

# BLACK MARKET

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FREE

## JUNETEENTH



**FREE-ISH**  
SINCE 1865

A logo for 'FREE-ISH SINCE 1865'. It features two raised fists, one on the left and one on the right, holding a chain. The text 'FREE-ISH' is in large, bold, white letters with a black outline, and 'SINCE 1865' is in smaller, white letters below it. The background of the logo is black.

# PUBLISHERS PAGE

I won't judge you. I ain't even mad at you! We don't know what we don't know and clearly there are things they just don't want us to know,!

So...let me tell u a lil something about this issue. Juneteenth" The Free-ish Issue" and why.

We can celebrate damn near every holiday known to man except the ones that mean anything to us and the greater good of the culture. Let's start with January. We can party like it's 1999 on New Year's Eve... without a thought of how slavery impacted how our culture observed that night. The enslaved had huge issues to deal with like - would they remain on the current plantation...would they or kin be sold or leased and at the very least would they be used for some nefarious entertainment or brutally beastly senseless act of debauchery or depravity.



Don't get it! Twisted, I didn't say that we shouldn't go out whether it's church or to the club to observe a new year coming in, but we have to remember where we came from.

We have an MLK observation and as usual we have some janky promoter who can find a way to turn the Reverend Dr. Martin Luther King Jr. holiday into a "No Werk - We Twerk" weekend. And we feeling some kinda way, because most white people won't take the day off.

Now I'm going to slide right through February because President's Day don't mean a damn thing to me and I don't really care what the last 40 something office holders did. Only real concern is the fool bout to be elected again.

Of course, Valentine's is pretty cool and if you play your cards right, you could be shooting more than arrows...so just on general principle. I'll give that one a pass.



But March? That's a whole nother issue I ain't wearing. No green other than what's in my pocket. I don't want a shamrock shake nor a pot of potatoes and cabbage. And if you pinch me for not wearing green, I'm going to punch you for pinching me and wearing green.

Now I know everyone loves a good Mexican restaurant and I even sometimes feel solidarity with my brown skin border brothers. But 98% of y'all ain't from Mexico, hell some of y'all can't even spell taco or Cinco de Mayo. They can spell Tito's though.



But what I want to see is real Juneteenth engagement.

I'm not talking about that fake red velvet colored ice cream Walmart tried to sneak in your freezer.

But I do give Target stores a D+ for at least attempting to throw a couple of Black flea market vendors a couple of days near the front door...to sell shirts we wouldn't even



buy, but they do give the good ol white folk a fuzzy warm feeling that things are somehow normal and fair. If they really wanted to do something, this money and that exposure could be better utilized in creating more sustainable real life opportunities and ventures. Or maybe we have to wait for another George Floyd type protest.

Corporations have been increasingly embracing what is known as brand activism, taking a stand on social, environmental, or political issues, as more and more people expect companies to make a positive contribution to society. Especially those that partake in the lucrative cumulative purchasing power of over One Trillion Dollars. Yet as of today there are roughly 6 CEO's of Fortune 500 companies. As long as we are spending money, u gucci u louie. But we "prada" never ever gonna run Wall St. cause we still stuck on a dead end street.

***They Say Knowledge is Power... I used to think so too. But now I know they meant money. So now I get both.***

***Alan S Hill***



## WHAT IS JUNETEENTH?

On June 19, 1865, Union troops in Galveston, Texas, announced the end of the Civil War and informed the enslaved people there of their freedom. This long-overdue message had been delayed by Texas enslavers who ignored the 1863 *Emancipation Proclamation* signed by then President Abraham Lincoln.

**Since then, this momentous day has been commemorated as Juneteenth, marking liberation and a new beginning for those enslaved in Texas.**

Signed into law as a federal holiday by President Joe Biden in 2021, today, Juneteenth serves as a holiday to reflect on our nation's history and commemorate emancipation. It is also a time to celebrate the impact of Black culture on American society at large. One significant way this influence is seen is through food with Southern food traditions, born from African American innovation, becoming central to American cuisine.

Today people choose to celebrate Juneteenth in various ways, including church, organization or on-campus events, cooking demonstrations, museum theater, and exhibitions. These celebrations are meant to highlight Juneteenth's legacy and underscore the joyous union of family, food, and community.

The U.S. government is just now catching up with Black people who have been commemorating the end of slavery in the United States for generations with a day called "Juneteenth."

President Joe Biden signed a bill that was passed by Congress to set aside Juneteenth, or June 19th, as a federal holiday. "I hope this is the beginning of a change in the way we deal with one another," he said.

The Senate approved the bill unanimously; only 14 House Republicans — many representing states that were part of the slave-holding Confederacy in the 19th century — opposed the measure.

And where we go from here is now on us...



**After protests for racial justice swept the nation, propelling conversations on how to improve conditions for Black lives, the non Black country is now only somewhat ready to celebrate the anniversary of one of its earliest liberation moments: Juneteenth.**



Juneteenth marks the day in 1865 when a group of enslaved people in Galveston, Texas, finally learned that they were free from the institution of slavery. But woefully, this was almost two-and-a-half years after President Abraham Lincoln signed the Emancipation Proclamation. As much as Juneteenth represents freedom, it also represents how emancipation was tragically delayed for enslaved people in the deepest reaches of the Confederacy.

