

EDITORIALS.

ADULTERATIONS OF OLIVE OIL.

AMONG the many articles in general use that are measurably spoiled by the cunning of the adulterer is olive oil. A large quantity of this oil is used in this Territory, principally for religious purposes, and it is highly desirable that it should be obtained pure and unmixed with other ingredients. But in the "olive oil" of commerce, colza oil occupies a prominent position. This is an extract from the seed of a species of cabbage. Mustard oil, rape oil, cotton seed oil and other vegetable oils are also in extensive use as adulterants of olive oil, and though they may not be injurious, yet the purchaser is victimized to a large extent and few know how to detect the spurious from the genuine article. The *Grocer* of a recent date gives directions for this purpose, based on experiments made by Dumas, the French chemist, as follows:

"A simple method is to watch the variety of shapes taken by different oils on the surface of water poured into a saucer. If the oil is genuine olive oil, the drop will take an irregular shape, like an islet well indented and marked with bays and promontories. If it is the product of the black garden poppy, the form will be at first round, but quickly festooning into elegant half-circles round the edge. The same result will ensue with rape oil, but the formation round the edge will be more pronounced. Colza oil makes a precise and well-defined circle. If there are one or more spurious oils mixed up with the pure olive juice, the forms of the drops will resemble, more or less, the types above indicated, according to the greater or lesser proportion of the various adulterating substances. Oil which, when shaken in the bottle, assumes a permanent chaplet of air bubbles is not pure olive oil, for in the latter air bubbles are only transitory. It may, therefore, be set down as a mixture in which rape oil predominates."

THE MEXICAN CALENDAR STONE.

WE have recently had the opportunity of examining a photograph of the wonderful Calendar Stone of the ancient Mexicans. Elder Moses Thatcher brought with him from the city of Mexico some stereoscopic views of that remarkable relic of antiquity. A work has been published by Harper & Bros., of New York, written by J. T. Short, Esq., and entitled "The North Americans of Antiquity," which contains many items of interest to the Latter-day Saints, and among them a description and explanation of the Mexican Calendar Stone, which unwittingly corroborates the Book of Mormon. The author opposes the idea of the Israelitish origin of the American Indians, and ridicules the Book of Mormon, but his work contains many things confirmatory of the sacred record which was brought forth from the hill of Cumorah, under the guidance of divine revelation.

The Calendar Stone of the ancient Mexicans, with other relics, was, in December 1790, dug up in the Plaza Major of the City of Mexico, and is now built into the wall of the Cathedral of that City, where it can be seen by all passers by. It is a rectangular block of porphyry, thirteen feet one inch square, of the enormous estimated weight of 24 tons. Its face is most elaborately carved with geometrical precision, as recognized by Humboldt and others, and its symbols and hieroglyphics have been deciphered by the learned. It is found to be a calendar of the ancient people of Mexico, with the days, months, years, cycles, etc., and other information such as is generally associated with such works, recorded thereon.

Without an engraving it would be more likely to confuse the reader than otherwise if an attempt were here made to explain its multitudinous hieroglyphics. It is the outside circles of these symbols, only, which now claims our attention. In this is represented the national cycle of 52 years. With regard to it Mr. Short remarks (page 458):

"To return to Prof. Valentine's

investigations, it will be observed that there are 24 of the cycle symbols, two of which are nearly hidden under the helm plumes. The product of 24 and 52 gives us a period of 1,248 years. But what have we to do with this result? The triangular shaped figures which point to the central tablet cut at the top of the stone, indicate that we must make a calculation, and it remains for us to interpret the symbol. It is recognizable as the sign Acatl accompanied by the number thirteen; a year which, according to the authentic tables of reduction, corresponds to the year 1479, A. D.; a date which is confirmed as being the year in which the Calendar Stone was finished and set up in the great pyramid of Mexico, by the statement of the native writer Tezozomoc, that its author, King Axayacatl, became ill from his exertions at the tragic celebrations of the completion of the temple and lived scarcely a year, at the same time fixing the date in 1480. If we subtract 1248 years from the known date 1479, A. D., we have the year 231 A. D.; a date which no doubt marks the beginning of the national era of the Nahuas and probably designates the year of their arrival in Mexico by the ports Tampeco, Xicalanco and Bacalar."

