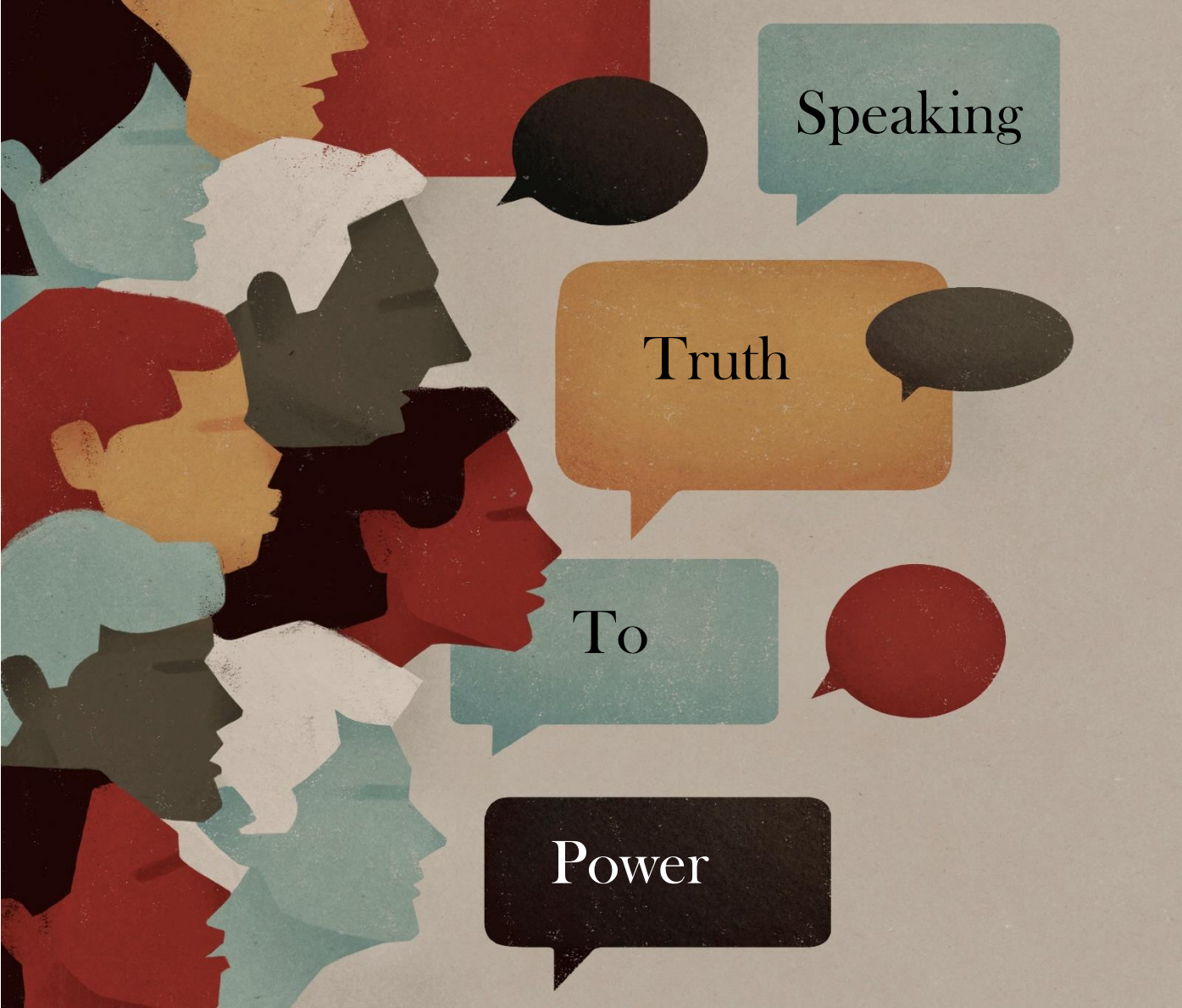




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Speaking Truth to Power

Vol. 3 | Issue 3



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Let The Truth Be Told (TM) is a quarterly newsletter.

Let the Truth Be Told is intended to give African Americans the opportunity to speak "truth to power" through media such as commentary, poems, history, and art, among others, which will be provided by parents, teachers, children, ministers, historians, and other citizens. This platform aims to transform our words into empowered activism.

We are seeking contributors to **Let the Truth Be Told**. If you feel you have something to say but don't believe you write well enough, don't let that stop you. Please submit what you want to say, and you will be given support which will lead to your voice being heard. **Let the Truth Be Told!**

Submissions are reviewed by the editorial board and may be edited for brevity and clarification. We regret we cannot return any unsolicited articles, photos, or other materials.

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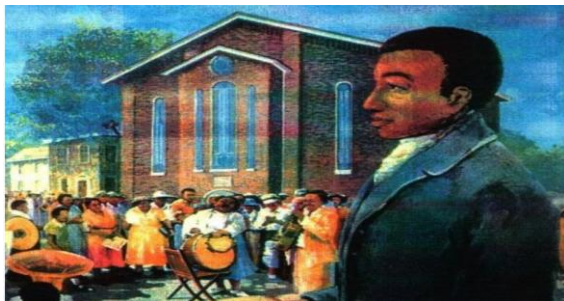
Juneteenth – June 19, 2024.



PRIDE Month – June 2024



**Independence Day
July 4, 2024**



**August Quarterly
August 19-24, 2024**

Image Source [Home - August Quarterly](#)

Trustworthy Diverse Allies for Equality and Democracy for African Americans and Everyone Else

by Dr. Marlene A. Saunders

Consistent with one of its purposes, *Let The Truth Be Told* provides American history typically not taught in Delaware schools. That is, not until the passage of HB 198 which requires Delaware public and charter schools to teach Black history to students in grades K-12. Through the voices of African Americans the newsletter has highlighted the ways African Americans have adhered to the ideals of American democracy which in part says, “**We hold these truths to be self-evident, that all Men are created equal, that they are endowed by their Creators with certain unalienable Rights, that among these are Life Liberty and the Pursuit of Happiness.**”¹ If this is your first time reading the publication, we invite you to read volumes 1 through 9.

