



THE FINAL CENTURY
OF THE
WAMPUM * INDUSTRY
—IN—
BERGEN COUNTY
New Jersey

Compiled by
FRANCES A. WESTERVELT
1916

Reprinted from "Papers and Proceedings"
BERGEN COUNTY HISTORICAL SOCIETY
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Original in the Collections of
The Bergen County Historical Society



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In presenting somewhat of an industry that is now obsolete, it is thought that the bare facts and illustrations to be given would be practically meaningless without the following references, that will show the use and value of wampum to New Jersey and Bergen County during the Colonial period.

"These voices of the past tell of treaties that mark the stepping stones of a nation's progress—they epitomize the dark days of endeavor, when the infant States fought for life and prosperity."

"To the Algonkians must be credited the establishment of the first medium of exchange within the boundaries of the State of New Jersey. When the Dutch and Swedes came to the valleys of the Hudson and Delaware they found the Lenni-Lanape and kindred peoples possessed of a money which, while crude, was satisfactory—so satisfactory indeed that the settlers provided by custom and law for its use among themselves and in their trading relations with neighboring tribes. This money was the wampum—the shell money of the peltry dealer and of the signers of treaties."—LEE.

1658

"In order to remove any causes for friction with the Indians on the account of adverse claims to their territory, and to reassure the timid settlers, Governor Stuyvasant and the Council of New Netherlands purchased of the Indians January 30, 1658, a tract of land by the following description: * * * Comprising the old township of Bergen for eighty fathems of Wampum, &c."

VAN WINKLE.

1667

YE TOWN ON THE PESAYAK.

(NEWARK)

was purchased by the settlers from Connecticut July 11, 1667, from the Hackensack Indians. Numerous articles were in the purchase price. The first mentioned was eight hundred and fifty fathems of wampum.—Historic Newark.

UNION TOWNSHIP, 1668.

That portion of Bergen County which includes what now constitutes Union Township was originally known by the Indian name of Mig-hec ti cock (New Barbadoes Neck). It embraced five thousand three hundred and eight acres of upland and ten thousand acres of meadow. In 1668 Captain William Sanford purchased in the interest of Nathaniel Kingsland of the island of Barbadoes, this land from the proprietors, on condition that he would settle six or eight farms within three years, and pay twenty pounds sterling on the 25th of each succeeding March. On the 20th of July of the same year he purchased from the Indians their title, "to commence at the Hackensack and Pissawack Rivers, and to go northward about seven miles to Sanfords Spring (afterwards Boiling Spring). The consideration was 170 fathoms of black wampum, 200 fathoms of white wampum (each fathom was 12 inches long, and the black was worth double the white); 19 watch coats, 16 guns, 60 double hands of powder, 10 pair breeches, 60 knives, 67 bars of lead, 1 auker of brandy, 3 half fats beer, 11 blankets, 30 axes and 20 hoes." It is noticed in all these purchases that the wampum heads the lists.—NELSON.

1669

"The ferry was established between Communipaw and the New Netherlands. Fare in wampum 6 stivers, equaling 12 cents."

WAMPUM BELTS AND STRINGS OF WAMPUM

"Although many wampum belts were made during the early Colonial period, they are now very rare. There are a few in the museums and some still remain in the hands of public officials and county clerks as records of treaties with the Indians." "In all affairs of state the chief and sachems wore wampum belts around their waists or over their shoulders. In negotiations with other tribes, every important statement was corroborated by laying down one or more strings of wampum or belts. Friendships were cemented by them. Alliances confirmed, treaties negotiated and marriages solemnized. In all these the giving of wampum added dignity and authority to the transaction." "This belt preserves my words," was the common phrase among the Iroquoise when promises were made.

1758

"Given under my hand and seal at arms, the 25th day of June, in 32d year of his Majesty's reign.

By his excellency, Francis Bernard, Esq., captain-general, governor and commander-chief of the colony of New Jersey, &c.

Brethren: The Minisink or Munsy Indians and those at Pompton:

It is with great pain I am to tell you that some Indians have invaded our province on the upper part of the Delaware and shed much blood, and that you are suspected to be concerned in it.

A STRING.

Brethren:

If you have been instigated to this by the false suggestions of our enemies, the French, we pity you, for these proceedings, if not immediately prevented, must cause a discord between us, which though it may be greatly hurtful to our people, must in the end entirely ruin yours.

A STRING.

Brethren:

The throne of the great king is founded on justice, and therefore if you have received any injury from any of his people living within our province you should have made your complaint to me, who am ordered to do justice to all men, and I would have heard you with open ears, and given you full satisfaction.

A STRING.

Brethren:

If therefore you have any anger boiling in your breasts, *I by this belt*, invite you to Burlington, in five weeks, at which time our great council will be together; there to unburthen your minds, and root out of your hearts the seeds of enmity, before they take too deep a root. And I will kindle a council fire, and bury all the blood that has stained our ground deep in the earth, and make a new chain of peace, that may bind us and our children, and you and your children in everlasting bonds of love, that we may live together as brethren, under the protection of the great king, our common father.

