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UTAH HAWAIIAN COLONY.

JOSEPA, Tooele Co., Utah, May 13, 1893. — In travels throughout the settlements of the Saints I have at length reached the interesting little colony known as Josepa, situated in Skull valley, in Tooele county, Utah, on the border of the great American desert. The place is thirty miles from Grantsville, and is reached by passing around the north end of the Onaquis range of mountains which separate Tooele and Rush valleys from Skull valley. The latter, which is separated from the desert proper by the Cedar range on the west, extends north and south for a distance of about forty miles; its average width is nearly twelve miles; on the north it opens out into the desert immediately west of the Great Salt Lake. Most of the area of this valley consists of salt marshes or alkali flats which extend up from the lake on the north through nearly the entire valley, but diminishes in breadth as it approaches the south. It was named Skull valley at an early day from the fact that a number of human skulls were found on its barren surface; at first these skulls were supposed to belong to some of the unfortunate emigrants who in 1846 attempted to cross the desert in the ill-fated Hastings company; but later suppositions are to the effect that they were Indian remains left to bleach on the desert.

Josepa is situated on the east side of the valley, where the lands slope from the base of the mountains on the east to the center of the valley westward. In early Utah days the late Wm. H. Hooper had a ranch here, which subsequently passed into the hands of John Quincy Knowlton, and thus it became known as the Knowlton Ranch; the Knowlton family and a few others who had located at different points in the valley, where there were springs or small streams of water, were at length organized into a branch of the Church and existed as such as a part of the Grantsville ward for several years; finally the ranch was purchased by John F. Rich, who in 1889 sold it to the Josepa company which now owns it.

It was at the springs on which Josepa now is located that the lamented Hastings company of 1846 separated, the Donner party which afterwards perished in the Sierra Nevada mountains, taking a southern route around the desert, while the

emigrants under Mr. Hastings took a northwesterly course across Skull valley, passing over the Cedar range of mountains through what is known to this day as Hastings Pass. Near the divide in this pass, on the eastern slope is the Rediam spring, a mere seepage of water gushing out from the ground, which was the last water the poor emigrants found for a distance of eighty-six miles. From the top of the Cedar range, Pilot Peak in northeastern Nevada is visible, and the distance across the deceptive desert, does not seem to be very great, although it is nearly 100 miles. It is supposed the Hastings company in looking across in their eagerness to reach the Pacific coast by the shortest road possible thought they could easily cross in a day, and started out with the expectation of reaching the lofty mountain peak beyond without much difficulty; and it is also supposed that they were encouraged to make the attempt by the illusions of ponds of water, which to the wanderer on the desert appear frequently, and sometimes appear to be within a few hundred yards of where one stands, when in reality there may be no water of any description within a radius of fifty miles. Besides this deceptive mirage, the desert possesses another illusive peculiarity. Here and there on the dead level and barren surface grows miniature bushes of greasewood and other salty vegetation, which by the singular properties of certain atmospheric conditions are magnified to the eyes of the traveler to such an extent that they, in the distance, appear like large trees or fine groves, or, according to the shape of the bush like some other large object. But in approaching them they seem to diminish and at length the weary wanderer discovers that there is neither water nor shady groves; the whole is simply delusions of the desert. The members of the Hastings company which started out from Skull Valley in 1846 nearly perished before reaching the other side of the great desert, and years afterwards their bones were found bleaching in the sun; also many of their wagons, chains, yokes, camping equipage, not a speak of the remains of animals, were discovered strewn along the track made by the company; this track is still visible and can be traced without difficulty clear across the desert.

The fulness of the Gospel was first introduced to the natives of the Sand-

wich Islands in 1850 by George Q. Cannon and others; but emigration of Hawaiians from the islands being prohibited by law, a gathering place known as Lale was in due course of time (1865) established on the island of Oahu, to which many of the natives who had embraced the fulness of the Gospel gathered, and where there is still a prosperous community of Latter-day Saints. About the year 1868, a native by the name of Napela, the very first Hawaiian baptized by Elder Cannon on the Sandwich island, by special permission visited Utah, and on his return to the islands gave a very favorable report of what he had seen at the headquarters of the Church. In 1873, two Hawaiian boys were brought to Utah, also by special permission—one named Kiha by George Nebeker, and the other (Kahana) by William King; the latter remained with Elder Klug for many years and is now a resident of the Josepa colony; the other is in Salt Lake City. The next Sandwich islander who received permission to go to Utah was Kaulainamoku, an intelligent native and a fluent speaker who in 1888-89 filed a very successful mission to the natives of New Zealand. He is the only Hawaiian who has been sent on a foreign mission from the headquarters of the Church. This man first came to Utah in 1875, accompanying Elder F. A. Mitchell, who returned from a mission to the islands. Kaulainamoku was given employment on the Temple Block, where he endeavored to learn the carpenter's trade, and a house was built for him in the Nineteenth ward. When Elder Harvey H. Cluff returned from one of his missions to the islands in 1882 he brought three families (eight souls) of Hawaiians with him to Salt Lake City. These also settled in the Nineteenth ward. In the meantime the law against the emigration of natives from the islands was repealed or modified and since then a number of Hawaiian Saints, desirous of gathering to the headquarters of the Church, emigrated to Utah, accompanying different Elders who returned from their missions. Most, if not all of these natives, settled in the Nineteenth ward, in the immediate neighborhood where Kaulainamoku first located. As the immigration of Hawaiians increased the question of finding suitable employment for their behalf was sprung, and deliberations in; them were entered into by the First Presi-