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Olof Bäck and the Hertman Family

Erik Wikén*

John E. Norton has furnished a great many important details concerning Olof Bäck,¹ which here will be the subject of further study, partly in order to add new material and partly correct certain misunderstandings.

Olof Bäck was born in Folkesbacka, Sundborn Parish (Kopp.) 12 Oct. 1792, the son of Anders Jonsson, an iron puddler, and Brita Olsdotter. He moved to Hälsingland in 1811 and married there Sigrid Hertman, born in Norrbor, Bollnäs Parish (Gävl.) 9 Sept. 1787, the daughter of Jonas Hertman, a farmer, and Lisa Jansdotter. She, but not her husband, was a follower of the sect leader, Erik Jansson. Bäck did not accompany his wife when she left for America aboard the *Wilhelmina*, arriving in New York 21 Sept. 1846.²

The following year Olof Bäck followed his wife to America, without taking out the necessary exit permit. According to a notation in the Bollnäs parish records Bäck had not intended to settle permanently in the U.S. Supposedly he only wished to convince his wife to leave Erik Jansson and his movement. He says in the letter to Esbjörn, dated 27 Dec. 1848 and translated by Norton, that "if I had not had my unhappy deceived wife with them (i. e. the Janssonists) here, I would never have come to America".³ He received a passport in Gävle 21 June 1847 and in the letter mentioned above he mentions that the last time he had partaken of Holy Communion was in New York 15 Sept. 1847.⁴ This fact makes it possible to identify him as the H. Beck, 50 years old, cabinetmaker, who arrived in New York 13 Sept. 1847 aboard the *Norden*,⁵ even though the name and age are at variance with the facts. This, however, is nothing unusual, since the manifests often are laden with garbles and bits of misinformation.

In addition to the letter referred to by Norton, we have a long and interesting letter from Bäck, dated Victoria, IL 15 May 1848 and published in full in the 31 March and 3 April 1849 editions of the newspaper *Norrlands-Posten*.⁶ Here follows a translation of the letter:

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“My Beloved and Dear Friend Pehr Larsson⁷ or Innkeeper and other honorable and dear Swedish friends. The Lord in the Heavens bless you and keep you and protect my Dearly Beloved Country, Sweden, and all of its citizens!

Now the time has come when I can keep the promise made to you and others, to tell you of my personal condition and that of this country. My journey to New York you already know about. I wrote about this immediately after arriving and sent it with a skipper, bound for Göteborg. The journey from New York to the West also went well, except that we were forced in Albany, NY to pay higher freight rates, than had been contracted for in New York, i.e. five dollars more for the total load of 1,300 lbs. One can only bring along 100 lbs. free of charge on the same ticket as the passenger's, which was \$7.50. For every 100 lbs. over the free amount of baggage the fee was \$1.50 per 100 lbs., but in Albany they charged \$2.00 from New York to Chicago, where we went ashore. Between these two destinations there were several changes; from New York to Albany by steamer took eight hours and from Albany to Buffalo by railway and canal boats, pulled by two or three horses night and day. The railway journey took two days, the canal journey nine. From Buffalo to Chicago we went by steamship, which took five days.

There we hired a farmer for \$20.00 who with a wagon, pulled by three horses, took us to the western parts. It took four days to make the trip to his home, located four miles west of Lafayette, IL, where Calle from Dalabacken in Röste Parish (Gävl.)⁸ had settled and where he now resides. I stayed there for three days, after which I left for Victoria, IL, where I met some Swedes who had left the Erik Jansson sect. I stayed in Victoria two weeks and then left for Andover, IL, where I stayed with a farmer from Helsingborg,⁹ Sweden, Here I remained six weeks.