A BELT.

Brethren:

If these words shall please you, and you should choose that we should be your friends, rather than your enemies, let all hostilities immediately cease and receive this passport, and go to Fort Allen, from whence you shall be conducted to

Bristol, where you will find deputies, who will take you by the hand and lead you to me at Burlington. But if the time and place I have mentioned be inconvenient to you, I shall be ready to receive you in this government, when you can more agreeably to yourselves attend.

A STRING.

At a conference held at Burlington, August 7, 1758:

Present—His excellency, Francis Bernard, Esq., and others.

His excellency sat, holding four strings of wampum in his hand, and spoke to them as follows:

Brethren:

As you have come from a long journey, through a wood full of briars, with this string I annoint your feet, and take away their soreness. With this string I wipe the sweat from your bodies; with this string I cleanse your eyes, ears and mouths, that you may see, hear and speak clearly, and I particularly annoint your throat, that every word you say may have a free passage from your heart, and with this string I bid you heartily welcome.

Then he delivered all the four strings.

His excellency then informed them that he should be ready to hear what they had to say in answer to the message he had sent to their chiefs, as soon as would be convenient to them, when they informed him they would be ready in the afternoon; and thanked his excellency for using the customs of their fathers in bidding them welcome.

MONDAY AFTERNOON.

Present:

As in the morning.

The Indians being informed that the governor was ready to hear them, Benjamin, on behalf of the Munseys Indians, holding a belt in his hand, spoke sitting, not being allowed to stand till the *Mingoian* had spoke.

Brother:

At first when your messengers came to us twenty-seven days since our ancient people were glad to hear them, and our young men, women and children rejoiced at the tidings. We know you are great and strong, and we took it kindly. All our friends and relations were in sorrow, and pitied the

condition of the women and of the children, who are growing up. The kind words of our brethren, the English, we sent to our uncles, the Minigoians, and one of them is come down here to the place of our meeting to be a witness of what passes between us. Then John Hudson, the Cayugan, above mentioned, stood up and spoke as follows :

Brothers :

In confirmation of what has been said to you, I, who am the Mingoian, am, by this belt, to inform you that the Munseys are women, and cannot hold treaties for themselves, therefore I am sent to inform you that the invitation you gave the Munseys is agreeable to us, and we have taken hold of your belt, and I desire you may write down my attending here, though while I am here I left my family in danger of being cut off by our enemy, the French.

Further, Brother :

I have told you your belt was agreeable, and received by us as an earnest of your friendship. * * *

This belt confirms what I have said.

He then delivered the governor a belt, one one side of which are three figures of men in black wampum, representing the Shawause, Delawares and Mingoians living on the Ohio ; on the other side, four figures representing the united councils of the Six Nations, in their own country. By these being now joined in this belt, he declared it expressed their union. That the western Indians having consulted their uncles, now joined in sending it, in pursuance of a belt of invitation sent them above a year since, by George Crogham, on behalf of the English.

August 8th, 1758.

Present : As before.

His excellency delivered the following answers to what the Indians said yesterday. * * * The great God whom we serve, and who protects us, and gives us all the blessings of life which we enjoy, hath commanded us to be just and benevolent to all mankind. * * * Of this I will give your people further assurance, when we meet at the council fire. In the meantime, I confirm what I have said by these belts.

His excellency then delivered one belt to John Hudson, the Cayugan, and one to Benjamin, the Munsey.

The 21st of October, 1758.

Governor Bernard, requesting the attention of the Indians, addressed them as follows:

Brethren of the United Nations:

By this string you spoke on behalf of our brethren the Minisinks, and said, "that they were wronged in their lands, that the English settled so fast they were continually pushing them back, and when they asked for their lands they were told that they had sold their land, and had got drunk and forgot it. If they had swallowed their lands, they must be content, but they did not believe that they had swallowed all, but that some was left. They desired that I would enquire after their lands that were left and do them justice."

Brethren:

I am glad I have an opportunity, in the presence of so many nations, to express the desire I have of doing justice to every one. The throne of the great king is founded on justice, and I should not be a faithful servant to him if I neglected to give redress to all persons, that have received injuries from the people over whom the great king has placed me.

I have therefore had a conference with the Minisinks in the presence of some of their uncles, and have come to a full agreement with them, and proceedings of which are now ready to be read to you.

Brethren:

I have another proof to give you of the uprightness and justice of our province. We have come to an agreement with the Delawares and other Indians for the uncertain claims they had on the southern parts of our province. I hereby produce the deeds that have been executed on this occasion, that the subject of them be explained to you, and be had in perpetual remembrance by all the nations present. And I desire that you may all remember that, by these two agreements the province of New Jersey is entirely freed and discharged from all Indian claims. In confirmation of which I give you this belt.

