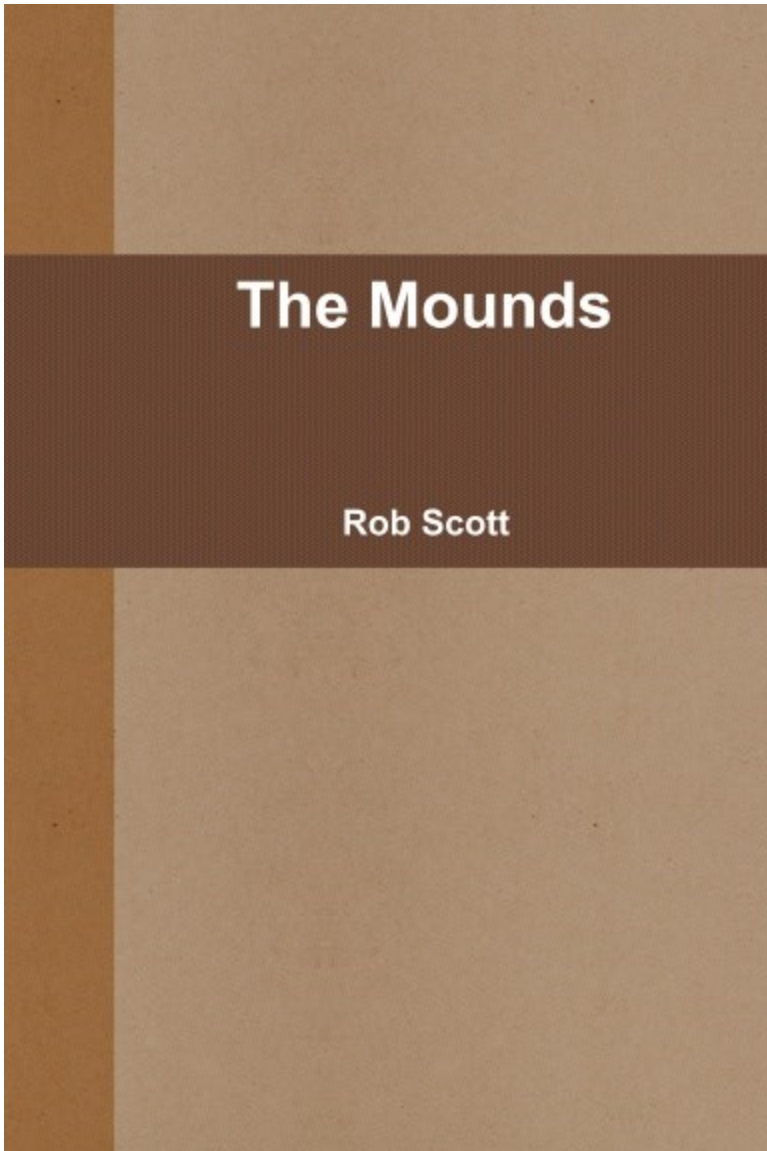




The following are the first few pages of "The Mounds"

by Rob Scott

Mrs. Standish read from the novel, "You cannot live here; you may only visit to pay respects to the elders who have passed." She is the authority on Anthropology and teaches the Advanced Placement class on the subject.

'What do you mean?' asked young Sitting Bull

"This place is haunted, our ancestors are disturbed, and they lurk around here."

She put the novel down and began to teach her lesson.

"Okay" said Mrs. Standish, "Twelve thousand years ago, Native Americans or Paleo-Indians appeared in what is today referred to as 'The South'. The Woodland period from 1000 BC to 1000 AD was marked by the development of pottery and the small-scale horticulture of the Eastern Agricultural Complex. The South is best described as a collection of moderately sized native chiefdoms, interspersed with completely autonomous villages and tribal groups. Can anyone tell me about the arrival to this area?"

"I can" said David. "With two vessels, 200 men, 50 horses and other domestic animals, and farm implements, Juan Ponce de León sailed for Florida in 1521."

