

LOCAL DIRECTORY.

COUNTY OFFICERS.

Superior Court Clerk, E. A. Moye.
 Sheriff, R. W. King.
 Register of Deeds, W. M. King.
 Treasurer, J. L. Little.
 Coroner, Dr. C. O'H. Laughinghouse.
 Surveyor,
 Commissioners—C. Dawson, chm'n, Leonidas Fleming, T. E. Keel, Jesse L. Smith and S. M. Jones.
 Sup't. Health, Dr. W. H. Bagwell.
 Sup't. County Home, J. W. Smith.
 Board Education—J. R. Conglelon, chm'n, F. Ward and R. C. Cannon.
 Sup't. Pub. Ins., W. H. Ragsdale.

TOWN OFFICERS.

Mayor, J. L. Fleming.
 Clerk, G. E. Harris.
 Treasurer, J. S. Smith.
 Police—W. B. James, chief, T. R. Moore, asst; J. J. Daniel, night.
 Councilmen—J. S. Smith, B. V. C. Pearce, L. H. Pender, W. J. Cowell, T. A. Wilks, Dempsey Ruffin.

CHURCHES.

Baptist. Services every Sunday (except fourth) morning and night. Prayer meeting Thursday night. Rev. C. M. Hillings, pastor. Sunday School at 9:30 A. M. C. D. Broun, Sup't.
Catholic. No regular services.
Episcopal. Services every fourth Sunday morning and night. Rev. A. Graves, Rector. Sunday School at 9:30 A. M. W. B. Brown, Sup't.
Methodist. Services every Sunday morning and night. Prayer meeting Wednesday night. Rev. G. F. Smith, pastor. Sunday School at 9:30 A. M. A. B. Ellington, Sup't.
Presbyterian. Services every third Sunday morning and night. Prayer meeting Tuesday night. Rev. R. W. Hines, pastor. Sunday School at 9:30 A. M. B. D. Evans, Sup't.

LODGES.

Covenant Lodge No. 17. I. O. O. F. meets every Tuesday night. Dr. W. H. Bagwell, N. G.
 Greenville Lodge No. 28. A. F. & A. M., meets first and third Monday nights. W. M. King, W. M.

LOCAL NOTES AND TOBACCO JOTTINGS.

BY O. L. JOYNER.

The cool nights that we are having are very bad on young tobacco plants.

Every farmer should constitute his farm an experiment station of which he is the director. By this the highest attainments of agriculture can easily be reached.

In these times of low prices and small profits, it requires the most careful thought and judgment to make much money on a farm and unless system and judicious management is exercised the debit side of the P. and L. account will be the larger.

How many farmers in the county who keep an accurate account of all monies expended and received on sales of products? Unless this is done there is no possible means of telling whether the business is paying or not. Every crop should have a separate account in order to tell which is the best money crop. No sensible man would keep a herd of six cows very long before he would find out which was the best milker and then set about to either increase the value of the sorry ones or get rid of them. Precisely is that the case with cereals. Every farmer should know which of his crops is paying the best and then go to work to improve the sorry ones. So also should this same idea be carried into the different fields. See which are paying and which are not and then go to work to improve the unimproved lands.

And Mr. Whichard says Greenville is to have a fire engine and then the next worst thing needed is a white fire company. During the past three years we have seen a few small fires in town and at nearly everyone. Seth Hooker was the most conspicuous figure there dodging in and out betwixt the flames, directing and daring and never losing his self possession. His bold and daring risks have been the comment of spectators wherever a fire has occurred and while we have never heard him express himself in regard to the organization of a company, yet we believe he will head a company of good men and surely there is no man in Greenville better qualified or adapted to admirably fill the position than he. Let us have him.

AN INDIAN MYTH.

A Curious Tradition That Prevails Among the Osages.

How They Secured Their Souls from the Male Red Bird, and Their Bodies from the Female Red Bird.

The Osages, in common with many other tribes, believe that the constellations are gods and goddesses, says the Milwaukee Journal. They have a tradition to the effect that once upon a time the Osages possessed neither bodies nor souls. They appealed to a divinity known as the Male Red Bird, who furnished them with souls in the bodies of birds. Thus they pursued existence for awhile in the likeness of feathered creatures. In this guise they first visited the earth. There they met another divinity called the Black Bear. He offered to serve them, and they asked him to visit the various constellations with a petition in their behalf. They wanted human bodies for themselves. The Black Bear went successively to the sun, to the moon, to the morning star, to the constellation of the deer head—meaning the Pleiades—to the constellation of the goose foot, and finally to the Female Red Bird, who was found brooding on her nest. She it was who granted the request which others had refused, giving to the Osages the bodies in which they have since dwelt.

