

CHAPTER III THE FLORIDA SEMINOLES

SECTION 1. RETREAT

For well over a hundred years now the Seminole has heard, and perforce heeded, the command, "Move on, you dirty dogs!"

When Bartram traveled among them in 1774, Indians not only had free range of the whole peninsula but in cypress canoes large enough to hold 20 or 30 men they regularly crossed to Cuba and the Bahamas. Before the Seminole War about 200 were in the habit of trading at Indian Key, off lower Matcumbe. Now, no Seminole bathes in the sea or navigates salt water, except one or two who occasionally drift down into the Ten Thousand Islands.

When MacCauley traveled among them in 1880, 22 years after Billy Bowlegs surrendered and went West, the camps of the Seminoles were located in five main groups: (1) In the Devil's Garden southeast of La Belle; (2) on Fisheating Creek, which flows into Lake Okeechobee from the west; (3) on Catfish Lake, which lies between Lakes Pierce and Rosalie just east of the city of Lake Wales; (4) on the Miami River; and (5) on Cow Creek, 10 or 15 miles northeast of Okeechobee City.

"The moving lines of the white population are closing in upon the land of the Seminoles," wrote MacCauley. "There is no farther retreat to which they can go."

He was wrong.

The Devil's Garden, Fisheating Creek, Catfish Lake, the Miami River, Cow Creek—that white men would ever want such remote places did seem incredible. Yet the Seminoles in four of those five regions have heard the word again, "Move on, you dirty dogs!" Cattlemen from Fort Myers and hunters from La Belle crowded them out of the Devil's Garden and compelled their retreat into the Big Cypress Swamp. The Atlantic Coast Line, a hard-surface road, and the sugar plantations around Moore Haven have crowded the Indians off Fisheating Creek. The Bok Tower looks down upon the old Catfish Lake settlement, from which Tallahassee and his band were driven in 1885, retreating across the Kissimmee prairies to Cow Creek. The greatest city in Florida has grown up about the camps on the Miami River, metamorphosing one of them into a catchpenny for tourists where once upstanding men can now be viewed as exhibits coordinate with rattlesnakes and alligators. Only the Cow Creeks occupied swamps so little desirable that they have been suffered to remain there 50 years.

SECTION 2. SEMINOLE CAMPS OF 1930

The location of present Seminole habitations is shown on my map of "Permanent Seminole Camps." By permanent camps I mean habitations which can not be packed up and moved; many of them

are occupied only a part of the year. In the nature of things, such a map can lay claim neither to precision nor completeness; it does indicate the extent of Seminole dispersal. Mr. Earl Anderson, Indian enumerator for the 1930 census, says that in Monroe County there are Indians on Rock Creek and Shark River, with Chokoloskee as their trading point. I found none as far south as Shark River. Ingram Billy has his camp on Lostmans River, Charlie Jumper (Chief Charlie) has his permanent camp beside the road at Monte Carlo Casino, and Jim Tiger camps down there somewhere. In Collier County there is Charlie Tigertail's camp on Turner River and a score or more in the Big Cypress and on the edge of the Everglades, all of them east of the Everglades-Immokalee Road. From this group a band of 30 or 40 under Josie Billy migrated to St. Petersburg last winter to exhibit themselves in an amusement park.

The few camps in Hendry County are all south of the Devil's Garden; white hunters and trappers have preempted the territory between there and La Belle. The Indians from both Collier and Hendry Counties trade at Everglades, Immokalee, and Fort Myers. The Indians of Glades County live in three or four camps in the "Cabbage Woods" south of Brighton, using Brighton and Okeechobee as their trading points. I know of no permanent camps in Highlands County, although the Indians hunt as far north as Lake Istokpoga. The Cow Creek camps are 8 or 10 miles northeast of Okeechobee City, chiefly in St. Lucie County. Indians come into Kenansville, in Osceola County, but so far as I can learn they camp on the Brevard County side of the line, on Ten Mile Creek and the Blue Cypress. This is right at the headwaters of the St. Johns River, 180 miles from the camps in Monroe County. There are no Indians in Florida north of the headwaters of the St. Johns.

Coming south along the east coast, the venerable Billy Smith, medicine man for all these Okeechobee Indians, has his camp in the swamp 6 miles northeast of Fort Drum, in the southwest corner of Indian River County. In western St. Lucie County there are a few camps both north and south of the Fort Pierce-Okeechobee Road; these Indians trade in both county seats. In Martin County there is but one Indian family, living between Indian Town and the lake. In Palm Beach County there is one camp. And in Broward County there are the sick and indigent on the reservation at Dania, as well as the Osceolas and Tommies who were crowded from their Fort Lauderdale hammock in the days of the boom and the Jumpers crowded from the coast a few miles south. In Dade County there are the Indians on exhibition at Musa Isle and in Coppinger's Tropical Gardens in the city of Miami; also one camp 15 miles west of Homestead, and perhaps two or three camps on islands in the Everglades north of the Tamiami Trail.

Inasmuch as all Indian habitations on the east coast between the head of Lake Okeechobee and Miami are the white man's creations, this region can not be considered Indian country at all in the sense that Cow Creek and the Big Cypress are Indian country. Number 6 of the Okeechobee camps represents a band of 8 or 10 Indians who live in an old house on the farm of a friendly white man, Mr. Clarence Summerlin; they come and go, working for him when he has work for them, hunting and berrying as the mood strikes them, distinctly a transition type. In No. 11 of the Okeechobee camps, Dan Parker

houses his family in an old barn and makes a precarious living as a casual laborer. Number 12 of the Okeechobee camps represents an experiment in interracial friendship which is only 2 months old; Mrs. Ella Montgomery, a sister of former Chief Justice White, by the gift of a Ford car persuaded the family of Charlie Cypress to abandon his home in the Big Cypress and build a camp adjoining Mrs. Montgomery's home at Loxahatchee Farms, 10 miles west of Palm Beach.

The larger Seminole camps are simply multiples of the typical camp described in Chapter I. The largest group in the Cypress camping at one place numbers between 40 and 50, and at the camp of Billie Stewart and Charlie Snow south of Brighton there were about 25 living when I was last there.

HOUSES AND TEMPORARY CAMPS

Except for the Indians at Summerlin's, Dan Parker in his old barn, those in Government mansions at the Seminole Agency, and one possible additional exception to be mentioned below, all the Seminoles in Florida live in open, palm-thatched shelters like those at Guava Camp.