“...[W]e the black and white, deeply need each other if we are really to become a nation.”

The fight for citizenship and equality for African Americans has not been waged solely by African Americans. People of other races and ethnicities, including white northerners and southerners, Quakers, those of the Jewish faith and Native Americans, helped emancipate enslaved Black Americans and championed full civil rights for the formerly enslaved.

This issue of *Let The Truth Be Told* will present articles pointing to the interracial/interethnic and interfaith diversity of people who have played pivotal roles in seeking equality for African Americans. Allan Slan’s and Tom Irvine’s articles underscore the fact that the quest for social justice for African Americans has evinced an interconnectedness to others even if those individuals were part of the group that dehumanized them. One of Rev. Dania Griffin’s articles provides a not to be ignored perspective to consider when critically thinking about candidates in the upcoming elections who are running for President, the U.S. Congress, Delaware General Assembly, and county, and municipal offices.

For Your Consideration to Continue to Move Forward

In the *Fire Next Time*², which was published in 1963 during the height of the modern Civil Rights Movement, James Baldwin wrote, “...[W]e the black and white, deeply need each other if we are really to become a nation.” He further asserted, “...the relatively conscious whites and the relatively conscious blacks...must insist on or create the consciousness of the others...” At the end of the book, he predicted a frightening outcome for the United States and

all its citizens if alliances across the color line did not occur. In fact, he said, “*God gave Noah the rainbow sign, No more water, the fire next time.*”

As noted above, the history of African Americans’ endless struggle for freedom, reveals unions between Black Americans and people of different races and ethnicities. The Underground Railroad was an example of interracial and interfaith cooperation to help enslaved Africans self-emancipate. Beginning as early as 1815, the Underground Railroad existed with interracial and multicultural conductors and station masters who bravely helped freedom seekers reach the North and Canada before the Civil War up to about 1863.

Indeed, part of a poem titled, *Ballad of the Underground Railroad*³ expresses this fact,

*...The train was known
By many a name.
But the greatest of all
Was “The Freedom Train.”*

*The Quakers, the Indians,
Gentiles and Jews,
Were some of the people
Who made up the crews...*

Radical Reconstruction, which followed the period after Congress passed the Reconstruction Act of 1867, provides yet another instance when Black people and white people pressed for civil rights for Black Americans.

Known as Radical Republicans, white politicians, like U. S. Senator Charles Sumner and U.S. Representative, Thaddeus Stevens, fought for equality for Black people, along with Frederick Douglass, and other Black activists of the period. Some of these individuals were America’s first elected Black politicians and included Hiram Revels, first Black U.S. Senator; Robert Smalls, who served five terms in the U. S. House Representatives, and Jonathan Jasper Wright, the first Black state Supreme Court Justice.⁴

During the Civil Rights Movement that emerged in the sixties the profile of those involved in seeking equality for African Americans was also interracial/interethnic, and multi-cultural. Whites, Jews, Catholics, and Native Americans, marched with Dr. King, Coretta Scott King, Ralph Abernathy, and Ralph Bunche.⁵ Dr. King also partnered with Poarch Band Creek Indians in the fight for civil rights.⁶

Often overlooked in American history lessons is African Americans’ fight for equality included an awareness of the adverse effects of America’s ruling class-dominated institutions not only on African Americans but white Americans and others as well. Having assessed the negative impact on white refugees of the Civil War, and after assessing the significance of

Reconstruction, James Lynch, a black Reconstruction Era Mississippi Congressman wrote in 1913, “[Reconstruction] meant the destruction of the power and influence of the Southern aristocracy. It meant not only the physical emancipation of the Black people but the political emancipation of the poor whites, as well.”⁷ Public schools that emerged during Reconstruction benefitted Black and white children. In his book *Black Reconstruction in America*⁸, W.E.B. DuBois wrote, “Public education for all at public expense was, in the South, a Negro idea.”

Nevertheless, some alliances between African Americans and others to achieve civil rights for Black people were abandoned. During Reconstruction, White southern politicians initially supported the election of Black people to the U.S. Congress and other state and local offices because Black elected officials benefitted rebuilding the South. But as historian Eric Foner wrote, “Three or four years after the end of slavery, most white Southerners found it impossible to accept the idea of blacks exercising genuine political power.”⁹

“Most White Americans...were the victims of the very anti-liberalism...They climbed to equality using liberalism as their ladder...reached their destination...[they] pull away the ladder and abandon liberalism. Having obtained their equality...their passion for liberalism has faded.”

Five months before the next general election, how does one answer this question? Why do Americans who profess allegiance to liberal ideals of equality and equal opportunity for all, support political campaigns and legislation that repeat periods in American history when 17th century anti-Black racism, mid-1840s ethnic violence against populations not classified as white and voter suppression before and after the Civil War were blatant. Throughout American history these injustices created substantial economic losses to the country because so many people were denied the opportunity to fully participate in the marketplace consistent with their talents, and expertise. The country continues to elect leaders who repeat history. National Public Radio (NPR) reported that in 2020, the U.S. lost \$16 trillion because of discrimination against African Americans.¹⁰

Robert Kagan, described as a neoconservative scholar, provides one answer. He states, “Most White Americans were at one time members of despised immigrant groups. They were the victims of the very anti-liberalism they are now voting back into power. They climbed to equality using liberalism as their ladder, and now that they have reached their destination, they would pull away the ladder and abandon liberalism. Having obtained their equality using the laws and institutions of liberalism, their passion for liberalism has faded.”¹¹

What lessons can be drawn from past alliances to achieve equality for African Americans and others? My mother once said, "If I was white and had the power white people, have, I would have a hard time sharing it, too." Her statement makes sense when we consider we live in a society based on justice, not social justice. Under our economic system achievement and success are based on individual effort with limited government interference. Social justice, on the other hand, disdains governmental actions to correct "undeserved" inequalities. Hence, redressing disparities in the form of poverty, homelessness, disproportionately high number of Black people dying due to excessive use of force by police, e.g., is inconsistent with free market principles.

