

2021 SENATE GOVERNMENT AND VETERANS AFFAIRS

SB 2232

2021 SENATE STANDING COMMITTEE MINUTES

Government and Veterans Affairs Committee Room JW216, State Capitol

SB 2232
2/11/2021

Relating to the annual observance of Juneteenth

Chair Vedaa opened the hearing at 9:02 a.m.

Senators present: Vedaa, Meyer, Elkin, Marcellais, K Roers, Weber, Wobbema

Discussion Topics:

- End of Slavery
- Emancipation celebration
- Emergency clause

Sen Mathern, Dist 11, Fargo - introduced the bill. #6376

Faith Dixon, Fargo – testified via Zoom in support #6323

Barry Nelson, ND Human Rights, Fargo – testified via Zoom in support #6348

Rev. Karen Van Fossom – testified via Zoom in support #6333

Additional written testimony:

Kristin Rubbelke, Bismarck – support #6339

Adam Fortwengler, Grand Forks – support #6331

Mark Taggart, Fargo – support #6326

Sen Meyer: I move amendment LC 21.0131.02001

Sen Marcellais: I second

Voice Vote was taken. Motion Passed

Sen Meyer: I move a **Do Pass as Amended**

Sen Weber: I second

Roll Call Vote: 7 - 0 – 0

Motion Passed

Sen Weber will carry the bill.

Adjourned at 9:41 p.m.

Pam Dever, Committee Clerk

Senators	Vote
Senator Shawn Vedaa	Y
Senator Scott Meyer	Y
Senator Jay R. Elkin	Y
Senator Richard Marcellais	Y
Senator Kristin Roers	Y
Senator Mark F. Weber	Y
Senator Michael A. Wobbema	Y

February 8, 2021

CS
2/11
1041

PROPOSED AMENDMENTS TO SENATE BILL NO. 2232

Page 1, line 2, after "Juneteenth" insert "; and to declare an emergency"

Page 1, after line 8, insert:

"SECTION 2. EMERGENCY. This Act is declared to be an emergency
measure."

Renumber accordingly

REPORT OF STANDING COMMITTEE

SB 2232: Government and Veterans Affairs Committee (Sen. Vedaa, Chairman)
recommends **AMENDMENTS AS FOLLOWS** and when so amended, recommends
DO PASS (7 YEAS, 0 NAYS, 0 ABSENT AND NOT VOTING). SB 2232 was placed
on the Sixth order on the calendar.

Page 1, line 2, after "Juneteenth" insert "; and to declare an emergency"

Page 1, after line 8, insert:

"SECTION 2. EMERGENCY. This Act is declared to be an emergency
measure."

Renumber accordingly

2.11.2021

Chairman Veeda and members of the Government and Veterans Affairs Committee

My name is Tim Mathern. I am the Senator from District 11 in Fargo.

I introduced SB 2232 to recognize Juneteenth by way of a holiday in North Dakota. Juneteenth also known as Freedom Day, Jubilee Day, Liberation Day, and Emancipation Day – is a holiday celebrating the emancipation of those who had been enslaved in the United States.

This past summer, as a legislator, I was asked to take part in activities considering our history related to slavery and racism. In the process I learned about this special day which I am somewhat embarrassed to say I knew nothing about. I decided my role was to visit with other legislators in a bipartisan way which led to our introduction of SB 2232.

Others are here to give you the history and information about this day.

Please give them your attention. Also, I hand out an amendment asking you to change the bill by adding an emergency clause so this holiday can be in place yet this year.

I ask for a yes vote. Establishing Juneteenth will help our citizens learn more about our history and take another step in understanding each other.

Thank you.

Chairman Veda, members of the committee, my name is Faith Dixon, I live in Fargo and I am here to testify in favor of SB2232

I just want to give you a brief description of why Juneteenth is so important for People of Color and why I am asking for this bill to pass. The Emancipation Proclamation freed slaves in certain states of the Confederacy on January 1, 1863. Then on December 6, 1865, Congress ratified the 13th Amendment which abolished slavery nationwide. Finally, the institution that had kidnapped millions from their homeland, separated families, exposed women and children to sexual assault, made lives disposable, and reduced human beings to property, had been legally eradicated. The end of slavery is a milestone every American should celebrate.

The Emancipation Proclamation, along with the further changes that it precipitated, ranks with the Declaration of Independence and the adoption of the Constitution as documents of foundational importance to the United States. The Proclamation opened the way for further legislation designed to grant black people their civil and human rights such as the 13th, 14th, and 15th amendments which officially abolished slavery nationwide, granted citizenship status to black people, and prohibited voter discrimination based on race. Few other legislative acts so profoundly altered the landscape of the country. Juneteenth should be recognized as a national holiday because it is a singular moment in

U.S. history, and it solidifies the reality that black history *is* American history.

Preserving Juneteenth as a national holiday centers people of African descent in a way that puts the black freedom struggle in the middle of the American story. Confederate monuments and icons put white people at the heart of America's history while rendering black people as mere objects or perpetual victims. A Juneteenth national holiday would help American citizens view the Civil War and emancipation from the perspective of those most affected by its outcome black people. Commemorating Juneteenth as a national holiday would both amplify the agency of black people in securing the end of slavery while also motivating present-day activism for securing the full independence and equality of all people.