Now let us turn to the Book of Mormon and find what is there stated with regard to the year "which no doubt marks the beginning of the national era of the Nahuas." (A. D. 231.) But before we do so, we must remind our readers that from the time of the Savior's personal appearing on this continent to 200 years after his birth at Bethlehem, an era of perfect unity, undisturbed peace and abounding righteousness, universally prevailed among the people who inhabited the vast continents of North and South America; also that from that date evil crept in, unity ceased and vice and crime gradually and unceasingly increased until the Nephite nation was destroyed. Now, let us listen to the inspired record; it states:

"And now it came to pass in this year, yea, in the two hundred and thirty and first year, there was a great division among the people."

And it came to pass that in this year there arose a people who were called the Nephites, and they were true believers in Christ; and among them were those who were called by the Lamanites, Jacobites, and Josephites, and Zoramites;

Therefore the true believers in Christ, and the true worshippers of Christ, (among whom were the three disciples of Jesus who should tarry,) were called Nephites and Jacobites, and Josephites, and Zoramites."

And it came to pass that they who rejected the gospel were called Lamanites, and Lemuelites, and Ishmaelites; and they did not dwindle in unbelief, but they did wilfully rebel against the gospel of Christ; and they did teach their children that they should not believe, even as their fathers, from the beginning, did dwindle.

And it was because of the wickedness and abomination of their fathers, even as it was in the beginning. And they were taught to hate the children of God, even as the Lamanites were taught to hate the children of Nephi, from the beginning." (B. of M. n. e. pp 546-7.)

Can it possibly be claimed as a mere coincidence that the Nahua nation, one of the most important and in former years one of the strongest and most intelligent branches of the Lamanite race, should date the commencement of its national existence from the exact year of this great division of the people? Its historians would undoubtedly, as all nations are prone to do, date back their origin as a separate people as far as possible, to give the glamour of antiquity to their race; and thus we find them taking advantage of the very first opportunity and mingling their traditions with the authentic annals of the inspired historians. It is probable that other tribes and branches of the great Lamanite family, when they permanently settled down and commenced to build up kingdoms, dated their origin from this self-same date. Whilst this ancient Mexican calendar thus bears on its sculptured face undying testimony of the truth of the Book of Mormon, that holy book in its turn testifies to the exactness and accuracy of the Calendar.

"POLITICAL OSTRACISM."

THE Republicans of Utah held their convention yesterday, appointed their delegates to the Chicago Con-

vention and organized their Central Committee. They also adopted some resolutions, one of which we here produce as a mark of the good sense of the gentlemen present, and a sufficient answer to the foolish and false reports which are circulated for base designs by the rabid anti-"Mormons," who belong to the now defeated faction which attempted to rule the rest of the party with a stronger despotism than they ever accused the "Mormon" leaders of exercising. Here is the resolution:

"That our mines are as rich, our mineral region as extensive, and our laws more favorable in regard to mining than any other State or Territory, and that we condemn as false and slanderous the reports that are circulated, that life and property are not as secure here as elsewhere."

One very officious person introduced that rotten plank of an old platform, originally presented by the now defunct McKean, demanding legislation for the prohibition and extirpation of "the twin relic." It was adopted yesterday, so we are informed, by three votes, the rest of the delegates not voting either way.

Another anti-"Mormon" Resolution was introduced, but was treated with ridicule and deserved contempt. J. T. Bradley was its author, and it reads as follows:

"It is moved, as the sense of this convention, that the political ostracism to which the non-Mormon minority of this Territory are subjected by an ecclesiastical organization calling itself a political power, calls for united action on the part of a taxed but unrepresented minority; and we recommend the non-Mormon voters of Utah, without distinction of party, to unite and perfect a political organization that will make itself felt as a standing protest at least at the polls."