This is the more interesting inasmuch as MacCauley noted a tendency to break away from the open house in 1880:

There are, I understand, five inclosed houses, which were built and owned by Florida Indians. Four of these are covered with split cypress planks or slabs; one is constructed of logs. Progressive "Key West Billy" (Billy Fewell) has gone further than anyone, excepting perhaps Me-le, in the white man's ways of house building. He has erected for his family, which consists of one wife and three children, a cypress board house, and furnished it with doors and windows, partitions, floors, and ceiling. In the house are one upper and one or two lower rooms. Outside he has a stairway to the upper floor, and from the upper room a balcony.

Sam Thompson of Immokalee says there is one such house still standing in the Everglades, built, he believes, by Charlie Tigertail.

It should not be assumed that the stranger can go to these "permanent camps" and find Indians there at all seasons. They move about a good deal; they come in to Everglades or Immokalee or Fort Myers and visit for weeks at a time. After a death they sometimes abandon a camp entirely and build afresh. But they keep within the same broad areas defined above.

Almost all Seminoles spend some part of the year in temporary camps, where their shelter is a tent fly, and that not usually of waterproof material. Camps of this sort can almost always be seen beside the Tamiami Trail, noticeably so at the beginning of the hunting season when there is expectation of obtaining employment as guides.

SECTION 3. POPULATION

Clay MacCauley's census of 1880 showed 208 Seminoles. In view of the impossibility of achieving an accurate census to-day, I doubt that an accurate count—considering the difficulties of transportation to be overcome—could have been achieved in three months of the year 1880. If MacCauley found 208, almost certainly there were more than that in Florida.

The census upon which the Rev. Mr. Lucien Spencer, Seminole agent from 1913 to 1930, was engaged at the time of his death last spring shows 578. Mr. Earl Anderson's enumeration for the 1930

census was considerably less; Mr. Stanley Hanson, of Fort Myers, in a recent report to Senator Frazier, says the Indians themselves claim only 520. All agree that the number is between five and six hundred.

The Okeechobee camps count about 125; at most 150.

The Seminole Agency at Dania accounts for 40.

Wherefore, the Everglades-Big Cypress group is close to 400 strong, if the Rev. Mr. Spencer's enumeration be correct. Of this number, however, from 10 to 75, depending on the time of year, will be found in the amusement camps in Miami and St. Petersburg. But it is pertinent to point out that the great bulk of the Seminoles live a hundred and twenty miles by road from the Seminole Agency.

Census recapitulation sheet, 1930

Age group	Mixed blood, total	Full blood			Total		
		Total	Male	Female	Total	Male	Female
Under 1 year.....		9	4	5	9	4	5
1 to 3 years.....		31	18	13	31	18	13
4 to 9 years.....	3	72	35	37	75	37	38
10 to 19 years.....		149	62	87	149	62	87
20 to 29 years.....	5	95	46	50	101	50	51
30 to 39 years.....		100	50	50	100	50	50
40 to 49 years.....		44	25	19	44	25	19
50 to 59 years.....	1	34	21	13	35	22	13
60 to 69 years.....	1	19	14	5	20	14	6
70 to 79 years.....		6	1	5	6	1	5
80 to 89 years.....		7	7	0	7	7	0
90 and over.....		1	0	1	1	0	1
Total.....	10	568	283	285	578	290	288

Certain facts indicated by this census deserve comment. The first is the almost exact balance of the sexes. I mention this because MacCauley in 1880 reported 112 males to only 96 females, and Creel in 1911 speaks of a great excess of males over females.

Another error which the figures definitely refute is Mr. Creel's supposition that "as long as no intermarriages with outsiders is possible, the natural inference would be that the Seminoles of Florida will rapidly decrease and that ultimate extinction is not many generations distant."

An increase from anything approximating 200 in 1880 to 500 (or 578) in 1930 is not race suicide.

THE MIXED BLOODS

The Rev. Mr. Spencer enumerates 10 mixed bloods. Charlie Dixie in the Big Cypress is the son of a negress by an Indian father; Jim-sling, his wife, is a full-blood Indian, so their 4 children have only one-fourth negro blood. At Dania there are 2 illegitimate children whose fathers are known white men; and there is at least 1 other child who shows every evidence of a white father.

In MacCauley's day there were still 3 negro women living as Seminole wives, relics of slavery days, and 7 mixed bloods, all Indian-Negro crosses. At one time the Seminoles possessed a considerable number of slaves, and all the negro blood in the tribe traces

back to that fact. The males of a superior economic order never have difficulty in finding mates among the females of an inferior economic group; the Indian-Negro crosses were invariably Indian men who mated with negro women, never vice versa. No Indian woman, so far as I can learn, ever accepted a negro male as the father of her children. Under present conditions the negro blood will shortly be eliminated as a recognizable quantity.

Not so with the white blood that is creeping in.

In 1880 MacCauley says "the white half-breed does not exist among the Florida Seminoles * * * Nowhere could I learn that the Seminole woman is other than virtuous and modest. The birth of a white half-breed would be followed by the death of the Indian mother at the hands of her own people." And Creel in his 1911 report repeats that no infusion of white blood is tolerated.

In 1930 we have the best of evidence in the persons of the three children mentioned, the oldest 9 years, that white half breeds have come to be taken almost as a matter of course. In 1925 one Florida Indian was married to a white girl with a strain of Seneca blood; thus far this is the only case of intermarriage in recent years. A third arrow that indicates which way the wind is blowing is the fact that two Seminole women last winter set up camp beside the Tamiami Trail and discreetly offered their services as prostitutes.

There is nothing startling in this change of attitude. It could have been predicted with mathematical certainty by one possessing the slightest knowledge of history. Men of a dominant economic group always have been able to possess the women of the decidedly inferior economic group. Brown-skinned Moors had no difficulty in winning the white, Christian women of Spain and Portugal when the star of Islam was in the ascendant over the Iberian Peninsula. And now that Florida has 500 primitive hunters surrounded by a civilization possessing wealth, luxury, and bootleg liquor, an increase of sexual intimacy between white men and Seminole women is as inevitable as the sequence of day and night. The painful part is that the process should start with bastardy and prostitution.

ETHNIC COMPOSITION

While on the subject of blood, it may clarify thinking to point out that the purest blooded Seminole in Florida is apt to be the bearer of many strains. The Spaniards were in Florida before the Seminoles split off from the Lower Creeks. If the Spaniard did not mate with Seminole women his history in Florida belies the experience of the whole continent lying to the south. Osceola's mother, after her famous son was grown, married a Scotchman named Powell, and I fancy it was not an isolated case.