The first Juneteenth in 1866 was celebrated with food, singing, and the reading of spirituals — and it commemorated newly freed Black people taking pride in their progress. including sporting events, cookouts, prayers, dances, parades, and the singing of spirituals like “Many Thousands Gone” and “Go Down Moses.” Some events even featured fireworks, which involved filling trees with gunpowder and setting them on fire. At the core of the celebrations was a desire to record group gains since emancipation, “an occasion for gathering lost family members, measuring progress against freedom and inculcating rising generations with the values of self-improvement and racial uplift,”

Today, Juneteenth celebrations just like the Black Lives Matter movement span the world, with the global diaspora adopting the day as one to recognize emancipation at large.

After being largely ignored in schools, history books or even by mainstream media. Recognition of the day has also grown in recent years, a recent Gallop poll found that most Americans now know about Juneteenth. Black Market Magazine vehemently disputes this and contends Americans may be familiar with the name but not the meaning. Even though the Senate unanimously passed a bill to make Juneteenth a national holiday, its origin and meaning carries about the same reverence among non-Blacks celebrating Martin Luther King Jr. Day. Basically being used as a optional vacation day or paid time off...

## This is how we Do it

Juneteenth is the oldest celebration of the ending of slavery in the United States. It specifically celebrates the state of Texas announcing the abolishment of slavery in 1865, two years after the Emancipation Proclamation was issued in 1863. But Juneteenth offers a time to celebrate the rich cultural history of African Americans.

Originating in Galveston, Texas, it is now celebrated annually on the 19th of June throughout the United States, with varying official recognition. It is commemorated on the anniversary date of the June 19, 1865 announcement by Union Army General Gordon Granger, proclaiming freedom from slavery in Texas.

The modern observance is primarily in local celebrations. Traditions include public readings of the Emancipation Proclamation, singing traditional songs such as "Swing Low, Sweet Chariot" and "Lift Every Voice and Sing", and reading of works by noted African-American writers such as Ralph Ellison and Maya Angelou. Celebrations include rodeos, street fairs, cookouts, family reunions, park parties, historical reenactments, and Miss Juneteenth contests. The Mascogos, descendants of Black Seminoles, who escaped from U.S. slavery in 1852 and settled in Coahuila, Mexico, also celebrate Juneteenth.

### Early celebrations

An early celebration of Emancipation Day (Juneteenth) in 1900. Formerly enslaved people in Galveston celebrated after the announcement. The following year, freedmen in Texas organized the first of what became the annual celebration of "Jubilee Day" on June 19. Early celebrations were used as political rallies to give voting instructions to newly freed slaves. Early independence celebrations often occurred on January 1 or 4.

In some cities, black people were barred from using public parks because of state-sponsored segregation of facilities. Across parts of Texas, freed people pooled their funds to purchase land to hold their celebrations. The day was first celebrated in Austin in 1867 under the auspices of the Freedmen's Bureau, and it had been listed on a "calendar of public events" by 1872. That year black leaders in Texas raised \$1,000 for the purchase of 10 acres of land to celebrate Juneteenth, today known as Houston's Emancipation Park. The observation was soon drawing thousands of attendees across Texas; an estimated 30,000 black people celebrated at Booker T. Washington Park in Limestone County, Texas, established in 1898 for Juneteenth celebrations. By the 1890s Jubilee Day had become known as Juneteenth.

In the early 20th century, economic and political forces led to a decline in Juneteenth celebrations. From 1890 to 1908, Texas and all former Confederate states passed new constitutions or amendments that effectively disenfranchised black people, excluding them from the political process. White-dominated state legislatures passed Jim Crow laws imposing second-class status.



The Civil War began in 1861 between northern and southern states over slavery and economic power. A year into the war, the US Congress passed the Confiscation Act of 1862, which authorized Union troops to seize Confederate property, including enslaved people. The act also allowed the Union army to recruit Black soldiers.



Months later, on January 1, 1863, President Lincoln affirmed the aims of the act by issuing the final draft. While the proclamation legally liberated millions of enslaved people in the Confederacy, it exempted those in the Union-loyal border states of Delaware, Maryland, Missouri, and Kentucky.

These states held Confederate sympathies and could have seceded; Lincoln exempted them from the proclamation to prevent this. A year later, in April 1864, the Senate attempted to close this loophole by passing the 13th Amendment, prohibiting slavery and involuntary servitude in all states, Union and Confederate. But the amendment wouldn't be enacted by ratification until December 1865. In other words, it took two years for the emancipation of enslaved people to materialize legally, socially and realistically ... WE ARE STILL WAITING.

Not to mention, the ratification happened after the Civil War had already ended — in April 1865, Confederate Gen. Robert E. Lee surrendered at Appomattox, Virginia. Enslaved people in Texas, meanwhile, didn't learn about their freedom until three months later.

On June 19, 1865, Maj. Gen. Gordon Granger of the Union army arrived in Galveston and issued General Order No. 3 that secured the Union army's authority over Texas.

Still, even under Order No. 3, as historian Henry Louis Gates Jr. noted, freedom wasn't automatic for Texas's 250,000 enslaved people. "On plantations, masters had to decide when and how to announce the news — or wait for a government agent to arrive — and it was not uncommon for them to delay until after the harvest," he wrote.

Emancipation came gradually for many enslaved people, the culmination of a century of American abolition efforts, North and South. And even still, the formerly enslaved were viewed as chattel that merely existed to work and produce.