Here were also Swedes who had left Bishop Hill. There were more than 20 of these people in Galesburg, Lafayette, Victoria and Andover. Swedes who escaped from the colony have come to these four places. These places are located 10, 12 and 20 miles from Jansson. I have even been to visit Jansson four times and have seen that hellish place. He and his followers lie both spiritually as well as in practice. The residents have given new names to their settlements, now calling them Sodom and Gomorrah. Thus Jansson and his ilk have Sodom and Gomorrah to themselves. He has not fled, as it was rumored, he owns everything (in Bishop Hill) in his name. the rest of the colony, consisting of 400 souls, are all his slaves. He has taken their money, their clothes and all other property with his damned tactics, so that they go about as if condemned to death. Jansson is a wealthy man. He owns 30 team of horses, 20 team of oxen, 300 cows, 390 sheep, 400 slaves, a judge, a bookkeeper, laborers, foresters and twelve apostles. Of all those who came with him, only 300 are still alive. One hundred of them have left him for other places. He has more than 500 pigs, chickens, geese, ducks and turkeys, the number of which is high. Since I arrived here last fall, it appears that he is quite wealthy. He sent several loads of wheat to Rock Island and Peoria, both being ports in Illinois, and despite this, the people two months ago had to consume the bread and porridge of despair — nothing but corn and potatoes. Despite this, the people have worked

the entire winter threshing for him and the American, and these have made much profit from the wheat. He (i.e. the American) has bought a threshing machine, which is moved from farm to farm, being pulled by four horses and threshes at least 150 bushels per day and he takes every eighth bushel for his work. Even so, the people have to subsist on this despicable food. They even have to buy their own corn, which the Americans use for cattle feed. From this diet the people suffer from diarrhea, followed by all sorts of illnesses and much other misery. When a person becomes seriously ill, he (i.e. Jansson) will say: "you are damned, because you do not have the faith to believe that you are well. You must go to hell because of your unbelief." With this pronouncement he orders them to work, until they fall down dead, whereupon he gives them the last command; "You shall be cast down into hell for your damned unbelief." This takes the place of the ordinary funeral.

All types of illnesses and misery have come to these people. All of the damnation, suffering and hardship, which Jansson has asked for has emanated from him and has been concentrated on him and his people, but not upon us. One single person has died here, a woman who was seriously ill when she left the Jansson colony one night. She collapsed on the prairie.

Prairies are the immense flatlands located here. I can truthfully say that there are many prairie areas which contain as much as 10, 15 and 20 square miles, without having as much as a single bush. These plains are on a high elevation. The forests are to be found in the valleys, which are located at a lower altitude. In many places there is a lack of trees, but here and around Victoria there is no scarcity of trees, nor prairieland. The land is covered with grass everywhere. There is no moss, nor any stony soil, only wonderful black soil. This abounds everywhere and brings forth almost anything one wishes to grow. Even a type of fern grows here in greatest profusion, which is difficult to believe. The types of grain that grow here are corn, wheat, rye, barley, oats, peas and many types of beans, three types of cabbage, parsnips, turnips and several kinds of potatoes. Much fruit grows here. Apples, pears, plums are to be found in great quantities, as well as six kinds of nuts in the forests. Pine and hemlock do not grow here, neither birch nor mountain ash, and not evergreens, except the cedar, which can be likened to the juniper tree in Sweden. It is the largest tree to be found here and grows the straightest and is always green in its beautiful appearance.

The plains are covered this spring with a myriad of grasses and many flowers, so that the ground appears like a young bride. The wheat looks good and is already above ground, so that if the weather holds, we should have a good crop. Corn has just been planted, but rye and barley are seldom sown, but can be found here and there and also looks good. The flax has not appeared as yet. Here the people sow flax only for the seed, which they then sell. They do not bother with the plant, which we can use and process as much as we wish. The farmer only cares for the seed and the buds.

Now I should like to tell you something about my present condition. It was quite difficult in the beginning to understand the language, and this difficulty persists. I now see that if I had not been together with so many Swedes, I would have fared better with the language.

But there are Swedes here, almost everywhere, as well as Norwegians and Danes, who understand each other well. But it is much better to deal with the natives.

Last winter I spent much time travelling, in order to study the country, since here in the west, there is no snow to hinder movement. A little snow fell here just before and immediately after the Christmas holidays, but was little more than a dusting, which soon disappeared. The autumn began with the frost, at about the same time as in Sweden, but the winter is not quite as cold. It would not be much of a winter, except for the endless prairies, where you well understand, the wind blows, sometimes quite powerfully, creating a low temperature. But it can also rain here from time to time, since the weather is quite changeable, sometimes even during the course of a day.

