

JUNETEENTH

NORTH CAROLINA

CELEBRATE FREEDOM

2024 TOOLKIT

The North Carolina

African American

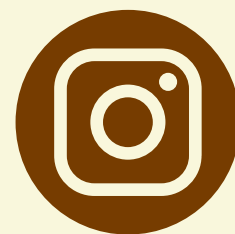
Heritage

Commission

The NC African American Heritage Commission (NC AAHC) works continuously to celebrate and share the art, history, and heritage of African Americans. It is our mission to preserve, protect, and promote North Carolina's African American history, arts, and culture for all people.

This is a resource guide that will assist you in celebrating the Juneteenth holiday. Also known as "Freedom Day," Juneteenth is a uniquely American holiday that commemorates the June 19, 1865 announcement that slavery would be abolished in Texas. North Carolina joins in the celebration of this national holiday and commemorates the emancipation of enslaved African Americans throughout the former Confederacy.

We encourage you to interact with this resource by clicking on corresponding links for items that have been curated to encourage awareness and enthusiasm for Juneteenth.



Contents

Juneteenth: A Celebration of Freedom.....4

The History of Juneteenth.....5

Quick Facts: Liberation in North Carolina.....7

North Carolina’s Liberation Stories.....9

Historic Stagville: Emancipation Day Stories.....10

NC State Capitol: From Naming to Knowing.....15

North Carolina Freedom Park.....23

Community Calendar.....24

Visit NCAAHC Online.....25





JUNETEENTH

A Celebration of Freedom



What is Juneteenth?

Juneteenth is an annual holiday, celebrated on June 19th, that commemorates the freedom of the enslaved in the United States. The name Juneteenth is a combination of the words "June" and "nineteenth". Also referred to as Emancipation Day and Freedom Day, Juneteenth is the oldest commemoration of its kind in the United States.

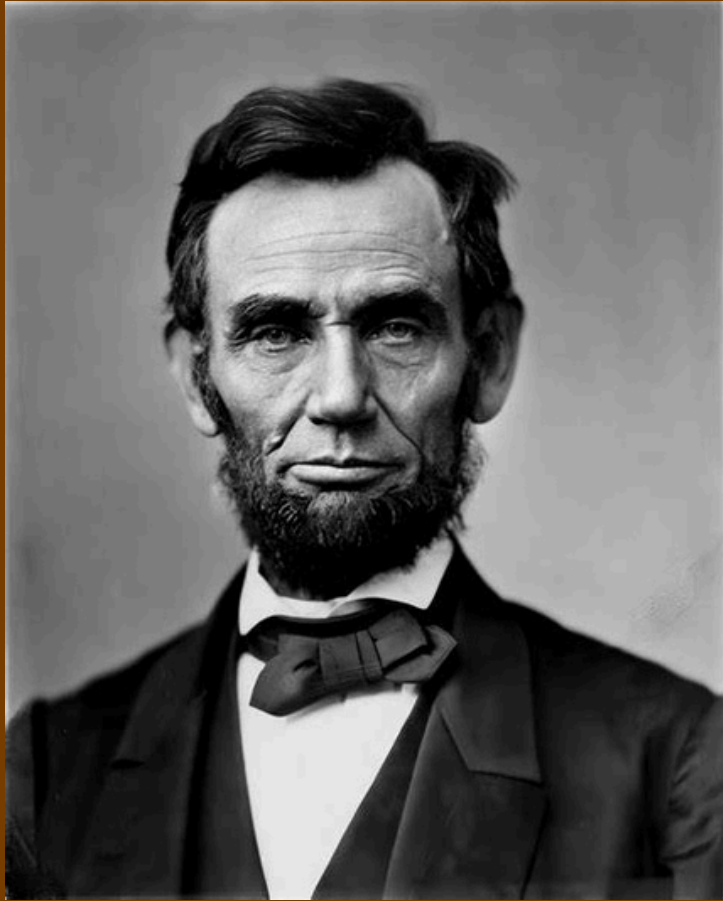
Why do we celebrate Juneteenth?

Juneteenth has become not only a time to commemorate Black liberation from the institution of slavery, but also an acknowledgment of resilience, solidarity, and culture of the Black community. Juneteenth allows us all to join together to celebrate the freedoms and lives that generations before have fought bravely to secure.