*After the Civil War, state governments that had been part of the Confederacy tried to limit the voting rights of Black citizens and prevent contact between Black and white citizens in public places.*

Reconstruction (1863-1890) was a time to rebuild the Southern economy and society through the ratification of the 13th, 14th, and 15th amendments — which gave Black people freedom, due process, and the right to vote — Black-run Southern governments, and the work of the Freedmen's Bureau, among other efforts.



of

The goals of Reconstruction were consistently countered by white supremacists. For example, Democratic Congress members awarded Republican Rutherford B. Hayes the 1876 presidential election in exchange for the withdrawal of Union troops from the South, according to historian Richard M. Valelly's *The Two Reconstructions: The Struggle for Black Enfranchisement*. After Hayes's win, leaders at the state and local levels "weakened black voting in the South by means of gerrymandering, violence, and intimidation.

In 1890, Mississippians drafted a white supremacist state constitution to disenfranchise local Black people; it included provisions that required people to be able to read and understand all parts of the state constitution in order to vote. This barred thousands of illiterate Black people from voting in the 1890s. This signaled the end of Reconstruction and the beginning of Jim Crow. "Once black southerners were disenfranchised by the early 1900s, the stage was set for a systematic entrenchment of white supremacist norms and public policies. Some still exist today.

On January 1, 1980, Juneteenth became a Texas state holiday after state Rep. Al Edwards put forth legislation. Since that move, 48 states and Washington, DC, now commemorate the day as a holiday or observance. For more than a decade, Texas Rep. Sheila Jackson Lee has introduced a resolution to recognize the historical significance of Juneteenth. In 2020, Sen. Ron Johnson (R-WI) singlehandedly blocked it on the grounds that America could not afford another day off for federal workers. At press time...The celebration that marks the end of slavery is recognized by almost all US states. Hawaii, North Dakota, and South Dakota, are the states that have not yet established the day as a holiday. In 2020, corporations pledged to be anti-racist and many recognized Juneteenth as a company holiday.

Many city governments also took steps to specifically recognize Juneteenth at the municipal level. Another obstacle that remains for Juneteenth is the pervasive idea that it's a "Black thing," much like Kwanzaa. It is seen as a holiday that is just observed by African Americans and is poorly understood outside of the African American community. It is perceived as being part of black culture and not 'American culture,'



The Great Depression forced many black people off farms and into the cities to find work. In these urban environments, African Americans had difficulty taking the day off to celebrate. From 1936 to 1951 the Texas State Fair served as a destination for celebrating the holiday, contributing to its revival. In 1936 an estimated 150,000 to 200,000 people joined the holiday celebration in Dallas.

However, the Blacks in the State of Texas observe June 19 as the official day for the celebration of Emancipation from slavery; because June 19, 1865, was the date when General Robert [sic] S. Granger, who had command of the Military District of Texas, issued a proclamation notifying the Negroes of Texas that they were finally free. Since that time, Texas Black communities and communities of color have observed Juneteenth day with suitable holiday ceremonies.

Early celebrations consisted of baseball, fishing, and rodeos. African Americans were often prohibited from using public facilities for their celebrations, so they were often held at churches or near water. Celebrations were also characterized by elaborate large meals and people wearing their best clothing. It was common for former slaves and their descendants to make a pilgrimage to Galveston. As early festivals received news coverage, Janice Hume and Noah Arceneaux consider that they "served to assimilate African-American memories within the dominant 'American story'."

Seventy thousand people attended a "Juneteenth Jamboree" in 1951. From 1940 through 1970, in the second wave of the Great Migration, more than five million black people left Texas, Louisiana, and other parts of the South for the North and the West Coast. As historian Isabel Wilkerson writes, "The people from Texas took Juneteenth Day to Los Angeles, Oakland, Seattle, and other places they went." In 1945, Juneteenth was introduced in San Francisco by an immigrant from Texas, Wesley Johnson.



## Commemorate Juneteenth by Planting an

# Emancipation Garden

Though freedom and self-determination were things for which Black people had long hoped and prayed, freedom brought about questions of survival. This included basic questions about where would they live, what would they do, and how would they feed themselves? Because of such uncertainty, some formerly enslaved people remained working on their former enslaver's land.



In many cases, this was under a system called sharecropping in which the landowner receives a share of the crops in place of rent – but if there is a bad crop year, the sharecropper becomes indebted to the landowner.

Other newly freedmen and freedwomen decided to strike out on their own, leaving familiarity for the unknown. Whether they stayed or left, African Americans often planted gardens to feed themselves.

These gardens provided the nutrition and sustenance Black Americans needed to survive in a post-slavery world. They often were similar to the enslaved people's gardens they had tended while under bondage.

If you want to learn more about how the formerly enslaved fed themselves and their families after slavery, consider planting an "Emancipation Garden." An Emancipation Garden is a therapeutic way to nourish your body and soul, recreate and honor the foodways of African Americans in the South, and celebrate freedom.

Enslaved people were allowed to have gardens during slavery because the gardens saved their enslavers money. The food rations of the enslaved were meager, often consisting of salt pork and corn. Allowing the enslaved to have gardens gave the slave owners an excuse to purchase even less food, food that should have provided a better, more nutritional food that would have been healthier.