However, individuals who vote according to self-interests, and the notion that if things are getting better for Black people, it must be at the expense of whites¹², are missing one of Dr. King's major lessons. "Injustice anywhere is a threat to justice everywhere."¹³ They also miss a point Heather McGhee makes in her book, *The Sum of Us*. She writes,

"...it turns out that the diversity that is causing an often-unconscious racial panic in so many white Americans is our biggest strategic asset. The research has borne this out in education, jurisprudence, business, and the economy. Put simply, we need each other. Our differences have the potential to make us stronger, smarter, more creative, and fairer.

Be an Informed Voter. Do not let history repeat itself!

¹ Declaration of Independence

² Baldwin, J. (1963). *The Fire Next Time*. New York. The Dial Press.

³ Blockson, C. L. *Ballad of the Underground Railroad*. In S. Barboza, *The African American Book of Values* p.85, New York: Doubleday

⁴ Franklin, J. H. & Moss, A., Jr. (1997). New York: McGraw-Hill.

⁵ [Ralph Bunche and dr. king photo - Google Search](#)

⁶ [It's Time to Know the True History of Dr. King and Native Americans - Word In Black](#)

⁷ [Part Four: Interracial Democracy | Facing History & Ourselves](#)

⁸ DuBois, W.E. B. (1935). *Black Reconstruction in America: An Essay Toward a History of the Part Black Folk Played in the Attempt to Reconstruct Democracy in America, 1860-1880*. New York. Russell & Russell.

⁹ [Part Four: Interracial Democracy | Facing History & Ourselves](#)

¹⁰ [U.S. Economy Lost \\$16 Trillion Because Of Racism. Citigroup Says: Updates: The Fight Against Racial Injustice: NPR](#)

¹¹ Read Robert Kagen, Opinion, We Have A Radical Democracy. Will Trump Destroy It. Washington Post, April 24, 2024.

¹² McGhee, H. (2021). *The Sum of Us*. New York: One World.

¹³ [Letter from a Birmingham Jail \[King, Jr.\] \(upenn.edu\)](#)

Civil Rights Movement Supported by a Grand Alliance Reaped Civil Liberties for African Americans and Americans Representing Other Ethnic/Racial Groups, Genders, and Poor People

By Tom Irvine



Image Source and rights: [Martin Luther King, Jr. | About Dr. Martin Luther King, Jr. \(thekingcenter.org\)](#)

The Rev. Dr. Martin Luther King Jr. once stated:

“The majority of [African Americans] want an alliance with white Americans to tackle the social injustices that afflict both. If a few [African American] extremists and white extremists manage to divide their people, the tragic result will be the ascendancy of extreme reaction which exploits all people.”

In a November 1964 article in *The Saturday Evening Post*, Dr. King proposed a “Grand Alliance” between the races to attain equality. Noting that riots had “stunned the nation,” Dr. King worried that there was doubt about the civil rights movement’s commitment to “the doctrine nonviolence.” Dr. King wrote:

The best course for the [African Americans] happens to be the best course for whites as well and for the nation as a whole. There must be a grand alliance of [black] and white. This alliance must consist of the vast majorities of each group. It must have the objective of eradicating social evils which oppress both white and [African American]. ... It is not only more moral for both races to work together but more logical (emphasis added).

Dr. King realized that the “grand alliance” had borne tremendous results by then; most notably one of the most important laws in American history – the Civil Rights Act of 1964.¹

Let’s look at another year of tremendous accomplishments for civil rights by a Grand Alliance. 1947 set an agenda that is still being implemented, though imperfectly, in America today.

World War II ended in 1945. Soldiers and sailors of all races returned home or to pre-war occupations in a decidedly Jim Crow America. American heroes of color at war and on the home front were relegated to inferior status. Some politicians and the legal system began to react. In June 1946, in *Morgan v. Virginia*, the United States Supreme Court held

that it was unconstitutional for state laws to require separation of passengers by race on interstate motor carriers.

Though a person of the South, Harry Truman, who became president after the sudden death of President Franklin D. Roosevelt, was disturbed by the treatment of veterans of color.

The stage was set for 1947.

Journey of Reconciliation, April 1947:² The First Freedom Ride

After careful planning by two civil rights organizations, on April 9, 1947, an interracial group of eight white and eight Black men left Washington, D.C. on buses to visit cities in four southern states to underscore the new world opened by the *Morgan* case. The group challenged segregated seating arrangements many times. They were arrested four times. There was significant publicity about their journey and the discrimination they faced. The much more famous Freedom Rides of the early 1960s were organized based on the 1947 original.

Breaking the Color Line: April 15, 1947

Jack (Jackie) Roosevelt Robinson was drafted into the Army in 1942 and achieved the rank of Second Lieutenant. With the help of Joe Louis, he succeeded in opening the Officer Candidate School to Black enlistees. While serving in Texas, he refused an order to move to the back of the bus. He was court-martialed and exonerated as the order violated Army regulations.³ Jackie was honorably discharged in 1944.

