

Julian Bond Symbolizes New Negro 'Militancy'

By GEORGE GOODMAN

On that chilly January day in Atlanta, when brash, young Julian Bond stood up to voice his views on Vietnam, the nation saw clearly a secret ingredient brewing in the civil rights cauldron, perhaps always there, but always far below the surface.

It was glimpsed only a year ago, after Dr. Martin Luther King was pushed onto the world stage as an international symbol of Peace. With a Nobel Peace prize Dr. King was forced to speak world affairs, and more specifically, Vietnam.

Here and elsewhere, King decried the 'bombing and bloodshed' in Vietnam and, he was critical of our government's efforts to win peace through war. However, he was promptly shouted down by pundits and public figures.

"Back In Place"

And though Dr. King occasionally talks on the subject today he does so in mod-

ulated tones. He has been shown "back to his place", civil rights in America, the traditional topic for "Negro leaders", in America.

Young Bond went further. He spoke in loud tones, damning the U.S. government for 'murder and aggression' — strong words for a Negro in civil rights and in the South.

But were Bond's views known in full, his critics would howl with even greater alarm. For Bond is a revolutionary, like the Floyd Mc-Kissicks', John Lewis' Bayard Rustins' and James Farmers' (too a lesser degree).

Bred in the fiercely intellectual climate of the alt-ins, Bond is the new, radical, breed leftist, intelligent, and to a large degree, unafraid of being labled by cliches.

He is afraid of dredging-up the "secret" ingredient, only to the extent to which it endangers the necessary consensus among his supporters.

Like all public people,

whose success depends upon a popular following Bond cannot divulge all.

World View

He is not a solitary figure, but has scores of contemporaries, white and black, some more, but most less brilliant, on college campuses across the nation.

The secret ingredient — a world wide view of civil rights — is glimpsed among them from time to time, heard at peace rallies where

(Continued on Page A-9)

Julian Bond Symbolizes 'Militancy'

(Continued from Page 1)

Negro spirituals are sung and at other times at troop train depots, where demonstrators fall limp across railroad tracks, tactics traditionally confined to local issues.

All hold some views in common, the most basic ones being

—That there are fundamental wrongs in American society, requiring radical solutions.

—That all wars are wrong, including the materialistic society which helps to promote them.

And last, but not least, that the war in Vietnam is, in essence, the war of Selma, Alabama. In this view and in the view of Julian Bond all touch on each other.

Most subscribe to different strategies for their solutions.

Wavy haired and light complexioned, Bond was born into what sociologist E. Franklin Frazier called the "black aristocracy of the Old South."

His dad Dr. Horace Mann Bond, a college president, his uncle, J. Max Bond, a high official in the Agency for International Development (AID), young Bond was assured a "safe" successful place in the southern social structure of his milieu.

Radical Posture

He chose instead a radical stance—a rebellious position that leads some in his generation to plot schemes for destroying national shrines, like the statue of liberty.

"It is partially because we have less to lose, we are younger," he said, during a recent dinner part here.

"And it may be because we, some of us, have had a taste of middle class life and found it lacking something important," he added.

On politics, the field in which he has begun his assault on the American Dream, (or nightmare) Bond said.

"Politics is only a partial answer to correcting the predicament of the Negro in America. We've had a sophisticated kind of politics in Atlanta for the last 25 years.

"It's brought more street lights in the Negro community, Negro city councilmen and Negro policemen, who, until very recently, could only arrest Negro wrong doers. I'm convinced it can't solve the problems alone.

"Why? There are two reasons, I think.

"One, Negro politicians sell out as quickly as white politicians do. Two, white people really control this country. And those who do control the world, you know."

"In Georgia," Bond continued, "there are seven Negroes in the House of Representatives. All agree with me about the nastiness of the Vietnam situation, but none of them will speak out.

"What have they done? Given Negroes in Atlanta 35 black policemen and Negro guards at school crossings. But look at the big issues".

"Five per cent of the Negro population in Atlanta is unemployed. Twenty-five per cent in the district that elected me is out of work.

"I campaigned for a \$2 dollar minimum wage in my district," Bond said, "Afterwards, the Speaker of the House came to me and said he knew I was just running a campaign on a promise I never intended to fulfill."

Bond said the Speaker offered him a deal in which both men would assume roles" on the issue, the defeat of which, would make the Speaker a hero among his constituents, while making a martyred Bond appear to be man of the people."

"And that's the way politics works, everywhere, in every city", he added.

Varied Tactics Needed

If not through politics, how can the struggle best be fought?

"I don't know", he replied, "Although I know it takes every kind of tactic imaginable. Cautiously, he commented that the Watts riot had seemed to win certain goals.

"It's distasteful to me, but the truth is that every means is required to jar the status quo", said Bond, "and that includes riots."

In Bond's view, and in the view of his contemporaries, it is the status quo that threatens the advancement of the Negro, and extending that logic, the interests of colored people all over the world.

Though he would, perhaps, deny it if asked to comment publicly, Bond sees the war in Vietnam as a white man's war, essentially. One in which American Negroes have no business fighting.

"The are fighting in that war, primarily because of two factors", he said.

Negro Roles?

"One, Negro soldiers traditionally have not known the non-combatant roles in which they may participate, and two, Negroes are sent to the front line as cannon fodder because the do not have the education for other tasks.

"I think it's unfortunate that the government and the press derive so much propaganda value out of news pictures that continually show Negro fighting men on the front lines", Bond said.

What then, should be the role of the Negro in America today?

"I can't say, exactly. Bond said. "We all decide individually what it is we are after. The white man will concede but so much, I'm convinced of that. But nobody knows just how much", he added.

"The pressure is put on, and just before a crisis, or just after, as in Watts, the 'man' concedes, but I'm convinced he will concede so much and no more."

"And all of us, including myself, are willing to compromise somewhere along the line. I'm not sure where it is for me," he said.

"Right now I'm fighting from outside the system. If I get my seat in the legislature I will be fighting from within again. If I can't get it back, confidentially, I will be willing to fight from without."

A High Price

And Julian Bond, at 26 will no doubt mellow, or "sell out" to some degree, as he admits.

As for immediate consequences, the issue surrounding the seating controversy has clearly achieved some philosophical goals.

"Perhaps it has brought an issue, other than the Negro, onto the drab landscape of southern politics. Whatever role it forces Bond to assume, assuredly the nation has not heard the last of him and his contemporaries.

And when he does "sell

out," it will clearly be for more than the forty acres and a mule, agreed upon by his forebearers.