

III

The Havens of Massachusetts

[43] ELIZA, INDEED, WAS A SPECIAL SPIRIT and quite properly bred at that. Her father, John Haven, had -served forty years as a deacon in the First Congregational Church in Holliston, Massachusetts, as had her grandfather, Jesse Haven.¹ The Congregational Church was a state-sponsored religion that was supported by taxation of the people until a popular vote in 1833 made all religious groups "both self-governing and self-supporting." Jesse was a patriot in the Revolutionary War, serving as a lieutenant in Captain Stone's company when they made a ten-day march on the alarm of April 19, 1775 to Roxbury.² His son, John Haven, later carried the rank of captain, perhaps in the Massachusetts state militia, some years following the War of Independence.³

The original American of the Haven lineage was Richard Haven, who was born in west England in 1620. He and his wife, Susanna Newhall, were also of Puritan stock, having emigrated to America as newlyweds in 1645 and settled in Lynn, Massachusetts. Unlike Jonas Westover, Richard and Susanna arrived in America, not as indentured servants in bondage to the shipping companies in payment of their passage, but as freemen.⁴ Richard served under Captain Samuel Brocklebank in the King Phillip's War as a sergeant. [44] His military service extended from February 24, 1676 to a later date in 1677.

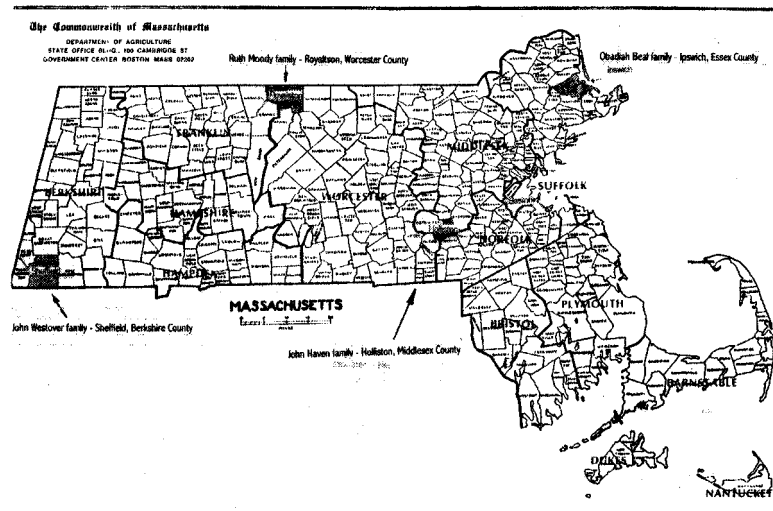


Figure 12: Massachusetts

Six generations of Havens had made Massachusetts their home. Among the fairer sex of the Haven lineage appear such interesting names as "Experience," "Comfort," "Prudence," "Wealthy," and "Relief." All the children of Jesse Haven and Catherine Marsh had been born

on the family farm in Holliston, including John, whose birth was recorded as March 9, 1774. After Jesse's death on December 28, 1813, John continued to run the farm where all his children were born and raised. John Haven was a well respected tiller of the soil. He had a good education and also had taught in the district school for several winters.⁵ A daughter, Elizabeth, wrote in later years of her father,

My Father was a very religious man, and labored hard to impress on the minas of his children, faith in God as a guide to their lives.⁶

[45] Eliza Ann Haven was born in Holliston on May 15, 1829. That same day, another momentous event unfolded less than three hundred miles from Holliston: an angelic visitation of John the Baptist to Joseph Smith and Oliver Cowdery took place near the bank of the Susquehanna River in Harmony, Pennsylvania, where the heavenly messenger bestowed upon Joseph and Oliver the keys of the Aaronic Priesthood. The significance of this event touched Eliza Ann's life some thirteen years later.