The History of JUNETEENTH

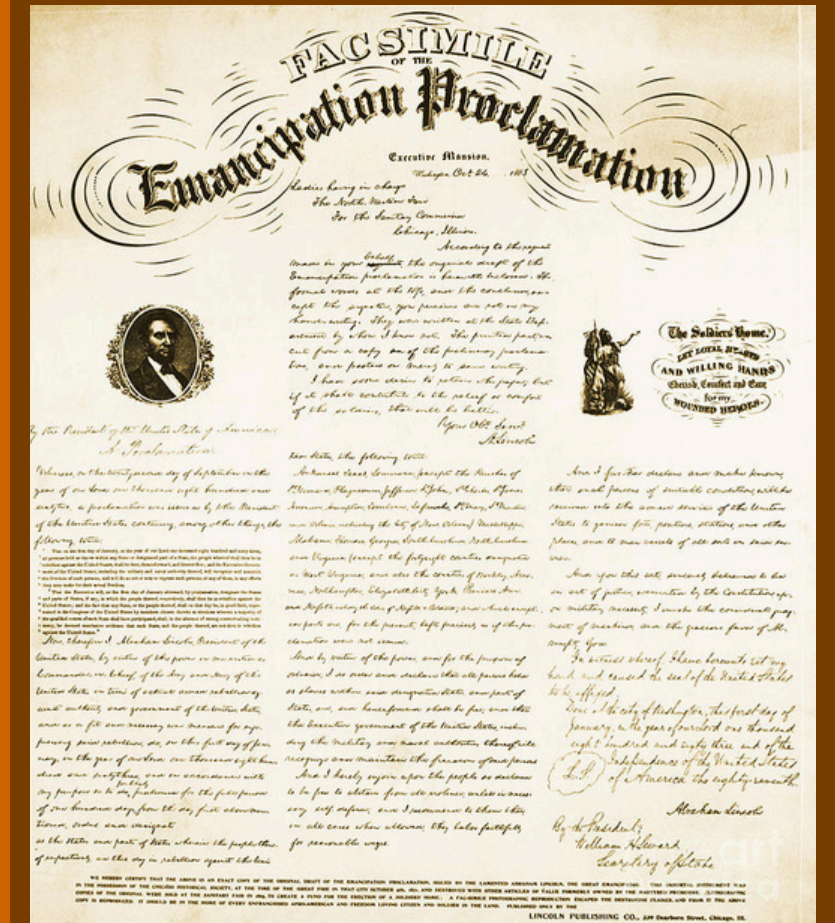
During the American Civil War (1861 - 1865), emancipation was implemented in different places at different times. Emancipation became a well-known cause of celebration across the United States.

Abraham Lincoln issued the Emancipation Proclamation on September 22, 1862 and it went into effect on January 1, 1863. The proclamation freed persons who were enslaved in "rebellious states."



It was not until June 18, 1865, two and a half years after the signing of the proclamation was issued, that the Union army arrived in Galveston, Texas.

The next day, on June 19, 1865, Union soldiers issued General Order No. 3, which informed Texans that enslaved persons were free.



The news was met with celebration, but also defiance. Those who were formerly enslaved went to great lengths to claim and maintain their freedom in the days following the announcement.

Juneteenth has been celebrated annually since then and is recognized as one of the longest-running holidays established by African Americans. The holiday spread throughout Texas and spread to other states, honoring the end of slavery in the United States.



QUICK FACTS

Liberation in North Carolina



On this day, we can honor formerly enslaved people who were able to achieve emancipation and claim their freedom.



In North Carolina, African Americans were liberated from slavery in diverse ways over time.



African Americans created new lives in freedmen's communities like Hotel de Afrique and Roanoke Island Freedman's Colony on the Outer Banks and James City in New Bern.



Emancipation celebrations in NC began occurring as early as January 1, 1864. Therefore, African Americans in North Carolina have a tradition of celebrating freedom even before Juneteenth.



On January 1, 1863, the Emancipation Proclamation provided a pathway to freedom for enslaved African Americans in communities like Beaufort, Elizabeth City, Plymouth, and New Bern.



Other enslaved North Carolinians claimed their freedom in April 1865, and the months thereafter, after Confederate troops surrendered in Durham. U.S. Colored Troops witnessed this surrender.



6,000 African American men from North Carolina served in the Civil War as U.S. Colored Troops; they fought for liberation and played a major role in emancipating African Americans across the South.