“Very good” said Mrs. Standish. “Upon landing on the west coast of Florida, in the vicinity of Charlotte Harbor, his party was fiercely attacked by Native Americans called Mvskoke or Muskogees, and he was severely wounded by an arrow. The expedition sailed immediately for Cuba, where Juan Ponce de León soon died. Who knows more about the Indians?”

Rhonica raised her hand and began to speak “Mvskoke Indians, also known as the Creeks, built earthwork mounds at their regional chiefdoms located throughout the South.”

“Exactly” said Mrs. Standish, “Hernando De Soto expedition's brutalities became known to the Creeks, they decided to defend their territory. The Battle of Mabila was a turning point for the De Soto venture; it ended his advancement of the Spanish campaign. Okay then what happened?”

David remarked, “De Soto's expedition brought new infectious diseases which caused a high rate of fatalities among the Creeks. As the survivors and descendants regrouped, the Creek Confederacy arose, which was a loose alliance of Muskogee-speaking peoples.”

“Yes” said Mrs. Standish, “The most important leader in Muskogee society was the ‘mico’ or village chief. Micos led warriors in battle and represented their villages, but held authority only insofar as they could persuade others to agree with their decisions. Micos

ruled with the assistance of micalgi or lesser chiefs, and various advisors, including a second in charge called the heniha, respected village elders, medicine men, and a tustunnuggee or ranking warrior, the principal military advisor. The yahola or medicine man officiated at various rituals, especially administering the black drink imbibed in purification ceremonies. Who knows the hierarchy of the Indians?"

Chris stated "The most important social unit was the clan. Clans organized hunts, distributed lands, arranged marriages, and punished lawbreakers. The authority of the micos was greatly limited by the clan leaders or mothers, mostly elderly women, because clan membership was matrilineal. The Wind Clan was considered the first of the clans. The majority of micos belonged to this clan."

"Good Chris" said Mrs. Standish. "In 1704, Carolina Governor Col. James Moore led colonial militia and Ochese Creek and Yamasee warriors in raids that destroyed the Spanish missions of the Florida interior; they captured some 10,000 unarmed Creeks, Tomucua and Apalachee, and sold them into slavery. With Florida depopulated, English traders paid other tribes to attack and enslave the Yamasee, leading to the Yamassee War of 1715–17. The Ochese Creeks joined the Yamasee, burning trade-posts and raiding back-country settlers, but the revolt ran low on gunpowder and was put down by Carolinian militia and their Cherokee allies. The Yamasee took

refuge in Spanish Florida, the Ochese Creeks fled west to the Chattahoochee. Who knows what the French then did?"

Rhonica answered, "The French instigated the Upper Creeks to raid the Lower Creeks. In May 1718, 'Emperor' Brim, mico of the powerful Coweta band, invited representatives of Britain, France, and Spain to his village and, in council with Upper and Lower Creek leaders, declared a policy of Muscogee neutrality in their colonial rivalry. That year, the Spaniards built the presidio of San Marcos de Apalache on Apalachee Bay. In 1721 the British built Fort King George at the mouth of the Altamaha River. As the three European imperial powers established themselves along the borders of Muscogee lands, the latter's strategy of neutrality allowed them to hold the balance of power."

"Correct" said Mrs. Standish, "Led by Chief Secoffee 'Cowkeeper', they became the center of a new tribal confederacy, the Seminoles, which grew to include earlier refugees from the Yamasee War, remnants of the Creeks and escaped African slaves. Their name comes from the Spanish word *cimarrones*, which originally referred to a domestic animal that had reverted to the wild. *Cimarrones* was used by the Spanish and Portuguese to refer to fugitive slaves and American Indians who fled European invaders. With the end of the French and Indian War (also known as the Seven Years War) in 1763, France lost its North American empire, and British-American settlers moved inland. Indian discontent led to raids against back-

country settlers, and the perception that the royal government favored the Indians and the deerskin trade led many back-country white settlers to join the Sons of Liberty. Fears of land-hungry settlers and need for European manufactured goods led the Muscogee to side with the British, but like many tribes, they were divided by factionalism, and, in general, avoided sustained fighting, preferring to protect their sovereignty through cautious participation. What about the Creeks during the American Revolution?"