The hackneyed nonsense about "political ostracism" was received with laughter, and the rubbish was promptly voted down. Supposing the population of this Territory was nine-tenths Republican in politics, would the other tenth have any right to complain of "political ostracism" because they were all the time beaten at the polls? Yet this is all the political ostracism that the chronic office-seekers who cannot obtain a place in our local government,—municipal, county or territorial, have any grounds for complaining of. The People's Party chooses from its own members men to represent it. Does not the Republican Party do the same? When do Republican conventions appoint Democrats for their delegates, or nominate Democrats for official positions?

Men who pretend to the least modicum of common sense should abstain from making such asses of themselves as to adopt the cry, or bray, of the bogus "Liberals," because they happen to be in a hopeless minority. "Political ostracism!" Political fiddlesticks! Just fancy the Republicans or Democrats or "Liberals," if they were in the majority here, choosing "Mormons" for their representatives in any capacity! Those who use the senseless phrase know that it is nothing but anti-"Mormon" buncombe, and the sensible men of their own party only despise and smile at their foolery and insincerity. When the People's Party of Utah becomes so imbecile as to elect to office any of the avowed and bitter enemies of this people it deserves to fall into the same condition of whining helplessness that those who complain of "political ostracism" find themselves in to-day.

THE COAL MONOPOLY.

A CITY correspondent writes on the subject of adulterated and high-priced coal. We agree with him that it is an imposition to sell black rocks for coal, and that the figure we have to pay for fuel is unnecessarily high. As to the strong language applied to the "anaconda," we cannot say that we altogether endorse it. There are two sides to every question; both should be viewed in order to arrive at a just judgment.

It is true that the coal trade in Utah is a monopoly, and that the public, so far as coal is concerned, are to a great extent at the mercy of a powerful corporation. But is it to be expected that this power will destroy or weaken itself? If there is no competition in the coal trade, whose fault is it? Can that corpora-

tion, from a commercial standpoint, be blamed for protecting itself and retaining its grip on the trade of the Territory? If the monopoly is to be broken, can we look for the corporation that profits by it to break itself? And we doubt very much if many who complain about this monopoly would use the power it confers any less despotically than the corporation referred to.

We have to pay in this city from \$6.50 to \$8.00 per ton, retail, for coal delivered. Now considering that the sale of this necessity is a monopoly, can we charge that the power it bestows is used very oppressively? When was coal sold any cheaper than that in Salt Lake City? We do not remember the time. We do have a distinct remembrance of seeing slate in coal before the railroad brought in a pound. But the objector may say, coal could be sold by the company at \$4 per ton with a fair profit. We will not dispute the statement. But we ask, is it not quite probable that if some people had the supreme control of this trade they would put up the price still higher? We notice that farmers who cry out at the prices merchants charge for goods, are just as eager as anybody else to demand a high figure for their products when the demand is great. Look at the present price of hay and grain! If a merchant should chance to have a supply of some article for which there happened to be a great demand, or of which other merchants had run short, and he should put up the price thereof, he would be at once accused by the farmer of taking advantage of the necessities of the people. But we find that many of those who make the loudest complaints on this score do the very same thing when they have the opportunity.

During the long winter, which does not appear to be quite over yet, while coal could not be hauled by teams from the beds at Coalville, the price of this essential to our comfort and almost to our existence, has not been raised a cent higher than the price it commanded when it could be hauled by private parties or persons. What was there to prevent the same kind of a balloon elevation in coal figures as in hay figures? Yet the uniform price has prevailed, and for this, we think, the powerful monied corporation which had us all by the wrist should receive due credit.

Now, we must not look for sentiment in business corporations, which are popularly understood to have no souls. The object of their existence, action and continuance is to make money. It is the height of folly to rail at them. The only sensible thing to do is, fight them with their own weapons; that is, always supposing at least a probability of success, of being able to cope with their strength. If coal can be delivered in this city, at a profit, for \$4 per ton, or any considerable reduction on current prices, and a railroad can be built which will secure this desirable result, self-protection, domestic economy, commercial prudence and public necessity unitedly cry out, "Build the road and bring in the coal." If the people are sufficiently assured that this can be done, let the people unite in the enterprise. And if the great corporation that now holds a monopoly which many an objector would like to control, chooses to reduce the price of the commodity in competition, all right, the public will get the benefit, anyhow.