Eliza Ann described the family farm in Holliston, which had been the home of four generations of Havens:

Grandpa owned a big farm, farming land, lots of timberland, and all kinds of fruit and berries. He generally kept ten cows, made lots of cheese and butter to sell. He did all his farm work with oxen. the snow in the winter was generally four feet deep.⁷

John Haven's father, Jesse, turned up on the 1771 tax rolls as having accumulated the following wealth on this same farm:⁸

Annual worth of the whole Real Estate	£2-6s-8d
Cattle	4
Goats and sheep.	3
Swine	2
Acres of pasture	10
Cows pasture will keep	3
Acres of tillage	15
Bushels of grain produced per year	30
Barrels of cider produced per year	5
Acres of English and upland mowing land	4
Tons of English and upland hay per year	2
Acres of fresh meadow	3.5
Tons of fresh meadow hay per year	2

By modern standards, this farm would hardly seem adequate to provide a respectable living, but in those pre-Revolutionary War days, it probably not only satisfied the needs [46] of Jesse Haven and his family, but gave them cause to return thanks to their Maker for their abundance.

Holliston was a flourishing town twenty-five miles southwest of Boston. The rich soil contributed to the prosperity of the farming community. There were also several factories located in Holliston, chiefly involved in the manufacturing of shoes. The town population in

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the year 1830 was 1,304.⁹ It is interesting to note that Holliston is located in the county of Middlesex, which was the scene of the birthplace of our nation, the Massachusetts Bay Colony. The first guns of the Revolution were fired in this county at Lexington and Concord. How can we forget the famous lines of Longfellow's poem?

So through the night rode Paul Revere;
And so through the night went his cry of alarm
To every Middlesex village and farm—

The battle that decided the destiny of the Colonies was fought on Bunker Hill in one of the towns of Middlesex County. And it was in that same county that George Washington took command of the Continental Army.¹⁰ So that is why the blood of John Haven's descendants runs blue.

New England not only served as the cradle of the nation, but it also was the birthplace of many of the early church leaders, such as Joseph Smith, Brigham Young, Heber C. Kimball, and Willard Richards. Certainly the New England bred principles of Puritanism had a profound effect on the practices and lifestyles of a large part of the early members of the Church. The principles of thrift, industry, independence, and devout worship of God were the molds that shaped the lives of these good people, including those of the Haven lineage.

John Haven's first wife was Elizabeth Howe, known also as Betsey. She and John were married on March 30, 1801. Through their union, seven children were born, some of whom became prominent in the early history of the Church of Jesus Christ of Latter-day Saints: [47]

Pamela married Elijah Clark, a local protestant minister.

Mary Ellen married Joseph Ferron Palmer and they later migrated with the Saints to the Salt Lake Valley.

Nancy married Albert Perry Rockwood. Albert investigated the Church at Kirtland, Ohio. He was later ordained to the First Presidency of the Seventies and played a leading role in the building of Nauvoo and Salt Lake City.

John became a protestant minister in Maine and Massachusetts. His association with the Church of Jesus Christ of Latter-day Saints remains a mystery.

Elizabeth married Israel Barlow. Like the Rockwoods, they suffered the trials of the Missouri persecutions. Israel was prominent in the founding of Nauvoo and held leadership roles in Nauvoo and Salt Lake City.

Jesse became a devoted missionary and the first mission president of South Africa.

Phineas Brigham died in his ninth year of life.

Betsey's sister, Abigail, sometimes called Nabby, married John Young; and her other sister, Rhoda, married Joseph Richards. Brigham Young was born of the marriage of John and Abigail, and Willard Richards was the son of Joseph and Rhoda. John Haven thus became an uncle by marriage to these two future leaders of the Church of Jesus Christ of Latter-day Saints.