People have been trying to make Juneteenth a national holiday for years and has not been achieved for many states. Too many people still struggle to break all kinds of gender, racial, ethnic, and economic bonds. The fight for the full equality and freedom of all Americans goes on still. But the time is now and long past for the nation to memorialize Juneteenth as a day that marks liberty as both a reality and an aspiration.

Thank you And I stand for questions:

Chairman Vedaa, members of the Senate Government and Veteran Affairs Committee, my name is Barry Nelson, I am an organizer with the North Dakota Human Rights Coalition. I am here in support of SB2232 and urge that this committee sends this bill with a strong do pass.

North Dakota Human Rights Coalition is a statewide, membership based organization that promotes fairness, equity and the protection of human rights for all its residents.

It is consistent with that mission and purpose that we would stand in support of the establishment of Juneteenth as a state recognized holiday. A quick perusal of the internet would find that Juneteenth – a blending of the words June and nineteenth – is the oldest known US celebration of the end of slavery. It commemorates June 19, 1865. That's the day that Union Maj. Gordon Granger rode into Galveston, Texas, and told slaves of their emancipation from slavery.

African-Americans and others mark Juneteenth – also called Emancipation Day – much like the Fourth of July, with parties, picnics and gatherings with family and friends.

Forty-six states and the District of Columbia have designated Juneteenth as an observance with only one state establishing it as a holiday with paid time off.

We already have many observances of holidays from the whimsical to the more serious. We celebrate St. Patrick's day with parades and festivals, Syttende de Mai with music and food, Cinco de Mayo and many others. It seems right and fitting to commemorate what is considered to be a very popular and significant day in the life of this country. Whether we have African American heritage or not, it is a time to honor this milestone in our country's history, to learn about the significant role that African Americans continue to play in our country and our state. In fact, this past summer, many communities throughout the state did hold festivities.

It is time that North Dakota joins the ranks of most of the rest of the country to celebrate Juneteenth as an official holiday.

Please give SB2232 a do pass.

I stand for questions.

February 11, 2021

Dear Chair Davison and Members of the Senate Government and Veterans Affairs Committee:

During each legislative session, you must face many painstaking decisions on everything from state budgets to public values.

Thankfully, SB 2232, which commemorates Juneteenth, is one of the easier ones.

Your DO PASS vote on this bipartisan bill would honor the emancipation of Black people from chattel slavery in this country – and would also honor every Black family that calls North Dakota home.

As you know, Juneteenth is the oldest known celebration to commemorate the ending of chattel slavery in the U.S. On June 19, 1865, Union soldiers landed at Galveston, Texas, sharing the news that the war had ended and that those who had been enslaved were now free – two years after the Emancipation Proclamation had been signed. Until this time, Union forces had not been strong or present enough in Texas to enforce the executive order. On June 19th – Juneteenth – all that changed.

Let's become the 48th state to officially honor Juneteenth. Maybe Hawaii and South Dakota will catch up soon.

Please vote DO PASS on SB 2232.

Thank you.

Rev. Karen I Van Fossan
Fargo-Moorhead Unitarian Universalist Church
121 9th St S
Fargo, ND 58103

#6339

Chairperson Vedaa and members of the Government and Veterans Affairs Committee;

Thank you for the opportunity to provide written testimony on SB 2232.

My name is Kristin Rubbelke and I am the Executive Director of the North Dakota Chapter of the National Association of Social Workers (NASW-ND). I am submitting testimony on behalf of NASW-ND's support of SB 2232.

This bill aligns with the NASW Code of Ethics that states social justice is a value of social workers. The ethical principle further asserts that professionals "seek to promote sensitivity to and knowledge about oppression and cultural and ethnic diversity."

Acknowledging the past and making a conscious effort to grow from hardship are qualities that Americans and North Dakotans pride themselves in. Yet, North Dakota is still one of three states in the nation that does not observe Juneteenth (June 19th) as a holiday.

SB 2232 changes that by establishing the yearly observance of Juneteenth. Many already consider this date as a second Independence Day, celebrating the emancipation of people who were enslaved in the United States.

We kindly implore you to support SB 2232 to show that North Dakota is a welcoming state that acknowledges the struggles of the past and celebrates the liberation of slavery in the United States.

Thank you for your consideration.

Sincerely,



Kristin Rubbelke, LBSW, MSW
Executive Director
NASW-ND

February 10, 2021

Honorable members of the North Dakota Senate Government and Veterans Affairs Committee:

My name is Adam Fortwengler. I've lived in Grand Forks for nearly 11 years after growing up on the Grand Forks AFB. I'm currently a resident of District 42.

I am writing in strong support of SB 2232, which would make North Dakota the 47th state to recognize Juneteenth as a state holiday. Juneteenth, celebrated each year on June 19th, is a holiday that commemorates the day that the last people enslaved in the United States (in Galveston, Texas) learned of the Emancipation Proclamation – of their freedom (and a full two years after Lincoln's edict).

Juneteenth marks a turning point in our nation's history and the progress we've made since our founding. It serves as a celebration, a memorial and remembrance, and a reminder of the hard and necessary work left to ensure America lives up to our promise of equality and freedom for all.

As U.S. Senator John Cornyn (R – Texas) stated last year as he introduced a bill that would make it a federal holiday, Juneteenth is "an opportunity to reflect on our history, the mistakes we have made, but yet how far we've come in the fight for equality, and a reminder of just how far we still have to go."