Tina stated "During the American Revolution, the Upper Creeks sided with the British, against white settlers. After the war ended in 1783, the Muscogee learned that Britain had ceded their lands to the now independent United States. That year, two Lower Creek chiefs, Hopoithle Miko 'Tame King' and Eneah Miko 'Fat King', ceded 800 square miles of land to the state of Georgia. Alexander McGillivray led pan-Indian resistance to white encroachment, receiving arms from the Spanish in Florida to fight trespassers. The bilingual and bicultural McGillivray worked to create a sense of Muscogee nationalism and centralize political authority, struggling against village leaders who individually sold land to the United States. He also became a wealthy landowner and merchant."

"Okay, then what happened with Spain?" asked Mrs. Standish.

Tom responded "In 1784, the Treaty of Pensacola with Spain, recognized Muscogee control over 3,000,000 acres of land claimed by Georgia. In 1786, a council in Tuckabatchee decided to wage war against white settlers on Muscogee lands. War parties attacked settlers along the Oconee River, and Georgia mobilized its militia. McGillivray refused to negotiate with the state that had confiscated his father's plantations, but President George Washington sent a special emissary, Col. Marinus Willet, who persuaded him to travel to New York City, then the capital of the U.S., and deal directly with the federal government. In the summer of 1790, McGillivray and 29 other Muscogee chiefs signed the Treaty of New York, on behalf of the 'Upper, Middle and Lower Creek and Seminole composing the Creek nation of Indians, ceding a large portion of their lands to the federal government and promising to return fugitive slaves, in return for federal recognition of Muscogee sovereignty and promises to evict white settlers. McGillivray died in 1793, and with the invention of the cotton gin white settlers on the Southwestern frontier who hoped to become cotton-planters clamored for Indian lands. In 1795, Elijah Clarke and several hundred followers defied the Treaty of New York and established the short-lived Trans-Oconee Republic."

"That's a great explanation Tom! Who can tell me about what the first president did to the Indians?"

Rhonica stated “George Washington, the first U.S. President, and Henry Knox, the first U.S. Secretary of War, proposed a cultural transformation of the Native Americans. Washington believed that Native Americans were equals but that their society was inferior. He formulated a policy to encourage the ‘civilizing’ process, and it was continued under President Thomas Jefferson.”

“Correct”, said Mrs. Standish, “noted historian Robert Remini wrote, ‘They presumed that once the Indians adopted the practice of private property, built homes, farmed, educated their children, and embraced Christianity, these Native Americans would win acceptance from white Americans.’ Washington's six-point plan included impartial justice toward Indians; regulated buying of Indian lands; promotion of commerce; promotion of experiments to civilize or improve Indian society; presidential authority to give presents; and punishing those who violated Indian rights. The Muscogee would be the first Native Americans to be ‘civilized’ under Washington's six-point plan. The Cherokee, Chickasaw, Choctaw, and Seminole would follow the Muscogee efforts to implement Washington's new policy of civilization. In 1796, Washington appointed Benjamin Hawkins as General Superintendent of Indian Affairs dealing with all tribes south of the Ohio River. He personally assumed the role of principal agent to the Muscogee. He moved to the area that is now Crawford County in Georgia. He began to teach agricultural practices to the

tribe, starting a farm at his home on the Flint River. In time, he brought in slaves and workers, cleared several hundred acres, and established mills and a trading post as well as his farm. So what did Hawkins do?"