Easton, 26th of October, 1758.

Present: His excellency, Governor Bernard.

* * * *

Brethren:

As we have now settled all differences, and confirmed the ancient leagues of amity and brightened the chain of friend-

ship, we now clean the blood off your council seats and put them in order, that when you hold councils at home you may sit in your seats with the same peace and tranquility as you formerly used to do.

A string consisting of a thousand grains of wampum.

Brethren:

With this string of wampum we condole with you for the loss of your wise men and for the warriors that have been killed in these troublesome times, and likewise for your women and children, and we cover their graves decently, agreeable to the custom of your forefathers.

A string of a thousand grains of wampum.

His excellency, Governor Bernard, produced the following deeds: * * * One dated 12 September, 1758, and the other dated the 23d October instant at Easton, from the chiefs of the Munsies, Wapings, Opings or Pomptons, sixteen in number, and including all the remaining lands in New Jersey beginning at Cushytunk, and down the division line between New Jersey and New York to the mouth of Tappan Creek at Hudson River and down the same to Sandy Hook, etc. * * * Endorsed by Nimham, a chief of Opings or Pomptons, who was sick at the execution thereof, and approved by the Six Nations, which was testified by three of their chiefs, signing as witnesses thereto: and Governor Bernard desired that all present might take notice of the same and *remember that the Indian titles to all the lands in New Jersey were conveyed by those two deeds* (for a valuable consideration) (such parts only excepted as were reserved for the use of those Indians that inclined to live under the protection of this government).—*Smith's History of New Jersey*.

THE BERGEN COUNTY WAMPUM MAKERS.

In Ireland in 1718 was born William Campbell. In 1735 he came to Bergen County and settled in Schraalenburgh. He married Elizabeth Demarest in 1735. His son John, two grandsons, four great grandsons and two or more great-great-grandsons became the renowned family of wampum makers.

The original homestead of John W. Campbell and wife, Letitia Van Valen, of one hundred acres, was at Pascuck, 25 miles from New York. They settled there prior to 1775, and began the manufacturing of wampum. When the church was built across the road from them in 1812 they united

with it and presented half of the cemetery site. Their house was of red stone, built on the beautiful Dutch lines, with overhanging roof, in front and rear.

It was demolished about 1887.

WHERE THE WAMPUM WAS MADE.

While the business was in its infancy it was carried on in the house, mostly during the winter months, as the makers



Wampum Factory or Mint, 1860-89.

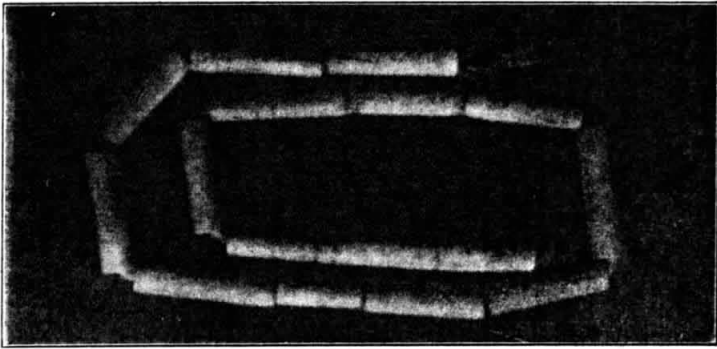
were also tillers of the soil. The women of the families often helped in its manufacture.

The rapidly increasing business was handicapped by their primitive methods, including foot power.

A change was made from the house to the mill by renting and fitting out the lower part of an old woolen mill that stood on the present site of the electric light plant at Park Ridge. Water power was installed, that ran the grinding and polishing wheels which were required for all of their products. They occupied this "Mint" for many years, making

thousands of dollars' worth of the wampum money within its walls, besides the ornaments. The next step in progression was to erect a new mint on their own property on the banks of the Pascack Creek, a tributary to the Hackensack River.

This was the last home of the industry, and now lies in ruins with the scrap heaps nearby, from which many valuable specimens of their work have been recovered, even if they are "failures," and are in the Society's possession on exhibition. A center discharge wheel was installed, with other improvements. The great amount of work requiring the pick and chisel, grinding and polishing, drilling of holes in beads, moons, etc., was carried on in the lower part of the building, while the upper part was used for the working out of their



Campbell's White Wampum.