I ask that you to vote "DO PASS" on SB 2232 and ensure this important day in our history is officially recognized in North Dakota. Thank you.

Best regards,

A handwritten signature in black ink, appearing to read 'Adam Fortwengler', with a stylized, cursive script.

Adam Fortwengler

Respectful North Dakota Representatives,

Please accept this proposal to recognize Juneteenth as an official holiday in our North Dakota state calendar. I'm a resident of Fargo and have been living in the community of District 11 for approximately 20 years. Juneteenth is a vital and well cherished date to recognize one of the most historic moments to the reunification and healing points of our once divided country. Doing so this year especially would be a wonderful moment and opportunity to promote healing to such a difficult year last year, too.

Best regards,

Mark Taggart and Family

2021 HOUSE GOVERNMENT AND VETERANS AFFAIRS

SB 2232

2021 HOUSE STANDING COMMITTEE MINUTES

Government and Veterans Affairs Committee Pioneer Room, State Capitol

SB 2232
3/25/2021

Relating to the annual observance of Juneteenth; and to declare an emergency
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Chairman Kasper opened the hearing at 4:22 p.m.

Representatives	Roll Call
Representative Jim Kasper	P
Representative Ben Koppelman	P
Representative Pamela Anderson	P
Representative Jeff A. Hoverson	P
Representative Karen Karls	P
Representative Scott Louser	P
Representative Jeffery J. Magrum	P
Representative Mitch Ostlie	P
Representative Karen M. Rohr	P
Representative Austen Schauer	P
Representative Mary Schneider	P
Representative Vicky Steiner	P
Representative Greg Stemen	P
Representative Steve Vetter	P

Discussion Topics:

- Emancipation holiday

Senator Mathern introduced and testified in favor, #10116.

Rev. Karen VanFossan, Fargo-Moorhead Unitarian Universalist Church, testified in favor, #10715.

Faith Dixon, Fargo, testified in favor, #10369.

Barry Nelson, Organizer, ND Human Rights Coalition, testified in favor, #10717.

Andrew Alexis Varvel, Bismarck, testified in a neutral position, #10737, #10736.

Chairman Kasper closed the hearing at 5:02 p.m.

Carmen Hart, Committee Clerk

3.25.2021

Chairman Kasper and members of the Government and Veterans Affairs Committee

My name is Tim Mathern. I am the Senator from District 11 in Fargo.

I introduced SB 2232 to recognize Juneteenth by way of a holiday in North Dakota. Juneteenth also known as Freedom Day, Jubilee Day, Liberation Day, and Emancipation Day – is a holiday to recognize the emancipation of those who had been enslaved in the United States.

This past summer, as a legislator, I was asked to take part in activities considering our history related to slavery and racism. In the process I learned about this special day, Juneteenth, which I am somewhat embarrassed to say I knew nothing about. I decided my role was to visit with other legislators in a bipartisan way which led to our introduction of SB 2232.

Others are here to give you the history and information about this day.

You will note the bill has an emergency clause so this holiday can be in place yet this year.

I ask for a yes vote. Establishing Juneteenth will help our citizens learn more about our history and take another step in understanding each other.

Thank you.

March 25, 2021

Dear Chair Kasper and Members of the House Government and Veterans Affairs Committee:

During each legislative session, you must face many painstaking decisions on everything from state budgets to public values.

Thankfully, SB 2232, which commemorates Juneteenth, is one of the easier ones.

Your DO PASS vote on this bipartisan bill would honor the emancipation of Black people from chattel slavery in this country – and would also honor every Black family that calls North Dakota home.

As you know, Juneteenth is the oldest known celebration to commemorate the ending of chattel slavery in the U.S. On June 19, 1865, Union soldiers landed at Galveston, Texas, sharing the news that the war had ended and that those who had been enslaved were now free – two years after the Emancipation Proclamation had been signed. Until this time, Union forces had not been strong or present enough in Texas to enforce the executive order. On June 19th – Juneteenth – all that changed.

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Members of the committee, my name is Faith Dixon, I live in Fargo and I am here to testify in favor of SB2232

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The Emancipation Proclamation, along with the further changes that it precipitated, ranks with the Declaration of Independence and the adoption of the Constitution as documents of foundational importance to the United States. The Proclamation opened the way for further legislation designed to grant black people their civil and human rights such as the 13th, 14th, and 15th amendments which officially abolished slavery nationwide, granted citizenship status to black people, and prohibited voter discrimination based on race. Few other legislative acts so profoundly altered the landscape of the country. Juneteenth should be recognized as a national holiday because it is a singular moment in

U.S. history, and it solidifies the reality that black history *is* American history.

Preserving Juneteenth as a national holiday centers people of African descent in a way that puts the black freedom struggle in the middle of the American story. Confederate monuments and icons put white people at the heart of America's history while rendering black people as mere objects or perpetual victims. A Juneteenth national holiday would help American citizens view the Civil War and emancipation from the perspective of those most affected by its outcome black people. Commemorating Juneteenth as a national holiday would both amplify the agency of black people in securing the end of slavery while also motivating present-day activism for securing the full independence and equality of all people.

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It is time that North Dakota joins the ranks of most of the rest of the country to celebrate Juneteenth as an official holiday.

Please give SB2232 a do pass.

I stand for questions.