In North Carolina, we can use Juneteenth to explore how liberation and emancipation played out in our local communities; and to honor the rich communities and institutions that were created as a result - like Shaw University (Raleigh), Princeville, and St. Peter A.M.E. Zion Church.



Some of our state's earliest Juneteenth festivals were established in Rocky Mount, Charlotte, Winston-Salem, and Greensboro. Stagville State Historic Site also has a long tradition of honoring and celebrating Emancipation.

North Carolina's Liberation Stories

Historic Stagville & NC State Capitol

The NC AAHC 2024 toolkit features two NC State Historic Sites. This year, NC AAHC partnered with Historic Stagville and NC State Capitol to present a few of our state's unique liberation stories.



Historic Stagville



Emancipation

Day Stories



Address: 5828 Old Oxford Highway Durham, N.C. 27712

For more information about the site contact 919-620-0120 or by email at stagville@dncr.nc.gov



Brief History: Historic Stagville

Historic Stagville preserves a small fraction of the plantation holdings of the Bennehan and Cameron families that was in operation between 1771 to 1865. By 1860, the Cameron plantation was one of the largest in North Carolina. Over 900 people were enslaved on 30,000 acres of land in modern Durham, Wake, and Granville Counties. A small part of that plantation is preserved at Historic Stagville State Historic Site and dedicated to centering the history, stories, and experiences of enslaved people.

A visit to Historic Stagville State Historic Site reveals a powerful, intergenerational history of slavery, emancipation, and injustice. Discover stories of family, forced labor, freedom-seeking, and resistance. Stagville continues to expand the interpretation of the history of slavery, with archaeology, oral histories, and archival research. The following stories of liberation are a small fraction of the many accounts of the formerly enslaved people who lived on the Stagville plantation.

2024 will be the 18th annual Juneteenth program at Historic Stagville. For more information about Historic Stagville and their Juneteenth programming, please click on the link provided below!

[Click this link for information on Stagville's 2024 Juneteenth event!](#)



Morgan Latta

Morgan Latta was born on the Cameron plantations and was about eight years old at emancipation. He later wrote, "I heard the shouts all over the plantations, 'We are free!' 'Free from slavery!' 'God has heard our prayers. We have been praying for twenty-five or thirty years that we should be free, and God has answered our prayers at His own appointed time; He has bursted the bonds of slavery and set us all free.'"



Visitors learn about U.S.C.T history at Stagville's 2017 Juneteenth event. (Photo credit: Historic Stagville State Historic Site.)

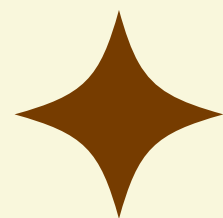
Mary Walker

Mary Walker was enslaved by the Cameron family from her birth until she liberated herself in 1848. Forced to leave her children behind, she waited anxiously for emancipation to come to North Carolina.

In 1865, she was “wild with excitement” to search for her family. Mary managed to re-connect with two of her children, Agnes and Bryant Walker, after 17 years of separation.



Storyteller Carolyn Evans at Stagville's 2019 Juneteenth event.
(Photo credit: Eric Waters.)



Nelly Hart

Nelly Hart and her young son Cy Hart met Federal soldiers at the Snow Hill section of the plantation. After the soldiers broke open the storehouses of food, Nelly cooked for them, and a U.S. officer finally told her that she was free.

In 1938, Cy Hart re-told this story when he was interviewed for the Federal Writers Project's collection of slave narratives.



Original slave dwellings at Historic Stagville (Photo credit: Historic Stagville State Historic Site.)



North Carolina State Capitol From Naming to Knowing

Address: 1 East Edenton Street Raleigh, N.C.*

For more information about the site contact 984-867-8340 or email state.capitol@dncr.nc.gov.

*The North Carolina State Capitol is closed to the public for construction and repair work. They expect to reopen summer of 2024 and will post updates on their social media pages as soon as a reopening date is set.



Brief Background: From Naming to Knowing

The Naming to Knowing Project is an ongoing research and interpretation project that staff at the North Carolina State Capitol began in December 2019. The mission of the project - to name, research, and document the enslaved men and women who were connected to the Capitol's construction and maintenance - is centered around the acknowledgment of the humanity of every individual who had an impact on the Capitol.