Tina stated "Hawkins met with chiefs on his porch and discussed matters. He was responsible for the longest period of peace between the settlers and the tribe, overseeing nineteen years of peace. In 1805, the Lower Creeks ceded their lands east of the Ocmulgee to Georgia, with the exception of the sacred burial mounds of the Ocmulgee Old Fields. They allowed a Federal Road linking New Orleans to Washington, D.C. to be built through their territory. A number of Muscogee chiefs acquired slaves and created cotton plantations, grist mills and businesses along the Federal Road. In 1806, Fort Benjamin Hawkins was built on a hill overlooking the Ocmulgee Old Fields, to protect expanding settlements and serve as a reminder of U.S. rule. Hawkins hated the outbreak of the Creek War, which destroyed his life work of improving the Muscogee quality of life. Hawkins saw much of his work toward building a peace destroyed in 1812. A faction of Muscogee joined the Pan-American Indian movement of Tenskwatawa and Tecumseh, rejecting accommodation with white settlers and adaptation of European-American culture. Although Hawkins personally was never attacked, he was forced to watch an internal civil war among the Muscogee develop into a war with the United States."

“Correct.” Said Mrs. Standish, “So who knows about Tecumseh?”

Chris stated “A comet appeared in March 1811. The Shawnee leader Tecumseh, whose name meant "shooting star", traveled to Tuckabatchee, where he told the Muscogee that the comet signaled his coming. McKenney reported that the Tecumseh would prove that the Great Spirit had sent him by giving the Muscogee a sign. Shortly after Tecumseh left the Southeast, the sign arrived as promised in the form of an earthquake. On December 11, 1811, the New Madrid Earthquake shook the Muscogee lands and the Midwest. While the interpretation of this event varied from tribe to tribe, one consensus was universally accepted: the powerful earthquake had to have meant something. The earthquake and its aftershocks helped the Tecumseh resistance movement by convincing, not only the Muscogee, but other Native American tribes as well, that the Shawnee must be supported.”

“Right again!” Said Mrs. Standish, “The Muscogee who joined Tecumseh's confederation were known as the Red Sticks. Stories of the origin of the Red Stick name varies, but one is that they were named for the Muscogee tradition of carrying a bundle of sticks that mark the days until an event occurs. Sticks painted red symbolize war. The Creek War of 1813–1814, also known as the Red Stick War, began as a civil war within the Muscogee Nation, only to become enmeshed within the War of 1812. In

February 1813, a small party of Red Sticks, led by Little Warrior, was returning from Detroit when they killed two families of settlers along the Duck River, near Nashville. Hawkins demanded that the Muscogees turn over Little Warrior and his six companions. Instead of handing the marauders over to the federal agents, the old chiefs decided to execute the war party themselves. This decision was the spark which ignited the civil war between the Muscogees. The first clashes between Red Sticks and the American whites took place on July 21, 1813, when a group of American soldiers from Fort Mims stopped a party of Red Sticks who were returning from West Florida, where they received munitions from the Spanish governor at Pensacola. On August 30, 1813, Red Sticks led by Red Eagle William Weatherford attacked Fort Mims, where white settlers and their Indian allies had gathered. The Red Sticks captured the fort by surprise, and carried out a massacre, killing men, women and children. They spared only the black slaves whom they took as captured booty. So what happened with the Red Sticks?"

David stated "The Red Stick victory spread panic throughout the Southeastern United States, and people said often 'Remember Fort Mims!' and was popular among the public wanting revenge. With Federal troops tied up on the northern front against the British in Canada, the Tennessee, Georgia, and the Mississippi Territory militias were commissioned and invaded the Upper Creek towns. They were joined by

the Lower Creeks under William McIntosh. Outnumbered and poorly armed, being too far removed from Canada to receive British aid, the Red Sticks put up a desperate fight. On March 27, 1814, General Andrew Jackson's Tennessee militia, aided by the 39th U. S. Infantry Regiment and Cherokee and Lower Creek warriors, crushed the Red Sticks at the Battle of Horseshoe Bend on the Tallapoosa River. Though the Red Sticks had been soundly defeated and about 3,000 Upper Muscogee died in the war, the remnants held out several months longer.”