Testimony for the House Government & Veterans Affairs Committee

Senate Bill 2232

Pioneer Room

Andrew Alexis Varvel

March 25, 2021

Chairman Kasper, Vice Chairman Koppelman, and Members of the
House Government and Veterans Affairs Committee:

My name is Andrew Alexis Varvel. I live in Bismarck.

This testimony is not about support or opposition, but rather about acquiescence or enthusiasm. I neither support nor oppose SB 2232 as written, yet I strongly support our state celebrating Emancipation in some manner. My preference is for our state to do so in a manner that maintains continuity with the better aspects of North Dakota's past.

Emancipation Day has historically come on many days. The District of Columbia celebrates it on April 16. Columbus, Mississippi celebrates it on the Eight o' May. Florida celebrates it on May 20. Maryland celebrates it on November 1. African Creeks celebrate Emancipation Day on August 4, to commemorate the day in 1865 when slaves got emancipated and accepted as full citizens of the Creek Nation. Juneteenth, short for June Nineteenth, is the Texas variant of Emancipation Day. Since World War II, the Texas variant has become increasingly popular due to Texans moving to other states. Indeed, June 19, 1862, is when Emancipation came to federal territories, including Dakota Territory. September 22 and January 1 have also been celebrated as Emancipation Day. Yet, the oldest Emancipation Day celebrated in the United States since before the Civil War began has been on August 1, to commemorate when enslaved people of the West Indies and Canada were freed.

I think the strongest tradition in North Dakota for celebrating Emancipation Day comes on August 1. When customers of Nathan Norris's barber shop on 63½ Broadway in Fargo opened the pages of the August 13th issue of the Wisconsin Afro-American in 1892, they read a front page story about a massive celebration of Emancipation Day held in Rockford, Illinois, on August 1. And yet, I think the most historically important and culturally significant Emancipation Day celebration in this state was on August 3, 1924, at Rice Lake.

During the 1920's, Ward County was home to a resort area called Rice Lake that had become known for boy scout camps, fishing, picnics, political rallies, and baseball.

On July 31, the Berthold Tribune wrote, "Big Negro Emancipation Picnic will be held at Rice Lake Aug. 3." That same day, the Makoti Sentinel and the Ryder News wrote:

"A function very much out of the ordinary has been planned to be held at Rice Lake, Sunday, August 3, to be patterned very much after affairs of that kind which have been held in the south for years, for which the colored folks have furnished much of the entertainment.

The old-fashioned barbecue will be held and plenty of roast ox with buns will be served free. George Beatty, famous Minot chef, will be in charge of the barbecue.

Wm. Groninger, Sr., civil war veteran from DesLacs, will be the speaker of the day. Arrangements are also being made for a well known colored speaker as well as some talented colored singers and players.

The South Prairie band will play and a baseball game will be played between the Bismarck league team and Karlsruhe. Watch for posters."

This mattered when the Ku Klux Klan was expanding its power base in North Dakota.

One year later, Era Bell Thompson enrolled at the University of North Dakota. Decades later, she would recount the following conversation about Grand Forks from Fall 1925.

"You won't find many places in this town that will take you," said Mrs. Walker.

"They're awfully prejudiced here."

"But why?" I asked.

"I don't know. Used to be lots of colored folks here, nice people with families, but they all moved away. We and Jordans are the only ones left, except a few stray men. Wasn't for Jim's job on the railroad we wouldn't be here either."

Pages 169-170, *American Daughter*, by Era Bell Thompson.

Census figures corroborate Era Bell Thompson's story. Black people were emptying out of Grand Forks and Fargo, cities with a strong Klan presence. President Kane of UND had regularly attended the church sermons of Halsey Ambrose, the local Klan organizer.

These Emancipation Day celebrations at Rice Lake happened at a time when the Non Partisan League's candidate for governor, Arthur Sorlie, had become the rope for a tug-of-war between the Non Partisan League and the Ku Klux Klan. The NPL expected a reputed Klansman to support Robert LaFollette for President, a man who had denounced the Klan. The Non Partisan League had scheduled a massive rally on August 10, 1924 featuring Senator Ladd, Congressman Sinclair, and Arthur Sorlie – after Emancipation Day had been celebrated one week earlier at the same venue. It was as if Emancipation Day festivities had been intended as a political maneuver to ruin Mr. Sorlie's reputation among Klansmen.

The important thing about this celebration is that Ward County's black community has remained intact ever since May 1884, two years before Ward County's earliest newspaper.

August First comes on a Sunday in 2024. It is my hope that the first Sunday of August three years from now will feature baseball games and barbecue picnics throughout North Dakota to celebrate Emancipation Day to honor the centenary of that picnic and baseball game.

And yet, if we are truly serious about celebrating black agency in the armed struggle to end slavery, the best day to celebrate would be September 11. September 11, 1851 was a day that I would like to call Christiana Day, or rather, the Day of the Christiana Resistance.

On that day, Edward Gorsuch and raiding party that included a professional slave catcher deputized as a federal marshal descended upon Lancaster County, Pennsylvania. Armed with the Fugitive Slave Act, soon before dawn, they barged into the house of William Parker, a local abolitionist and militia leader who had himself escaped from slavery.

An argument ensued. Edward Gorsuch demanded his escaped slaves, while William Parker refused to cooperate. The argument escalated until it turned into a brawl. Shots were fired, prompting Eliza Parker to blow her horn to alert the neighborhood militia to their aid. Friends and neighbors of the Parker household came from miles around to help.