*Even today, African American farmers are still systematically being eliminated! Land ownership and self sufficiency is the cornerstone of success and survival! We are pleased to have the FEDERATION OF SOUTHERN COOPERATIVES presenting this section. Their assistance is legendary in the platform of advocating for Black farmers and the entire culture. Remember,*

The quest for food, and enough of it, Harris noted, was a daily obsession for many of the enslaved. Since the quantity (and quality) of food rations was established by the slaveholders, their interest was in controlling costs rather than providing nourishment. Some of the enslaved people, therefore, saved and foraged seeds and tended gardens by moonlight. For the enslaver, they often found it easier to distribute seeds and allow the enslaved to supplement rations by growing vegetables and other plants on their own time.



Harris noted that these “provision grounds” were productive enough that enslavers “often purchased surplus goods from their own slaves’ gardens, paying them with cash, trade goods, or bartered privileges like passes to visit relatives. ...” Many of the plants grown in the gardens – okra, watermelon, eggplant, and gourds – harkened back to distantly remembered African heritage.

Try growing the following crops in your Emancipation Garden. These fruits, vegetables, flowers, and herbs are plants the formerly enslaved would have had in their gardens. Need some inspiration? Stop by the Enslaved People’s Garden at the Atlanta History Center and see how their Emancipation Garden grows. If you want to plant your own “Emancipation Garden,” below are a few suggested things you may want to grow:

Luffa - Oregano - Cucumber - Perennial Chives - Tomato - Borage - Bell Pepper - Lemon Balm - Cayenne Pepper - Hops - Fish Pepper - Chamomile - Sweet Potatoe - Benne Sesame - Peanuts - Amaranth - Corn



**Black Land Loss Prevention**

The land is one of the Black farmers' most significant and valuable assets. Black farmland ownership peaked in 1910 at 16 to 19 million acres and has decreased to less than 3 million acres today. The causes of the loss of rural Black land are numerous and complex, but none is more notable than heirs' property.

movement building through cooperative economic development, land retention, and advocacy since 1967

**FSA Heirs Property Technical Assistance**

In partnership with FSA, the Federation of Southern Cooperatives/Land Assistance Fund (FSC/LAF) supports heirs' by providing outreach and technical assistance on the Heirs Property Relending Program ("HPRP"). Through this partnership, FSC/LAF educates heirs on the program and ensures they receive programmatic and general support when applying to the HPRP. FSC/LAF also engages prospective intermediary lenders to support applications to the HPRP.

**contact:** [events@federation.coop](mailto:events@federation.coop) | 1-888-508-3310





## 6 Books That Explain the History and Meaning of Juneteenth



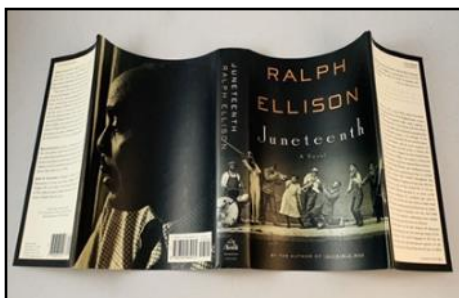
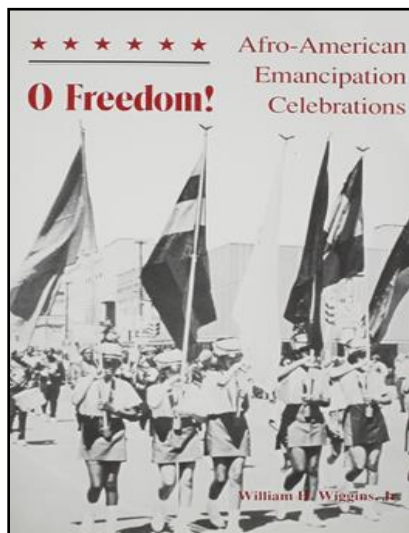
### ON JUNETEENTH...

Combining history and memoir, Annette Gordon-Reed's "On Juneteenth" offers a moving history of African American life and culture through the prism of Juneteenth. The award-winning Harvard historian presents an intimate portrait of the experiences of her family and her memories of life as an African American girl growing up in segregated Texas. The essays in her book invite readers to enter a world shaped by the forces of freedom and slavery.

### *O Freedom! Afro-American Emancipation Celebrations*

William H. Wiggins Jr.'s "O Freedom! Afro-American Emancipation Celebrations" is the historical standard for African American emancipation celebrations. It offers an accessible and well-researched account of the emergence and evolution of Juneteenth.

Wiggins brings together oral history with archival research to share the stories of how African Americans celebrated emancipation. It explains how Juneteenth is part of the tapestry of emancipation celebrations. These celebrations included such dates as January 1, in North Carolina, April 3, in Richmond, Virginia, and April 16, in Washington, D.C.



### *Juneteenth*

Ralph Ellison, perhaps best known for his novel "Invisible Man," offers multiple meanings of Juneteenth in African American and American life in his posthumously published novel "Juneteenth."

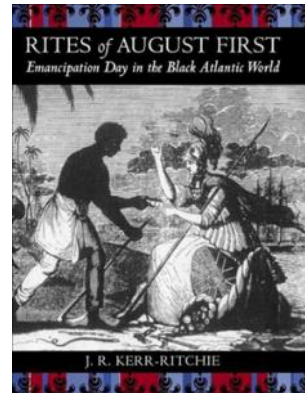
## ***Festivals of Freedom: Memory and Meaning of African American Emancipation Celebrations, 1808-1915***

Mitch Kachun's book, "Festivals of Freedom: Memory and Meaning of African American Emancipation Celebrations, 1808-1915," traces the history of emancipation celebrations and their influence on African American identity and community.