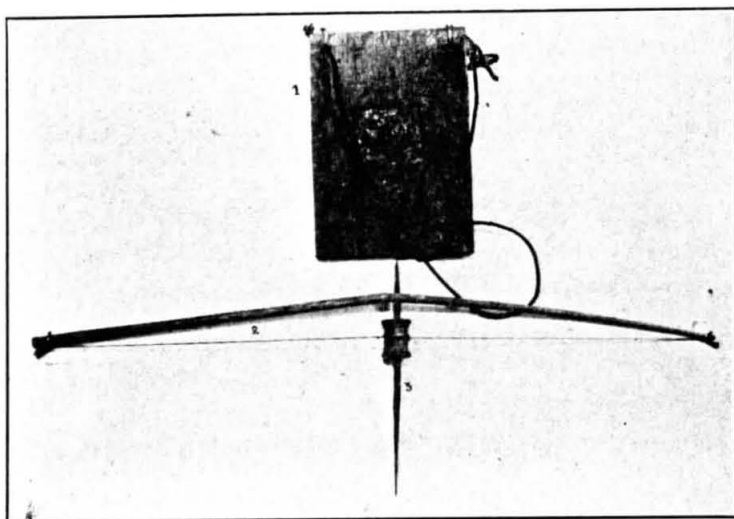
discoveries, which were kept secret, the results being: "The finest wampum made," the term covering both ornaments and money.

"The interior of a workshop resembled a lime kiln. The floors were hidden from sight by great heaps of shells, and the rude benches and tools covered entirely with white flying dust, as the shells were being ground and drilled, and suggested the application of innumerable coats of whitewash, which, in fact, it really was.

The following extracts are from Barber and Howe, 1844:

THE METHOD OF MAKING THE WAMPUM MONEY.

"Wampum, or Indian money, is to the present day (1844) made in this country, and sold to the Indian traders of the far west. It has been manufactured by the females in this

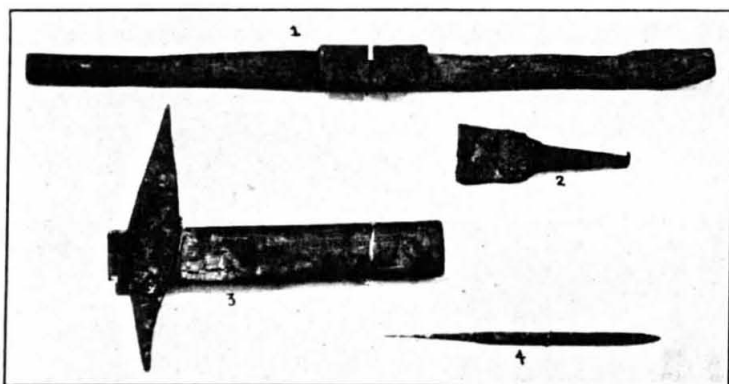


Tools Used by Jane Ann Bell, the Expert on Beads.

No. 1. Breast Plate—Wood with Iron Plate.

No. 2. Bow and String.

No. 3. Drill and Spool.



No. 1. Hickory Vice.

No. 2. Chisel.

No. 3. Pick.

No. 4. Drill.

region from very early times for the Indians, and as everything connected with this interesting race is destined at no distant period, to exist only in history, we annex a description of the manufacture.

"The black wampum is made from the thick and blue part of sea clam shells, and the white wampum from the conch shell. The process is simple, but requires a skill only attained by long practice. The intense hardness and brittleness of the material render it impossible to produce the article by machinery alone. It is done by wearing or grinding the shell. The first process is to split off the thin part with a slight sharp hammer. Then it is clamped in the sawed crevice of a slender stick, held in both hands and ground smooth on a grindstone, until formed into an eight-sided figure, of about an inch in length and nearly half an inch in diameter, when it is ready for boring. The shell then is inserted into another piece of wood, sawed similarly to the above, but fastened firmly to a bench of the size of a common stand. One part of the wood projects over the bench, at the end of which hangs a weight, causing the sawed orifice to close firmly upon the shell inserted on its under side, and to hold it firmly as in a vice, ready for drilling. The drill is made from an untempered handsaw. The operator grinds the drill to a proper shape, and tempers it in the flame of a candle. A rude ring with a groove on its circumference, is put on it; around which the operator (seated in front of the fastened shell) curls the string of a common hand bow. The boring commences by nicely adjusting the point of the drill to the center of the shell, while the other end is braced against a steel plate, on the breast of the operator. About every other sweep of the bow, the drill is dexterously drawn out, cleaned of the shelly particles by the thumb and finger, above which drops of water from a vessel fall down and cool the drill, which is still kept revolving, by the use of the bow with the other hand, the same as though it were in the shell. This operation of boring is the most difficult of all, the peculiar motion of the drill rendering it hard for the breast, yet it is performed with a rapidity and grace interesting to witness. Peculiar care is observed, lest the shell burst from heat caused by friction. When bored halfway, the wampum is reversed, and the same operation is repeated. The next process is the finishing. A wire, about twelve inches long, is fastened at one end to a bench. Under and parallel to the wire is a grindstone, fluted on its circumference, hung a little out of the center, so as to be turned by a treadle moved with the foot. The left hand

grasps the end of the wire, on which are strung the wampum, and, as it were, wraps the beads around the hollow or fluted circumference of the grindstone. While the grindstone is revolving, the beads are held down on to it, and



