

When Deep Lake Railroad was built from Everglades to Deep Lake Grove--a distance of about twelve and one-half miles, Seminole Indians were employed to cut the ties and deliver same to the tract--which they did in a workmanlike manner. An instance was recalled by Capt. Storter, when seven or eight Indians were employed on this job, cutting a certain number of ties, one morning he found that the Indians had all dissappeared, ^{except one, who} on being questioned said--"think one Indian boy go for squaw. Another Indian Boy he go to kill echo (deer). Another Indian boy, think so, him go get ^{Wyermsic}" and various and devious reasons were given for the absence of the rest of the camp.

The Indians attitude towards whiskey or fire water is illustrated by a recent remark of a very prominent Seminole Indian who said "Think so white man many years make whiskey and sell 'em whiskey to Indian. Now Indian make 'em whiskey and sell to white man. What white man think ^{back}?"

The Indians method of transportation is limited to three modes--1. The Indian canoe, which is used among the Ten Thousand Islands and on the several and various trails through the Everglades, which in recent years are practically of no service to the Seminoles, as drainage operations have made same impassable by reason of lack of ~~xxxxxxxx~~ practically any water. 2. The ox cart, which the Indian uses in the country from the western border of the Everglades to Fort Myers and among the pine lands and prairies and cypress strands in southern Lee and northern Monroe County. 3. Walking, which is done by trail from camp to camp--which trails the average person would not notice unless he was familiar with Indian customs.

The Seminole Indian ~~xxxxx~~ like all other American Indians require the squaw or women to carry the bulk of the burden when they are on a walk from camp to camp, or from trading point to their own camp. The men always carry the rifles, however, being ready to kill anything in the way of game that presents itself to his eagle eye.

The Indian boys or braves ~~xxxxx~~ when about fifteen years of age are required to brand themselves on the fore-arm with a

live coal and his shrinking from the pain is watched with keen interest by the Indians of his clan or camp. There are instances where one will note the brands on each of the fore arms of Indians, which might indicate anything.

The punishment prescribed by the Council ranges from death down to a penalty so light as lacerating the limbs with sharp thorns or other sharp pointed instruments--claws etc.

The Seminole Indian during the past years have a queer tradition of the great world war. They said "think so American boys go across Ocean to France, being back fight with them. Think so north wind blow fight down south to Seminole Indian". To off-set this scourge the medicine man had all the Seminole Indian men called together and administered them a severe purge and three days later repeating this severe treatment until the Medicine man was fully satisfied that the scourge or fight brought from the "fields of "Flanders" by our soldier boys and wafted south by the winds had been entirely removed from the ~~systems~~ systems of the Seminoles in Florida.