## ***Rites of August First: Emancipation Day in the Black Atlantic World***

Similar to Kachun's book, Howard University historian Jeffrey R. Kerr-Ritchie's "Rites of August First: Emancipation Day in the Black Atlantic World" reminds readers of a broader history and geography of emancipation celebrations.

Kerr-Ritchie focuses on how various African American communities adopted and adapted West India Day celebrations. He also explores how they created meaning and culture in celebrating the abolition of slavery in the British West Indies. Kerr-Ritchie's book details how these celebrations moved across political borders and boundaries.



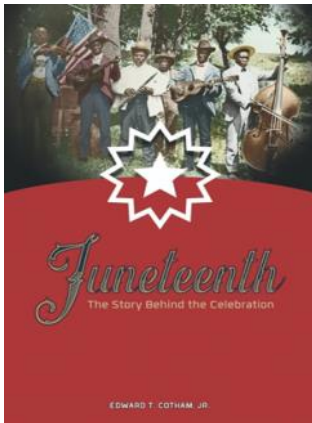
## ***Juneteenth:***

### ***The Story Behind the Celebration***

Contemporary invocations of Juneteenth often overlook its military history.

Edward T. Cotham, Jr.'s "Juneteenth: The Story Behind the Celebration" fills the void by exploring the Civil War origins of Juneteenth.

Cotham renders explicit the military context leading up to the events on June 19, 1865, in Galveston. This is when enslaved Black people there finally got word that they had been freed more than two years prior. Cotham reminds readers that the history of Juneteenth involves ordinary actions of many individual people whose names may not be widely known.







Ask anyone familiar with the traditions of Juneteenth, and they'll mention the color red. Culinary historian and writer Michael Twitty proclaims that the historical importance of red food traces back to the times of enslavement. Because many of the more common foods of the day were white, green, or brown, there was an excitement that came with the rarity of eating red colored treats. In the 19th century, this made certain vibrant delicacies worth celebrating. And in the later half of the 1800s, following the Civil War, Black Americans would even occasionally use an expensive South American dye called "cochineal," which was used to color foods red.

But what made the color even more significant was Texas's status as one of the last states to participate in the American slave trade. Twitty explains that many Africans came through Galveston, an island city on the Gulf Coast of the state, which also happens to be the birthplace of Juneteenth. "Texas was at the end of the world to the Antebellum South. There were a lot of enslaved Africans who were coming to Texas from the continent and through the Caribbean. The color red is highly associated with the cultures that would've come through the later years of the trade, which would have been Yoruba and Kongo.



"Both people—the Yoruba of Nigeria, Benin, and Togo; and the Kongo of Angola, the Democratic Republic of the Congo, the Republic of Congo, and Gabon—placed great philosophical and spiritual value in the color red. Twitty explains the hue took on many meanings. It could symbolize sacrifice, transition, and power.

"I think that's why red is so potent because you had people in Texas who were born in Africa," Twitty says.

Africans brought their homeland traditions with them, which manifested itself through food and generations of Juneteenth celebrations. Think: red beverages like strawberry sodas and hibiscus tea, or red velvet cake and red beans and rice. Others, like watermelon, also had the convenience factor of being in peak season during the month of June.

Already a staple food of the South, the preparation methods that go into cooking and serving the savory proteins bring in the communal aspect of the holiday. Texas Monthly's barbecue editor, Daniel Vaughn, discovered multiple 19th century newspaper reports that all called for entire communities to gather at the local barbecue pit or grounds to prepare the food and eat together in honor of Juneteenth.



Black-Eyed peas and pork represent wealth, collard greens (or any dish using leafy vegetables) are said to bring good fortune, and corn symbolizes gold. And though not a prosperity meal, potato salad is generally seen as non-negotiable at any decent barbecue gathering.

Collard greens and sweet potatoes both offer historical context, as the foods were easy crops for the enslaved to harvest, store over the winter, and prepare themselves at meal times.

Today, fish fries, crab boils, and seasoned shrimp are also popular-dating back to coastal Southern Black communities where meals were comprised mostly of seafood.

Our Staff sincerely encourages all, to embrace, study and develop your own traditions. Our Freedom and History is not confined to one month or one day in June. It's a lifestyle a culture and more than worthy to be celebrated EVERY DAY!





## What To Eat at Juneteenth Celebrations

Traditionally, people celebrate Juneteenth by having a cookout and serving classic cookout foods like BBQ. Or its celebrated by serving soul food-type dishes. Whatever you choose to eat, **DON'T FORGET THE RED SODA!!** Red soda (often strawberry) is consumed on Juneteenth because it was a luxury that slaves were not allowed to have. Once the slaves of Texas were freed they celebrated by drinking red soda! Red foods and drinks are always a part of the Juneteenth menu to represent the struggle, perseverance, and resilience of the African-American slaves.

### Classic Soul Food Juneteenth Menu

There is nothing more Southern, soulful, and delicious than a basket full of well-seasoned, hot, and crunchy fried chicken! This is often the main dish for any Juneteenth celebration! In addition to fried chicken, a Juneteenth menu is not complete without BBQ Beef Ribs, Southern Baked Macaroni and Cheese, Collard Greens, Potato Salad, Candied Yams, Cornbread, and Red Velvet Cake.

### How To Make Homemade “Scrawberry Pop”

Making homemade strawberry soda is ridiculously easy! You’re probably gonna be all like, “wow, that’s it?” As a matter of fact, once you make this strawberry soda, you’ll more than likely be ready to experiment with more fruit and combinations.