Prior to the current enslaved African American-centered narrative and interpretative focus, the Capitol's historic interpretation centered mainly on architecture and an antebellum and Civil War narrative. The interpretation at the Capitol has evolved over the past fifteen years to become more inclusive of the experiences of enslaved people, but more research is still needed. Through the use of various historical documents in the State Archives and other sources, this project continues to further name and acknowledge the many enslaved people who helped build the North Carolina State Capitol.

The following stories are a small fraction of the many individuals of the formerly enslaved people who helped to build and care for the North Carolina State Capitol. To read the full stories and additional information please click on the link.

[For more information,
click on the link](#)

Handy Lockhart

Handy Lockhart helped craft more than 170 pieces of furniture, namely desks, chairs, and tables, for use in the North Carolina State Capitol's House and Senate Chambers. Handy was born in North Carolina around 1795. His enslaver, William Thompson, was a cabinetmaker. In 1839, when the state hired Thompson to construct furniture for the new Capitol, he brought his enslaved men to the project. After Emancipation, Handy continued working as a cabinetmaker in the shop once owned by Thompson. He was later employed by Henry J. Brown, a local coffin maker. Handy's work with Brown appears to have led him to other aspects of the funeral business, as numerous sources later listed Handy's occupation as an undertaker.

In the 1860s and 70s, Handy took an active role in local politics, rising to become a well-known figure within the Republican party. In October 1866, he served as Wake County delegate to the second Freedmen's Convention held at St. Paul AME Church in Raleigh. In January 1867, Handy and James Henry Harris, a well-known local Black politician, traveled to Washington D.C. to serve as North Carolina's delegates to the National Equal Rights League Convention of Colored Men. While in D.C., they met with President Andrew Johnson, telling him that African Americans would "never be fully guaranteed in their right as citizens without the power to vote for their friends against their enemies." Handy also ran for Raleigh mayor in 1872 and served several terms as magistrate. Handy Lockhart died on April 25, 1884, at the age of 89 at his home on Blount Street. He was survived by his wife Rosena, four adult children, and several grandchildren.

[Learn More Here](#)



Primary Sources - Handy Lockhart

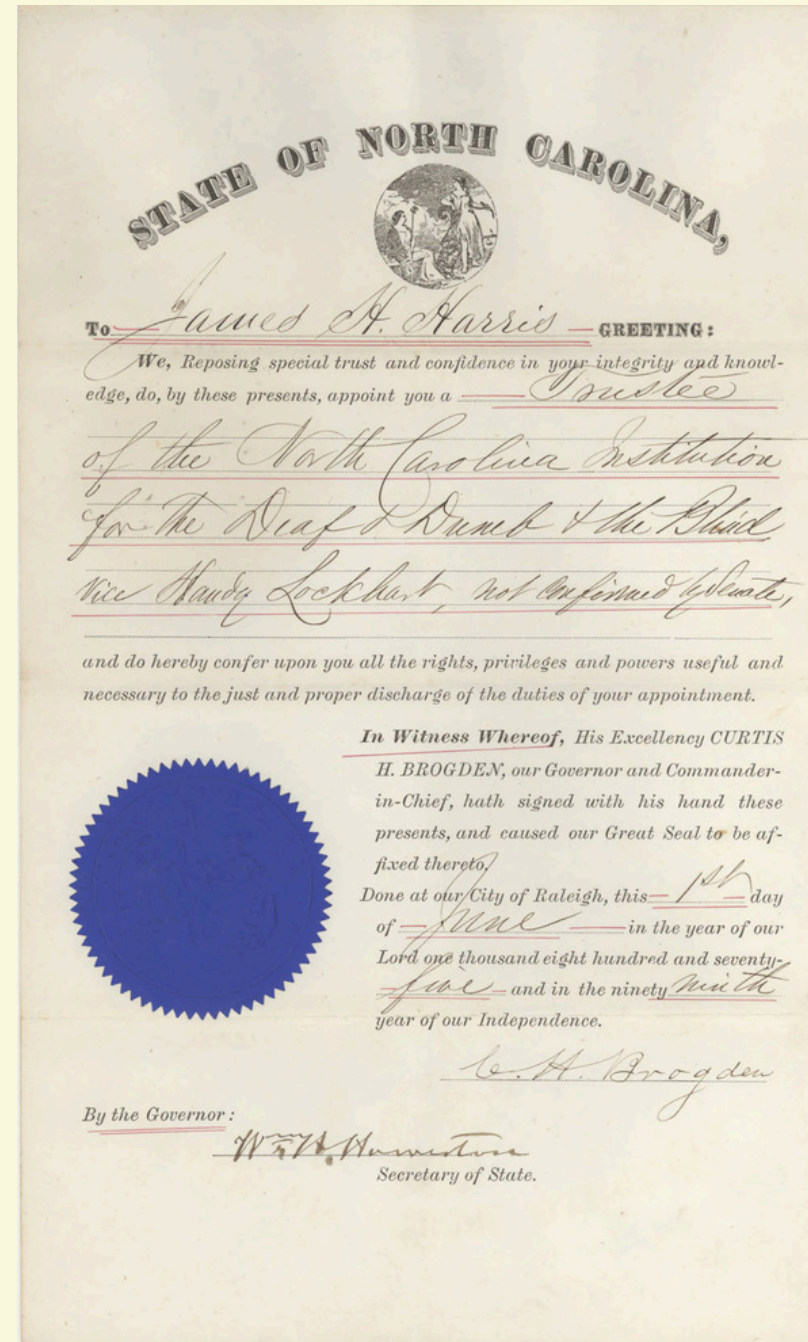
JOHN B. HARRISON,
(At Handy Lockhart's shop, Southeast corner
of Capitol Square.)
RALEIGH, N. C.
Upholster and Paper Hanger.