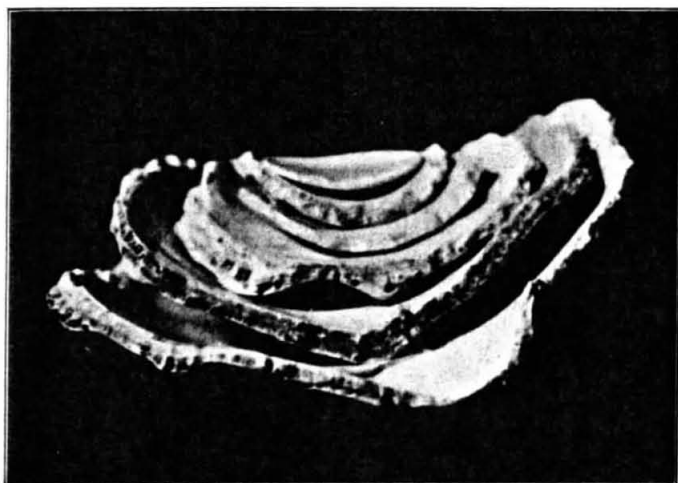
Campbell's Black Wampum.

turned round by a flat piece of wood held in the right hand, and by the grinding soon becomes round and smooth. They are then strung on hempen strings, about a foot in length. From five to ten strings are a day's work for a female. They are sold to the country merchants for twelve and a half cents a string, always command cash, and constitute the support of many poor and worthy families." — *Barber and Howe*, 1844.

To procure the hard shell clams to obtain from them the "black hearts" to make the valuable black wampum, necessitated a long, tedious trip by rowboat from New Milford on the Hackensack River to Rockaway, Long Island, via Newark Bay. When they returned the clams were placed on the ground under the trees, and the neighbors were invited to take all the flesh they wanted, but to leave the shells. These, with the Rockaway sand, were carried by wagon six miles to Pascack. When Washington Market in New York City was opened the thrift of the Campbells was shown when they made

contracts for all the empty clam shells. At stated times they went by boat to the market and with a small hammer the black hearts were skillfully broken from each shell and placed in barrels. They would return with ten or

twelve barrels at a time. They sold many of the black hearts to the farmers' wives and daughters for miles around, who made the Wampum. The Campbell's would purchase it from them direct or through the country store dealers, who exchanged merchandise for it, and with whom the Campbells made contracts for all acquired. "I went on many trips with my father when a boy," said one of the descendants, "one place being at Schraalenburgh to a general store kept by a man named Conklin. My father would often pay him in cash as high as \$500 for the wampum taken in trade. As this is



Unfinished Moons (From Old Site).

only one instance as to the financial part of it, it shows somewhat of the industry that was carried on in the homes."

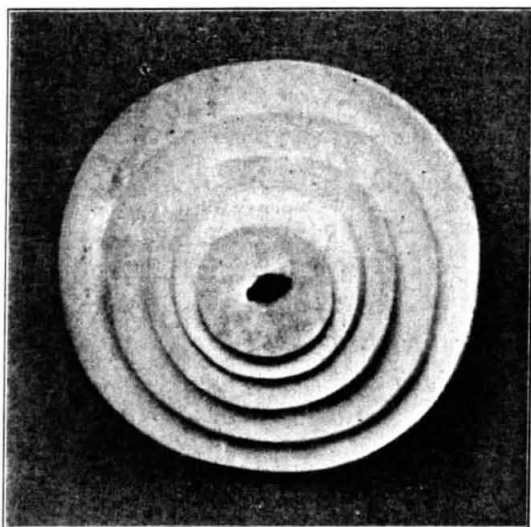
Jane Ann Bell, of New Milford, was an expert and worked for seven or eight years about 1850 for the Campbells in her home. There were many that worked out the blanks, as the unfinished work was called, the Campbells doing the polishing and finishing at the mint. The finding of shell scrap heaps around the county is thus explained. John Bross, an expert on the black wampum and the last to work for the firm, died March, 1917.

The firm sold the black wampum beads for \$5 per thousand, every string twelve inches long and each string counted as fifty. Twenty strings equaling 1,000.

The white wampum beads were only half the value of the black.

THE WAMPUM MOONS.