As to the embargo on merchandise and machinery, which our correspondent pictures with such direful results, there is no probability whatever that the corporation, however "greedy" it might become, would proceed to any such extremity. Simply because it would be suicidal. There are commercial laws that govern in these things, and to which even railroad companies have, more or less, to yield, and the industrial death and business prostration described would have as bad an effect upon the freight carrier as on the consignees; so the trouble depicted is purely imaginary.

The remedy for the evils complained of is pointed out by our correspondent in the one word "competition." Where there are several competing sources of supply, that which furnishes the best article at the lowest price will command the trade. While a monopoly exists, ungoverned by sentiments of equity, kindness, fairness and sympathy with public needs, but moved only by the common spirit of commercial life all over the world—the money making genius, the public must be to a great extent at its mercy. Com-

plaints are vain. Hard words are wasted. Sentiment is drivvel. The only sensible course is action, based on solid assurances of success. Competition once established, a lever is brought to bear which alone will lift the burden from the shoulders of the public and turn the trade dictator into a commercial suppliant. Salt Lake wants good coal at a reasonable price; and when the people combine to obtain it, we are of the opinion that they can accomplish the end desired.

WHY NOT PRODUCE IT?

WE recently published an account of certain experiments made by the French chemist, Dumas, for detecting the adulteration of olive oil. It is hardly probable that the general consumer of this article will take the necessary trouble to investigate, and very few dealers will do this either, as they depend more upon reputed brands than upon private analysis or actual "personal knowledge as to the quality of the oils they purchase or sell.

Much that is sold as olive oil is innocent of the fruit of the olive tree. Part of it may be made from rape, mustard, colza, etc., but most of it is from the cotton seed or from the lard factory. Imported oil may be adulterated, but oil as commonly bottled in the United States is rarely if ever genuine.

There is a large quantity consumed in this Territory, including good, bad and indifferent. We spend for it not less than five thousand dollars annually. Most of its consumption arises from its use in religious ordinances; and if any motive should prompt a people to care and choice in regard to this article, it surely would be its application to such uses. Not only in our sacred places is it required, but whenever there is ailment in any faithful family of Israel, the administration of oil, is both a duty and a privilege, based upon divine revelation, and in uncounted instances, universal experience has demonstrated it as the divine appointed medium of blessing when properly administered. But who would not be disgusted with the odor arising from the rancid, adulterated, and often spurious article which is palmed off for the genuine?

Now the surest method for ridding ourselves of this offensive and adulterated oil, would be to manufacture our own. Southern Utah needs to engage in a variety of branches of business to secure all the advantages of her semi-tropical climate, and the importation and cultivation of the olive would be in a religious and probably in a social sense, far more desirable than the cultivation of the grape for the manufacture of wine.

It is not improbable also that the manufacture of pure and reliable olive oil would stimulate its uses in other directions, to the exclusion of that which many consider anything but a blessing. It is not generally known probably that our consumption of lard as a community is about one hundred and fifty thousand pounds annually, and this costs us upwards of fifteen thousand dollars. Most of this is used in our cooking, and most of it could be avoided to advantage. Our religious friends, the Jews—at any rate those in Europe, rarely use animal fats. Their pastry, salads, beef steak, fish and other food, is prepared with olive oil. But they do not use the nauseous stuff that is bottled for commerce. They are as dainty and particular in this as they are in regard to other articles of food, and generations of care in this respect, based upon divine revelation and ancient custom, have given to the world the healthy, vigorous, long-lived race, whose example in many things the Gentiles would do well to imitate.

If we Latter-day Saints could set aside some of our traditions, and catch more fully the meaning and spirit of some of the religious teachings imparted to us, pure olive oil used not only in sacred but in domestic directions would become a blessing to us. The best product of the olive would be used as indicated; lower grades would be used for lubricating and for light, also for the best kinds of soap, while the animal fats would be more abundant for the manufacture of commoner kinds.

Is there vim enough among our southern brethren to push this important industry, or shall Europe and the United States still bring discredit to our enterprise, nausea to our bodies and a foreign element into

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