Elizabeth, the fourth daughter of John and Betsey Haven, wrote the following concerning the environment in which they were raised:

My cousins, Brigham and Willard, were raised strict observers of the scriptures and the puritan teachings as they understood them. In the early days before joining the Church they, too, believed that dancing and playing the violin were evil. At one time I heard Brigham say that to listen to the sound of a violin was [48] an unforgivable sin in his father's household. Later President Young became a wonderful dancer and loved all sorts of music and art.¹¹

Brigham Young himself, affirms this observation:

When I was young, I was kept within very strict bounds, and was not allowed to walk more than half an-hour on Sunday for exercise. The proper and necessary gambols of youth having been denied me, makes me want active exercise and amusement now. I had not a chance to dance when I was young, and never heard the enchanting tones of the violin, until I was eleven years of age; and then I thought I was on the highway to hell, if I suffered myself to linger and listen to it.¹²

Betsey Howe Haven died on March 31, 1821, leaving John with seven children to raise. However, the oldest, Pamela and Mary Ellen, nineteen and seventeen respectively at the time, were quite capable of helping their father in caring for the rest of the children. Two years later on February 9, 1823, forty-nine-year-old John Haven married Judith Woodbury Temple, a woman twenty-four years younger than he and only three years older than Pamela.¹³ One year later, Pamela married Elijah Clark, making their home in Holliston.

Maria (pronounced Ma-RYE-ah) Susan, and Eliza Ann were the only children born of the marriage of John and Judith. Maria was born on April 10, 1826, and three years later, Judith gave birth to Eliza Ann, May 15, 1829; both were born in the family home on Cold Spring Brook in Holliston, as were all of John's children.

To insert a new twist to the story of the introduction of the Gospel into Holliston in those early days, Willard Richards had established a close friendship with his cousin Nancy and her husband, Albert Perry Rockwood. Willard was in the habit of often visiting Nancy and Albert, as well [49] as the Havens who lived nearby. On one such stay with the Rockwoods, Willard brought with him a most curious and fascinating volume of purported scripture entitled the *Book of Mormon*. He had borrowed the book from an uncle and aunt, Reverend Jereboam and Ann Howe Parker, who had received it from their nephew, Brigham Young. During this visit to Holliston, Willard put on a display of "Electricity" at a public gathering that he had previously arranged.¹⁴ Willard had been lecturing on electricity and: other scientific subjects throughout the New England States since 1827. There are innumerable testimonials preserved in favor of his lectures from men of high standing in the literary world.¹⁵

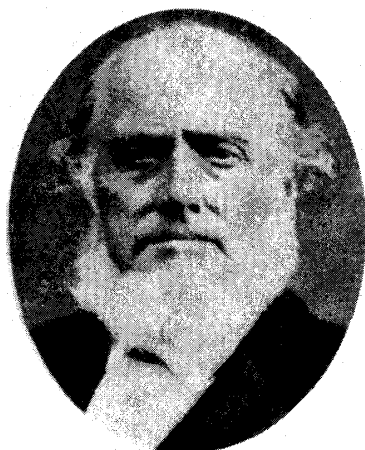


Figure 13: Albert Perry Rockwood

While at the Rockwoods, Willard's mind had become inflamed with the contents of this remarkable account of the early inhabitants of the Americas and the Lord's dealings with them. During his ten-day stay with Albert and Nancy, he read the book twice. Even though Judith Temple Haven, "young Aunt" or "Aunt Haven," as Willard would refer to her (she was only a little over four years older than Willard), [50] had become his confidant, she was disdainful of Willard's captivation with the *Book of Mormon*. Uncle Haven, as well, was very contemptuous of all this nonsense of visions and prophets. But before leaving the Rockwoods, Willard had arrived at a decision: he would give up his medicine and go to Kirtland, Ohio, to meet this young prophet, Joseph Smith.¹⁶

At a later time, the daughter of Elizabeth Haven Barlow recorded the following:

In 1837, Grandpa's two nephews, Brigham Young and Willard Richards arrived in Holliston from Kirtland, Ohio. They brought a new book called the *Book of Mormon* and preaching a strange gospel, based on angels and revelations. Grandpa received his nephews with considerable doubt, especially when Brigham professed to be an Apostle of the Lord and one of the leaders of the new church. After they left, Grandfather shook his head, being sorry that his relations had been led away.¹⁷

