## The Vilson Advance.

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WILSON, WILSON COUNTY, N. C., JULY 7th, 1892.
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## 12

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## Cash



| clamation and advise everybody to let the law take its course, and it is denounce such summary vengeance but I wouldn't risk either the gove |  |  |
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| white man understands neither the man." The danger is all ours and a |  |  |
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| is effectual and every week and almost every day adds to the black |  |  |
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| were going to and fro and it broke up the school. In fact, it broke up the settlement, for one by one my |  |  |
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| ollowed them. Does the Northern man undestand that? |  |  |
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| man undestand that? Unhappily there are thousands of |  |  |
| farming familes who can't move to own, but they feel the peril all thesame, and when the crime occurs |  |  |
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| hey are aroused and as one man rushike a cyclone for vengeance. We ike a cyclone for vengeance. We |  |  |
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| tried by the court. Rev. Mr. Clarke says that the negro's conscience is |  |  |
| hievish and unchaste. He is more |  |  |
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| leave no witness. There are hund-reds of them wandering over thecountry idleand who would do |  |  |
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| country idleand who would do punishment. The jail is no punish |  |  |
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| ment, the convict camp is not much and what shall we do? "Educate |  |  |
| them," say the preachers, "and letthem vote." Well, we have been |  |  |
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| deonn vote. We have already spentoill thatane milions upon them and are still |  |  |
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| scores in every town who neither ball most of the time, or go on ex- |  |  |
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| cursions, or go fishing or hunting or wander around in idleness.have good churches that the white |  |  |
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| have good churches that the white |  |  |
| have very clever well-behaved preach-ers, and always have large congrega-tions. I see the negro girls going |  |  |
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| there, some of them with giltedged hymn-books and some of them eye- |  |  |
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| glasses on just like the white folks, and they are all happy. All the |  |  |
| arit enapier on ormbread than whitefolks are on biscuit. Rev. Mr. Clarke |  |  |
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| says a man passed by a half-opened door one night at a freedman's col- lege and heard a negro girl saying |  |  |
| evening prayers. "Father,"'she plead-ed, "take away this black skin; I | $\text { p } \int_{\text {an }}^{\text {dir }}$ |  |
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| $\left\lvert\, \begin{aligned} & \text { loathe it, I cannot endure it longer ; } \\ & \text { or take me to thyself, where our yile } \\ & \text { bodies are made like our glorious } \\ & \text { white Saviour" Well she was either } \end{aligned}\right.$ |  |  |
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| white Saviour." Well she was eithera fool or the man never heard her say any such thing. There is no |  |  |
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| sense. Some hypocritical fanatic |  |  |
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| stay and a while. I wish they wouldcome and bring their knitting and they |  |  |
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| shall have just as much chance to educate and train the negro as they |  |  |
| want to. Judge Tourgee tried it once and got sick of the job andwent back and absed $u$ about $i$. |  |  |
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| If he would come down and try itagain maybe he would be more suc: |  |  |
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| reckon, white and black, and we are not alarmed. The Northern people |  |  |
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| who move here soon learn the situation. The Northern Society of At |  |  |
| lata know how it is, and have |  |  |
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| Southern politics is all based uponthe race question, upon our own |  |  |
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| $\begin{aligned} & \text { preservation and the protection of our } \\ & \text { wives and daughters. There is not } \end{aligned}$ |  |  |
| cy and republicanism to keep us solid are thousands of protection demere |  |  |
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| down here who would rather vote torMr.Maine than for any NorlterDemorat, it the believed he could |  |  |
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