The sun is a god devoutly worshiped by most Indians. The ceremony of the sun dance, as performed by the Sioux and Poncas, has often been described. Everybody has heard how the warriors torture themselves, one part of the performance gone through with by the young braves consisting in attaching themselves to the dance pole by lariats passed through loops of their own skin, then freeing themselves by dashing away on horseback or otherwise. For three days and nights they dance, gazing continually at the sun by day and at the moon by night, while it is supposed they swallow neither food nor water. As a matter of fact, however, the dance pole is planted usually in a spot near which certain succulent roots grow. These they pluck up slyly, eating them and sucking the juices. Among the Sioux Indians the buffalo bull is importantly associated with the sun dance. Oddly enough, in ancient Egypt the sun god Ra was associated with the deified bull called Apis.

"An Accomplished fact."

"Grandma, may I take that piece of chocolate you left on the table? I will be so good!"

"Yes, you may take it."
 (The little girl does not move.)

"Why don't you go and get it?"

"Oh! grandma, dear, I ate it first!"—L'Annunziatore.

WILMINGTON & WELDON R. R. AND BRANCHES, AND FLORENCE RAIL ROAD. Condensed Schedule.

TRAINS GOING SOUTH.

Dated Mar. 25, 1895.	No. 23 Daily	No. 35 Daily	No. 41 Daily
	A. M.	P. M.	A. M.
Leave Weldon	11 58	9 27	
Ar. Rocky Mt.	12 07	10 30	
Lv Tarboro	12 20		
Lv Rocky Mt.	1 05	10 20	6 0
Lv Wilson	2 03	11 03	
Lv Selma	2 53		
Lv Fayetteville	4 30	12 53	
Ar. Florence	7 15	3 00	
	No. 47 Daily		
	P. M.		A. M.
Lv Wilson	2 08		6 33
Lv Goldsboro	2 55		7 20
Lv Magnolia	4 02		8 29
Ar. Wilmington	5 30		10 00
	M.		A. M.

TRAINS GOING NORTH.

Dated Mar. 25, 1895.	No. 78 Daily	No. 32 Daily	No. 40 Daily
	A. M.	P. M.	
Lv Fayetteville	8 15	7 35	
Lv Fayetteville	10 55	9 35	
Lv Selma	12 32		
Ar. Wilson	1 20	11 25	
	No. 48 Daily		
	A. M.		P. M.
Lv Wilmington	9 20		7 00
Lv Magnolia	10 56		8 31
Lv Goldsboro	12 05		9 40
Ar. Wilson	1 00		10 27
	No. 78 Daily	No. 32 Daily	
	P. M.		P. M.
Lv Wilson	1 30		11 32
Ar. Rocky Mt.	2 33		12 07
Ar. Tarboro	2 48		
Lv Tarboro			12 07
Lv Rocky Mt.	2 33		12 50
Ar. Weldon	3 48		

Train on Scotland Neck Branch Road leaves Weldon 3.40 p. m., Halifax 4.00 p. m., arrives Scotland Neck at 4.55 p. m., Greenville 6.37 p. m., Kinston 7.35 p. m. Returning, leaves Kinston 7.20 a. m., Greenville 8.22 a. m. Arriving Halifax at 11:00 a. m., Weldon 11.20 am daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a. m., arrives Parmele 8.40 p. m., Tarboro 9.50; returning leaves Tarboro 4.50 p. m., Parmele 6.10 p. m., arrives Washington 7.35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily except Sunday, at 5.00 p. m., Sunday 8.00 P. M.; arrive Plymouth 9.20 P. M., 5.20 p. m. Returning leaves Plymouth daily except Sunday, 5.30 a. m., Sunday 9.30 a. m., arrive Tarboro 10.25 a. m. and 11.15 a. m.

JOHN F. DIVINE, General Supt.

J. K. KENLY, Gen'l Manager, T. M. EMERSON, Trade Manager.

NEATNESS? QUICKNESS?

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