In the middle of February I bought myself a couple of mares together with a wagon and harness, which cost me \$127.00 and took a trip to Iowa, in order to visit a group of people from Östergötland, who had settled there and to have a look around, about 150 miles from Victoria, to a town named Fairfield. There I turned around, but there were Swedes even farther west, 150 miles away. I met about ten Swedish families who have settled there in the forest together with Mr. Catsel,¹⁰ who had a letter published in *Aftonbladet* a year and a half ago. But they have not done too well, since there is a scarcity of land. Here in Illinois is plenty of room, and the state could take care of the entire population of Sweden. Here in this state, I am sure that more old prairie grass has been burned than all the hay harvested in Sweden. Iowa is for the most part settled and land sells there for more than a third more than in Illinois. There are no older residents in this state than 15 years. Thus you can see that we are all pioneers. The greater part of the people moved here from Pennsylvania, which lies west of New York. Many people from Scotland also dwell here. I have bought land also three miles west of Victoria, a tract of forty acres. This tract is enough for me. The soil is rich and extends downward for about two feet. This spring I have erected a house on the land with three rooms and a hall, not quite ready. I have bought lumber and shingles and brought this home, in addition to glass for the windows and iron and fireplace for the chimney.

I will have to make the bricks myself, since most of my money is gone. I have dug a well right next to the wall of the house and found good water eight feet down. Both of the mares have now foaled and this has gone well. I also have about ten hens and a rooster at the present time, but no woman — I have asked my sister-in-law and my brother-in-law from Arbrå Parish¹¹ (Gävl.) to stay with me for the time being and they brought two cows and two calves. As yet I have not been able to get my wife to leave Jansson, the deceiver.¹² They are still stubborn, the poor rascals, who dwell with Jansson, but there are a few, whose eyes are being opened. Last week six left the colony to get married, since Jansson forbids marriages. He has ordained twelve apostles, who sneak around the country and preach in order to deceive others; but so far he has not been able to convert a single native, or any other person for that matter. We firmly believe that as time goes on there will be an end to the sect, since they have accomplished so much evil, and their leaders are so full of deceit, worse than the worst bandits in the world. To flatter and deceive is their goal.

They have even tried to invite me several times, but I know them too well.

If anyone is reflecting on coming here, I would recommend this place as the very best. Here is prairie and forest for many, even those who wish to have everything in one place. We can let our cattle graze anywhere on the prairie and they get such good pasturage as your cattle would get in the best meadowland, and yet they are not as well covered with grass as the prairie. The grass is now half as high as it finally will be and the large areas appear as great oceans, with only an occasional house to break the monotony from time to time.

Where I am living there are not the great distances between the farms. They all wish to live near the forest and I have not farther to the forest than I can make two trips with logs between my meals and I chop down the trees myself. Clay is to be found everywhere underneath the black soil, but the clay pots made here are horribly ugly and there is no one here who can make a real tile stove. We could use Mr. S. here rather than you at home and would see that he would have no competition. It would be good if a tobacco manufacturer from Sweden would come here also, since the tobacco here as well as the snuff cannot measure up to the Swedish quality. Yet the price is four times as high here for an inferior product, despite the fact that tobacco grows here wherever you look. What is needed here is a person, who understands the process of preparing the tobacco.

Farmers from Sweden who plan to become farmers here should bring along well-made and well-tried plows. It is really worth while, since a plow here costs about \$10.00 and yet one cannot plow the sod with them. For this purpose they have gigantic machines pulled by from three to six pair of oxen and the cost of having one's land plowed costs more than the land did originally. Forty acres of land costs \$50.00 and to have the land plowed costs \$60.00. You can see by this that it pays to bring over a good plow to work the sod, without the use of so many animals, which we find difficulty buying. We need time to feed cattle ourselves, since here one can feed as many as one wishes and has the means to buy. There is no lack of hay. One can get as much as one can cut and even so burn a thousand times what one needs for fodder for the cattle for the winter. The settlers here keep their cattle outdoors the entire winter, and the greater part of them feed themselves. The Swede with whom I stayed in Andover kept his cattle outdoors all winter and many others followed suit.

I forgot to mention that is worthwhile taking along all linens and weavings as well as table cloths and napkins. Even Swedish woolen cloth is prized here and pays well. The women who travel to America should not buy hats before arriving here. The prices are cheaper and the quality better. Everyone here is dressed like the upper classes in Sweden and all are equal. Everyone says "you" (*du*) to each other and I have done likewise. Craftsmen are called "mister" here when one wishes to be courteous, and that is most of the time.