Parley P. Pratt, an apostle of the Church of Jesus Christ of Latter-day Saints, had been called on a mission to New York City in the summer of 1837. Parley recorded some of his experiences on this mission as follows:

Besides our labors in this city, I have been to Providence and Boston and from thence to Holliston, Massachusetts where I gave a course of lectures in the town house, and building was decently full at first, but the congregation continued to increase insomuch that some put ladders to the windows and listened from without by climbing to the second story. I baptized two persons in Holliston, and I think many more will come forward soon. Indeed the work must be firmly rooted in the minds of many in that place, judging from the attention of the people who listened with intense interest through a regular course of instruction.¹⁸

[51] These two of whom Elder Pratt refers to as having baptized were probably Nancy Rockwood and her younger sister Elizabeth Haven. Elizabeth, and perhaps Nancy, too, were

also confirmed members of the Church by this enthusiastic missionary, despite their father and stepmother's objections. Elizabeth was a very determined young lady and had developed a strong testimony of the validity of the *Book of Mormon*. John and Judith's disapproval was somewhat compromised by the fact that Pamela had already been baptized in 1836 by her cousin, Brigham Young.¹⁹ Pamela had been a married woman for twelve years when she was baptized, so naturally her father's objections did not have the impact on her actions as on Elizabeth's. Nonetheless, Elizabeth's mind was made up.

Nancy had joined the Church of Jesus Christ of Latter-day Saints the day previous to Elizabeth, following the example of her husband, Albert Perry Rockwood, who had been baptized two months earlier by Brigham Young during a visit with the latter's relatives in Holliston. In spite of the fact that Albert and Nancy were doing well as storekeepers in Holliston, they soon migrated to the frontier to join the body of Saints in Missouri. Albert became a mainstay in the development of the early church. On April 13, 1838, brother Jesse also joined the Church.

Within a few days following Jesse's baptism, April 22, 1838, Elizabeth and Jesse, along with their niece, Ellen Rockwood, bade farewell to the old homestead in Holliston and struck out fifteen hundred miles for Far West, Missouri.²⁰ The three young converts arrived in Far West at a time of great turmoil. David Whitmer and Oliver Cowdery and others in the leadership of the Church in Missouri had been excommunicated. But also there was tremendous growth taking place. In Caldwell county, the Saints now numbered over five thousand. The Prophet and his family had moved there from Kirtland, and he had received revelations concerning the establishing of the kingdom in Missouri.

[52] The breaking away of John Haven's children from the traditional faith of their fathers only added salt to the wound of the good family patriarch. But at the same time, a seed was planted which likely gave John some sleepless nights.

After Elizabeth had arrived in Far West she recorded,

I continued to write my folks, bearing testimony regarding the Mormon Church. Then, too, the missionaries lent their aid and later in 1838 Father and his wife (Judith) and two children, [Maria and Eliza Ann, 12 and 9 respectively] joined the Church.²¹

On June 30, 1838, only nine months following Nancy and Elizabeth's baptism, John and Judith were baptized, along with John's married daughter, Mary Ellen Palmer; and John's son, John Jr. (Maria Susan and Eliza Ann were not baptized until May 2, 1842, in Nauvoo, Illinois.) Parley's prediction of many coming into the Restored Church in Holliston was coming to pass. A few years later at a family gathering in Nauvoo, Illinois, in spite of his pre-conceived prejudices, John Haven confessed that one of the factors involved in his conversion was

I looked Brigham in the face to see if he could say he was a Mormon and I found that he had courage to say that he was. I wanted to know what they said and then took the Bible to see if it was true. I found that they were the only sect that kept to the Bible in all its purity.²²

Within a two-year period, there were five different occasions when local baptismal services of the Haven family had taken place, apart from other baptisms that likely occurred during that period in Holliston. Several of Deacon Haven's congregation followed his lead

and aligned themselves with the Church of Jesus Christ of Latter-day Saints. The missionaries were evidently in and out of Holliston, finding a fertile field of labor there. The Havens soon became active in the work of the Restored Gospel as their [53] home became a base of operations for missionaries in that area.