On October 23, 1945, Branch Rickey, general manager of the Brooklyn Dodgers, signed Jackie Robinson to a

Major League baseball contract. Rickey who spent his life as a baseball player, coach, manager, general manager, and owner was uncomfortable with segregation.

Jackie was sent to the Dodgers farm team, the Montreal Royals.

On April 15, 1947, Number 42, Jackie Robinson, broke the color barrier in his first game for the Brooklyn Dodgers. Number 42 is now ubiquitous in MLB. That 1947 event still resounds.

To Secure These Rights

President Truman's discontent with the way Black veterans were treated resulted in action. On December 5, 1946, he issued Executive Order 9808 creating the President's Committee on Civil Rights.⁴

On October 29, 1947, President Truman received ***To Secure These Rights***, a report he asked the Committee on Civil Rights to prepare with recommendations concerning the adoption or establishment by legislation or otherwise of more adequate and effective means and procedures for the protection of the civil rights of the people of the United States.

One commentator described the report as "the most uncompromising and specific pronouncement by a governmental agency on the explosive issue of racial and religious bigotry which has ever been issued."⁵ The topics addressed in the Report outline the succeeding decades of civil rights laws and efforts. It is not only a foundational document in civil rights history but, in addition, provides clear evidence of the impact of the Civil Rights Movement for ***all*** Americans. Moreover, the Report provides factual evidence of the Grand Alliance" at work.

Legacy of 1947

On July 26, 1948, armed with the Report, President Truman issued Executive Order 9981 desegregating the United States Armed Forces. The white power structure in the South was outraged; resulting in Strom Thurmond forming the Dixiecrat Party to defeat ff Truman in the 1948 election. Nevertheless, Truman won. The Secretary of the Army was replaced for dragging his feet on this reform. And President Eisenhower devoted substantial effort to implementing Executive Order 9981. The work, which includes the elimination of military bases named in “honor” of treasonous Confederates, continues to this day.

1947 set the stage for civil and **human rights** efforts led by the Grand Alliances that yielded rights for other diverse groups. The four “Chapters” and subchapters of **To Secure These Rights** illustrate the breadth of it and its legacy.⁶

Successive decades after 1947 brought forth reforms and advances from *Brown v. Board of Education* (1954), acts relating to disabilities (ADA), environmental justice, climate, voting rights, housing, anti-redlining, Medicare, Medicaid, Affordable Care Act, and Title IX.

The impact of 1947 goes far beyond progress for African Americans. The Movement continues to impact Americans of every race and creed - every day.

We must continue to work to teach all American history, including Black, Latino and Native American history. We must resist the so-called “anti-woke” movement which continues to reveal its roots as desiring to return America to a new version

of Jim Crow. Past efforts have benefited all Americans.

The job of the Grand Alliance is to educate us about the past and future changes that are for the betterment of all. Change almost always results in fear and apprehension for some. We must work to alleviate that fear. Our future is bright for everyone; hard as that may seem in 2024.

Dr. King’s Grand Alliance produced a lot, but not enough, and not fast enough. There are people of all colors and creeds who remain committed to the dream of bending the moral arc of the universe toward justice. No one person or group can do it alone. We must join hands.

¹ An aside, the deciding vote to break the southern filibuster, which had stopped the Civil Rights Act, was cast by Delaware Republican U.S. Senator John J. Williams (for which Route 24 in Sussex County is named!).

² Relies upon “April 1947, Congress of Racial Equality organizes Journey of Reconciliation,” taken from Derek Catsam, “Freedom’s Main Line: The Journey of Reconciliation and the Freedom Rides” (Lexington: University Press of Kentucky, 2009).

³ Taken from Library of Congress, “Breaking the Color Line: 1940 to 1946.”

⁴ See definitive history of the PCCR and its findings at “To Secure These Rights, The Civil Rights Report behind President Truman’s Executive Order 9981,” by Steven F. Lawson, <https://www.trumanlibraryinstitute.org/civil-rights-symposium/civil-rights-symposium-history-1/>.

⁵ *Id.* At Part XII: Reactions to the Report.

⁶ *To Secure These Rights* is in the public domain, 204 pages. It can be found at: https://www.google.com/books/edition/To_Secure_These_Rights/ifM-AAAAIAAJ?hl=en&gbpv=1&printsec=frontcover

Tom Irvine is a retired trial lawyer (constitutional, real estate, governmental powers, election law). He has a history of involvement in social and racial justice issues and litigation. He has been appointed to committees by the Supreme Court of the state in which he practiced. He is a past board member of Southern Delaware for Racial Justice and has served panels established by the Delaware Attorney General.



The University of Texas at Austin and Civil Rights: Equality & Higher Education

by Kayla Spruill

In the early 20th century, segregation was deeply ingrained in American society, including higher education. The University of Texas at Austin (UT) was the frontrunner when it came to integrating Texas colleges. However, UT students still were not satisfied as discrimination still took place.

Norcell Haywood, Robert Norwood, John Hargis, and Marion Ford were among the first African American students admitted to the university. Nonetheless, they had to consider attending Texas Southern University and Prairie View A&M (the only two schools for African Americans in Texas) after UT registrar, H.Y. McCown, canceled their registration after he admitted them.

Black students were required to complete their freshman prerequisites at a tax-funded African

American accredited institution in Texas. It was not until July 8, 1955, when the Board of Regents opened admission to all students for every field of study, that Haywood and 110 other African Americans were re-admitted. Many soon realized that integration does not mean equality, as all campus facilities would remain segregated. There was still a long way to go before students of color would receive fair treatment in higher education.