Indians were in Florida before the Seminoles split off from the Lower Creeks, and the Seminole most certainly took to wife the women of the Indians he conquered in battle, Yamasee and Yuchi remnants.

The only practical consequence of his historical origin is that two languages have persisted among the Florida Indians down to the present day. Spencer says:

At least two-thirds of the Florida Indians are unable to speak the Seminole language. The southern tribe (i. e., Cypress-Everglades camps) speak a mongrel tongue called Miccosukee.

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I see no reason to call Miccosukee a mongrel tongue. Both languages are Muskogean. Clark Wissler puts Miccosukee in the southern division with Hitchiti, Apalachee, Yamasi, the Alabama group, and the Choctaw group. Seminole he places in the northern division with Muskogee proper, or Creek; Upper Creek; and Lower Creek.

Neither Seminole nor Mikasuki is written. While many words are the same, yet there is sufficient difference so that an Okeechobee Indian sometimes has difficulty in understanding a Cypress Indian.

In this report I use the word Seminole as it is used generally to-day to designate all Florida Indians. But be it not forgot that the Okeechobee Indians and the Indians at Dania speak a language quite different from that of the Big Cypress band.

FAMILY NAMES

Before quitting this section on population, a word about the confusion of family names. All Seminoles have Indian names, but inasmuch as only two or three white men can pronounce them, each Indian gets an English name, too—at least all the men do. In many cases not a thing about relationship may be inferred therefrom. Billy Bowlegs is the son of Billy Fewell. For this situation, white men with a perverted sense of humor are of course to blame.

SECTION 4. TRIBAL ORGANIZATION

The unifying effect of war and a common danger brought forward leaders strong enough to exercise authority in both northern and southern camps, men who could properly be termed Seminole chiefs; since Bowlegs surrendered and went west in 1858 it is doubtful if any man deserves the title. Certainly no man in the last 50 years has exercised authority over both the Okeechobee and the Cypress groups. Nothing more absurd in Seminole history than the habit of Miami newspapers of conferring the title in these days of the twentieth century on Tony Tommie.

THE GREEN CORN DANCE

The green corn dances held each year in June are to-day, as in MacCauley's day, the annual business meetings. The Okeechobee Indians hold their green corn dance and the Cypress Indians hold a separate green corn dance; the smaller group may send delegates to the Cypress, but the Cypress does not seem to bother to reciprocate.

As a legislative device the green corn dance seems to be a democratic body in which not only the men but all women over eighteen have a voice, according to Spencer. Judicial functions are in the hands of a council: for the Cypress this is at present composed of old Billy Motlo, Cuffney Tiger, Ingram Billy, and Jose Billy, according to Stanley Hanson. For the Okeechobee group, Billy Smith, the medicine man, is the only one I can name. This tribal council decrees penalties for infractions of their code, and in years past undoubtedly has inflicted the death penalty. Spencer says it takes cognizance of marriage and divorce, although certainly much marriage and divorce takes no cognizance of it.

Like all things Seminole, the green corn dance is in process of decay through contact with the white man. Once attendance was mandatory; now fewer and fewer attend. From the Dania Reservation where the white man's influence is most in evidence, the Indians sent a man and his squaw to represent them at the green corn dance in 1927; in 1928, no one went from Dania.

Of the feasting, drinking, scarification, purging, dancing, and punishment which go on at this festival, it is not necessary to go into detail; nothing objectionable has ever been reported. It is no longer unusual for whites having the Indians' confidence to be invited, and some crowd in without invitation.

THE HUNTING DANCE

The only other regular tribal gathering is a hunting dance which occurs in the fall of the year at 4-year intervals, according to Mrs. Minnie Moore-Willson, who once attended as an honored guest and who describes it in detail in her book on the Seminoles.

MARRIAGE AND DIVORCE

That a man and woman desire to live together is not quite enough; the parents must be satisfied, and the tribal council may take a hand in the matter. Some years ago an Indian-Negro half breed ran amuck and killed several Indians before he was shot down; Brother Dunklin of Okeechobee told me that the council got together and decreed no more Indian wives for the Indian-Negro half breeds, and it sounds plausible. But that all marriages come before the council I seriously doubt.

Be that as it may, if there are no objections to a marriage the rest is simple. The women folk on the groom's side supply the meagre trappings of a Seminole bed; some one on the bride's side of the bargain sews him a gay new shirt; then he takes up residence with his bride and her family.

He may stay in the camp of his wife's people many years if the hunting is good, or, as the new family increases, he may find himself an unoccupied hammock in the same general region and build himself a new camp.

There is some intermarriage between the Okeechobee and Cypress groups; just how much I do not know.

Most of these marriages endure. In 1915 Spencer said there was only one divorced couple among all the Seminoles. He thinks that the tribal council would have the final word in divorce as in marriage. There is no ceremony to separation—the husband gets out, the wife and children remain with her own people.

I have a feeling that the generalizations in the Rev. Mr. Spencer's annual reports should be qualified by the story of Rosalie Huff. Rosalie married Sam Huff and bore him four children; the family came to live at the Seminole Agency. Frank Jim came along and Rosalie moved into a house next door and lived with him, Sam apparently not objecting. Chief Charlie next appeared upon the scene, took Rosalie away from Frank Jim, moved into a third house in the Government group, and all three husbands lived in the same camp amicably. I doubt if the tribal council gets together often enough to keep abreast of her movements.

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The State recognizes the Seminole unions as common-law marriages. No record of them is anywhere kept.

In 1926 and again in 1928 one couple was married by the civil authorities.

Duogamy, not uncommon in 1880, no longer exists.

SECTION 5. HEALTH

The first health and sanitary survey of the Florida Seminoles was made by Dr. O. S. Phillips, special physician in the Indian Service, in 1919. The Reverend Mr. Spencer, in his report for 1920, quotes Doctor Phillips as follows:

The Seminole Indians suffer less from the ravages of disease and probably enjoy better health than any tribe of Indians I have ever visited.

The only disease of any consequence found among them is hookworm.

The excellent health enjoyed by these people I believe to be due to the fact that they live in the open air all of the time, day and night, making their living by hunting, which requires a maximum amount of physical exercise, and that all of them are more or less isolated.

* * * As a rule the Seminole Indians are fully as healthy as the white people living in the same localities. The per cent dying of flu was no greater than among white people.