Deacon Haven's minister, the Reverend Storrs, and many of his fellow parishioners must have been aghast at the curious behavior exhibited by this leader in the community! There was little delay in relieving Deacon Haven of his duties in the First Congregational Church. Even to John himself, there must have been moments when he just shook his head in disbelief over the events of the previous few months which had brought him to this situation. "A man of sixty-four years has no business turning his life around like this," he likely reflected sullenly. But he could not deny the burning inside of him when he read from the *Book of Mormon*, in spite of his earlier prejudices. "How Nephew Willard must have chuckled to himself when Elizabeth told him of our baptisms!" he perhaps mused.

John Haven and his son, Jesse, were largely responsible for exposing the myth that the *Book of Mormon* derived its roots from the Solomon Spaulding manuscript.²³ In the late 1830s, several of the congregation along with Deacon Haven were converted to the Church of Jesus Christ of Latter-day Saints, depleting the flock of the Reverend Storrs. In retaliation, Reverend Storrs seized upon this tale of the Spaulding story propagated by some of the then current anti-Mormons. Storrs had printed a so-called affidavit in the *Boston Recorder* of the widow of Solomon Spaulding declaring the *Book of Mormon* to be an offshoot of her deceased husband's work. The Rev. Storrs evidently was misled by a Mr. Austin, who had briefly interviewed the widow but had taken gross liberties in rewording the conversation to suit his own purposes.

After Elizabeth and Jesse Haven had joined the Saints in the west, Jesse was called on a mission back to the eastern states. In a letter to his father, Jesse reported of an interview he had with the widow Spaulding and her daughter in their home in Monson, Massachusetts. By this time, the mother had remarried a Mr. Davison, and the daughter was married [54] to a Mr. McKinstry. They both refuted the *Boston Recorder* story to Elder Jesse Haven. In 1839, while still residing in Holliston, John Haven passed this information on in a letter to his daughter Elizabeth, who was now living in Quincy, Illinois.

Alexander Badlam, president of the Sixth Quorum of Seventy in Nauvoo, read John's letter and, in that same year of 1839, published a refutation of the *Boston Recorder* story in the *Quincy Whig*, a portion of which is given below:

"A CUNNING DEVICE DETECTED"

It will be recollected that a few months since an article appeared in several of the papers, purporting to give an account of the origin of the *Book of Mormon*. How far the writer of that piece has effected his purposes, or what his purposes were in pursuing the course he has, I shall not attempt to say at this time, but shall call upon every candid man to judge in this matter for himself, and shall content myself by presenting before the public the other side of the question in the form of a letter, as follows: "Copy of a letter written by Mr. John Haven, of Holliston, Middlesex Co., Massachusetts, to his daughter, Elizabeth Haven, of Quincey, Adams Co., Illinois.

'Your brother Jesse passed through Monson, where he saw Mrs. Davison and her daughter, Mrs. McKinstry, and also Dr. Ely, and spent several hours with them, during which time he

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asked them the following questions, Viz.:

Question-"Did you, Mrs. Davison, write a letter to John Storrs, giving an account of the origin of the *Book of Mormon*?"

Answer-"I did not."

The balance of the interview is not pertinent except John Haven's own words in conclusion: **[55]**

Mr. Austin, in his great zeal to destroy the Latter-day Saints, has asked Mrs. Davison a few questions, then wrote a letter in his own language.

