Russell County Has a Negro Deputy—Or Does It?

By Mary Ellen Dale

PHENIX CITY—Garner Lee Johnson stood in the corner of the courthouse lobby and said with a loud voice and a big laugh, "He's my brother-in-law, and he's running for the most important job in this county." But he added that the job was not the one he thought Johnson was running for.

Johnson didn't want to talk about it at first, he said, "I didn't even work there, but I got my brother-in-law to write a story about it, and then I found out he was gone and the others were talking."

Johnson had been working in the courthouse for ten years, and he said that he was running for the job of deputy sheriff because he had always wanted to work there.

"I'm not a cop," Johnson said, "I just have a job that I like."

"We got the job for free, it's not for competition for my money," he said. "I just want him to have it when he's through, because he's never worked on a case, and he's never been a deputy."

The sheriff, John B. Martin, said that Johnson was the best deputy he had ever had. "We've had better men than him, but he's been the most dependable," Martin said. "He's never been late, and he's never taken a sick day."

"He worked for us, and we'll always be grateful, even though he wasn't on the list." Johnson said.

The job does not pay much, he said, but it's better than nothing.

"I was arrested in June," Johnson said, "and when I went to court, they gave me a big fine."

"I didn't mean to do it," Johnson said, "but I was tired of always being arrested, and I thought I'd better get out of there."
Shabazz After August Marches:  
Black-Out, Pressure, and Fear

BY GALE FALK

HURSON exciting—The real story  
of the Negro student movement  
in the South today is not  
over. In effect, it never  
will be over as long as Negroes  
are Negroes. The marches were  
organized by Negroes, supported  
by Negroes and are designed by  
Negroes. The marchers are  
Negroes, the front men are  
Negroes and the organizers  
are Negroes. The Negroes  
have already established that  
the essence of their struggle  
is the right to be Negroes.  
When Negroes want to be  
white, they will be able to  
prove it to others. No  
Negro, no matter how  
long he has lived in the  
South, will be able to prove  
that he is not a Negro.  
The essence of Negro  
freedom today is to be  
free, to be able to prove to  
the world that you have  
ever been a white man.  
Our Negroes have  
proved the point of  
their struggle by the  
marches they have  
organized and the seizures  
they have committed.  
Robert L. Doolan, the  
headquarters executive  
of the Southern Courier,  
has already established  
that the Negroes  
are Negroes. But the  
question of what is a  
Negro is not one that  
can be answered by  
the courts or the  
congress or the  
Jury. The question  
of race is a question  
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On Sunday, Sept. 4, thousands of Negroes marched into Cicero, Illinois, an all-white suburb of Chicago, to demand an end to segregated housing. The march was different from the non-violent demonstrations that the Rev. Martin Luther King Jr. and SCLC had been leading all summer in the Chicago Freedom Movement. This time, the marchers were prepared to fight back if attacked. Fewer whites, and fewer women and children, were marching. Marchers often shouted "Black power."

The Cicero march first had been planned by Dr. King. He called it off when Chicago Mayor Richard J. Daley and the Chicago Real Estate Board promised to work toward ending the housing discrimination that has kept many Negroes living in ghettos. But some Negroes were not satisfied with this agreement, and CORE decided to hold the march anyway.

Cicero residents greeted the Negroes by waving swastika flags and shouting Nazi slogans. Expecting trouble, Illinois Governor Otto Kerner had called out 2,500 National Guard troops. These troops, and hundreds of state, county, and city police, helped keep violence to a minimum.

But a few rocks, bottles, and cherry bombs were thrown, and there were a few scuffles. Whatever else it may have done, Dr. King's agreement had not greatly changed the mood of the white residents of Cicero.

Special Feature:

A DEMONSTRATION in the NORTH

Photographs by John Phillips

Grinnell College 'Scarlet & Black'
Cajuns in Washington County: 'They Stay to Themselves'

BY DON GREGG

McINTOSH—To most people, segregation means separation of Negroes and whites. In Washington County, it means a lot more. This southwest Alabama county has a third group of people segregated from both the Negro and the white communities.

The people are known as Cajuns. They are a mixture of Indians, white, and Negro. No one knows where they came from, and no one knows why they are called Cajuns. The name is usually applied to an all-white group of French Acadians living in the unused country of eastern Louisiana, but the Washington County Cajuns have no trace of a French accent, and their speech lacks the sing-song whine that is the trademark of the Louisiana Cajun.