Dr. Robert E. L. Newberne, chief medical supervisor of the Indian Service, wrote a report on the Seminoles in 1921 which apparently represents no original work. All he has to say on health conditions is this:

The Seminoles of Florida is the most healthy tribe in the United States.

It is said that the Florida Seminoles are free from tuberculosis. I hope they are, but the assertion is too good to accept without question. It is also said that venereal disease is unknown among them. I can accept that as a fact.

Since the time of these two reports a large body of data has accumulated through the record of cases treated by local physicians in Miami, Everglades, Fort Myers, Okeechobee, and Hollywood, services paid for by the Indian Service on a case basis. In 1920 an Indian woman for the first time accepted the services of a physician at the time of confinement. From then on the break from the tribal medicine men is manifest.

Cases treated

In fiscal year—

1921	37
1922	64
1923	156
1924	250
1925	259
1926	244
1927	126
1928	245
1929	218
1930	187

Total for 10-year period..... 1,786

In the nature of things an arrangement whereby the Indian can go to the nearest local doctor and receive free medical service results in the doctors doing everything in their power to cultivate the Indian's confidence and habituate him to bringing all his physical ailments to them. I am not sure that in some cases Indians have not been

encouraged to bring in wholly imaginary ills. In any case, the tabulation which follows constitutes a more inclusive picture of the ills afflicting this population group than has been obtained for any other group of 500 in the rural population of Florida.

Cases treated during decade 1921-1930 (fiscal years)

More than 10 per year:	
Malaria	279
Hookworm	209
La grippe	138
Rheumatism	136
Anemia	113
5 to 10 per year:	
Influenza	77
Dysentery	62
Gastritis	55
Auto intoxication	53
Accidents, wounds, lacerations	50
1 to 4 per year:	
Acute indigestion	40
Bronchitis	36
Diarrhea	32
Pneumonia	29
Gonorrhea	25
Confinements	24
Infected feet	24
Heart disease	23
Under general term	10
Mitral stenosis	11
Mitral regurgitation	2
Abcess	18
Cold	17
Neuralgia	17
Biliousness	16
Surgical	14
Pregnancy	14
Eczema	11
Less than 1 per year:	
Coryza	9
Worms	8
Urethritis	8
Stomatitis	8
Chronic indigestion	7
St. Vitus dance	6
Miscarriage	6
Ulcer	6
Chicken pox	6
Ulcerated ear	6
Sore eyes	6
Aortic stenosis	5
Infected finger	5
Hernia	5
Ptomaine poisoning	5
Colitis	5
Menopause	5
Dengue fever	4
Cancer	4
Endometritis	4
Constipation	4
General debility	4
Marasmus	4
Burns	4
Neuritis	4
Tonsillitis	3
Tuberculosis	3

Less than 1 per year—Continued.

Kidney trouble.....	3
Inguinal adenitis.....	3
Conjunctivitis.....	3
Cystitis.....	3
Marasmus dentition.....	3
Paralysis.....	3
Ringworm.....	3
Colic.....	3
Ground itch.....	3
Lumbago.....	3
Syphilis.....	3
Alopecia.....	3
Enlarged gland.....	3
Uterine hemorrhage.....	3
Croup.....	3
Hemorrhage.....	3
Psoriasis.....	3
Alligator bite.....	3
Metritis.....	2
Headache.....	2
Monorgegia.....	2
Vaginitis.....	2
Uterine.....	2
Optical.....	2
Malnutrition.....	2
Ovaritis.....	2
Polyarticular arthritis.....	2
Salpingitis.....	2
Hepatitis.....	2
Bad teeth.....	2
Bowel trouble.....	2
Streptococcus infection.....	2
Arthritis.....	2
Skin disease.....	1
Dropsy.....	2
Infected mouth.....	1
Metrosagia.....	1
Nephritis.....	1
Sterile.....	1
Albumenuria.....	1
Gastro enteritis.....	1
Hyperchloridia.....	1
Hydrocephalus.....	1
Stomatitis pyorrhea.....	1
Suppurating sinus.....	1
Adenoids.....	1
Aortic insufficiency.....	1
Appendicitis.....	1
Diphtheria.....	1
Encephalitis.....	1
Measles.....	1
Metrorrhagia.....	1
Placenta removal.....	1
Typhoid.....	1
Defective spine.....	1
Erethymial.....	1
Eye cataract.....	1
Menorrhogis.....	1
Vaginitism.....	1
Vertigo.....	1
Excessive menses.....	1
Acidosis.....	1
Mephrstis.....	1
Skin eruption.....	1
Smallpox.....	1

Less than 1 per year—Continued.

Stricture.....	1
Otitis media.....	1
Peritonitis.....	1
Sand spur in throat.....	1
Urticaria.....	1
Blindness.....	1
Fits.....	1
Muscular atrophy.....	1
Throat trouble.....	1
Toxic poisoning.....	1
Pellagra.....	1
Snake bite.....	1

In addition to the above evidence, we have an excellent report on conditions observed among the Seminole Indians of South Florida during an inspection trip to some of the camps in August, 1930, by Dr. W. A. Claxton, of the Florida State Board of Health. So we can speak of health conditions with fair knowledge.

TUBERCULOSIS

Exclusive of the Five Civilized Tribes, 1 Indian in 10 on the western reservations has tuberculosis; in Arizona the death rate from this cause alone is 15 per thousand. It at once will be evident that this, the greatest scourge of the western Indians, is no problem in Florida. Three cases in 10 years!

From Dr. Du Puis and Mrs. Frank Stranahan I learn that Frank Osceola, Sally (or Nancy) Osceola, and another brother whose name has been forgotten, died of tuberculosis within a couple of years some time about 1902 or 1903.

Tuberculosis made its appearance for the first time in the records when Edna Tommie died in February, 1928, at one of the Miami amusement camps. Her husband, Tony Tommie, contracted the disease and was sent west to the Shawnee Sanitarium in the fall of 1928; he returned to Florida the next year with the progress of the disease apparently arrested.

Coffee Gopher, from a camp on Indian Prairie, died of tuberculosis in Jackson Memorial Hospital, Miami, early in 1930. These are the three cases that appear in the tabulation.

TRACHOMA

The second great Indian scourge, trachoma, has never made its appearance among the Seminoles; the first case has yet to be reported. Doctor Claxton says:

Granular conjunctivitis was common in most camps among the children. This will arouse in some minds the question of trachoma, but examination of the eyes of young adults did not show any conjunctival lesions and there are no blind Indians in Florida (there is one), so, since it cures itself spontaneously it can not be trachoma.