MATTRESSES MADE IN FOUR HOURS' NOTICE.

Special attention given to
**Making and Putting Down Carpets,
Hanging Curtains, &c.**

LATEST STYLES RECEIVED MONTHLY.
may 16 113-1m.

This ad from the Raleigh Daily Standard from 1870 mentions "Handy Lockhart's shop"



This certificate of appointment for James Henry Harris. It shows Harris as Handy's vice (replacement).

HANDY Lockhart, a most excellent, aged colored man, died in this city last Friday. He deserves more than the mere announcement of his death. He was the oldest citizen of Raleigh and the oldest Methodist in the place. He was born in 1794, hence was in his 90th year. He had, and has had for years, the respect and confidence of all our people. When the Rev. James Reid, Rev. Wm. E. Pell, and others of our now sainted preachers, had charge of the colored Methodist of this city, Handy Lockhart was one of their leading members and enjoyed their esteem and confidence. He was noted for his zeal and warmth in exhortation and prayer. He was the early friend and playmate of Andrew Johnson, and while Andrew Johnson was President, "Uncle Handy" visited him and was very warmly received and kindly treated by the President. He was an undertaker by trade and made his own coffin four years ago. He once ran for the position of mayor, served a term as aldermen, and several terms as a magistrate in this city. He died in the triumphs of faith and rests in peace.

Article about Handy's death from The Raleigh Christian Advocate



Boston Finch

Boston Finch was born around 1800. In the 1830s, he worked on the North Carolina State Capitol's construction as a laborer. Though many details of Finch's life before the Civil War are unclear, after Emancipation, he lived in Raleigh and received rations from the Freedmen's Bureau. The Bureau of Refugees, Freedman, and Abandoned Lands - most often referred to as the Freedmen's Bureau - was established during the last days of the Civil War to supervise refugees, emancipated people, and recently abandoned lands or property. By 1870, Boston was a resident of House Creek Township in north-central Wake County, where he worked as a gardener. He lived with his wife Harriett, who was a domestic servant, fifteen-year-old Barbary Finch, Sarah Buron, and her children James, Willie, and Elanor. Sarah Buron might have been Boston and Harriett's daughter. By 1880, Boston and Harriett lived alone in House Creek Township, and Boston worked as a laborer.

[Learn More Here](#)



Primary Sources - Boston Finch

21	279	283	Brown Sarah &	30	F	16	Keeping house
22			James	12	M	16	Attending school
23			Willie	10	M	16	"
24			Eleanor	3	F	16	At home
25			Finch Harriett	64	F	B	Domestic servant
26			Barbary	15	F	B	"
27			Boston	40	M	B	Gardener
28	280	284	Shepherd Richard	60	M	B	Farm Laborer

Boston's name is seen here in the 1870 U.S. Census

Trupper	25-30	4	1	1	1	2	20	Harry White
"	25-30	4	1	1			12	Boston Finch
Powell	25-30	4	1		1		40	Liz Ashmun

The record from the Freedmen's Bureau shows Boston receiving 12 rations for two adults - one man, and one woman.