Washington County Probate Judge Tom W. Turner says there are more than 300 to 500 families of Cajuns in the southern section. All of them live west of Highway 41 in a 10-square-mile area from McIntosh and Coker to Vianon and Charity Chapel. A smaller group lives on the same road in the bordering part of Mobile County, from Coker to the Mobile line.

The Cajuns in Washington County are white by birth, and most of them are descendants of the French Acadians. Only a tiny percentage have African or Native American ancestry. In most cases there is a mixture of all three. Some have been in the county for several generations, but they are certainly not a respectable group. Occasionally one can see a bright red or shiny black motorcycle, and even the smallest shacks can first be spotted by television antennas sticking up above the trees, but there are few middle-class homes.

The average Cajun home has two rooms. One is a small kitchen dominated by a black, wood-burning stove. The other room, set off by a thin partition, holds the beds and the TV set, which is almost always a small 25- or 35-inch model to fit the 10-by-25-foot house, and once or twice sleeping capacity for the yard.

The Cajun average home has two schools and churches, which are brick, concrete block, or neat frame structures. Like the Negroes and whites of Washington County, the Cajuns have their own schools, four of them in all.

According to Turner, the small number of names indicates a problem of the Cajun way of life. According to a Justice Department official who has worked some with them, they often marry within their own family. This causes a high rate of mental problems, mental retardation, and misshapen heads.

The small number of names indicates a problem of the Cajun way of life. According to a Justice Department official who has worked some with them, they often marry within their own family. This causes a high rate of mental problems, mental retardation, and misshapen heads.

Because of this, the 10-square-mile area of the town is not the only place where Cajuns can be entertained. Otherwise, they pass the time by working, fishing, hunting, or just sitting around talking. Like many poor people, the Cajuns marry young and have lots of children. Mrs. Louella Snow, 14, spoke proudly of her large family of 14 grandchildren and great-grandchildren, all under the age of 5. She said she wasn't married at 18.

They use the word Cajun, but, as a young waitress in a southerner store, Turner calls the Cajuns 'friend.'

"They live down there around McIntosh and they're part Negros and part white, but none of them are real Negro. Especially those that live up near the wetlands," she said.

"They stay to themselves and don't nobody mess with 'em. If they like you, they like you. If they don't, they don't."

Judge Turner is one of the few people in Washington County that doesn't call them Cajun. Instead, he calls them "friendly," or he simply calls them by name, because he has known them all his life. He has been a protector from his days in school, and he has been a protector to help them. He has worked with them since he helped set up the Tomblin program for the poor people of Washington County and the ABAE program for the Negroes of Mobile County. Judge Turner is one of the few people in Wash­ington County that doesn't call them Cajun. Instead, he calls them "friendly," or he simply calls them by name, because he has known them all his life. He has been a protector from his days in school, and he has been a protector to help them.

He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples." He also tried to help the Cajuns in other ways. When he visited George Snow and his family in the dead of winter, Turner said, the Snows' unsealed, one-room house was freezing cold. Snow and the children were sick, so Turner said, "I still carry presents around to the old folks and the cripples."
In Greene County Case

U.S. Judge Blocks Grand Jury Action

BY ROBERTA SWEDEN

In both the rural and the urban parts of this Georgia county where the new Negroes are being settled, a new court has been established.

The attorney, David A. Jelinek of the Georgia Constitution Defense Committee, said last week that he would delay the hearing on the validity of the entire jury system.

The judge said he would keep a grand jury from hearing evidence against Jelinek's claims, even though the judge has already heard testimony from witnesses.

"But I'm told that the new Negroes are being settled in the county, and I want to make sure they are treated fairly," Jelinek said.

The judge has kept a grand jury from hearing any evidence against his claims, even though the judge has already heard testimony from witnesses.

"I'm not sure what the judge wants to do with the case," Jelinek said. "But I want to make sure the new Negroes are treated fairly."
JUDGE HELPS CAJUNS

People keep misunderstanding, he said, "as long as you send that woman you send your work to Montgomery or Alabama, she wants to us to do something to "how to start over with somebody else." The Turner family is so desperate they're resigned to say, and he's angry, they'll keep on working with the Cajuns, but because they aren't "readable," but because they're his friends.

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