGGINS. |
| TITLE AND CHARACTER OF CASE | | | |
| - CHANDLER OWEN, | | | Negro Activities. |

FACTS DEVELOPED

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Gotten from FBI thru FOIA
See letter Apr 29, 1982

AT PITTSBURGH, PA.

Agent learned from a confidential informant that CHANDLER OWEN, who edits a radical periodical in New York City called "THE MESSENGER", and who has made a number of previous attempts to deliver addresses in this section, but who has been stopped just as often by the Police Department, has been in Pittsburgh throughout the entire past week.

Subject has made several speeches in two or three of the colored churches on various phases of the so-called race problems and, from what the writer has been able to learn, his remarks were all within the law. On this visit subject has not been molested by the Police, which is a good criterion in the matter. He spoke on GARVEY, the W. E. B. DUBOIS and the race question in general.

An informant states that he knows no one in Homestead who attended any of these sessions. It is a safe speculation that ninety-nine percent of the local mill personnel do not know who CHANDLER OWEN is, and are less interested in radicalism which is being promulgated as Socialism. The local men have too

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many problems of their own demanding solution, without borrowing additional trouble from the outside.

Whatever radical tendencies may have existed among the colored people here were given a rude jolt by GARVEY and his enterprises, and the victims have yet to recover from their loss.

Continued.

(RE: JAMES EAR OVEN (Negro)
 (RACIAL (Negro) ACTIVITIES..)

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Informant states that J.A. CHAMBERLAIN, Local Negro publisher and radical, was to manage the activities of OVEN in Los Angeles, but got cold feet, and the management was taken over by J.L. BASS, - Editor of the "CALIFORNIA BUREAU." OVEN was also sponsored by LOAN THOMAS and other anti-Garvey leaders in Los Angeles, for the reason that OVEN was also speaking against HERBIE GARVEY. The consequence being that OVEN was sponsored and managed by negroes, who were distinctly not radicals, and who quietly worked to nullify the radical teachings of OVEN, - while using him as an instrument to fight GARVEYISM.

It has been reported that the Socialist Party were endeavoring to form an "Ethiopian Local" and counted on OVEN to make a success of this plan.

Confidential negro informant is investigating the personnel and activities of this Local and same will be reported on later.

There is a strong conservative leadership among the negroes in Los Angeles and it is not believed radical agitators will make much headway among negroes in this District.

Rev. W.E. BROWN of the Wesley M.E. Church (Negro) - in his sermon, Sunday night, March 5th, attacked the speeches and teachings of CHAMBERLAIN OVEN.

Clippings of the speeches of CHAMBERLAIN OVEN and of the sermon of Rev. W.E. BROWN are attached to the Washington copy of this report.

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SATURDAY, MARCH 4, 1922

Negro Editor to Talk Here

Chandler Owen, negro orator and editor of New York city, will speak under the auspices of the Socialist party Sunday at 2 o'clock in Labor Temple auditorium, 510 Maple avenue, on "The Americanism of Tomorrow." The public is invited.

Owen comes to Los Angeles highly recommended, the following being a few of the reports which have been made of him and his lectures: "As well read, well educated and competent a negro as there is in United States."—Providence Journal. "By long odds the most able of all negro publishers"—U. S. Dept. of Justice. "Doing vital work."—Scott Nearing. "He is a man of very unusual mental endowments, of intellectual training, a thinker, writer and speaker of extraordinary power. Indeed, I know of no man of his years better equipped with an accurate knowledge of facts on so many subjects."—Thomas W. Churchill, former president of New York City board of education.

Owen is a graduate of Columbia university.

Negro Leader Says Bosses I

By R. W. BOROUGH

NO negro visiting Los Angeles in years, perhaps ever, has caused as much intellectual stimulation among whites and blacks as Chandler Owen, brilliant editor of "The Messenger".

Arriving here a few days ago he has been kept in a continuous whirl of conferences, committee meetings, dinner engagements with notable non-notables and impassioned public speeches that would have dried up the good humor and killed the mental resiliency of a less vigorous soul. Owen seems to thrive on it, to exult in the fact that in all this flurry of activity he is able to draw not only his race but humanity at large a little farther along the path of progress.

He speaks Tuesday night at St. Paul's Baptist church, Twenty-first and Naomi streets, and no man who enjoys contact with a fundamental thinker and persuasive orator should fail to hear him discuss "The Truth About Harding's Negro Policy".

It is a vintage first: Owen steps into the office of the California League and courteously arranged a chair for his interview. The slightly curly hair is cut close, disclosing a well-shaped head. The eyes are large and their softness lingers on dreaminess. The voice is musically low, with now and then a lapse into the blurr of the Old South.

Not "Pathetic"

There is nothing "pathetic" about this man as about some of the older types of negro leader—to him the negro is not a sentimentally tragic figure, to him there is nothing God-ordained about "race prejudice", to him the negro and his white and yellow brothers are together commencing out of the abyss of a capitalistic civilization.

"We interpret the race prejudice which dominates especially the south," he said, "as a part of the activities of the plantation owners, the railroad lines, the oil interests, the lumber trusts, the object being to keep the white and black working 'dogs' fighting over the bone of race prejudice which they, the employers, run up and down with the pole."

"We fight that prejudice and white people don't fight each other because they hate each other, but they hate each other because they are constantly fighting each other."

Surplus Labor

"By fighting I mean that there is a large amount of surplus labor in the south—about one-third of the population of the south is negro, the other two-thirds are white—and wherever they work or you will find them in groups, white groups, and black groups. The employers appeal to the whites on the ground of the supremacy of the white skin. One day when the negro decides he has been working too long hours and for too little pay and asks his employer for a shorter work-day and more wages the employer says to the white worker and says, 'niggers want more wages, want to buy pianos and automobiles. They think they're as good as we are.'"

"And the white workers fall into this sort of logic. They don't get up until one day they ask for more wages and shorter hours. Then the employer goes to the negro worker and says, 'Look at this poor white trash—they think they are son of a b—'

"The result of this activity of the employers is no unionization and the backward condition of the workers, both black and white."

South Backward

The south, Owen pointed out, provides only \$2.79 per child for the education of the negro and \$10 (10) for the education of the white, while in New York the amount spent for each is \$24.

The growing hardness of the commercial north and its organs of opinion toward the negro, Owen said, is the result of the linking up of the commercial interests of the north and south. Race prejudice becomes as handy a weapon in one place as in the other to prevent the union of white and black workers and to force upon them a low wage scale.

The new negro, according to Owen, is not to be "meek"—he is to assert himself in a demand for rights, economic, political and social.

"The meek don't inherit the earth," he explained in a gentle voice between answering telephone calls, "or if they do inherit it they soon lose it. The meek stay on the earth to work it for other people. The wealth created by them is rapidly attracted to others who are strong, economically, physically, politically, socially."

Talks on Negro Art

Owen is 32 years old. He was born in Warren, N. C. He was educated partly in the public schools of Washington, D. C., later attending the S. I. L. normal industrial school at Lawrenceville, Va. He went to Virginia Union university at Richmond, Va., where he got his A. B. degree, and later studied law and political science at Columbia university.

He has worked with his hands, while attending school, but it was as a master painter and exterior decorator employing other labor.

Negro art is making strides, he says. The new negro is a powerful and self-reliant man on its way, but is not yet.

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