Cato Haywood

Cato Haywood worked as a laborer during the North Carolina State Capitol's construction in the 1830s. His labor at the Capitol generated .50 per day - money that was kept by his enslaver, Delia Haywood. In 1837, Cato sought his freedom. On March 15, 1837, Delia Haywood placed a runaway slave ad seeking two men - "LUKE and CATO." In the ad, Delia described Cato as "of the ordinary size, very black complexion," and also noted that he had "lost some of his front teeth." Delia goes on to say that she felt Cato "when spoken to, has rather an impertinent way of expressing himself." Before he sought freedom, Cato might have been resisting slavery by challenging the strict social norms he was expected to follow as an enslaved person. The ad provides only a very brief glimpse of Cato from his enslaver's perspective. It is unknown if he was caught or if he was able to take his freedom. When Delia Haywood died a few years later in 1852, her estate papers listed several enslaved people - but no Cato.

[Learn More Here](#)



Primary Sources - Cato Haywood

the Register office, Raleigh, N. C.

\$ 50 Reward.

RANAWAY from the Subscriber on the 10th February last, two negro men, **LUKE and CATO.**

LUKE is a negro of low stature, with a full head of hair, large whiskers, and has lost some of his front teeth. CATO is of the ordinary size, very black complexion, and has also lost some of his front teeth; when spoken to, has rather an impertinent way of expressing himself.

The Subscriber will give \$25 for the apprehension and delivery to her, of either of the said negroes, or \$50 for both.

DELIA HAYWOOD.
Raleigh, March 15. 124 4t.

100 Dollars Reward

The ad Delia Haywood placed for "Luke and Cato," from the North Carolina Standard, 1837

The Estate of Stephen Haywood Know all men by these presents that whereas Delia ^{To} Haywood by the last will and testament of my deceased husband, Stephen Haywood, he gave to me, ten of best Slaves as I might select, among the Negroes, derived from Miss Margaret Craun, when a division should take place, of those Slaves, between my son William Dallas Haywood, and the Estate, of my deceased Husband and whereas said Division has been made, by Commissioners under and Order from Wake County Court, and a proper return made out for said Court, by the Commissioners Robert Cannon, Stephen Birdsall, and John Dumm, now be it known, that since the aforesaid division and allotment, I have made my Selection according to the aforesaid Will, and do hereby select, Jim Sr., Peter, Moses, Allen, Cato, Mark, Davy, Sam, John, Joseph, which Negroes aforesaid, I hereby claim and hold according to the terms of the Will, aforesaid, in my own right - In Witness whereof I have hereunto set my hand and seal this 5th day of January 1826 -

Delia Haywood

This deed shows the transfer of ten enslaved people from the estate of Stephen Haywood to his widow Delia Haywood. Delia selects the following people: "Jim Sr., Peter, Moses, Allen, Cato, Mark, Davy, Sam, John, Joseph."



North Carolina Freedom Park

Freedom Park, a historic green space nestled in the heart of downtown Raleigh, is the first park in North Carolina dedicated to honoring the African American struggle for freedom and an evergreen homage to the universal ideals of liberty, resilience, and equality.