Don't take tools with you nor cotton goods, neither coarse cloths and homespuns. Such things are not used here. We don't slave here as in Sweden. We feed ourselves with wheat bread and work half as hard. All use coffee daily and I can earn as much as the equivalent of ten pounds per day and my particular craft is the poorest paying of all. The blacksmith does best here, followed by the tailor and the

shoemaker. The former can earn up to \$2.00 per day and the latter one dollar per day. I cannot count on any steady pay. Much carpenter work is done by steam machinery, so that doors and windows are manufactured, as well as such items as dressers and bureaus. The prices are lower because the manufacturers can produce them cheaper than I and I don't get any more than if I worked at one of these plants.

But enough of this. I and the others can with ease earn our living and have a little left over. Six bushels make a barrel of grain. They don't use any larger measure than the bushel. All workers here get good food and a bushel of wheat per day or roughly 50 cents, but they prefer to pay in kind — thus one receives either 25 lbs. of wheat or 25 lbs. of pork for one day's work. Per Larsson, if anyone is planning on coming over, please have him bring me a plow, well-made and trimmed. They can pay for it and I will reimburse them here. I am now tired of having to write any more but will send you a thousand greetings. I would like to have as many as I have greeted read the entire letter. Signed by your friend's own hand in Victoria 15 May 1848.

O. Bäck

Former sheriff in Bollnäs

P.S. A servant girl here receives a dollar per week and a male servant two and they welcome Swedes, particularly women. In Sweden we used to say: 'I cannot afford to feed you butter and wheat bread, but here I can surely promise it'. If I only had a woman, who could tend my cows, I would be satisfied. J. H. Lisa,¹³ whom I paid for, has gone with Jansson, thus I have nothing for my trouble. Write and tell me how you have it and if anyone is coming over and how soon he will come. Letters can be sent via packet steamer from Stockholm via the shipping brokers at Skeppsbron''.

A letter from Olof Bäck's sister-in-law, Lisa Jonsdotter Hertman, is dated Victoria, IL 12 Jan. 1850 and was published in the Swedish newspaper *Helsi* 5 July 1850 and is quoted here in translation:

"I have not sent a letter to my native parish since I arrived in America. I did not wish to write until I could inform you that we now have acquired a house, by the Grace of God. We arrived here at Bishop Hill in 1846, but stayed only four days. Erik Jansson is not what he was in Sweden. He is a deceiver, who still is holding several hundred people in chains, both spiritually and physically. From Bishop Hill we moved to Victoria and stayed with a German family for eight months, where we acquired two cows. From that place we moved to Olof Bäck, who hails from Bollnäs. We stayed with him until we could move into our own home, which happened last 4 July, located close to the Bäck house. We have bought five acres of land from an American named Light for \$3.00 per acre. Government land sells for \$1.25 an acre. We arrived at Bishop Hill without any means. Now we owe nobody, own a nice home, have fenced our property and have begun planting our small farm. We now own a cow, a heifer and nine chickens. We look forward to a good harvest next summer. Wheat yields 20- to 30-fold, corn more than 100-fold. We live near the forest, where we get our firewood. Coal can be found in great quantities on government land and we may get it without paying for it. There are large plains here called prairies, where much hay is to be

found, and which we can use as much as we need. If we had the means to buy a horse, we would not have to worry about feed. This is a wonderful country, richly blessed by God.

He who wishes to work and is able, can here find a good living and be able to look toward a bright future. My husband has been earning a dollar a day during the summer months and a female servant can count on earning 4 to 5 dollars per month. An unskilled worker can earn twice as much. In the physical sense we live very well and have everything we need. We have good well water near our house. We eat well daily, as much as we need, good wheat bread, coffee, pork, meat, etc. The cattle are let out in the morning to graze on the wide prairies and return in the evening of their own choice. The soil is easily worked, free of rocks and very rich. Food can be bought at low prices. A pound of the best quality wheat flour sells for two cents, the lesser quality sells for a penny a pound. Those who move here can count on coming to the land of Canaan.

When we came here and dwelled with the German family we were allowed to harvest as much as we wanted of the flax grown here. They sow flax only for the linseed they harvest. All hay not harvested in the summer is burned in the fall of the year.