“Right” said Mrs. Standish, “In August 1814, the Red Sticks surrendered to Jackson at Wetumpka. On August 9, 1814, the Muscogee nation was forced to sign the Treaty of Fort Jackson. It ended the war and required the tribe to cede some twenty million acres of land; more than half of their ancestral territorial holdings; to the United States. Even those who had fought alongside Jackson were compelled to cede land, since Jackson held them responsible for allowing the Red Sticks to revolt. The state of Alabama was created largely from the Red Sticks' domain and was admitted to the United States in 1819. Many Muscogee refused to surrender and escaped to Florida with many allied with Florida Indians (who eventually become collectively called the Seminoles). Muscogee were later involved on both sides of the Seminole War in Florida. The Red Stick refugees who arrived in Florida after the Creek War tripled the Seminole population, and strengthened the tribe's Muscogee

characteristics. In 1814, British forces landed in West Florida and began arming the Seminoles. The British built a fort on Apalachicola Bay at Prospect Bluff, and after the end of the War of 1812, encouraged runaway slaves to occupy it. The 'Negro Fort' was viewed by Southern planters as a grave threat, and in 1816 it was destroyed by a U.S. invasion, aided by the Lower Creeks. The Seminoles continued to welcome fugitive black slaves and raid American settlers, leading the U.S. to declare war in 1817. The following year, General Andrew Jackson invaded Florida with an army that included over 1,000 Lower Creek warriors, destroying Seminole towns and capturing Pensacola. Jackson's victory forced Spain to sign the Adams-Onís Treaty in 1819, ceding Florida to the U.S. In 1823, a delegation of Seminole chiefs met with the new U.S. governor of Florida, expressing their opposition to proposals that would reunite them with the Upper and Lower Creeks, partly because the later tribes intended to enslave the Black Seminoles. Instead, the Seminoles agreed to move onto a reservation in inland central Florida. So what happened to Indians at that point?"

"Rhonica said "At Jackson's request, the United States Congress opened a fierce debate on an Indian Removal Bill. The Senate passed the measure 28 to 19, while in the House it squeaked by, 102 to 97. Jackson signed the legislation into law June 30, 1830. Following the Indian Removal Act, in 1832 the Creek National Council signed the Treaty of Cusseta, ceding their remaining lands east of the Mississippi to the U.S.,

and accepting relocation to the Indian Territory in Oklahoma during the Trail of Tears in 1834, although some remained behind. Some Muscogee live in essentially undocumented ethnic towns in Florida.”

“Very good Rhonica. So what happened during the Civil War?” asked Mrs. Standish.

Chris answered, “During the American Civil War, Opothleyahola refused to form an alliance with the Confederacy, unlike many other tribes, including many of the Lower Creeks. Runaway slaves, free blacks, Chickasaw and Seminole Indians began gathering at Opothleyahola's plantation, where they hoped to remain neutral in the conflict between the North and South. On August 15, 1861, Opothleyahola and tribal chief Micco Hutko contacted President Abraham Lincoln to request help for the Union loyalists. On September 10, they received word the United States government would assist them. The letter directed Opothleyahola to move his people to Fort Row in Wilson County, Kansas, where they would receive asylum and aid. They became known as Loyalists, and many were members of the traditional Snake band in the latter part of the century. Because the majority of the Creek did support the Confederacy, the US government required a new treaty with the nation in 1866 to define peace after the war. It required the Creek to emancipate their slaves and to admit them as full members and citizens of the Creek Nation. They were then known as Creek Freedmen. The US

government required setting aside part of the Creek reservation land to be assigned to the freedmen. Many of the tribe resisted these changes. The loss of lands contributed to problems for the nation in the late 1800's."