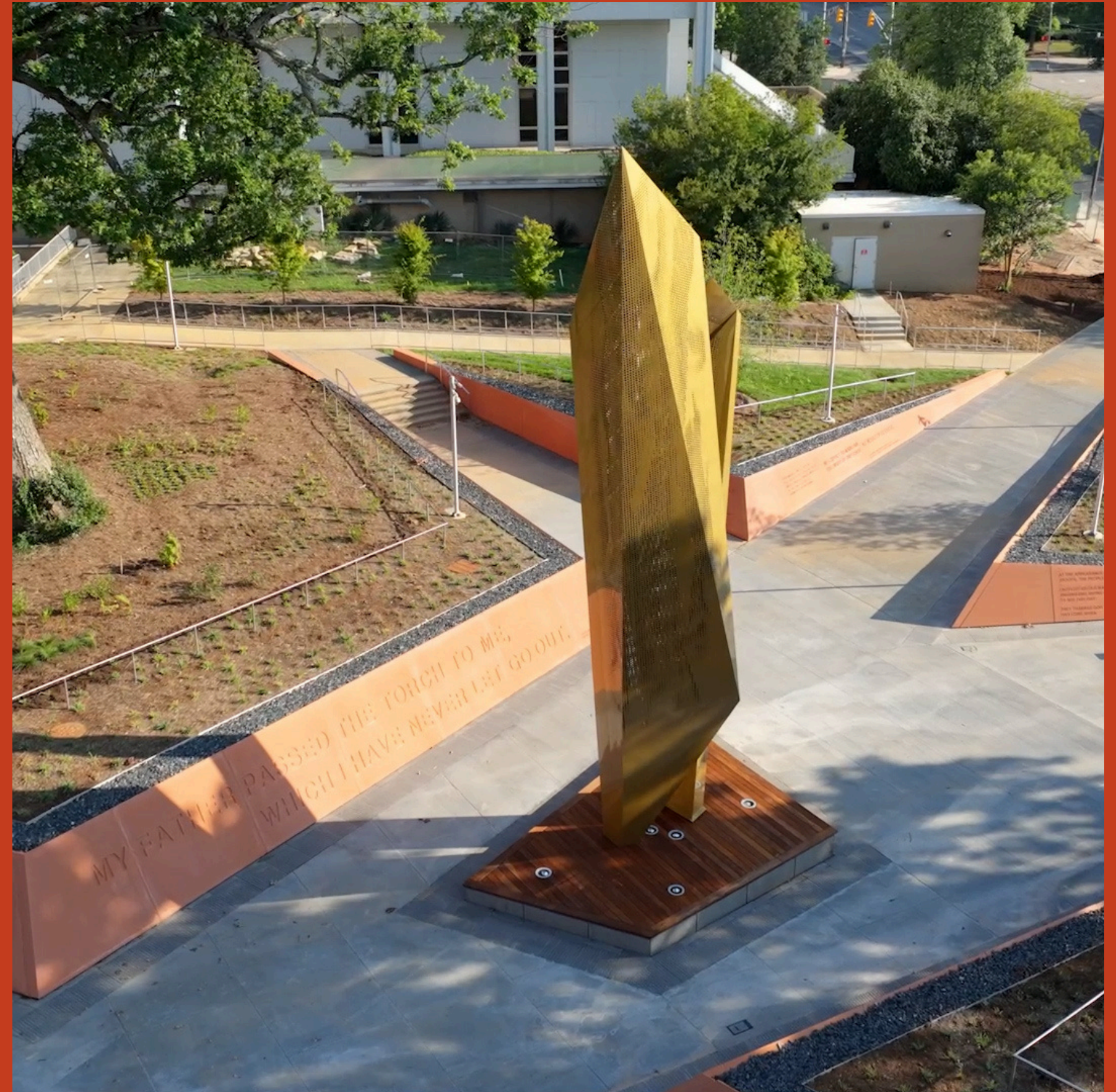
Please come and visit this state treasure the next time you visit the state capital!

FREE AND OPEN TO ALL

218 N Wilmington Street, Raleigh, NC



[**LEARN MORE**](#)



Photos Courtesy of the Department of Natural and Cultural Resources

Community Calendar

[Calendar](#)

Looking for ways to celebrate in community? Take a look at our Community Calendar and find out about celebrations taking place across the state!

[Submission
Form](#)

Be sure to share your Juneteenth event with us, as we may be able to provide planning, resources, or promotional support. Submissions are needed by June 5, 2024.



Our Mission

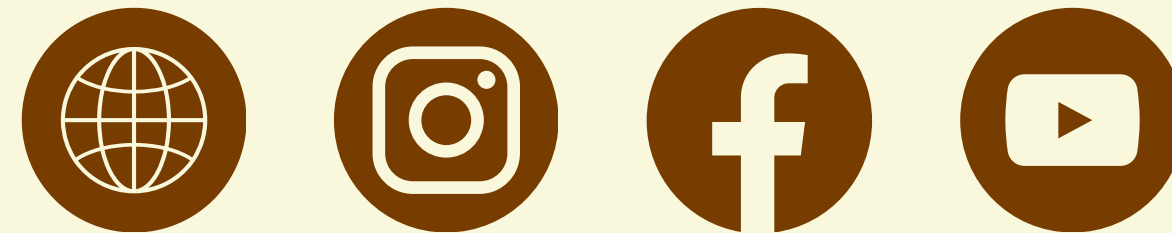
The North Carolina General Assembly created the North Carolina African American Heritage Commission (NC AAHC) in 2008, to work across the North Carolina Department of Natural and Cultural Resources to achieve the mission of preserving, protecting, and promoting North Carolina African American history, art, and culture, for all people.

The North Carolina

African American

Heritage

Commission



Let's stay connected!