According to William Parker's narrative published in the March 1866 issue of *The Atlantic*, Edward Gorsuch had said, "My property I will have or I'll breakfast in hell."

He got his wish. His entourage fled the scene in disarray.

Dozens of men, black and white alike, would be hauled before federal court to face treason charges. The first man to be tried for treason was Castner Hanway. He had merely refused orders from the Gorsuch family to let himself get conscripted into enslaving his neighbors, something he felt was morally wrong. Because it failed to dawn on the prosecutors that black people were perfectly capable of military leadership and exercising their God given right to bear arms to defend their liberty, prosecutors presumed that Castner Hanway had to have been the leader of the rioters because he was white and he was there.

The jury of men from Pennsylvania refused to convict him.

The immediate result of this melee was a reign of terror in Lancaster County. Gangs of slave catchers prowled the countryside and many black people had to flee for their lives. Some escaped slaves were handed over by the federal court in Philadelphia to slave masters in the South. William Parker, aided by Frederick Douglass, fled to Canada.

This incident was variously called the "Christiana Riot", "The Christiana Tragedy", or the "Christiana Outrage". Black people have since called it "The Christiana Resistance".

That resistance of September 11, 1851, became an inspiration to the cause of Abolition.

When Eliza Parker blew her horn, resistance against the Fugitive Slave Act began in earnest. When Eliza Parker blew her horn, she showed that the right to bear arms is not – and never has been – a white privilege but rather a universal right. When Eliza Parker blew her horn, white men refused to let themselves get conscripted by slave catchers to enslave their neighbors. When Eliza Parker blew her horn, she shattered the myth that black people could never lead anything of consequence. When Eliza Parker blew her horn, abolitionists, black and white, became inspired to act. When Eliza Parker blew her horn, militias called the Wide Awakes sprang up throughout the North to defend their neighbors from kidnappers. When Eliza Parker blew her horn, Hans Christian Heg would become inspired to lead Wisconsin's Wide Awake militia and fight and die in a war to end slavery. When Eliza Parker blew her horn, the walls of legalized slavery came tumbling down.

September 11, 1851 was the dawn when Eliza Parker blew her horn. September 11, 1851 was not merely the dawn of a new day. September 11, 1851 became the dawn of a new era. Much more needs to be done since that day of resistance, for on September 11, 2001, other slavers attacked Americans with the express purpose of forcing us all into slavery.

To celebrate the Christiana Resistance is to celebrate black agency, for that resistance was led by black people. It is to celebrate black women, for it was Eliza Parker who blew her horn to alert her neighbors. It is to celebrate the right to bear arms, for it is that right that protects liberty against slavers. It is to celebrate the ongoing resistance against slavery, for the events of that day inspired a generation to resist likewise. From the slave markets of Da'esh to the concentration camps of Xinjiang Province, we must not look away now.

Whatever we decide here at the North Dakota Legislature will send a message to the rest of America. Some people want us to celebrate June 19 as a state holiday. I would respectfully prefer that our state celebrate Emancipation Day on August 1 and Christiana Day on September 11. Whatever you decide on this particular legislation, please let us all celebrate emancipation from slavery, the fight against slavery, and the right to bear arms.

Thank you. I welcome questions from the committee.

Andrew Alexis Varvel
2630 Commons Avenue
Bismarck, ND 58503
701-255-6639
mr.a.alexis.varvel@gmail.com

Emancipation Day References

Supplemental Testimony for SB 2304
Andrew Alexis Varvel
March 25, 2021

“August 1st, was celebrated by the colored people throughout the country as Emancipation day.”

- Western Appeal (St. Paul & Minneapolis, MN)
August 6, 1887, page 2, column 3.

August 1 Emancipation Day celebrations were particularly popular during the late nineteenth and early twentieth centuries. Here are some clippings to illustrate.

Western Cyclone
(Nicodemus, KS)
July 29, 1887
Page 3, Column 4
(From Miscellaneous Negro Newspapers)

COME

COME

COME

COME

COME

COME

COME TO

NICODEMUS, AUG. 1ST. 1887.
The Freedmans Jubilee, in honor of
the West India Emancipation.

The first Grand International Benevo-
lent Society will hold their annual
celebration Aug. 1, 1887.

The Daughters of Zion and Sons of
Israel, are cordially invited to
turn out with us.

Everybody is invited to come and par-
ticipate in the grandest celebration
ever held in Kansas.

PROGRAM.

"Grand processions will form at 10 a.
m. led by the band and parade the
principal streets, then march to the
grand altar, where the President, O.
Talbott, will deliver the address of wel-
come."

ORATORS OF THE DAY.

Hon. J. R. Porter, of Hill City,
G. W. Jones, of Miss. A. L. Mc-
Pherson, A. Hall and others.

Marched off the day, D. W. Mills,
Grand Convent and Festival at night
with music furnished by Prof. u. S.
Hearsey, J. C. Lowery and others.

Song by the hand boys, "Of the
good old time that's past."

Fireworks at night, and other en-
tertainments.

Committee on invitations, Z. E. At-
kinson and Thomas John son.

By order, the committee—Thomas
Johnson, Lewis Atkinson, B. P. More-
land, Mossa Weiss, Lucetia Fletcher
and A. N. Harper.