My niece Lisa,¹⁴ who arrived here with Bäck, stayed first in Galesburg, a city located about 18 miles from here, for the first three months, then went to Bishop Hill, where she remained three months, and finally came to Lafayette. There she became ill and died from a bad fever after three weeks of illness. Two weeks before her death I visited her and I trust that she reached the right homeland. If she had lived she would now have been married to a man from Alfta Parish, who was a good man, but she was privileged instead to attend the heavenly wedding feast. There she can sing the praises of the Lord and the Lamb forever.

Greet Olof Olsson in Flestad¹⁵ and his family. If they have the desire to move here, they can expect a promising future. Peter and I do not wish to return to Sweden. We thank God, who helped us come here, and we wish all of our countrymen and friends the same benefits which have come to us. There are no taxes here except for the levy of two cents per acre annually. In addition the Americans are a good and honest people.

There is complete freedom of religion here. Everyone can worship as he pleases, privately or publicly, without fear of persecution. Pastor Hedström¹⁶, who has been in charge of the parish here for several years, has been a good friend and a father to us all. In addition, two clergymen arrived here last fall — Pastor Esbjörn¹⁷ and Pastor Agrelius.¹⁸ The first named lives in Andover, the latter at the Bäck house. Agrelius plans to move to Wisconsin next spring.

I wish you would forward the enclosed letter to Jonas Harpman.¹⁹ Let him as well as others read this letter. I pray to God that he might bless you to body and soul, and if you do not wish to move here, I hope that we might see each other in another and better world”.

In addition to the above mentioned members of the Hertman clan — i.e. Sigrid Bäck, the wife of Olof, who arrived in 1846; the sister-in-law Lisa, who arrived in 1846 and the daughter-in-law Lisa, who arrived in 1847, the

latter's father, Jonas Hertman, Jr., emigrated together with his entire family. They left Bollnäs in 1850, received passports in Gävle 14 June and arrived in New York aboard the *Sophie* 19 August 1850.²⁰

During the spring of 1849 two persons were sent from Bishop Hill to Sweden to supervise the transfer to the U.S. of certain inheritances, which were due Swedish emigrants who had departed for America. These inheritances stemmed mostly from those persons who had perished in the sinking of the *Betty Catharina* at the end of 1846 or the beginning of 1847 or from those emigrants who had died of cholera in the U.S. These individuals were Olof Jonsson from Vedtjära in Söderala Parish²¹ (Gävl.) and Olof Jonsson Stenberg (Stoneberg), also known as "Olle i Stenbo".²² Bäck sent a letter to Sweden, dated Victoria, IL 16 Jan. 1850, in which he warned against the two collectors attempting to appropriate these inheritances. His letter was published in the newspaper *Helsi* 26 April 1850. Despite the warnings of Bäck and others, the two visitors managed to scrape together \$6,000.

In July of 1851 Bäck was back in Sweden. According to information contained in *Helsi* on 18 July 1851 he wished to spread the news of the pitiful conditions of the Swedish emigrants in America (ostensibly the lot of the Erik Janssonists) and had intended upon the recommendation of the Swedish Norwegian consul general in New York²³ to write a book about them. Nothing seems to have come from this idea. About a year later Bäck headed a group of 114 emigrants from Hälsingland,²⁴ who emigrated aboard the *Maria*, which departed from Gävle and arrived in New York 14 Oct. 1852.

Johnson and Peterson mention "Old man Bäck from Bollnäs" as a "most excentric person" in Copley Township, where he was considered to be the "most important person in his community".²⁶

Thus ends the information we have so far on the fate of Olof Bäck.