**Step 1.** Rinse, hull and dice up some fresh strawberries and place them in a large skillet

**Step 2.** Stir in some water and granulated sugar.

**Step 3.** Bring mixture to a light simmer and allow the strawberries to soften and cook down until they are easy to mash.

**Step 4.** Mash the strawberries and continue simmering until the juices in the pan have reduced and are syrupy.

**Step 5.** Strain the mixture through a mesh strainer, using a rubber spatula to press out all the syrup. Discard the leftover pulp.

**Step 6.** Stir in lemon juice. if using. Let cool completely, and then place in the fridge until cold.

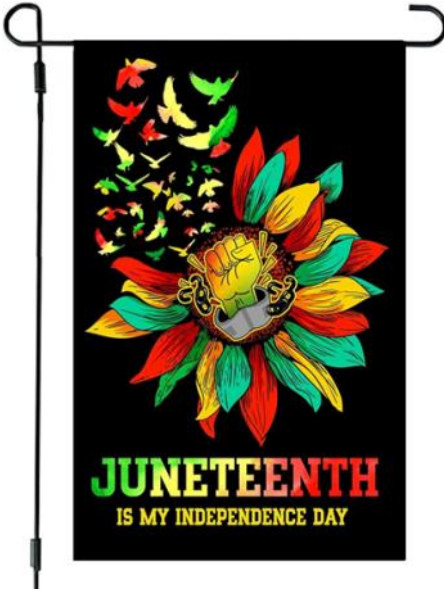
**Step 7:** To make soda, pour 8 oz of chilled club soda into a cup and then stir in the cold strawberry syrup by the tablespoon, tasting until your desired sweetness is reached.

**Step 8:** Sip and enjoy. That’s it! You now know how to make a quick and easy homemade strawberry soda!



# Nothing But The Facts

*The official colors for Juneteenth are red, white, and blue like the Juneteenth flag created by activist Ben Haith. The holiday is also celebrated in the pan-African colors red, yellow, green, and black.*



***Fact #1: Following the issuing of the Emancipation Proclamation on January 1, 1863, not all enslaved people immediately found freedom.***

The Emancipation Proclamation freed slaves in states then in rebellion against the United States. Union troops operating in said states gave teeth to the Proclamation. This, however, did not apply to the border states.

***Fact #2: The Civil War ended in the summer of 1865. Union General Gordon Granger and his troops traveled to Galveston, Texas to announce General Orders No. 3 on June 19, 1865. June 19th would go on to be known and celebrated as Juneteenth.***

General Orders No. 3 stated: "The people of Texas are informed that, in accordance with a proclamation from the

Executive of the United States, all slaves are free. This involves an absolute equality of personal rights and rights of property between former masters and slaves, and the connection heretofore existing between them becomes that between employer and hired labor."

***Fact #3: Part of General Order No. 3 encouraged the newly freed people to remain with their past owners.***

"The freedmen are advised to remain quietly at their present homes and work for wages. They are informed that they will not be allowed to collect at military posts and that they will not be supported in idleness either there or elsewhere."

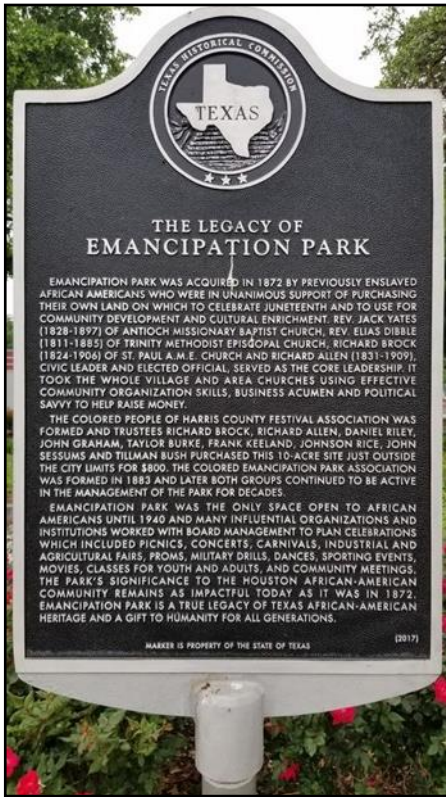
***Fact #4: The period after Juneteenth is known as the "Scatter."***

Undeterred by the recommendation to remain in place, many former slaves left the area during the original reading. In the following weeks formerly enslaved people left Texas in great numbers to find family members and make their way in the postbellum United States.

***Fact #5: Juneteenth has been celebrated under many names.***

Freedom Day, Jubilee Day, and Cel-Liberation Day, Second Independence Day, and Emancipation Day to name just a few.





**Fact #6: Emancipation Park in Houston, Texas was bought specifically to celebrate Juneteenth.**

The 10-acre parcel of land was purchased by former slaves, Richard Allen, Richard Brock, Jack Yates, and Elias Dibble for \$800 in 1872.

**Fact #7: During the early 20th-century Juneteenth celebrations declined.**

The enactment of Jim Crow laws dampened the celebration of freedom. In addition, the Great Depression forced many black farming families away from rural areas and into urban environments to seek work—resulting in difficulty taking the day off to celebrate.



**Fact #8: The celebration of Juneteenth was revived during the civil rights movement.**

The Poor People's March planned by Martin Luther King Jr. was purposely scheduled to coincide with the date. March participants took the celebrations back to their home states and soon the holiday was reborn.