Nicodemus Cyclone
July 27, 1888 Front Page, Column 4
(from Miscellaneous Negro Newspapers)

**-EMANCIPATION-
Celebration!**

**Of the Freedom of the Slaves
in the West Indies and the
United States.**

AT NICODEMUS, KANS.

AUGUST 1, 1888.

—Under the auspices of the F. G. I. B. Society and Citizens.—

A GALA DAY FOR ALL!

Grand Procession will form at 10 O'clock A. M., joined by the Sabbath Schools and other societies including the Grand Army of the Republic led by the Benevolent Band under Prof. J. C. Lowery, will march through the principal streets of the City to the Grand Arbor.

Prayer by Grand Chaplain, Rev. John Samuels. Address of welcome by G. W. Jones.

--Orators of the Day:--

Hon. Lewis Hanback, of Osborne;
Hon. R. R. Hays, of Osborne;
Senator E. J. Donnell, of Stockton;
Hon. W. B. Townsend, of Leavenworth;
Hon. John L. Waller, of Topeka;
Hon. W. B. Ham, of Stockton;
Rev. C. H. Brown, of Nicodemus.
Rev. P. J. Jackson, of Granada, Miss.

—Officers of the Day:—

Captain, ED. JONES. Marchals:—SAMUEL GARLAND and
PHILIP HAYDEN.

Refreshments at all hours. Platform Displays and other Amusements,
with a Grand Display of

**FIRE WORKS AT NIGHT!
BALLOON ASCENSIONS!
AND OTHER AMUSEMENTS.**

COME EVERYBODY

JOHN DEFFARD
SARAH ATKINSON
A. N. HARPER.

By Order of Committee:

Twin City Star

July 27, 1918
Page 8, Column 4
(Minnesota Digital Newspaper Hub, Minnesota Historical Society)

Emancipation Day Celebration

GLENWOOD PARK

Thursday Afternoon, August 1st

GLENWOOD PARK PROGRAM.

Addresses by the following speakers: Gov. J. A. A. Burnquist, Maj. Jos. H. Sherwood, Hon. Wm. T. Francis, Hon. Wm. R. Morris, Judge Eli Torrence, Past Commander in Chief, G. A. R.

Readings from "Dunbar," by Adjt. Robt. L. Robinson.

Selections by 16th Battalion Band.

Committee: Sergt. John W. Harper, Sergt. Z. A. Pope, Sergt. Jere Banham, Lewis Mason, Mack Brady, of the G. A. R., Mesdames Ophelia Rice, Mary E. Pope, Emily Harper, Tennie White, ——— Stewart. Ladies of G. A. R., Mesdames Noah C. Stone, Marguerite Washington, I. S. Bogie, Eva Robinson, Irene Jackson, Dr. R. S. Brown, Wm. M. Smith, Solomon Saunders, Will S. Simmons, Rev. T. B. Stovall, Rev. D. E. Beasley, Rev. V. S. Cooper, Rev. E. A. Mitchell, Fr. A. H. Leislat, Rev. T. B. Smith, Prof. W. H. Howard, Capt. Gale C. Hilyer, Adjt. R. L. Robinson, Capt. Chas Summer Smith.

EVERYONE INVITED! EVERYTHING FREE!

Southern Angus (Baxter Springs, KS)

August 6, 1891

(from Miscellaneous Negro Newspapers)

SATURDAY'S CELEBRATION.

The celebration at Baxter last Saturday was all that it was expected to be. The city was full to overflowing. Everybody came fast-fully attired with a little more change in his pocket than he really cared to spend. The different brass bands were greeted at the station by large gatherings of people, who were equally as cheerful as they would be met.

A neat and well arranged programme was rendered in an admirable manner in the afternoon at the grove. The Emancipation proclamation was fairly well read by Miss Mildred Powell, after which the Rev. Guy of Columbus gave the oration, his subject being "Lessons of the Hour." This gentleman certainly has the bearing and the dignity of the orator. In short he is no mean speaker. Rev. Guy held the attention of his audience unusually well for such an occasion.

The next speaker, was Dr. Scales of Joplin, Mo., and he, too, like the first principal speaker, did surprisingly good talking. The doctor's subject was "The Race Problem." This gentleman gave more of a historical sketch of the Negro's progress since the war. We wish that we had the time and the space to say more about the celebration. The committee of arrangements deserves special mention more particularly its head, Rev. A. M. Ward, and its two leading members, H. H. Curtis, and W. A. Adams. Come to see us again next August, please.

Nicodemus Cyclone

July 27, 1888

Page 4, Column 3

(from Miscellaneous Negro Newspapers)

VOCAL AND INSTRUMENTAL CONCERT.

To be given in the First Baptist Church at Nicodemus, Kansas, on the Evening of August First, 1888, commencing at 7:30 p. m.

PART FIRST—

Duet, "Rock Of Ages," (Glover). — Mrs. Roy and Miss Blanche Williams.
Inst. Solo, — "Grand March," (Vernon). — — — — — Mrs. Roy Williams.
Song, — "Erics On The Blues," (Blackhawk). — — — — — Miss Berlie McPherson.
Song, — "Anction Joe," (Vernon). — — — — — Miss Blanche Williams.
Inst. Trio, — "Petite Cameral Valse," (Stephens). — — — — — Miss Sigmere Hawkins.
Inst. Solo, — "The Diver," (Hawes). — — — — — Miss Berlie McPherson.
Song, — "White Wings," (Winter). — — — — — Miss Minnie Moore.
Inst. Solo, — "Duet Of The Sea," (Merz). — — — — — Miss Blanche Williams.
Also Solo, — "The Diver," (Hawes). — — — — — Mrs. Roy Williams.