Another example of discrimination in higher education was the case of operatic mezzo-soprano Barbara Smith Conrad who was cast for the lead role in a University of Texas production of the play *Dido and Aeneas*. Conrad would star opposite a white man where they would portray an interracial couple. The Texas Legislature became involved and advised the President of UT to remove her from the play. Conrad did have supporters. Eight state legislators, 18 faculty members, and 1,500 students opposed against her dismissal. Singer Harry Belafonte offered to pay for Conrad's education at a different university. However, Conrad decided to stay in Austin.

Dr. Exalton Delco also experienced unfortunate instances of discrimination while studying zoology at UT. These included being excluded from brown bag lunches, his family not receiving an invitation to the graduate Easter egg hunt and even receiving a lower grade on an exam question than other students even though their answers were the same.

Black students at UT wanted more than just a quality education and better housing. They wanted an overall improved college experience where they could enjoy the amenities inside and outside the classroom.

Something that stands out when it comes to these stories about the hardships Black students faced in higher education during the civil Rights Movement was the amount of determination and self-control these individuals showed in the face of adversity. Barbara Smith Conrad recalled how

amidst the play controversy she wanted to say everything that came to mind until she realized she was “trying to be that person who was a healer” and “make peace and not war.” Dr. Exalton Delco had a similar approach when handling unjust situations where he would ask himself, “What is the most important thing?” He decided his degree was more important stating, “You could do an awful lot to me, but I was looking for the degree.” Both responses show the power of perseverance and how it can bring someone through hard times when they remember the goals they are fighting to achieve.

Sources:

<https://community.utexas.edu/integration/2014/07/overcoming-isolation-in-the-early-years-of-integration-exalton-delco-and-norcell-haywood/>

<https://community.utexas.edu/integration/2019/01/interracial-relationships-amid-the-civil-rights-movement/>

<https://www.tshaonline.org/handbook/entries/conrad-barbara-louise-smith>

Kayla Spruill is a sophomore at Regent University in Virginia Beach, VA.

Speak Out Against Hate: Diversity in Action Against Hate

by Alan Stan

Speak Out Against Hate (SOAH) is a 501(c)(3) non-partisan organization. It was born out of the necessity to bring African Americans, other people of color, Jews, whites, young and old together to confront and combat the rising tide of hatred that permeates our society and has now become so normalized. The realization that hate was intensifying as most of the peace-loving and kind citizens were becoming increasingly uncomfortable and frustrated by it, generated a call to action and the evolution of SOAH.

Delaware has enacted laws that criminalize acts of hate. Local police are required to respond to such actions and prosecute those who act upon their hate. However, we cannot legislate against what resides in the minds and hearts of people. The unleashing of vitriol that targets Black people, Jews, Muslims, Native Americans, the LGBTQ+ community, and others has created a culture that not only accepts such speech but promotes it. In a country where there are more guns than people, such unopposed speech often leads to violence with deadly consequences.



SOAH was established in early 2023 in response to acts of hate in the community and the lack of and or slowness of an official response by law enforcement or legislators. SOAH grew out of discussions between members of the Southern Delaware Alliance for Racial Justice and the Seaside Jewish Community’s Social Justice Committee. Parties involved in the discussions agreed that hatred was palpably on the rise and that few, if any, public officials were speaking out about it. The issue for the group was “what to do.”

Since October 2023, SOAH has held four well-attended community meetings focusing on the organization’s mission and action strategies for responding to hate in Sussex County, tools for courageous conversations and hate, bullying, and bias in schools. Panelists and guest speakers have included Delaware’s Attorney General, Chiefs of Police, state and county elected officials, ministers, educators, and school board members.

Five action groups have been formed: Faith Leaders; Youth and School Officials; Elected Officials; Business Leaders; and Police Officials. These groups meet regularly with their “target” audiences and are continuing to garner support throughout our State for this nascent, but ever-growing, effort.

On June 6, SOAH held a community meeting targeting symbols of hate and specifically the continued display of the Confederate flag at the Marvel Museum in Georgetown, Delaware. Takeaways from that meeting will be shared later.

SOAH has created a platform upon which citizens representing various racial/ethnic groups ages, gender identities, diverse economic and statuses, can come together to act against hate and outcomes that could normalize hate in our state and country.

SOAH is now in its action mode. SPEAKING OUT AGAINST HATE is its goal. Please join us in this critical effort!

Allan Slan is a charter SOAH Board Member. He is the organization’s Vice President and Treasurer and resides in Rehoboth Beach, Delaware

SOAH’s Mission Statement:

Speak Out Against Hate (SOAH) has been formed for the express purpose of confronting and countering the rising tide of hate, wherever and whenever it exists in a direct, focused and ongoing manner. SOAH seeks to engage in this effort with all people of good faith; community leaders, businesses, elected officials, clergy, law enforcement personnel, young and old, regardless of color, creed, sexual orientation, national origin or religion. SOAH will speak out early, often and follow-up on the rising incidents and expressions of hate and join forces in this effort with all similarly motivated individuals and organizations. SOAH will insist that those in positions to execute policies and regulations speak out and develop strategies for legislation and policies to prevent this hateful and potentially destructive behavior. SOAH’s goal is to make “No hate here” a reality in Delaware. All who are against hate are welcome to join SOAH.



An Opinion

Illusions of Grandeur: A Real Threat to Our Democracy

by Reverend Dania Griffin, Antioch A.M.E. Church

Some people show themselves to be enemies when you first meet them. Then there are those who hide their true nature until they have gained a strategic advantage over you. That is, the human by day who is also the werewolf by night.

There are those who present as harmless when they are not. They obfuscate, hide, and mingle. They eat at our dinner tables, learn our habits, master our language, and go to all the social gatherings.