**Fact #9: Celebrations of Juneteenth continue today.**

Traditions include public readings of the Emancipation Proclamation, singing traditional songs, and reading of works by noted African American writers. Celebrations can also take the form of rodeos, street fairs, cookouts, family reunions, park parties, historical reenactments, and Miss Juneteenth contests.



During the 1950s and 1960s, the Civil Rights Movement focused the attention of African Americans on expanding freedom and integrating.

As a result, observations of the holiday declined again (though it was still celebrated regionally in Texas). It soon saw a revival as black people began tying their struggle to that of ending slavery.



In Atlanta, some campaigners for equality wore Juneteenth buttons. During the 1968 Poor People's Campaign to Washington, DC, called by Rev. Ralph D. Abernathy, the Southern Christian Leadership Conference made June 19 the "Solidarity Day of the Poor People's Campaign". In the subsequent revival, large celebrations in Minneapolis and Milwaukee

emerged as well as across the Eastern U.S.

In 1974 Houston began holding large-scale celebrations again, and Fort Worth, Texas, followed the next year. Around 30,000 people attended festivities at Sycamore Park in Fort Worth the following year. The 1978 Milwaukee celebration was described as drawing over 100,000 attendees. On Jan. 1, 1980, Texas became the first state to officially recognize Juneteenth as a state holiday.



### Modern celebrations

On June 17, 2021, President Joe Biden signed Senate Bill S. 475, making Juneteenth the eleventh federal holiday. This effort was spearheaded by Opal Lee, an American retired teacher, counselor, and activist in the movement to make Juneteenth a federally-recognized holiday. She is often described as the "grandmother of Juneteenth".

Juneteenth is considered the "longest-running African-American holiday" and has been called

"America's second Independence Day". It is often celebrated on the third Sunday in June. Historian Mitch Kachun considers that celebrations of the end of slavery have three goals: "to celebrate, to educate, and to agitate".

Throughout the 80s, and gaining a record-breaking celebration across the nation during the 2020 pandemic, primary communities of color came together to recognize the historic celebration through festivals, art, dance, spoken word, special church service, picnics, parades, performances, sports tournaments, and BBQs.

**Juneteenth is a celebration that has always been celebrated with festivals, BBQ, church service, and remembrance of how not too long ago, not everyone was free.**

Observance prior to the 2020 pandemic was primarily in local celebrations. In many places, Juneteenth has become a multicultural holiday. Traditions include public readings of the Emancipation Proclamation, singing traditional songs such as "Swing Low, Sweet Chariot" and "Lift Every Voice and Sing", and reading of works by noted African-American writers such as Ralph Ellison and Maya Angelou. Celebrations include picnics, rodeos, street fairs, cookouts, family reunions, park parties, historical reenactments, blues festivals, and Miss Juneteenth contests. Strawberry soda is a traditional drink associated with the celebration. The Mascogos, the descendants of Black Seminoles, who have resided in Coahuila, Mexico since 1852, also celebrate Juneteenth.

Juneteenth celebrations often include lectures and exhibitions on African-American culture. The modern holiday places much emphasis upon teaching about African-American heritage. Karen M. Thomas wrote in *Emerge* that "community leaders have latched on to [Juneteenth] to help instill a sense of heritage and pride in black youth." Celebrations are commonly accompanied by voter registration efforts, the performing of plays, and retelling stories. The holiday is also a celebration of soul food and other food with African-American influences. In *Tourism Review International*, Anne Donovan and Karen DeBres write that "Barbecue is the centerpiece of most Juneteenth celebrations".

Although Juneteenth commemorated freedom, throughout the United States Black citizens and People of Color continued to see a difference between their version of "freedom" compared to their White counterparts.

With the racial disparities, systemic racism, and heightened call to action by civil liberty organizations like NAACP, #BlackLivesMatter, Lift Every Voice And Rise & Black Market Magazine with evidence and undisputed proof that not all Americans can acquire the "American Dream" because not all "opportunities" are accessible for all Americans specifically in the workforce, education system, and justice system, there was a new spotlight on American history and more communities of color united to share similar experiences of missed opportunities although they were "free citizens".

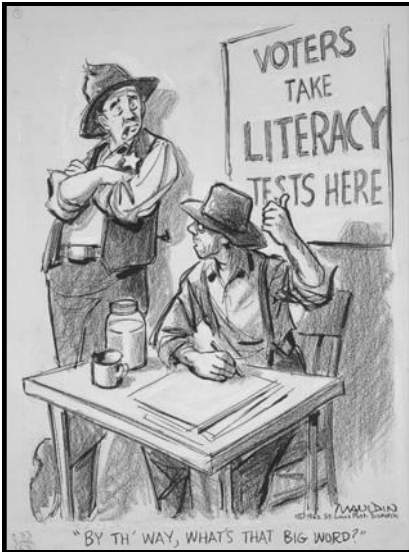


P R O U D S U P P O R T E R



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One of the first reactions against Reconstruction was to deprive African-American men of their voting rights. While the 14th and 15th Amendments prevented state legislatures from directly making it illegal to vote, they devised a number of indirect measures to disenfranchise Black men. The grandfather clause said that a man could only vote if his ancestor had been a voter before 1867—but the ancestors of most African-American citizens had been enslaved and constitutionally ineligible to vote. Another discriminatory tactic was the literacy test, applied by a white county clerk. These clerks gave Black voters extremely difficult legal documents to read as a test, while white men received an easy text. Finally, in many places, white local government officials simply prevented potential voters from registering. By 1901, the percentage of eligible African-American voters registered in the South was only

three percent. As evidence of the decline, during Reconstruction, the percentage of African-American voting-age men registered to vote was more than 90 percent.