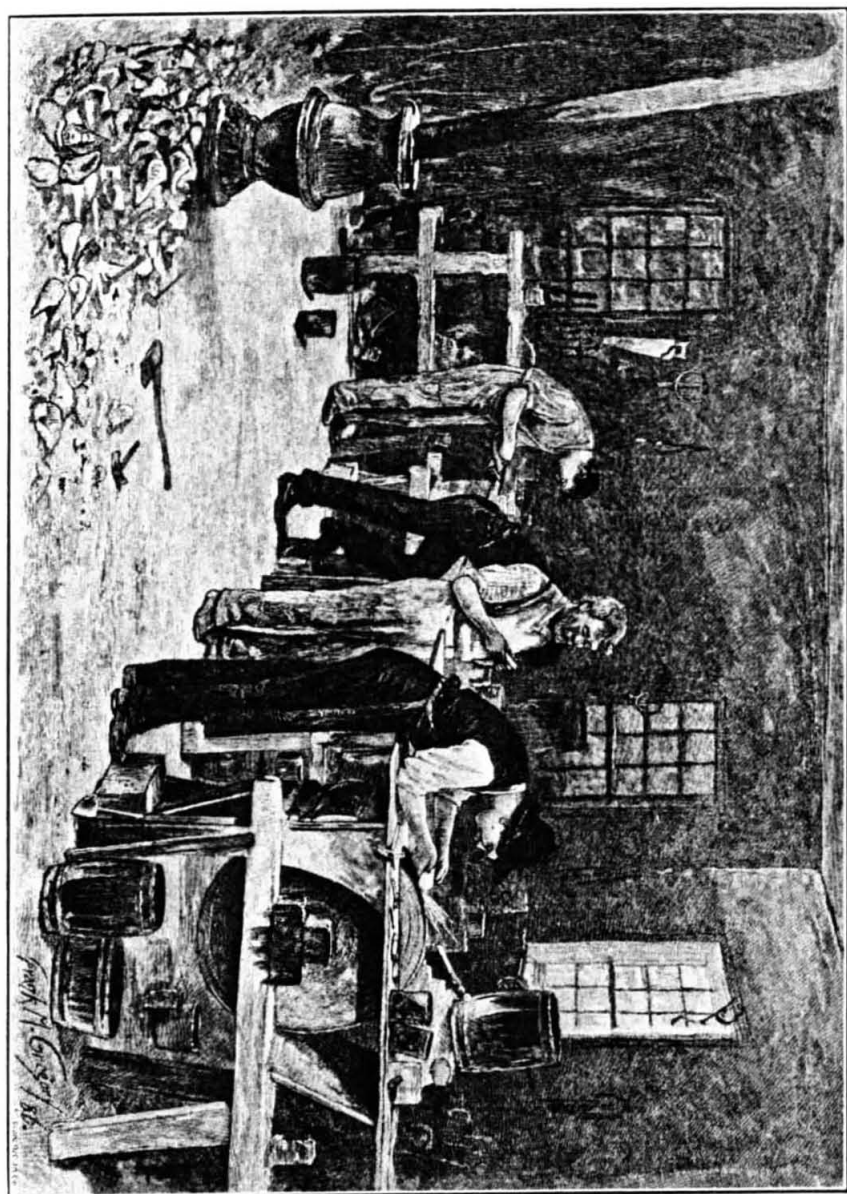
The conch shells, from which they were made, were brought from the West Indian ports as ballast to the New York City docks, five and ten thousand at a time and sold to the firm. They were loaded on the Hackensack River sloops and taken to New Milford, the head of navigation, then by wagon to Pascack. From the decks of the sloops and dock



Finished Moons.

many of the shells were stolen. This accounts for the great number found in the old homes and along garden paths. After 1858 the shells were transported via the newly opened Northern Railroad of New Jersey to Nanuet and from there by wagon to Pascack.

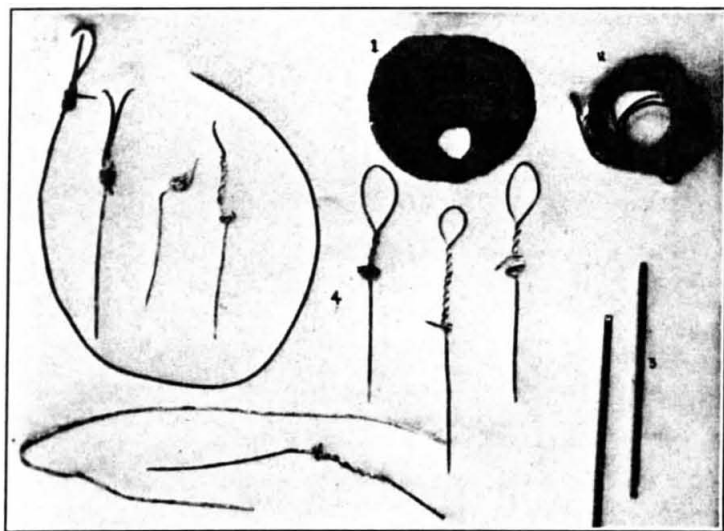
"From the conic centers of the shells the concave disks for the moons were made, each set composed of three to five disks, ranging in size from one and a half to five inches in diameter, the smaller placed in the larger, according to size, with the beautiful natural, highly glazed pink and white side



THE FOUR WAMPY' M MAKERS.



Ear Pendant of Abalone
A Reject from the Site.