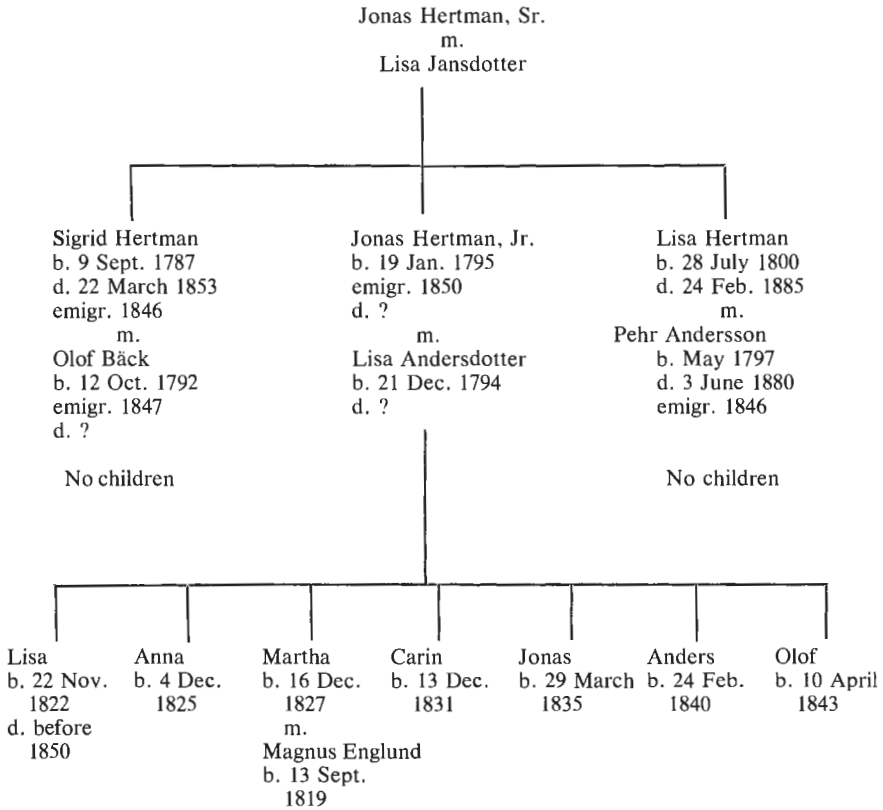
¹ John E. Norton, "' . . . We have Such a Great Need of a Teacher': Olof Bäck, Bishop Hill, and the Andover Settlement of Lars Paul Esbjörn" in *The Swedish Pioneer Historical Quarterly* (now *The Swedish-American Historical Quarterly*) (*SPHQ*), Vol. XXVI, pp. 215-220.

² Nils William Olsson, *Swedish Passenger Arrivals in New York 1820-1850* (Stockholm and Chicago, 1967) (*SPANY*), p. 101, note 14; Nils William Olsson, *Swedish Passenger Arrivals in U.S. Ports 1820-1850 (Except New York)* (Stockholm and St. Paul, MN 1979) (*SPAexc NY*), p. 94.

³ *SPHQ*, Vol. XXVI, p. 218. Another letter, dated 18 Feb. 1848, which Norton (see p. 220, note 2) ascribed to Bäck, was not written by him, but by Carl Hård.