Elder Badlam then concludes the *Quincy Whig* article as follows:

This may certify that I am personally acquainted with Mr. Haven, his son and daughter, and am satisfied they are persons of truth. I have also read Mr. Haven's letter to his daughter, which had induced me to copy it for publication, and I further say, the above is a correct copy of Mr. Haven's letter. A. Badlam²⁴

Elizabeth Haven Barlow was faithful in writing to her family and friends back in Holliston. She was not hesitant to express her love and testimony of the Restored Gospel in her letters. In spite of the hardships the Saints were undergoing and a precarious future which awaited them, Elizabeth continued to write to her family, urging them to join them in Nauvoo, Illinois, where the members of the Church were gathering after being expelled from Missouri. Judith responded with a request that Elizabeth write about her impressions of the Prophet Joseph Smith and explain her testimony as to the truth of the work.²⁵ Judith wanted some reassurance that the sacrifice that the Havens were considering would be right and in accord with the will of the Lord.

It appears that Elizabeth's persuasive letters had a strong influence on her father and step-mother. John and Judith had aligned themselves with the Church of Jesus Christ of Latter-day Saints the previous year by being baptized, but were not yet prepared to give up their home and roots. But Elizabeth was a strong-minded woman. Elizabeth wrote from Quincy, Illinois, on February 24, 1839, to her cousin Elizabeth Howe Bullard back home in Holliston. The letter reads in part **[56]**

Perry [Rockwood] wishes Father to get his discharge from military duties and send it to Quincy immediately . We also want to have Father write us, as soon as you receive this, to let us know about his coming to the West, how and when, that we may know when to look for him. We all feel anxious to know how he has felt while Zion has been scourged, whether he is in prosperity or adversity. We want him to write within one week after you get this for we know not how long we shall remain here, but if we are not driven and can get into business very likely shall stay several months Remember the Prophet and afflicted Zion at the throne of grace and receive this letter which is full of love and affection from a sister in the everlasting gospel, Elizabeth Haven.²⁶

During the years that followed, the Haven family learned the true meaning of sacrifice. In the spring of 1841, three years following their baptism, they left their ancestral home in Holliston to follow a young prophet of the Lord bearing an amazing message of a

God who speaks to man in this, the nineteenth century. John Haven's conversion must have been genuine for him to have given up at age sixty-seven the security of a prosperous farm and comfortable ancestral home along with a highly respected reputation in the community in exchange for a life on the fringes of civilization to live among an unpopular and maligned people.

The Haven family left for Nauvoo in company with several other members of the Holliston Branch.²⁷ Fifteen-year old Maria was opposed to leaving her home and friends, but Judith promised her that if she still wished to return to Holliston by the time she reached eighteen, she would be free to do so.²⁸ The departing group consisted of John and Judith Haven with their daughters, Maria Susan and Eliza Ann; John's married daughter, Mary Ellen Palmer; Mary Ellen's husband, Joseph Ferron Palmer; their daughter and son, Mary Ellen and Edmund; Lucretia Morton Bullard and her two daughters, Elizabeth Howe Bullard and Harriet Bullard [57] Nurse; Harriet's husband, Newell Nurse; and Lucretia's sons, Isaac and Joel Bullard.²⁹