TOOLS FROM THE SITE

1. Cowhide Form for Moons. 2. Coil of Wire 12 in. to Hold Wampum Beads
Against a Fluted Grindstone for Final Polishing. 3. Two Drills.
4. Wire Picks for Removing the Powdered Shell from the Pipes.

up, tied together through two holes in each center with the required bright red worsted, the ends left to form a tassel."

The Indians were very fond of display, and the greater their wealth the more they wore of the decorations. The chief's motive in adornment was to mark individual, tribal or ceremonial distinctions."

The moons were very popular and were worn mostly as we wear breastpins. The wealthy chief having a full set, while the poor brave had only two or three of the smaller size, while even single ones were worn. (See cut of Indian chief.)

The cost of the shells could not have been great, as like the clam the flesh was eaten and the shell discarded. Near the point of the shell will be found a slit, made by the natives with an instrument that was used to obtain the flesh from within.

The moons sold for three dollars for a five-piece set.

Two dollars for a three-piece set, one dollar and fifty cents for one-piece.

From the conch they also made disks called chief's buttons, that were a little smaller than the smallest moon, the price being governed by the beauty of the shell.

Another West Indian shell prepared by the firm for the much-sought ornaments was the "Iroquoise." This was a conical white shell almost uniformly one and one-half inches long and at the flare about the thickness of wampum. They took their name from the Iroquois Indians who wore them in profusion.

From the conch they also made a large lozened shaped bead, with a large hole in the center, similar to those found in the Indian graves on Iroquois sites.

"The popular charmed necklace" was composed of about twenty sections of white wampum from the conch, alternating with twenty shells, the latter being selected for peculiarity of formation and tint.

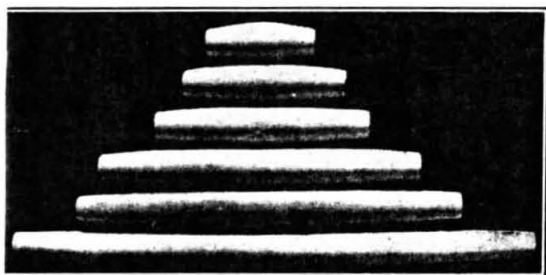
They treated and polished "red air" and "green air" shells, bringing out the varied tints and changeable hues. These, with the polished mussel shells, were not profitable and were abandoned.

The use of the ornaments was not alone for show, but were used in connection with religious ceremonies.

THE WAMPUM PIPES.

They were made from the large ridges or ribs on the lips of the conch shell, broken out with a pick and chisel. The five-pound shells were the choice ones, as they yielded larger

pieces for the pipes and moons, the remainder being used for the white wampum beads. The pipes were made one and a half to six inches long, larger than a lead pencil, tapering from center to each end. Bleached with buttermilk and highly polished with Rockaway sand and water, they were sold for six cents per inch, up to four and a half inches, then eight cents



Set of Wampum Pipes, $1\frac{1}{2}$ to 6 Inches.

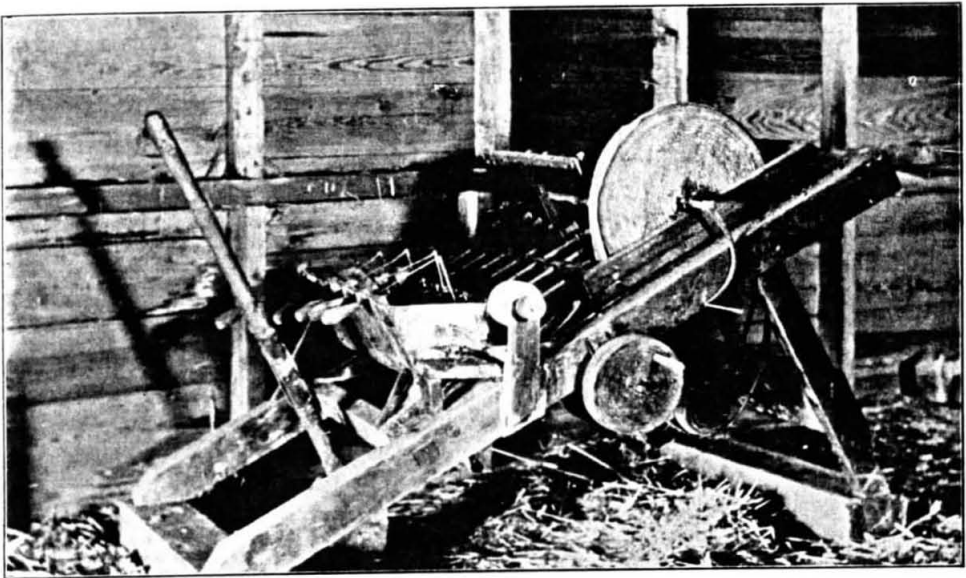
per inch to six inches. Their special use was as breast plates worn next to the body, also over the coats in rows from one to four in width.

They were also called "Hair pipes," and were used to ornament the long hair of the Indians by running some of the hair through them and tying them with bright colored strings.