VENEREAL

The first case of venereal disease on record is a case of syphilis in 1923. Two other cases of syphilis appear in the reports for 1925 and 1926.

¹ Obviously some of the 24 infected feet must be due to snake bite, because there is certainly more than 1 such accident in 10 years.

Gonorrhea made its appearance a year later. There were 2 cases in 1924, 2 in 1925, 4 in 1926, 2 in 1927, 1 in 1929, and 14 in 1930, a total of 25. The epidemic of this year (fiscal, 1931) started with one of the women in a Miami amusement park. She passed it on to a married man who in turn infected his wife and baby. One boy had a case complicated by arthritis in the ankle. There were 19 or 20 under treatment at one time this summer, a situation which indicates a serious breakdown in the old standards of sexual morality.

TYPHOID

The only case of typhoid ever reported was in 1925, which seems proof enough that the water in the ditches and holes of these south Florida swamps is potable.

DYSENTERY

Sixty-two cases of dysentery in 10 years offers no particular problem.

INFECTIONS AND CONTAGIONS

There was an epidemic of Spanish influenza from October to December of 1918, with 66 cases and 10 deaths reported. In 1925 there were 21 cases; in 1927, 18; and in December of 1928 an epidemic broke out among the Big Cypress Indians with 34 cases reported, only one of which resulted in death.

One Indian came down with smallpox in 1928, the only case recorded. The Seminoles have never been vaccinated.

A single case of measles, half a dozen of chicken pox, one of diphtheria—isolation in the swamps has its advantages.

Mumps, scarlet fever, cerebrospinal meningitis, whooping cough have never made their appearance.

GOITER

No case of goiter has ever been seen among the Seminoles.

CANCER

Only four cases of cancer have appeared.

MALARIA

The Seminole's chief afflictions, as evidenced by the cases treated, are exactly what would be expected in a group of bare-footed, ignorant people living in swamps. Malaria heads the list, with 279 cases in 10 years treated by the doctors; undoubtedly a great many suffer from malaria who never bring their troubles to town. This in spite of the fact that it has been the custom of Seminoles to sleep under nets certainly for the last 50 years. Doctor Claxton points out that malaria exists at Okeechobee and Keenansville, and that wherever there is a sawmill employing colored hands there is almost certain to be a focus of infection.

HOOKWORM

The State board of health treated 154 Indians for hookworm in 1913.

In the decade 1921-1930 we have 209 cases treated.

Doctor Claxton reports that when he made his examinations this year he found many children so heavily infested that their hearts showed valvular leaks. Undoubtedly the Indian who is free from hookworm is the exception and not the rule.

The Seminole is going to go barefooted so long as he lives in the swamps; shoes are impossible for a man who walks from 10 to 20 miles a day through water which in the summer becomes insufferably hot—heat, water, and sand take the hide right off. A barefooted population in Florida is going to harbor hookworms until it can be made to appreciate the necessity of latrines, and that is an idea at present beyond the Seminole. The International Health Board has demonstrated all over the Tropics how whole populations of the illiterate can temporarily be freed from hookworm; to prevent reinfection is another matter.

In Doctor Claxton's opinion—

It is impracticable to order hookworm treatment in the camps because the children could not be trusted to refrain from foods during the necessary period.

ANEMIA

The 113 cases of anemia treated result inevitably from the malaria and hookworm.

TEETH

All observers agree that the Seminoles' teeth are shockingly bad. Ten years ago Doctor Phillips wrote:

In as many cases as possible I made oral examinations, and the number found with decayed teeth was large. The upper incisors appeared to be the ones most frequently attacked, but although I made a careful inspection, I found no typical "Hutchison's teeth."

Doctor Claxton found conditions worse this summer:

Everyone has pyorrhea, even children around 8 years of age. The women after 20 years of age begin to loose their teeth; in fact, beginning decay was marked at 10 and 12 years. These teeth gradually rot off and the roots are eventually pulled out. Toothache is common. The fact that these people never drink milk or eat green vegetables would account for the early tooth decay. Toothbrushes are entirely unknown.

It should be mentioned that the great wooden sofskee spoon, which in all camps perpetually passes from mouth to mouth, is one of the most perfect vehicles ever invented for the transfer of oral infections.

GENERAL FACTORS AFFECTING HEALTH

Turning from the question of disease to such matters as food, drink, clothing, and sanitary habits, which condition the health of all, the picture is much brighter. The adult Seminole is personally cleanly. He bathes frequently enough so that body odors are not usually noticeable. Clothing is laundered and aired in the sun at proper intervals. Children, naturally, are not very careful about their persons; many are dirty. Both children and women commonly harbor head lice.

The clothing is loose and sufficient most of the year; in the occasional cold snaps the Seminole, as well as the winter visitor in unheated dwellings, shivers a bit. The only objectionable feature of costume is the enormous weight of beads worn by the women.

There is no crowding in Seminole camps and sunlight has full access. The exceptions to this statement are the houses erected by the Government at the Seminole Agency; these are 1-room affairs about 10 by 10 feet, with a screened porch of equal size—the interiors commonly are both dirty and crowded. That camps are lightly abandoned at the time of a death, or for other reason, is an additional sanitary safeguard.

The water supply derived from any old hole in the swamp could easily be bettered by the use of a pump with a sand point driven 10 or 12 feet, and made cooler in summer time by the device of porous earthenware used so commonly in the Tropics.

Although proper disposal of body waste remains a great problem, garbage takes care of itself—there is always a dog or a pig handy to dispose of whatever is thrown over the shoulder. Wherefore flies are not in evidence.

The sleeping arrangements high off the ground could hardly be bettered. Beds and mattresses would certainly bring with them vermin.

FOOD

That the present diet of the Seminole is a bit overloaded with meat and starch would be the opinion of most dietitians. No milk, no butter is consumed, and fresh vegetables but sparingly. Undoubtedly a great part of his dental trouble derives from the very soft nature of the bulk of his food, stews and water-thin grits, nothing to bite on.

HEREDITY

Inbreeding by a small population group simply tends to intensify whatever hereditary characteristics there may be to pass on. If the stock be sound to start with, inbreeding makes it stockier; a race of idiots by close inbreeding will rapidly fill an asylum. Physically, I see no evidence of deterioration, because Seminoles have been forced heretofore to choose their mates from a rather limited group, unless it be in this matter of wretched teeth. What will result from the hybridism of Seminole girls with the bootleggers, knaves, and swindlers who are likely to become the fathers of the first generation of Indian-white halfbreeds is not so hopeful.