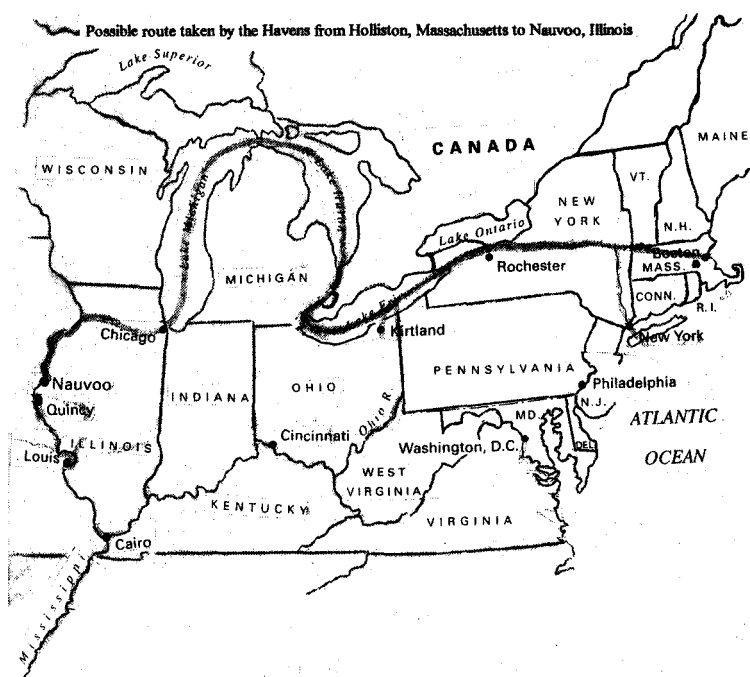


Figure 14: Possible route to Nauvoo taken by the Havens

With heavy hearts, the Havens left behind John's oldest child, Pamela, and her family. Pamela remained and died in Holliston. She supposedly was the first of the Haven family to have joined the Church (1836), even though her husband, Elijah Clark, was a local minister. A story of courage by being true to one's convictions could perhaps be told here.

In an attempt to demystify in part the activities of this eldest son of John Haven, also named John, we have learned that he was baptized into the Church of Jesus Christ of Latter-day Saints the same day as his father, June 30, 1838. John, the junior, was not a part of this new religious fervor that had been experienced by the Haven family. The younger John had trained for the ministry just prior to the [58] missionary activities that had taken place among

his family. John (the son) had accepted a position in York, Maine, as the pastor of a church at an annual salary of five hundred dollars. Reverend Haven perhaps caught a glimpse of a testimony of this new religion that the other members of his family had embraced. While he was serving as a protestant minister, he was baptized into the Church of Jesus Christ of Latter-day Saints. Soon thereafter, his wife, Nancy Reed Haven, died. John continued to serve for ten years as pastor of a church in Stoneham, Massachusetts. He then moved to Charlton, Massachusetts, where he was pastor in the Congregational Church for thirty years. What effect his baptism into the Church of Jesus Christ of Latter-day Saints had on him is still puzzling. A John Haven is listed in the 1869 *Salt Lake City Directory* as a gardener. It seems improbable that this is the John Haven who was still serving as a pastor in Massachusetts. However, a picture of John Haven (Jr.) taken from Ora Haven Barlow's *The Israel Barlow Story and Mormon Mores* is shown there claiming the photograph was taken in Salt Lake City in 1869.

Notes

1. The Daughters of Utah Pioneers have in the Utah state capitol an old hymn book entitled "Musical Monitor" or "New York Collection of Church Musick." A notation in the front of the book reads: "This book was used by John Haven in the Congregationalist Church, Hollister [sic], Middlesex County, Massachusetts,"
2. Michel L. Call, *Index to the Colonial American Genealogy Library*, Harold B. Lee Library, Brigham Young University, Provo, Utah. Jesse's rank of lieutenant is confirmed in the DAR Patriot Index.
3. In the "War of 1812 Service Records," a Captain John Haven is listed as serving in Waldron's Command in the New Hampshire state militia, Roll Box 94, Roll Exct 602. It is questionable that this is the Captain John Haven of Holliston, Massachusetts.
4. Elizabeth Haven Barlow, "Autobiographies of Six Pioneer Women," an article in Kate B. Carter's *Our Pioneer Heritage*, Daughters of Utah Pioneers, Salt Lake City, Utah, 318.
5. Ora Haven Barlow, publisher, *The Israel Barlow Story and Mormon Mores* (Salt Lake City: Publishers Press, 1968), 139.
6. Sarah S. Arbuckle, compiler, "An Autobiographical Sketch of Elizabeth Haven Barlow," privately published, writer's files.
7. Eliza Ann Westover letter to her son, Lewis, transcript in family file. The original letter rests in the Church Archives, Salt Lake City, Utah.
8. Bettye Hobbs Pruitt, editor, *The Massachusetts Tax Valuation List of 1771*, G. K. Hall and Company, publisher, Boston, 1978.
9. *Early American Gazetteer*, 1833, Utah Valley Family History Center, Harold B. Lee Library, Brigham Young University, Provo, Utah.
10. Samuel Adams Drake, *History of Middlesex County*, Estes and Lauriat, publishers, Boston 1880, vol. I, p. 482.
11. Kate B. Carter, *Our Pioneer Heritage*, Daughters of the Utah Pioneers, SLC, vol 19, 319.