They blend in. They reveal themselves only when they believe they cannot be defeated or have the highest probability of victory. Then, without notice, they strike, and only with a Herculean effort can you, usually in combination with divine intervention, assiduous planning, or dumb luck, have a chance to defeat them.

A movement has taken hold of the nation's political discourse. It is comprised of wolves in sheep's clothing, of people in America who cannot stand America and other Americans. These people cheer and give aid and comfort to America's enemies. They are so-called Christians who pervert and outright deny the black letter teachings of Christ. They are purveyors, publishers, and preachers of bibles they have neither read nor understand. They have the appearance of Godliness but act with impiety. They honor God with their lips, but evidence suggests that their hearts are far from Him.

Adherents are only tangentially connected to our common reality. They are fact phobic, claiming victory despite an obvious loss, fear-fueled, claiming Mexicans are murderers, extremists, who believe in White Christian nationalism, misogynists, who

celebrate the reversal of the Dobbs decision (Dobbs v Jackson Women's Health Organization), and replete with bigots who have no time or tolerance for any view that differs from their own.

This movement is self-serving and self-enriching. It is hostile to civil liberties. It is neither Democrat nor Republican. It is anti-democratic. And, perhaps, its greatest achievement is that it has defied definition. It has avoided the reductive labeling that it has used so effectively against its opponents.



Adherents of this movement cozy up to the nation's resources. They seek membership in churches and on school boards and gain access to legitimate power with the express goal of using that power against the very nation that they claim to love and have taken an oath to faithfully serve—all for personal and political gain.

They are the most dangerous kind of enemy. They take an oath to serve God and country, but pledge fealty to a toxically narcissistic demagogue. They proclaim one indivisible nation while fostering division and discord. They call themselves patriots but are devoted to one man rather than country. They profess law and order but at every opportunity promote chaos and violence. They manage to instill trust in their followers even though they show themselves to be untrustworthy. They demand perfection from everyone else: perfect submission, perfect loyalty, perfect obeisance. Yet they dismiss their own personal, spiritual, emotional, and moral defects.

They are not even politicians, who at least will minimally pretend to work for the public

good. In fact, they have no interest in the government of, by, or for the people. They do not care about balancing budgets, domestic or foreign policy, or the safety and security of the country. Apart from power, they have no plan. Apart from pure avarice, they have no cogent platform. Rather, they are opportunists who attach themselves to those things or individuals who will serve their needs and help them accomplish their objectives. They are supplicants who submit only to the demands of the “dear leader”— no matter how aberrant.

These individuals are what I refer to as Trumplings, an amalgam of disaffected mostly Republicans and others. They have fallen under the spell of the former President and see him as the vehicle, the Trojan horse to ride into the Troy of American political relevance.

To paraphrase President Andrew Shephard in the film *The American President*, “they are not interested in fixing the problem. They just want to tell you what is wrong and who is to blame for it.” The tools of their practice are gerrymandering, voter suppression (e.g., imposing strict voter ID laws & restricting registration), and intimidation (e.g., allowing armed partisan “poll watchers” near and even in polling places). Their one goal is to win on election day...at any cost.

They are Trumplings.

And in them hate has found a home. Autocracy and plutocracy have found a home. Greed and selfishness have found a

home. They are not Democrat or Republican. They are certainly not democratic.

They are Trumplings.

And now, for the sake of democracy’s promise and even for the survival of democracy itself, it is time for the TRUE Americans, the TRUE patriots, the lovers of TRUE democracy to stand up for America. It is time for the grownups to see and agree that what we have in common is so much greater than the few differences that threaten us.

In 2024, let us NOT agree to disagree. Instead, let us agree that there are areas where we have not yet found common ground.

Most importantly, let us agree that we—the majority— still hope, still trust, still believe in the promise of America. We still believe that our dreams are impossible **only** when we cease to dream them. We see the hope born in the eyes of our children and still believe it cannot be regulated by individuals who have manipulated their rise to the top but do not speak for all the people. “As President Obama said to all of American “...our best days are ahead of us.” This outcome is certainly possible if people begin to think and **vote** as Americans rather than along party lines that really do not represent “the people.”

This is an opinion piece by Rev. Dania R. Griffin, Pastor, Antioch A.M.E. Church, Frankford, DE

After the Tears, What Do You Do?

by Rev. Dania R. Griffin



Campus gun violence has once again hit close to home. The tragic shooting of Camay De Silva on the campus of Delaware State University (DSU) reminds us of the fragility of life and the ever-present dangers inherent in simply living.

Yet again, another young person's life—full of promise and possibilities—has been cut short. Her dreams were not just deferred, they were annihilated. She became one more victim of the senseless violence that is endemic in our society.

We grieve with Ms. De Silva's family and friends. We grieve with the DSU family. Their pain is our pain. We cry and then we cry some more. Our hearts weep. Our souls scream out in anguish, not just for Camay De Silva (May-May), but for all those who have died as well as those who will most certainly fall victim to this existential threat to all communities.

How many more must die? How much more can we bear? How will we go on? How can we continue to put one foot in front of the other? How will we reclaim our joy and our hope? Will we ever believe again? Will we ever dream again? After the tears, what do we do?

David's response to the Amalekites' attack on Ziklag in 1st Samuel is instructive. Ziklag is the home base for David, his men, and their families. From Ziklag, David and his men conducted raids against the Amalekites. In chapter 30, while David and his men were away, the Amalekites attacked Ziklag "...and burned it

and carried away the women and all the other inhabitants whom David had left behind."¹

When David and his men returned to Ziklag and saw what the Amalekites had done, "...they cried out and wept aloud until they could weep no more."² Even David himself cried because his men were talking about killing him "...because the soul of all the people was grieved, every man for his sons and for his daughters..."³

But after all the crying, "*...David encouraged himself in the LORD his God.*"⁴ (KJV)

Today, we are in a Ziklag moment. Present day Amalekites are attacking. They are burning down our homes, stealing our stuff, and "carrying away" our families. They are incinerating dreams, cannibalizing futures, and sewing dysfunction in our relationships.