ALCOHOL AND DRUG HABITS

The Seminole is not addicted to any of the habit-forming drugs.

He is inordinately fond of alcohol. He always has been. Just now he is getting the worst liquor guzzled in a hundred years, a woe-ful fact from the standpoint of health.

OBSTETRICS

There have been only 24 confinements attended by physicians in 10 years, a misfortune incident to topography and isolation. While it is picturesque to think of a woman able to go off in the brush by

herself and tear or bite her own umbilical connection, "it is also true," as Doctor Claxton points out, "that gynecological examinations would reveal many prolapsed uteri and other abnormalities due to improper exercise directly after childbirth."

HEALTH WORK

The health work carried on by the Government thus far has been purely curative. Although the day of the medicine man is done, the work of white doctors is greatly handicapped by the barrier of language and by transportation difficulties which practically limit medical aid to those who come in to the towns. Educational and preventive aspects lie entirely in the future.

HOSPITALS

Seminole Indians requiring hospitalization are taken either to the small hospital in Everglades, to Lee Memorial in Fort Myers, or to the Jackson Memorial in Miami.

VITAL STATISTICS

I end this statement of health conditions where normally it should begin, with a discussion of vital statistics. The record of births and deaths I do not consider worth tabulating. Deaths of adults are easy to ascertain, the news passes by word of mouth. But no one during the past 10 years has been sufficiently in touch with many outlying Seminole camps to give an accurate picture of births and infant deaths. No less than 68 individuals are taken up on the 1930 census rolls because of omission from the roll of 1929.

A high birth rate, high death rate, with excessive infant mortality, giving as a net result a vigorously increasing population is the proper picture, one that would be blurred by publication of the vital statistics available.

SECTION 6. INTELLECTUAL ABILITY AND EDUCATION

The record of Seminole education is a short horse soon curried. Writing in 1915, the Reverend Mr. Spencer says:

Tony B. M. Tommie completed the work of two grades in the public school at Fort Lauderdale during the past year. The fact that we have one boy in school by tribal permission is an advance. * * * The time is not far distant when the tribal law forbidding education and providing that all persons learning to read and write shall have their ears cropped will be repealed.

The law must have been repealed, for in 1920 we read that—

The Fort Lauderdale camp for several years has had representation in the public schools; the county school at Indian Town has also enrolled several Indian children.

And then on February 1 of 1927, the little school at the Seminole Agency near Dania was opened:

On the Sunday preceding Tony Tommie, a self-styled chief of all the Seminoles, and certain white friends professing great friendship for and interest in these Indians, visited the camp in my absence and impressed upon the Indians that the children would all have to submit to vaccination as the first step when the school opened. Thereupon all the Indians fled from the camp except one family and the school opened with but three pupils.

The Dania School goes on in 1930 with seven or eight pupils. The net result of all this education, formal and informal, is perhaps four Seminoles who can carry on a conversation in fairly fluent English; three who can write an understandable though ungrammatical letter and keep simple accounts.

If the Seminole as an educated man must be rated at zero, it is altogether otherwise if we attempt to place him from the quite different and altogether more important standpoint of native intellectual ability. Seminoles impress me as alert and active mentally, as close observers with retentive memories. They are not inventive, not noticeably curious, downright stupid only when drugged with alcohol. They will stand comparison with the average illiterate white man in the same environment.

Mr. Lorenzo D. Creel, one of the ablest men the Indian Service ever sent down here, said, "I think in comparison with other Indians the Seminoles easily stand in the first class."

SECTION 7. ECONOMIC FACTS

Have you food?

Are you supplied with clothing?

Have you a shelter against the storm?

These are the fundamental questions. Answered in the affirmative, life goes on. If the answer be "Enough and to spare," we have the economic prerequisite to cultural advance.

Let it be said at once that the Seminole stands on his own feet. Six very old Indians receive rations to the value of \$10 a month, and two widows with children receive \$15 monthly; all receive free medical service. But unlike many western Indians, the Seminole is the recipient of no unearned income; he gets nothing from tribal funds; he receives nothing from the sale or rental of individually or collectively owned property. How, then, with no education, the merest smattering of English, business experience limited to buying over a counter and bargaining with fur dealers and bootleggers, does he make a living?

SHELTER

The third question can be answered with a word, yes. A Seminole family can erect a shelter in three days that will last him 30 years with an occasional renewal of thatch. There are sentimentalists infesting Florida who pity the poor Indian because he lives in an open house. Fresh air and an occasional wetting never killed anybody. The Seminole lives in an open house because he likes an open house. If a man can thatch a roof exquisitely, can he not also thatch a wall? Compare the clean, airy quarters at Guava Camp with the dog kennels provided for Indians at the Seminole Agency, and say which way is best.

HUNTING AND TRAPPING

Hunting and trapping are still the principal occupations of the Cypress and Everglades Indians. While all run hogs, their pork is not yet a necessity; every Indian in the southwestern group is competent with his gun to supply his table abundantly with meat at all times of the year. His only possible complaint would resemble the

wail of the cracker on the coast, "Nothing to eat but pompano and quail."

Which reminds me of a letter written to the Seminoles, then on the Withlacoochee Reservation north of Tampa, by a President of the United States in 1835:

My Children: * * * The white people are settling around you. The game has disappeared from your country. Your people are poor and hungry. * * *

Your friend,

A. JACKSON.

A hundred years later white people are still settling around him. He is still poor. But he is seldom hungry. And south Florida is still a sportsman's paradise. A hundred years hence, with intelligent conservation, there should be more game in south Florida than to-day.

FUR BUYERS AND PRICES

While death in recent years has erased the names of many men who made their fortunes in the Florida fur trade—Girtman Bros., of Miami; Frank Stranahan, of Fort Lauderdale; Judge Storter, of Everglades; Brown, of Immokalee—a new generation of fur buyers has taken their places. A. A. Harrington, of Arcadia, and his associate, J. E. Carter, of Canal Point; William Poole, of La Belle; John J. Fohl, of Fort Myers; R. L. Pierce, Calvin Drawdy, and Nate Zelmanovitz, of Okeechobee; Evan Kenzie, of Dania; Bert Lasher and Kiser, of Miami. Some of these men trade directly with the Indians; Harrington and Fohl deal more through local men such as Sam Thompson, at Immokalee, and Billy House, on the Trail, who in turn buy from the Indian.