- ⁴ *Ibid.*, p. 220.
- ⁵ *SPANY*, p. 148. *Norden* departed from Stockholm, according to Swedish maritime sources, not Leghorn.
- ⁶ Earlier, a brief resume of the letter had been published in the newspaper *Helsi* 10 Nov. 1848.
- ⁷ The addressee was Pehr Larsson, an innkeeper in Bollnäs.
- ⁸ For additional information on Carl Abraham Brobäck, see *SPANY*, p. 147, note 18.
- ⁹ Unidentified.
- ¹⁰ Peter Cassel, founder of the first Swedish settlement in Iowa. For further information concerning him, see *SPANY*, pp. 64–65.
- ¹¹ Bäck's sister-in-law was Lisa Jonsdotter Hertman, b. in Norrbor, Bollnäs Parish (Gävl.) 28 July 1800, dau. Jonas Hertman, Sr. and Lisa Jansdotter. She was m. to Pehr Andersson, crofter, b. in Flästa, Arbrå Parish (Gävl.) 3 May 1797, s. Anders Nilsson, farmer, and Margareta Ersdotter. They emigrated from Arbrå to America 1846 and received passports in Gävle 5 Oct. 1846. They have not been located on any of the manifests. According to an exit visa made out for Pehr Andersson and his wife in Arbrå 30 Sept. 1846, the clergyman, Johan R. Norelius comments that Pehr Andersson was almost a deaf mute. The couple was accepted as members of the Swedish Methodist Church in Victoria in March 1848. They returned to Arbrå in Sweden 1876, where Pehr Andersson d. 3 June 1880 and his wife 24 Feb. 1885. — *HLA; Victoria Church Register; Stoneberg Collection*. Knox College Library, Knoxville, IL.
- ¹² Apparently Olof Bäck was never reconciled with his wife. She d. in Bishop Hill 22 March 1853. — *Bishop Hill Record Book*, manuscript privately owned.
- ¹³ J. H. Lisa, i.e. "Jonas Hertmans Lisa", in other words, Lisa, b. in Norrbor, Bollnäs Parish 22 Nov. 1822, dau. of Bäck's brother-in-law, Jonas Hertman, Jr. and Lisa Andersdotter. She emigr. to America from Östra Flor, Mo Parish (Gävl.) and received her passport in Gävle 21 June 1847. In examining the microfilm of the *Norden* manifest in the Emigrant Institute in Växjö, the same vessel on which Olof Bäck arrived, and which came to New York 13 Sept. 1847, I found that the very first name on the manifest is that of Eliza Hartman, 24 years old, but *without a nationality* having been given for her. This must doubtlessly be Lisa Hertman, whose journey to America Olof Bäck had paid for. So far as I can tell this is the first case in which a passenger listed on the manifest without a nationality has proved to be Swedish. This means that we cannot be absolutely certain that other passengers, who might be Swedish, are thus hidden from us by this cloak of anonymity.
- ¹⁴ Lisa Jonsdotter Hertman, referred to in note 13 above.
- ¹⁵ This should be Flästa in Arbrå Parish.
- ¹⁶ Jonas Hedström, who had arrived in New York in 1833, and who became a Methodist clergyman in 1839, established the first Swedish Methodist Church in the Middle West, in Victoria, IL in 1846. For more information on Hedström, see *SPANY*, p. 13.
- ¹⁷ Lars Paul Esbjörn, pioneer Swedish Lutheran clergyman in America, arrived in the U.S. 1849 and founded the Swedish Church in Andover, IL. For more information on Esbjörn, see *SPANY*, p. 189.
- ¹⁸ Carl Peter Agrelius (formerly Hagrelius), a Swedish Lutheran clergyman, who arr. in Boston, MA Oct. 28, 1848 with his family. In the U.S. he turned to Methodism. For further information see *SPAexcNY*, p. 25.
- ¹⁹ Jonas Harpman is doubtlessly identical with the letter writer's brother Jonas Hertman (see note 20 below).

²⁰ See *SPANY*, p. 219, note 74 (where the name on the manifest has been garbled as Horsmann). Jonas Hertman, Jr. was b. in Norrbor, Bollnäs Parish 19 Jan. 1795, s. Jonas Hertman, Sr. and Lisa Jansdotter. He was m. to Lisa Andersdotter, b. in Heden, Bollnäs 21 Dec. 1794, dau. Anders Jonsson and Anna Olsdotter. They had, in addition to their dau. Lisa (see note 13 above), the following six children, all b. in Bollnäs — Anna, b. 4 Dec. 1825; Martha, b. 16 Dec. 1827 (she must be identical with Martha Hartman, who was m. 2 Feb. 1851 in Knox Co., IL to Magnus England (Englund), a soldier from Enånger Parish (Gävl.). The marriage was performed by Jonas Hedström); Carin, b. 13 Dec. 1831; Jonas, b. 29 March 1835; Anders, b. 24 Feb. 1840 and Olof, b. 10 April 1843. The relationship among the various members of the Hertman family is as follows:



²¹ See *SPANY*, p. 109, note. 69.

²² See *SPANY*, p. 245, note 17. Olof Jonsson Stenberg's first emigration cannot be documented in the manifests. This was his second trip to America.

²³ Adam Christopher Lövenskiöld served as Swedish Norwegian consul general in New York from 14 Nov. 1845 to 25 Sept. 1850. — Joh. Ax. Almquist, *Kommerskollegium och Rikens ständers manufakturkontor samt konsulsstaten* (Stockholm 1912–1915), p. 566.

²⁴ *Kalmarposten* for 14 July 1852.

²⁵ Passenger Manifest for New York for 1852, No. 1403 in the National Archives, Record Group 36; *Index of Swedish Emigrants to the U.S. 1851–1860*, manuscript in Göteborg *Landsarkiv*.

²⁶ Eric Johnson and C. F. Peterson, *Svenskarne i Illinois* (Chicago 1880), p. 41.