"Yes" said Mrs. Standish, "So the Loyalists among the Creek tended to be traditionalists. They formed the core of a band that became known as the Snakes, which also included many Creek Freedmen. At the end of the century, they resisted the extinguishing of tribal government and break-up of communal tribal lands enacted by the US Congress with the Dawes Commission of 1892. These efforts were part of the US government's attempt to impose assimilation on the tribes, to introduce household ownership of land, and to remove legal barriers to the Indian Territory's achieving statehood. The Creek Nation was registered as individuals on the Dawes Rolls, which later was used as an important record for tracing and documenting tribal membership. European-American settlers had moved into the area and pressed for statehood and access to some of the tribal lands for settlement."

The bell rang, it was 9:25 AM and the students were dismissed to go to their American History class.

Mr. Regan addressed the class and began to recite his Pioneer Days speech he gives every year in September. "In 1884, Herbert Nicholas of Englewood,

Illinois, and his two brothers came to the area known now as Englewood, Florida with the intention of growing lemons. They named the town Englewood in remembrance of the town in Illinois. The original plat of Englewood stretched from Stewart Street on the north side, Dearborn Street on the south side, Elm Street on the east side and Lemon Bay on the west. The lemon farm was a bust. The lumber industry was the next to take root at the turn of the century; however, this endeavor faltered as the area was stripped of trees and, with no trees, the jobs were gone. In 1916 Pete Buchan purchased a piece of property at the end of Dearborn Street and built a two-story building, a general store on the first floor and his family's living quarters above. Trades people followed Buchan's lead and moved to the Dearborn Street area which then became the hub of the business community for several decades. Now for your assignment for next week, I want each of you to report on something connected with Englewood and Pioneer Days. Since we will be celebrating the 55th one on the fifth of September it is a fitting assignment. You each will be expected to give a three minute speech regarding your report."

John Tyler's turn to speak came up that following week in Mr. Reagan's American History class. It was Friday, September second and John delivered his account of Pioneer Days in Englewood.

"Across Lemon Bay to the southeast sit "The Mounds", ancient Paleo-Indian burial grounds and the highest point in Englewood serving as a regional chiefdom for centuries. The Mounds are constructed of ashes from the cremated remains of Indians over thousands of years. The ashes are simply piled on top of existing ashes with certain mementoes with them like a favorite tool or jewelry.

The Mounds have governed Muscogee societies and later Seminole societies for over a hundred miles in every direction. It was the largest chiefdom in Florida for as long as time was recorded.

In some respects our little Dearborn community mirrored the success of The Mounds and was allowed to flourish so long as ill will did not befall them. From 1920 through 1969 no one touched The Mounds.

During the 1970's the economy of Englewood faltered, as did the economy across the Nation. Complacency gave way to tradition and people began desecrating The Mounds, digging up fossils of bones, skulls, weapons and tools. Some of these artifacts made it to the Elsie Quirk Public Library for display, but most became part of private citizen Florida Room

collections. Everyone who desecrated The Mounds befall terrible curses that passed from generation to generation increasing in magnitude every decade.

John Davidson was particularly proud of his collection of spear heads and ancient shell tools. He placed his collection under glass in his Florida Room and showed it off to anyone who would listen to his ramblings of excavation successes. In 1972, John was twenty-five and had his first daughter, Belinda. In 1982, John succumbed to a terrible car accident a mile from his home and died suddenly, impaled by his stick shift. His 1969 El Comino didn't have seat belts.

Terrible freak accidents occurred all throughout the 1980's as parents suddenly died for all sorts of reasons. Then the 1990's came and the offspring of those befallen parents began to succumb to freak accidents. Tanya Callahan was the first young female to befall tragedy. The night of her sixteenth birthday, on the way to prom, her boyfriend Tom Tyler took a corner too fast along Beach Road and clipped a palm tree at 115 miles per hour. The 1982 Corvette slid sideways through a patch of Spanish Pines and Tanya's head smashed into one upon impact, breaking her neck and instantly killing her.