PART SECOND—

Declaration, — "Hearts And The World," — — — — — Miss Blanche Williams.
Inst. Solo, — "Globe Valve," (Thompson). — — — — — Mrs. Roy Williams.
Song, — "Blue Eyed Baby's Gone To Sleep," (Mallala). — — — — — Miss Berlie McPherson.
Song, — "The Parson Green," — — — — — Pearl Jones.
Song, — "Night On The Blues," (No-laud). — — — — — Mrs. Roy Williams and
Inst. Solo, — "Clayton's March," (Hawes). — — — — — Miss Blanche Williams.
Song, — "Young Tomkins and Polly Hopkins," — — — — — Gertrude McPherson and
Song, — "Peg, Bog," (Wilson). — — — — — Miss H. Howard Williams.
Closing Song, — "With Corda Obligato, assisted by the Whippoorwill."

At the close of the Concert a Grand Festival will follow, under the auspices of the F. G. I. B. Society. Estates of all kind will be served, including Mush and Milk.

Black Exodus from North Dakota during the early twentieth century

Black population figures in major counties, 1910-1940

County	1910	1920	1930	1940
Burleigh	54	51	60	28
Cass	120	55	42	35
Grand Forks	60	30	19	9
Ramsey	44	44	26	15
Ward	67	68	76	34

from Federal Census Records in Stephanie Abbot Roper, "African Americans in North Dakota 1800-1940", pages 78-81.

This advertisement for a "Ku Klux Klan Konclave" can be found on page 5, columns 6-8, in the June 21, 1926 issue of the *Bismarck Tribune*. The Klan already had strongholds in the Red River Valley, to the point of controlling the city government of Grand Forks, and was looking to expand.

The Ku Klux Klan's later advertisement in page 12 of the *Bismarck Tribune* from June 25, 1924, would state, "Special officers have been sworn in to preserve order and no disturbances will be tolerated." The Klan apparently had its detractors.

Black flight from North Dakota from 1930 to 1940 can be attributed to the effects of the Great Depression, but black flight from 1910 to 1930 cannot. A decline in the black population of Cass and Grand Forks counties corresponds to strong Klan activity during that period. 1930 Census figures suggest that this effort failed in Bismarck.

Bismarck Tribune
Ku Klux Klan Advertisement
June 21, 1926 Page 5, Columns 6-8
from Library of Congress Chronicling America

Ku Klux Klan Klonclave

Bismarck, No. Dak.

Saturday June 26th

Special Klan Fireworks, manufactured by the Klan Fireworks Co. of Tippecanoe, Ohio

A public naturalization ceremony. Klan obligation open to the public

Addresses:

How We Do It in Grand Forks
Hon. John L. Hulting, Mayor of Grand Forks

A tribute to Dr. A. A. Holmes, a departed Bismarck Klansman
Hon. Wallace Campbell

Who the Klan will vote for in the coming election and why—by "Dec"

The Need of the Hour
Judge John A. Jeffery, I. R. Realm of No. Dak.

A Klan parade will be staged on the grounds. Get a complete program at the gate

Open to the Public—Everybody Welcome
Small admission charge at gate, children free

Slavery in the Upper Missouri River Valley

Lest anybody imagine that slavery didn't exist in modern day along the Upper Missouri, including modern day North Dakota, South Dakota, and Montana, it did. Pierre Chouteau Jr., boss of the American Fur Company, made sure of that! Slavery was illegal here from 1820 to 1854, but the federal government was lax in enforcing its laws.

Here are some excerpts from primary and secondary documents in reference to slavery.

From Papers of the St. Louis Fur Trade, Part 1: The Chouteau Collection, 1752-1925

Reel 17, page 976. (Stamped "Chouteau Maffitt Collection, Missouri Historical Society, St. Louis")

Jean Joseph Rolette to Pierre Chouteau Jr., April 4, 1831

Prairie du Chiens 4th April

Pierre Chouteau Esq^r
Agent AmFCo}

Dear Sir:

Your esteemed favors of 16th Ult^o and 26th of same month were received yesterday, with the sundry articles received per Bill Lading – all was current and I have settled the Freight –

As respecting that Servant (Mieux?), the law prohibits slavery, therefore I must decline purchasing as It gives you too much trouble at a time when you must be very busy – please decline the same unless some will offer themselves –

Respectfully –

Your most obdt. Svt.

Jos. Rolette

From The North American Journals of Prince Maximilian of Wied, Volume 3.

Edited by Stephen S. Witte & Marsha Gallagher; translated by Dieter Karsch (Norman: University of Oklahoma Press *in cooperation with the* Durham Center for Western Studies, Joslyn Art Museum, Omaha, Nebraska, 2012)

p. 94 (December 4, 1833)

“In the afternoon several Indians came, among them Síh-Chidä and another one, ~~Broken-Pot~~ The Pot In Which One Sees Oneself, who is the strongest man among all the Mandans. He has wrestled with Negroes and whites, and thus far all contests have turned out to his advantage.”

From On the Upper Missouri: The Journal of Rudolph Friedrich Kurz, 1851-1852.