The Indian is a minority factor in the Florida fur trade. Fohl says he gets 65 per cent of his skins from the whites, only 35 per cent from Indians. His total business, he says, amounts annually to about 5,000 raccoon skins, 400 otter, 8,000 to 10,000 alligator skins. The opossum and skunk he regards as valueless, and he complains that the Indians stretch their raccoon skins too much.

Mr. Harrington, of Arcadia, tells me that he and Carter together do a business of \$6,000 to \$7,000 a year with the Indians. He complains, rightly, against the taking of fur in summer. Mr. Harrington is my authority for saying that white men have preempted entirely the territory between La Belle and the Devils Garden; but that from the Big Cypress south of the Garden the Indians bring in two-thirds of the fur and hides.

These buyers pay for raccoon skins from 35 cents to \$2.50. Alligator skins vary in price from 25 cents for a 3-foot hide to \$3 for one 7 feet long. Otter are worth \$12 to \$15. Tanned buckskin sells by the pound at \$1.50 to \$2. Live alligators, caught very young, bring the Indian from 15 to 30 cents apiece. The live-alligator trade is very limited, however.

Ivey Byrd, jr., a white trapper, says he gets better prices than do the Indians by mailing his fur direct to Sears, Roebuck & Co., in Philadelphia; and that he receives \$3.50 to \$4 for a 7-foot alligator. The Seminole in the fall of 1930 for the first time shipped direct to Sears, Roebuck & Co.

It should be noted that present prices are much better than 20 years ago. Creel in his 1911 report quotes the following prices then received by the Seminoles:

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Otter.....	\$7. 00-\$9. 00
Raccoon.....	. 35- . 50
Alligator.....	. 35- . 75

Diminishing supplies in a measure are compensated by rising prices.

INCOME FROM FUR AND SKINS

An attempt to calculate how much the Seminoles receive from this, their principal source of cash income, is fraught with many chances for error. Nevertheless it is worth attempting. We can arrive at the approximate value of Fohl's trade, for example, as follows:

5,000 raccoon skins, at an average of \$1.50.....	\$7, 500
400 otter skins, at an average of \$12.....	4, 800
10,000 alligator skins, at an average of \$1.....	10, 000
	<hr/>
	22, 300

Of this total, the Indian trade is 35 per cent, or \$7,805. By such rough approximations and after discussing the matter with several local people whose opinion is considerably better than a guess, I compute the total value of fur and skins taken by Seminoles thus:

Annual value of Indian trade

John Fohl, Fort Myers.....	\$8, 000
Harrington & Carter, Arcadia.....	6, 000
Bert Lasher, Miami.....	5, 000
Kiser, Miami.....	5, 000
Other Miami buyers.....	4, 000
Three Okeechobee buyers.....	3, 000
Evan Kenzie, Dania.....	1, 000
2 La Belle buyers.....	2, 000
	<hr/>
Total.....	34, 000

The Indian does not receive all of this \$34,000, however. As pointed out above, there frequently is a middleman between the Indian and these dealers. Dire necessity or desire for whisky frequently induces the Indian to sell far below the market. The Seminole receives at the outside not more than 75 per cent of this total, or in round numbers \$25,000.

Another source of income based on the hunt is derived from the illegal sale of venison, in season and out. The Indian can get 50 cents a pound for it, more or less. If hard up, he is likely to go to a storekeeper and exchange a whole carcass for a five dollar bill—the storekeeper then sends the bootlegger around to complete the transaction and keep the money in circulation.

Or a car speeds along the Tamiami Trail and pulls up beside an Indian.

"John, I go Fort Myers, come back 4 o'clock. Pennawáw, \$2?"

On his way back to Miami, the white man receives a wild turkey and the Indian his \$2. Also an illegal transaction.

Although hunting is the Seminole's chief industry, he is regularly beaten at his own game by white men. Zane Grey tells of meeting an Indian on Broad River who had killed 11 alligators the night before, using a torch. Alphonso Lopez, of Everglades, who piloted me up all the large rivers in Monroe County, said that he and his brother in a lake at Cape Sable killed 103 in two nights, using a powerful reflector. It is the difference between a dugout canoe and a

gasoline launch. Lopez also told me that he and his brother will average 500 skins each, mostly raccoon, in two months' trapping on the Monroe County Reservation. White men buy better traps and they take more pains in handling their pelts.

STOCK RAISING

If hunting is the Seminole's foremost industry, stock raising is his second. With the Okeechobee Indians probably three-fourths of their meat is pork and not more than one-quarter game.

Cattle.—In Bartram's day, just before the American Revolution, the Seminoles had big herds of cattle. In the days when Andrew Jackson was an Indian baiter and a cattle rustler, he stole as many as a thousand head from the Mikasukis near Tallahassee. Creel, writing in 1911, says:

There are about 50 head of stock cattle and 12 yoke of oxen in the Cow Creek country. Also a large number of hogs. The Big Cypress Indians have 29 head of stock cattle and 10 yoke of oxen. All have a few hogs, but panthers and bear are plentiful and prevent their increase. The group at Fort Lauderdale had no domestic animals except chickens, the raising of which is a leading industry among the Seminoles.

Even this pitifully small number of cattle was destined to disappear. On open range white cattlemen stole on all occasions and the Indians had no redress. A few years ago Ada Tiger kept 30 or 40 head on the Martin County Reservation, but with the 1926 boom came the end of the open range up there and she was forced to sell out. I can not learn of a single beef or cow owned by the Seminoles in 1930. There are about the same number of oxen in the Big Cypress as in Creel's day; north of Okeechobee they have been abandoned.

Horses.—Perhaps 20 saddle ponies are owned by the Okeechobee Indians.

Hogs.—Hogs are the backbone of the Indian's livestock industry. They have free run of the open range and get almost no attention beyond castration and marking until ready to be butchered, when they are shot down like any other wild thing. Razorbacks predominate. Hog raising, like the cattle industry, shows the effect of the white man's withering touch. In 1915 Mr. Spencer reported that the Indians were supplying Stuart with pork. In 1917—

Considerable money was made at one time from pork, but so many hogs have been stolen since war prices have prevailed that the Indians have reduced the size of their herds to a number that can be kept near the camp.

In 1930 I find hogs kept about all the Indian camps to supply themselves with food; practically none are sold. White men shoot the Indians' hogs with no more concern for property rights than if they were deer; this breed of vermin has been known to shoot an Indian hog, cut off a ham, and leave the rest for the buzzards. Nature raises enough to cover this marginal loss, but all the bacon in the world would not poultice the outraged feelings.