After Tanya's accident, Brian Collins slid his motorcycle under on-coming traffic one rainy night after graduation and died as his head was decapitated from his body. Two weeks later Nathaniel Inkwell

succumbed to a car reversing over him at a party at Partyspot #4 along Beach Road at the fishing pier. He died instantly as his body curled over itself feet first then eventually breaking his spine in several places as his neck curled under in seconds after the car began its maneuver in reverse. The car's driver Melissa Biggins was doing the reverse procedure in an attempt to quickly leave the party scene due to mace being sprayed into her eyes by some jealous girlfriends who wanted breasts as large as hers at her age of just seventeen. In her tearful haste to leave before having her hair pulled off her skull through the car door, she punched the accelerator on her 1989 Mustang and backed over the Inkwell boy.

Nathaniel used to spend hours each Saturday with his friends digging up artifacts at Indian Mound Park, the location of The Mounds. Until 1985, when the Englewood Preservation Society roped off The Mounds and made it strictly enforced by posted Park Ranger that no one was allowed to disturb The Mounds, anyone was able to desecrate them at will. Unfortunately the curse has interwoven itself for 15 years at that point in time.

Tragedy after tragedy had befallen mostly children and young adults throughout the 1990's, a total of eight passed by 1999. In 2000, after three years of non-accidental deaths, the toll was still high by all standards. The reunion of 99 classmates honored only 90 survivors, a ten percent attrition rate to The

Mounds. Subsequent reunions honored more dead classmates than alive winners; hardly anyone made it outside the town of Englewood. Those that tried eventually found their way back to deal with family crises and tragedies befalling those whose members desecrated The Mounds for fun in years prior.

Many passed old and young between 1999 and 2009. In 2010 the tragedies were ratcheted up a notch with suicides, drug overdoses and those passing away for unknown causes. Mainly affecting those eighteen to twenty-five years old, drug addictions and subsequent overdosing was becoming a huge problem as Mexican drug cartels achieved supply channels into Englewood along the Tamiami Trail from Miami to Tampa. This popular drug trafficking route was as popular in 2010 as it was in 1980 as trans-shipments of drugs throughout South America made it to Miami ports and through the busy Interstate across Alligator Alley to Interstate 75 then north through Englewood. Now with Mexico dominating the drug trade lanes, purity of product increased one hundred fold and people used to shooting up with a large amount of cut product got a single deadly taste of ultra-pure product moving so fast no middle-men had a chance to cut the drugs.

The Mounds are haunted, the dead ancestors are disturbed, and they lurk around Englewood.”

“Well, thank you John, that was an interesting story you told the class.” advised Mr. Reagan.

“Okay, you’re welcome.” said John, the class was silent as he sat down.

Tiffany was next to give her report. She said “Belinda Davidson Hardaway married in the spring of 2008 and had a beautiful girl named Chastity, who loves lemonade.

Dunleavy’s is the local flavor of lemons in Englewood. They bought out the old Nicholas farm from Pete Buchan in 1920 and relocated the lemon trees from the bay inland a few miles to a large field along Tamiami Trail. On the property the Dunleavy’s installed a sugarcane press where all the local farmers gathered during harvest season to turn their sugarcane into a slurry of molasses. The major alcohol (Rum) producers of Florida gather at Dunleavy’s every Fall to bid upon the thousands of gallons each farmer produces each year. The molasses is placed in 275 gallon totes and typically is sold for \$0.40 per gallon or \$105.00 which costs less than the tote the molasses is placed within. Because of that fact, the totes are provided by the Rum producers and the molasses is negotiated in advance of sugarcane processing between grower and Rum producer.

Harold Stanley is the largest sugarcane farmer in Englewood who has fields along the Tamiami Trail Southeast of town. His 1,000-acre tract produces 420,000 gallons of molasses every December which

he processes at Dunleavy's and generates \$168,000.00. His production is so massive that it takes three weeks to process his allotment of sugarcane into molasses and into 1,500 totes. Only fourteen loaded totes of molasses can be transported on a truck so Stanley's production requires 110 trucks every year.