The moons and pipes acquired a standard value in trading among the Indians of the plains.

THE WAMPUM PIPE MACHINE.

David and James were the mechanics of the firm, and prior to 1850 they invented (not patented) a machine to drill holes through the length of the pipes. It was certainly an ingenious affair, made from the material at hand. The wood work crude, the flywheel a grindstone, the belting heavy leather. It was always turned by hand, generally by the boys of the families. Six spools were arranged to hold the



Wampum Pipe Drilling Machine. David and James Campbell's Invention.

hand-made drills, of fine steel, like a medium sized knitting needle, tempered in a candle flame to a cherry heat, then dropped in sheep's tallow that had been melted. Opposite the drills were six jointed arrangements that held the pipes that had been ground to the required form. By the use of a lever the drills and pipes were brought together in position for the critical task—the holes through the center of the very hard shell, where the least change in the line from the center would burst and ruin them. By another lever the pipes and drills were immersed in water contained in a tank beneath them, then the power was applied. When the drills had gone

half through the length of the pipes the machine was stopped, the lever reversed, withdrawing the drills. The pipes were reversed, the drills set and immersed and the machine set in motion again until the holes were through the entire length from one and a half to six inches—six of each size done at one time. The art of drilling under water, the use of buttermilk



Indian with Wampum Moon and Pipes.

for softening and bleaching were their discoveries and secrets, and with their valuable machine were guarded and kept from the public.

The machine was always kept on the second floor of the factory, under lock and key, and to this day the number of persons, even of the families interested in the industry, that have seen it are few.

It is through the courtesy of Mr. Daniel Campbell, who

was a wampum maker, that the history and the privilege of a photograph being made of what was the means of thousands of pipes being well made, six at a time, and quickly, was given. As there was no other machine in existence, the fear of its being copied if seen was the reason for the great care and secrecy in regard to it.

TO WHOM SOLD

The descendants and historians make the statement that "John Jacob Astor laid the foundation of his great wealth through the Campbell's wampum." There may be some truth in the statements. It is found that John Jacob Astor, born in Germany in 1763, came to this country in 1783, and was induced on the voyage to engage in buying furs from the Indians and selling them to dealers. He learned the details of the trade in New York with a Quaker furrier, and then began business for himself, the period being about the same as when the first Campbell began his wampum industry. In 1811 he established a thoroughly American system of fur trading and sent out expeditions to open up intercourse with the Indians on the Pacific Coast. Abraham and William, the second generation of wampum workers, were experts and did a great amount of work for John Jacob Astor. Abraham died in 1847.

William was of a roving disposition and not to be depended on to fill the orders promptly. Mr. Astor visited Abraham's sons and induced them to fill his orders, and what they did not know he would explain to them, and thus the firm of the four Campbell brothers was started. Mr. Astor died in 1848.

It would appear that Mr. Astor may have been instrumental in opening the way for the Campbell's extensive trade on the plains and far west that lasted about 50 years after Mr. Astor's death. The list of those to whom the wampum was sold is:

John Jacob Astor.
P. Cheautau & Co., New York.
Secter, Price & Co., Philadelphia.
Robert Campbell, Chicago, and
A firm in Texas.

United States and Government agents for the Indians.
The wampum was through them sold to Indians of the plains and the far west.

Those living nearer did not use it. The business had its fluctuations, due to the recurrent uprisings, and until peace was restored almost ceased, causing the firm much anxiety as to the outcome. Large orders would indicate business was restored, and to fill them promptly they would visit the country merchants and buy at low figures their stock that had been considered "dead."

The day of wampum money began to decline about the year 1830. The moons, pipes and other ornaments were in demand for many years after, until the Government gave the Black Hills Reservation to the Indians; this, and the death of Abraham in 1899, the last of the firm of "four brothers," put an end to this extensive business that, in the long period of time by four generations of one name, in output and wide distribution, exceeds any other industry in Bergen County.

There is no question that wampum was made in the county at an early period by the settlers who learned to make it from the Indians. In 1916 there was a Colonial site found. Tradition says "furs were traded for wampum there in 1750." Manuscripts speak of it in 1764. Over 4,000 scraps of beads were found on it. The site is on an Indian trail from the Ponds, via Sicamac to Hackensack, and near a large Indian burial ground.

Credit is given to the following descendants of the wampum makers and others for assistance:

Alonzo Campbell, Park Ridge.

Daniel Campbell, Woodcliff Lake.

Luther A. Campbell, of Hackensack, now Circuit Court Judge, and Nicholas D. Campbell, an attorney and counsellor at law of Hackensack, both sons of Abraham D. Campbell, deceased, once prosecutor of the Common Pleas of Bergen County.

Neamiah Vreeland, Paterson.

E. K. Bird and Clyde Hay, of Hackensack.

Mrs. Harry Bennett, Teaneck.