Their purpose is clear. If we are overwhelmed with sadness and loss we will be paralyzed to our purpose, blind to our blessings, and—no matter how desperate we strain to see them—oblivious to our opportunities. They are intentional, insidious, and persistent. Their reward is our incessant tears.

Humans produce three types of tears. **Basal** tears are a protein-rich antibacterial that keep the eyes moist every time a person blinks. **Reflex** tears are released to flush out irritants such as smoke or pollen. **Emotional** tears contain a higher level of stress hormones and are shed in response to a range of emotions.⁵

We can readily identify David's tears as emotional. Homes destroyed; family taken. All seems lost. David's natural response was

emotional. Our tears are also emotional. However, if we accept our tears' three-fold purpose then we will release their potential to not hinder but propel us.

First, I submit that our tears moisten and protect our spirits from the dryness that leads to spiritual weakness and results in submission to our circumstances. Then, our tears wash away the irritants of apathy and anger that cloud our vision and distract us from our purpose. Lastly, our tears decrease the stress that—due to our insecurities and other emotional triggers—would otherwise result in overreaction when we encounter life's storms. They clear our emotional mine fields as we move forward.

In this light, we can now understand how David, after crying, “...found strength in the Lord...”, and not only pursued his enemy, but overtook them and took his family back. David was able to move beyond his tears.

Likewise, we have a choice: succumb to our enemies or *strengthen ourselves in the Lord!* What are we going to do?

Our history shows that we are not built for quitting. Giving up is not in our DNA. Over the last 5 centuries we've had ample opportunity to do so. But we didn't. We're still here. We can't quit! We don't know how to quit!

Our choice, then, is to *strengthen ourselves in the Lord!* We must connect (or reconnect) to the source of our strength. The strength to endure tests and overcome trials. The strength to—against unimaginable odds—press towards the



desires of our hearts. The strength to forgive those who've committed horrific violence against our bodies and our souls. The strength that has perpetually enabled us to not give in to fear, hatred, and marginalization. The strength to love our enemies and our friends.

Our enemy's strength is formidable, but the Lord's is indomitable. When we strengthen ourselves in the Lord, His power and might course through us (body, mind, and spirit). It is His strength that will give us the victory, and it's His love that will sustain and keep us.

So, what do we do? *After the tears*, Prepare! Get ready! *After the tears*, Participate! Make your presence known. *After the tears*, Act! Make your presence felt. *After the tears*, Show UP! *After the tears*, Speak UP!

After the tears, Vote! Your vote is your voice! With your vote your expectations are expressed and your hopes become tangible.

The battle will not be easy but find your strength in the LORD! Take your stuff back. Reclaim your family. Restore your joy. Put your home back together. Take back your future. Put your community back together. Work for the common good.

After the tears, what do you do? *Strengthen yourself in the Lord!*

Rev. Dania R. Griffin, Pastor, Antioch A.M.E. Church, Frankford, DE

¹ [1 Samuel 30 VOICE - Bible Gateway](#), 1 Samuel 30:1b-2a, NIV.

² *ibid*, 1 Samuel 30:4, NIV

³ *Ibid*, 1 Samuel 30:6a, NIV

⁴ *ibid*, 1 Samuel 30:6b, KJV

⁵ [8 benefits of crying: Why do we cry, and when to seek support \(medicalnewstoday.com\)](#), Updated July 13, 2023.

THERE'S MORE
to the Story

Brown v. Board of Education

by Kathy M. Trusty



In May 1954, in the landmark case *Brown v. Board of Education*, the United States Supreme Court ruled “separate but equal schools” unconstitutional. In the opinion, Chief Justice Earl Warren wrote, “... We conclude that, in the field of public education, the doctrine of “separate but equal” has no place. Separate educational facilities are inherently unequal.”

How did we get to that landmark decision?

In 1890 Louisiana passed the Separate Train Act. The Act required separate railway cars for Black and White passengers. Homer Plessy challenged that law on June 7, 1892, and was arrested for sitting in a railway car designated for White passengers. His crime: Violating Louisiana’s segregation laws.

On May 18, 1896, the U.S. Supreme Court decided *Plessy v. Ferguson* and ruled that racially segregated facilities, under the “separate but equal” doctrine, are constitutional.

But separate was not equal and that doctrine was applied in other areas.

Brown v. Board of Education was five segregation cases that came before the U.S. Supreme Court in 1952:

- Briggs v. Elliott (South Carolina)
- Bolling v Sharpe (District of Columbia)
- Brown v. Board of Education (Kansas)
- Davis v. County School Board (Virginia)
- Belton (Bulah) v. Gebhart (Delaware)

Belton (Bulah) v. Gebhart was the only case won at the local level.

In *Belton v. Gebhart*, parents of 12 Black students in Claymont, Delaware sued for the right to send their children to the all-White high school in Claymont rather than ten miles away to the all-Black high school in Wilmington. In *Bulah v. Gebhart*, parents of Shirley Bulah sued for their daughter to attend the White school in Hockessin, which had bus transportation for its students, rather than the “Colored” school where bus transportation

was not provided. The cases were filed in Chancery Court in Wilmington, Delaware. On April 1, 1952, Chancellor Collins Seitz ruled in favor of the plaintiffs. However, the ruling did not apply statewide, and it did not strike down the doctrine of “separate-but-equal.” Chancellor Seitz believed striking down that doctrine was up to the Supreme Court.