WAGES EARNED

In the winter and early spring when garden truck is to be harvested, the Seminoles make fair wages for perhaps 45 days a year. They receive \$2 a day for picking tomatoes and eggplant; picking beans

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at 20 to 30 cents a bushel pays them \$4 to \$5 a day. Children generally help their parents and receive no individual wage. A man or woman thus employed makes approximately—

30 days picking eggplant and tomatoes, at \$2.....	\$60.00
15 days picking beans, at \$4.50.....	67.50
	<hr/>
	127.50
50 individuals each making \$127.50.....	6,375.00

When the hunting season opens in November, a few Indians guide at \$4 per day; a guide with an ox team gets \$6 and food. Whitney Cypress, Wilson Cypress, Cuffney Tiger, and Bird Fraser, of the Cypress Indians, guide and furnish teams; Billy Bowlegs of the Okeechobee Indians is in demand; and from 10 to 15 guides along the Tamiami Trail get in a couple of trips a season. Ten days a year is a fair average for these guides.

4 men working 10 days, guide and oxen, at \$6.....	\$240
15 men working 10 days, at \$4.....	600

Total from guiding..... 840

Indians at the Seminole Agency are given three days of work per week at \$2.50 a day; this totaled for the last fiscal year \$530.

Joe Bowers and Jim Gopher have steady work tending orange groves; Joe gets \$10 a week, Jim \$13.75; their combined annual income is \$1,200.

SEMINOLE CRAFTS

Of handicrafts with much cash value the Seminole is innocent. He weaves no rugs or blankets, fashions no pottery; the silver he beats into ornaments is for his own use only; the beadwork of the women runs mostly to watch fobs without means of attachment, a few belts, an occasional necklace. They do make a good many dolls, some purely decorative, others intended for doorstops. Cash sales from dolls, beadwork, moccasins, and Seminole dresses totals around \$1,500.

THE SHOW BUSINESS

In the two amusement parks in Miami and one in St. Petersburg, certain Indians make a pitiful living by exhibiting themselves to curious tourists. The Indians come and go from these places; sometimes there will be 50 in a camp, sometimes a single family. In the summer time the Miami camps are almost deserted, St. Petersburg closed entirely. Five months is a fair average. Seven families are hired for about this period by Musa Isle at about \$6 per week per family plus food, according to the acting Seminole agent; Coppinger's Tropical Gardens employ about 4 families and St. Petersburg 4 or 5.

15 families 20 weeks, at \$6 per week..... \$1,800

Mr. John Marshall, the acting agent, considers that this is too high, that \$1,000 is nearer the proper figure for cash received. Food, of course, is the big item to the Indian.

PETTY CASH

Indigent Indians receive rations to the value of \$1,200 a year from the United States Government.

Huckleberries at from 12½ to 35 cents a quart may yield \$500.

Along the Tamiami Trail some who have learned to ask half a dollar for permitting themselves to be photographed, who have taught their children to approach with outstretched hands, and if the dole be a copper, throw it into the canal, may pick up another \$200.

THE TRIBAL BUDGET

Annual cash income for the 578 Seminoles would then total something like this:

Sale of furs and skins.....		\$25, 000
Wages—		
Of casual laborers.....	\$6, 375	
Of laborers at agency.....	530	
Of Bowers and Gopher.....	1, 200	
Of guides.....	840	
		8, 945
Sale of dolls, dresses, moccasins, beads.....		1, 500
Cash income from the show business.....		1, 500
Illegal sale of venison and turkey.....		500
Sale of huckleberries.....		500
Gifts to Tamiami beggars.....		200
		38, 145
50 per cent tribute to bootleggers.....		19, 073
		19, 072

The population of 578 represents, say, 115 families of five members each. The average annual cash income available for use would then be \$166 per family of five, or \$33.20 per capita.

Some will question the statement that half of the Seminoles' cash income goes for whisky. Mrs. Lucien Spencer, who was associated with her husband in the work of Seminole administration for 17 years, regards 50 per cent as low. Mr. John Marshall, the acting superintendent, says 60 per cent for the adult Indians and 75 per cent for young men and boys without family responsibilities would be nearer correct.

Where does this \$166 per family go?

Cotton for clothing, guns and ammunition, Singer sewing machines, phonographs and records, second-hand Fords and gasoline, beads, coffee, grits, salt, sugar, tobacco.

Two of our three fundamental questions are now answered—shelter and clothing. There remains to discuss food.

THE BOUNTY OF THE WILDERNESS

The meat supply is at the moment abundant. The two sources of flour which the Seminole inherited from the aborigines who preceded him, coontie and the chinabrier (*Smilax*), are failing; at least Dania seems to be the only place where much coontie flour is still consumed.

Both the saw palmetto and cabbage tree yield delicious edible buds which are fully as good as the domestic cabbage. Huckleberries, the coco-plum, seagrape, pigeon plum, gopher apple, prickly pears, and sour oranges in season are to be had for the picking.

AGRICULTURE

The balance of his food the Seminole derives from his planted crops. His gardening is of the simplest. Either near his camp or on some rich hammock in the vicinity, he clears a half acre or an acre at most, using no tools but the ax and hoe, fences it to keep out hogs, and grows his corn, sweet potatoes, squash, melons, and some cowpeas.

In addition to garden truck, the Seminole formerly planted a good deal of sugarcane. In 1915 Mr. Spencer wrote:

Billie Johns made 150 gallons of cane sirup which on my advice he put in tin cans. He sold the same at \$1.10 the gallon. Naha Tiger made 50 gallons and found a ready sale for it. Lewis Tucker also canned a few gallons and sold it.

The patches of cane have diminished much since then. Charlie Tigertail, on Turner River, has an acre in cane and some is grown in the Big Cypress camps, but the total acreage is insignificant. Why is it that even his gardens shrivel?

SECTION 8. A HALF CENTURY OF DISINTEGRATION

"Human progress marches only when children excel their parents," said President Hoover in his speech opening the White House conference on child welfare. What progress have Seminoles made in half a century?

They have been driven into the most inhospitable swamps in Florida.

They have been robbed of all security of possessions.

They have been forced to abandon their cattle.

They have been driven from groves and fields to which their only title was that of creator.

With diminishing game, their economic position has become increasingly insecure.

Tribal organization and authority have suffered a progressive decay.

Long and rightly regarded as one of the most moral groups in the world, there is observable a definite drift toward promiscuity.

Education has made no mark upon their minds.

Syphilis and gonorrhoea have made their appearance.

The children of warriors have become drunkards and beggars.