Edited and Abridged by Carla Kelly, Introduction by Scott Eckberg (Norman: University of Oklahoma Press, 2005)

pp. 38-39 (August 18, 1851)

“Toward evening Jim Hawkins, a Negro from Fort Union, arrived here. Mr. Culbertson intended to take him as cook to Fort Laramie but left him behind temporarily at Fort Union, where he was also obliged to serve as cook. He says Dennik [Denig], the bourgeois there, is a hard man, liked by nobody, not even here. He keeps two Indian wives, Jim says, and squanders all he has on them; he begrudges anything paid to the employees, oppresses the engagés with too much work, is never satisfied, etc.

Jim ran away, taking a boat that belonged to the great company. He must have related his story to Mr. Kipp with highly pleasing embellishments, for the latter put him in the kitchen forthwith and sent Bill, who has been our cook hitherto, to the hayfield.

At one time, Jim was in the employ of Mr. P. A. Sarpy in Belle Vue, where I know him quite well. He squandered all that he earned there on old immoral Indian women; consequently he could not be kept longer. He is really someone's slave in St. Louis and is required to pay a certain sum to his master every year; the balance of his wages he may spend as he likes. It is true he is free here, but the company must be responsible, more or less, for his life.”

From This Far-Off Wild Land: The Upper Missouri Letters of Andrew Dawson.

By Lesley Wischmann and Andrew Erskine Dawson (Norman: The Arthur H. Clark Company, 2013)

p. 224 (Fort Berthold, June 28, 1849)

"I found it quite time enough for me to be active too, so I got the little Canon we have, out of the Fort to an embankment close by and gave them 15 shots of it, but unskilled as I am in gunnery and having no one to assist me save my old negro cook, all of the others refusing to go out of the Fort, I cannot say what execution was done, but the noise alone served a good end as it terrified them most away from my neighborhood. The Gros Ventres say I did them a great service – and I do believe myself had it not been for the whites and this Fort all the village would have been swept away. The Sioux displayed much courage and a good deal of skill in their attack,, but the Gros Ventres being so few in proportion had recourse to that better part of valour called discretion, and the result shows they were not wrong in doing so."

From Fort Clark and Its Indian Neighbors: A Trading Post on the Upper Missouri.

By W. Raymond Wood, William J. Hunt, Jr., and Randy H. Williams (Norman: University of Oklahoma Press, 2011)

pp. 134-135

"African American slaves were present in some of the posts, and at least two of the principal owners of the Upper Missouri Outfit owned slaves. Kenneth McKenzie purchased a slave named Fleming about fourteen years of age for \$350 from William Gordon in St. Louis in December 1828. Whether this is the same "negro waiter" that Larpenteur refers to at Fort Union is unknown. Daniel Lamont, in his will of November 11, 1834, leaves "Two Female Slaves" to his wife in St. Louis. Maximilian stated that Alfred, the cook at Fort Clark in 1833, was "a Negro from St. Louis" though he did not say whether or not he was a slave. Chardon owned a slave called Black Hawk who was with him at Fort Clark as early as January 1838 and probably earlier, and until Chardon's death in 1848, when in his will he gave the man his freedom. He must have owned at least two slaves during the winter of 1842-43, as one of them named Reese was killed by the Blood band of the Blackfeet, prompting Chardon to retaliate by killing some members of the tribe."

2021 HOUSE STANDING COMMITTEE MINUTES

Government and Veterans Affairs Committee Pioneer Room, State Capitol

SB 2232
3/26/2021

Relating to the annual observance of Juneteenth; and to declare an emergency
--

Chairman Kasper opened the committee work meeting at 10:01 a.m.

Representatives	Roll Call
Representative Jim Kasper	P
Representative Ben Koppelman	P
Representative Pamela Anderson	P
Representative Jeff A. Hoverson	P
Representative Karen Karls	P
Representative Scott Louser	P
Representative Jeffery J. Magrum	P
Representative Mitch Ostlie	P
Representative Karen M. Rohr	P
Representative Austen Schauer	P
Representative Mary Schneider	P
Representative Vicky Steiner	P
Representative Greg Stemen	P
Representative Steve Vetter	P

Discussion Topics:

- ND holiday
- Committee action

Rep. Schauer moved **Do Pass**. **Rep. Schneider** seconded.

Representatives	Vote
Representative Jim Kasper	Y
Representative Ben Koppelman	Y
Representative Pamela Anderson	Y
Representative Jeff A. Hoverson	N
Representative Karen Karls	N
Representative Scott Louser	Y
Representative Jeffery J. Magrum	N
Representative Mitch Ostlie	Y
Representative Karen M. Rohr	N
Representative Austen Schauer	Y
Representative Mary Schneider	Y
Representative Vicky Steiner	Y
Representative Greg Stemen	Y
Representative Steve Vetter	N

Motion passes. 9-5-0. Rep. Schauer is the carrier.

Chairman Kasper ended at 10:11 a.m.

House Government and Veterans Affairs Committee

SB 2232

3/26/2021

Page 2

Carmen Hart, Committee Clerk

REPORT OF STANDING COMMITTEE

SB 2232, as engrossed: Government and Veterans Affairs Committee (Rep. Kasper, Chairman) recommends **DO PASS** (9 YEAS, 5 NAYS, 0 ABSENT AND NOT VOTING). Engrossed SB 2232 was placed on the Fourteenth order on the calendar.