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12. Brigham Young, *Journal of Discourses; London: Latter-day Saints' Book Depot*, 1854-86, vol. 2, 6 February 1853, 94.
13. Family descendants have always recorded Judith's middle name as "Woodbury." But on February 28, 1967, Ora Haven Barlow interviewed Mrs. Paxton [probably "Paxman"] at the home of Haven Paxton of Washington, Utah. Mrs. Paxton remembered Judith and that she complained that people were not spelling her name right. Mr. Barlow examined a signature of Judith's in which she wrote her name as Judith Woodby Temple Haven. Ora Haven Barlow, *The Israel Barlow Story and Mormon Mores*, 297, note 24.
14. Claire Noall, *Intimate Disciple*, University of Utah Press, Salt Lake City, Utah 1957,100. According to Willard's journal, "I Was Baptized by Elder Brigham Young December 31, 1836." He noted in 1834 that he entered the Thompsonian Infirmary and practiced under the direction of Dr. Samuel Thompson. In 1835, at the request of Mr. Albert P. Rockwood, Willard went to Holliston and delivered lectures on the Botanic or Thompsonian practice of medicine, which created much excitement there and in surrounding towns. Willard moved to Holliston and practiced with success for one year, during which time he resided with the Rockwoods.
15. Willard Richards' Autobiography in the *Millennial Star* 1865 as cited in Infobases International, Inc., LDS Collectors Library 1995.
16. Claire Noall, *Intimate Disciple*, 100-111.
17. Kate B. Carter, *Our Pioneer Heritage*, 320.
18. Parley P. Pratt, *Elder' Journal*, October 1837,9.
19. Brigham Young and his brother, Joseph, were in the vicinity of Holliston in the summer and fall of 1836. Pamela's husband, Elijah Clark, never joined the Church.
20. Jesse Haven was baptized April 13, 1838, by Elder Joseph Ball. Jesse opened the South African Mission in 1853, serving as the president until 1855. Andrew Jensen, *LDS Biographical Encyclopedia*, 1901.
21. Church records indicate that Eliza was not baptized until May 2, 1842, 13 days before her thirteenth birthday. At the time, the Havens were residents of Nauvoo, Illinois.
22. Family Recordings of Nauvoo, Including Minutes of the First LDS Family Gathering, 23, 26.
23. Ora Haven Barlow, *The Israel Barlow Story*, 279-281.
24. *Ibid.*, 281. A detailed account of this controversy may be found in *Myth of the Manuscript Found by George Reynolds* published in 1883 in the Eleventh Book of the Faith-Promoting Series of the Juvenile Instructor Office.
25. Ora Haven Barlow, *The Israel Barlow Story*, 146; In a letter of Feb. 24, 1839, from Elizabeth Haven to her close friend and second cousin, Elizabeth Howe Bullard.
26. *Ibid.*, 147-8.
27. A conference was held at Monmouth County, New Jersey, Friday April9, 1839. Elder John P. Greene presided. Representatives came from nine different eastern branches, with the number of Saints in each branch being given. Holliston had sixteen members in attendance. (*Documentary History of the Church*, 4: 19)

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28. Janet Seegmiller Burton, *Be Kind to the Poor, The Life Story of Robert Taylor Burton*, published by the Robert Taylor Burton Family Organization, 1988,432.

29. Ora Haven Barlow, *The Israel Barlow Story and Mormon Mores*, 179-80.