Stanley often thought of installing a mill at his property to avoid having to truck a hundred loads of sugarcane across town to the Dunleavy's mill however he knew if he did, the buyers wouldn't negotiate as well and there would be fewer buyers to negotiate with. The molasses buyers are just used to going to the centralized marketplace at Dunleavy's; they resist change as much as everyone else.

To grow sugarcane successfully, one requires large scale operations to spread the cost over many acres of production. Stanley's operation is the largest in the Englewood area. He competes against a few thousand other farmers in the State growing 400,000 acres of the cane.

The pioneers of Englewood would be proud to know our farmers are so successful with sugarcane crops each year."

"Thank you Tiffany." said Mr. Reagan, "Michelle, you're up!"

“This heat is something else”, said Stanley as he entered the feed store.

“Tell me about it!” exclaimed Ronald Ledbetter, the owner of the feed store in the historic Buchan place near the end of Dearborn Street. “It has been a long hot summer. How’s your cane crop coming along?”

“Should be a good harvest this year, pretty tall stuff this year, pushing fifteen feet, yield should be north of five hundred thousand gallons of slurry, best it’s been in years.”

“What can I do you for today?” asked Ronald.

“Looking for Imidacloprid pesticide.”

“That’s that nicotine based stuff right, for cane grubs right?”

“Yes, got a few of them showing up. I need to lick them before the larvae get to the roots on them.”

“Just got some in yesterday from Bayer CropScience. Did you want it in granular or liquid?”

“Four fifty-pounders granular please.”

“That would be the whole lot of them. Bayer has been pretty stingy with it this year. I imagine you are not the only one with the problem. Chlorpyrifos from Dow isn’t even available this year. They have had so many problems with it since they came out with it. The stuff works but it makes the farmer pretty sick.”

"I know, I don't trust the stuff. It makes you crazy and kills the bees, not good for the planet."

"Okay, what else?"

"That'll do it today Ron."

"Alrighty Stanley, I hope that licks 'em"

Stanley loaded up the truck and headed over to Hops and Pops for a cold one. It was two o'clock and about a hundred degrees out that July afternoon in 2011.

"Hey old man!" from behind the counter Frank Campella shouted at Stanley. He owns Hops and Pops convenience store, an Englewood icon at the corner of Dearborn Street and Tamiami Trail. Frank is a short and fat Greek guy with black curly hair that gets cut once every ten years.

"Frank, what the hell is that fart smell?"

"Yeah, septic tank has problems today. The Honey Wagon is coming out tonight to pump it out."

Frank reached into the glass cooler case and grabbed a sixteen ounce tall Budweiser can. He popped the can and took a swig, placed it on the counter with a couple dollars and told Frank to "keep the change."

"Place it in a bag for you Stanley?" Frank asked.

"Sure. How's that dentist son of yours doing?"

“Eye doctor. He’s still out in New York, doing fine. He doesn’t get home much but he calls every so often and says he’s doing good. How’s that son of yours? Still brokering stocks?”

“Well, let’s just say he’s still playing the market. Runs a hedge fund now, has a few investors fronting him the money so he doesn’t exactly have a job right now.”

“Well, that sounds pretty good.”

“He does alright, I guess. Drives a fancy car and wears fancy suits. Looks all spiffy and travels a lot.”

“Does he get home much?”

“I don’t see him much but he comes through here every so often. Stays with friends mostly.”

Harold Stanley’s son Chip runs *The Advocate Fund*, a very powerful hedge fund based in Houston, Texas. Chip has a son there from a previous marriage and that keeps Chip rooted there in Houston. Chip has plenty of money and the means to relocate his ex-wife Tracey to Englewood but she hates that place. So Chip commutes between Englewood and Houston every other weekend he doesn’t have his son. Sometimes he takes Brandon with him to Englewood, but usually not during school since Brandon is involved with Soccer and Baseball. But during the summer, they go to Englewood a lot.

I hope you did enjoy reading the first few pages of “The Mounds” by Rob Scott. Please note all books can be located for sampling and purchase at:

<https://ereadery.com/lulu/index.html>