Nevertheless, lead NAACP attorney, Thurgood Marshall applauded Chancellor Seitz’s ruling and said it was the “... first real victory in our campaign to destroy segregation of American pupils in elementary and high school.

When the five cases came before the U.S. Supreme Court, they were joined together under *Brown v. Board of Education*.

The May 1954 ruling in *Brown v. Board of Education* overturned *Plessy v. Ferguson* and outlawed racial segregation in public schools. However, it did not provide a remedy, directions, or a timeline for desegregation.

In May 1955, the U.S. Supreme Court issued a second ruling, *Brown II*, to address the implementation of *Brown*. In *Brown II*, the court said schools should desegregate with “all deliberate speed.” But what did “all deliberate speed” mean? The *Brown II* decision was vague and states and local school districts were able to delay or resist desegregation outright.

The speed of desegregation varied from state to state, county to county, school district to school district. In 1957, the Little Rock Nine were met with massive resistance when they tried desegregating Central High in Little Rock, Arkansas. In Farmville, Virginia White officials closed public schools for four years, rather than comply with the desegregation ruling.

In Delaware, the pace of desegregation varied by county. In 1952, following the ruling in *Belton (Bulah) v. Gebhart* eleven Black students enrolled in Claymont High School, and Shirley Bulah was admitted to the White school in Hockessin.

In September 1954, 17 Black students enrolled in Dover High in Kent County. Only two remained through graduation.

On September 8, 1954, eleven Black students enrolled in Milford High School in Milford, Delaware. The school closed after receiving a petition from parents opposed to desegregation. When the school reopened on September 27, one day after the president of the National Association for the Advancement of White People held a rally and called for a White boycott, 71% of White students stayed home. Three days later, Black students were transferred out of Milford High.

Desegregation of Delaware Public Schools took years. In 1961, seven Black students enrolled in Milford High and graduated with the class of 1965.

In 1978, a U.S. Federal District Court mandated a multi-district desegregation order for Delaware, which included busing students between city and suburban areas. This made

Delaware one of the two states with the most desegregated school districts in the country during the 1980s and 1990s.

Brown: 70 Years Later

Since the Brown ruling there have been many gains in education and civil rights, but not as much as Black Americans was hoped for.

Seventy years after Brown v. Board of Education, Delaware School Districts and many school districts around the country are integrated but not desegregated. The passage of certain pieces of legislation, such as the Neighborhood Schools Act, has resulted in unintended resegregation.

In the May 14, 2024, issue of Education Week, Mark Walsh, Supreme Court reporter wrote, ... “Meanwhile some school district desegregation cases remain active after more than 50 years, while the Supreme Court has largely gotten out of the business of taking up the issue. There are fresh reports that the nation’s K-12 schools, which are much more racially and ethnically diverse than they were in the 1950s, [are nonetheless experiencing resegregation.](#)”

Brown v. Board of Education was a major decision and a catalyst for the Civil Rights Movement. However, many of the gains made because of that decision are in jeopardy, largely due to actions taken by the present Supreme Court.

Some legal scholars believe the founders intended for the people, not unelected judges, to be the arbiters of justice, social behavior, and civil rights.

Seventy years after Brown, it is crucial that we embrace our role as arbiters and actively engage in the democratic process to protect our gains and continue moving toward a more just and equal society.





Vote In All Elections, including school board and all local elections. In addition, vote up and down the ticket (national offices as well as local offices).

Vote Early.

Become Informed about all the candidates in terms of their positions on issues that are important to your well-being and the well-being of your family and community. Then choose your candidate. If a candidate is running for re-election, become informed about the extent to which the legislation he/she voted for and against as well as the legislation they sponsored or co-sponsored kept the promises he/she made while campaigning.

Be Engaged. That is, attend forums in which candidates are participating, ask questions and ask to meet with them.

Join a Legislative Advocacy Organization, e.g., League of Women Voters, Women's March, and attend and participate in the meetings.

Develop Relationships with Individuals Outside Your Racial/Ethnic Group.

Attend School Board, County Council, City Council Meetings.

Elections belong to the people. It's their decision. If they decide to turn their back on the fire and burn their behinds, then they will just have to sit on their blisters.
Abraham Lincoln.

2024 State of Delaware Election Calendar

The Department of Elections has prepared and published this calendar as an informational tool for the citizens of Delaware. While every effort has been made to ensure that the information presented in this calendar is correct, any questions or request for clarification and additional information regarding any date or event should be directed to the Department of Elections at (302) 739-4277 or COE_Vote@delaware.gov. This calendar is subject to change in the event of revisions to applicable Delaware law.

[For the complete calendar, please click here.](#)

August 12, 2024, DEADLINE for the State Election Commissioner to designate and publicize the early voting sites for the September 10, 2024, State Primary Election.

August 17, 2024, at 11:59 p.m. DEADLINE to register to vote before the September 10, 2024, State Primary election.

August 26 - September 8, 2024, DEADLINE for uniformed service members and citizens living outside the United States to register to vote before the September 10, 2024, State Primary election.

September 9, 2024, at 12 noon DEADLINE for the Department of Elections County Offices to issue absentee ballots for the September 10, 2024, State Primary Election.

September 10, 2024, State Primary Election Polls open from 7 a.m. to 8 p.m.

October 12, 2024, at 11:59 p.m. DEADLINE for unregistered citizens to register to vote in the November 5, 2024, General Election.

October 25 – November 3, 2024, 11 a.m. – 7 p.m. Early Voting Period for 2024 General Election.

November 1, 2024, DEADLINE for the Department of Elections Offices to mail absentee ballots for the November 5, 2024, General Election.

November 5, 2024, 2024 General Election Polls open from 7 a.m. to 8 p.m.