So if you had to take this literacy test today in order to be able to vote, do you think you would pass? Passing means YOU HAVE TO ANSWER EVERY SINGLE ONE CORRECTLY. One wrong answer means you fail the literacy test and that would make you ineligible to vote. So go ahead and give it a try. Unfortunately there is no "official" answer key to these questions, but by attempting to answer them you will see how no one has ever been able to get all of them correct. The test was timed, so time yourself - you have 10 minutes, so ready, set...go! Good luck, although all the luck in the world won't be much help. While there is no official answer key to all the questions, at the end of this issue you'll find the answers as best we were able to research. Also below is a link to a funny video of a group of educated adults as they attempted to complete the literacy test....smh!

The Louisiana state literacy test, created around 1901, is typical of the tests used by various Louisiana parishes before passage of the Voting Rights Act. It was used to deny Blacks and other non-whites the right to vote. Those who took the test never passed because no one CAN pass this test. The reason no one could pass this test was because there was no legitimate answer key. Most of the test's questions are purposely ambiguous. Another reason most freedmen were unable to pass the literacy test was that the vast majority of them were unable to read or write, therefore there was no way they could read, much less pass, the literacy test, thereby making them unable to vote.

The State of Louisiana

Literacy Test (This test is to be given to anyone who cannot prove a fifth grade education.)

Do what you are told to do in each statement, nothing more, nothing less. Be careful as one wrong answer denotes failure of the test. You have 10 minutes to complete the test.

1. Draw a line around the number or letter of this sentence.
2. Draw a line under the last word in this line.
3. Cross out the longest word in this line.
4. Draw a line around the shortest word in this line.
5. Circle the first, first letter of the alphabet in this line.
6. In the space below draw three circles, one inside (engulfed by) the other.

7. Above the letter X make a small cross.
8. Draw a line through the letter below that comes earliest in the alphabet.

Z V S B D M K I T P H C

9. Draw a line through the two letters below that come last in the alphabet.

Z V B D M K T P H S Y C

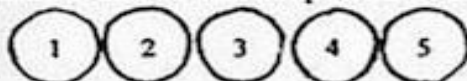
10. In the first circle below write the last letter of the first word beginning with "L".



11. Cross out the number necessary, when making the number below one million.

10000000000

12. Draw a line from circle 2 to circle 5 that will pass below circle 2 and above circle 4.



13. In the line below cross out each number that is more than 20 but less than 30.

31 16 48 29 53 47 22 37 98 26 20 25

14. Draw a line under the first letter after "h" and draw a line through the second letter after "j".

a b c d e f g h i j k l m n o p q

15. In the space below, write the word "noise" backwards and place a dot over what would be its second letter should it have been written forward.

16. Draw a triangle with a blackened circle that overlaps only its left corner.

17. Look at the line of numbers below, and place on the blank, the number that should come next.

2 4 8 16 \_\_\_\_

18. Look at the line of numbers below, and place on the blank, the number that should come next.

3 6 9 \_\_\_\_ 15

19. Draw in the space below, a square with a triangle in it, and within that same triangle draw a circle with a black dot in it.

20. Spell backwards, forwards.

21. Print the word vote upside down, but in the correct order.

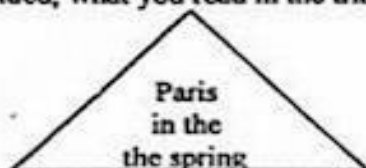
22. Place a cross over the tenth letter in this line, a line under the first space in this sentence, and circle around the last the in the second line of this sentence.

23. Draw a figure that is square in shape. Divide it in half by drawing a straight line from its northeast corner to its southwest corner, and then divide it once more by drawing a broken line from the middle of its western side to the middle of its eastern side.

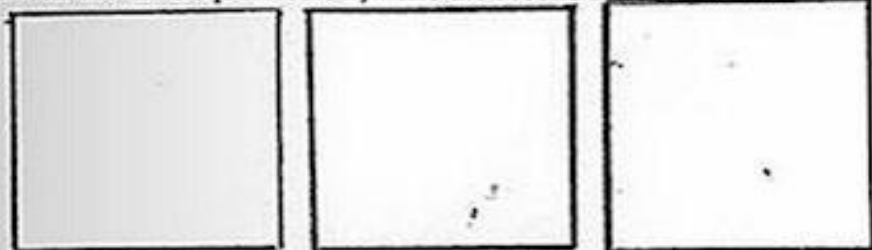


24. Print a word that looks the same whether it is printed frontwards or backwards.

25. Write down on the line provided, what you read in the triangle below:



26. In the third square below, write the second letter of the fourth word.



27. Write right from the left to the right as you see it spelled here.

28. Divide a vertical line in two equal parts by bisecting it with a curved horizontal line that is only straight at its spot bisection of the vertical.

29. Write every other word in this first line and print every third word in same line, (original type smaller and first line ended at comma) but capitalize the fifth word that you write.

30. Draw five circles that one common inter-locking part.



"If you're not careful, the newspapers will have you hating the people who are being oppressed, and loving the people who are doing the oppressing."

MALCOLM X

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