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From the AUKORA.
The Manufacture of Seed-Oil in the U. States, as an addition to the market for agricultural productions, and to the list of export articles.

THE following information concerning the flax seed oil manufactory is recommended to the general attention of the people of the United States, especially in the midland or interior or more remote counties, where the want of a near shipping market renders it desirable to convert the flax seed into oil. After making raw or crude oil, it may be rendered still more valuable, it is supposed, by boiling it, so as to be fit for painters and other uses. Every thing which increases the real market value of one hundred weight in oil, beyond the value of one hundred weight of seed, decreases the rate per cent. of transportation. It is suggested, that it is possible, that cotton seed, may yield profit, if manufactured in this way, and the weight of all our cotton seed is not less than fifty or sixty millions of pounds.

1. That a good stream of water is required, if much profit is expected.

2. That there are two modes of constructing the mill—the one to work with penders, the other with stones placed vertically, like the tanners' bark stone. The penders, may be set up at the smallest expence, because the same shaft that the water wheel turns on, may, by having it of a proper length, lift the penders of four, six or eight mortars, and these penders will do the work very effectually, and at the same time the great shaft will drive the expelling penders. This mode is very noisy, and of consequence less pleasing to attend. If the seed is to be ground by stones, there must be wheel work introduced; but where the expence of the first outfit is not an object, this mode is preferable to penders. The stones should be high, perhaps five feet, and pretty broad, perhaps fourteen or sixteen inches; and great care should be taken in fixing the bushes of the iron axle tree, so as to preserve the stones always perpendicular. This business if intended to be prosecuted with spirit, would be greatly facilitated by a pair of cast iron rollers, to pass the seed through and crush it before it goes under the stones.

3. The profit of an oil mill is greatest where the custom of the country hath introduced the use of flax seed meal amongst cattle and horses. Towards Lancaster they hold it in high estimation.

4. An oil mill to be carried on to the greatest advantage, should have such a stock, and such quantity of large cedar tubs, as would enable the proprietor to keep his oil until the summer. The seed being generally bought in the fall, these who have small stocks hurry their oil to market in the spring and it mostly sells low.

5. A mill-wright, who is to be employed, should examine some of the oil mills near Philadelphia, or rather in the neighbourhood of Germantown; but perhaps the best plan is to be sought for at Bethlehem, in Pennsylvania.

6. It is of much consequence in conducting this business to have strong bags for the meal to be pressed in. Strong white yarn knit on scures, are much made use of in some mills; and a thick leather case, like the cover of a book, should enclose the wooden bag. The bag should be formed like a cap, gradually tapering from the mouth to the point. It is the form of the house-wife's jelly bag.

7. Much attention should be paid to the manner of cutting the hole in the great press, so as to have the full

benefit of the driving wedges, and not to permit the oil to waste thro' the bottom of the log. A shallow iron pan, like a dripping pan, placed below the bags, with a conducting pipe, would be proper, and the side of the hole should have an iron plate, hanging with its lower edge over this plan.

8. After all, the profit of an oil mill, which receives its seeds within reach of Philadelphia market, will be governed by extraneous causes of foreign demand for seed—but those who pursue this business with industry and attention, make it answer their purpose even in the neighborhood of the shippers of seed. In inland places it is a great object for the United States, and yields a good profit to the oil maker.

Our inland navigation, upon rafts, arks* and uncovered boats, is becoming very considerable. The goods are more exposed, in such voyages, than in covered waggons or decked vessels. All goods capable of being put into light casks or vessels of wood or potter's ware are however perfectly safe: and it is evident, that the oils of flax seed or cotton seed, or rape seed, or hemp seed, or of the nuts of Palma Christi or Castor Tree, or of the turpentine, will not suffer or waste more on a raft or ark on the Ohio, the Susquehanna, the Savannah, Santee or Hudson's river than in a covered waggon or decked boat or vessel. Our seeds are bought in America, shipped to Europe, and there made into oils, while we have thousands of mill seats unemployed, which could perform all the labor. Every mill is a labor saving machine, and is more valuable to these states than to any other country. It is hoped, that the cotton planters, and the oil millers in their vicinities, will not postpone experiments of making oil from the cotton seed. At present it is said to be used to feed milch cows, and to make them fat and healthy. We know that the cake of the flax seed (after the oil is pressed out) is a very nourishing food for cattle.

FRANKLIN.

* Arks are Pennsylvania raft bottomed boats, or rafts of the size of large boats—on which sides and ends are raised, and when laden with 1000 bushels of grain, or 30 or 40 head of fat cattle.

From the BOSTON GAZETTE.
Messrs. Pinters,

In answering the letter of 12th September, 1790, published in the last Boston Gazette, Mr. Adams's correspondent appears to have entered into some discussion of the question, whether the changes then taking place in Europe would eventually prove any thing more than a change of imposters and impostures?—This answer, like the first letter and the reply was confidential: It was a sacred trust committed to the honor and good faith of long and intimate friendship.—The trust will not be abused.—His answer has never been extracted from the receiver's files, by any hand of intrusive malevolence, to be used for malignant or insidious purposes.—There is no necessity now to publish it, as a guard against misrepresentations injurious to the writer.—There is no right to publish it without the writer's assent.—The reply therefore is published by itself—the commentators, who to adopt an observation of Montesquieu, know how to excite odium, better than how to refute, are freely indulged with all the use they can make of it.

New-York, October 18, 1790.

Dear Sir,

I AM thankful to our common friend, as well as to you, for your

favor of the 4th, which I received last night. My fears are in unison with yours, that hay, wood and stubble will be the materials of the new political buildings in Europe, till men shall be more enlightened and friendly to each other.

You agree, that there are undoubtedly principles of political architecture, but instead of particularizing any of them, you seem to place all your hopes in the universal, or at least general, prevalence of knowledge and benevolence. I think with you that knowledge and benevolence ought to be promoted as much as possible, but despairing of ever seeing them sufficiently general, for the security of society, I am for seeking institutions which may supply in some degree the defect. If there were no ignorance, error, or vice, there would neither be principles, nor systems of civil or political government. I am not often satisfied with the opinions of Hume, but in this he seems well founded, that all projects of governments, founded in the supposition or expectation of an extraordinary degree of virtue, are evidently chimerical; nor do I believe it possible, humanly speaking, that men should ever be greatly improved in knowledge or benevolence, without assistance from the principles and system of government. I am very willing to agree with you, in fancying, that in the greatest improvements of society, government will be in the republican form. It is a fixed principle with me, that all good government is and must be republican. But at the same time, your candor will agree with me, that there is not in lexicography a more fraudulent word. Whenever I use the word republic with approbation, I mean a government, in which the people have collectively, or by representation, an essential share in the sovereignty. The republican forms of Poland and Venice, are much worse, and those of Holland and Bern very little better, than the monarchical form in France before the late revolution. By the republican form, I know you do not mean the plan of Milton, Needham or Furgot; for after a fair trial of its miseries, the simple monarchical form will ever be, as it has ever been, preferred to it by mankind.—Are we not, my friend, in danger of rendering the word republican unpopular in this country, by an indiseerct, indeterminate and equivocal use of it?—The people of England have been obliged to wean themselves from the use of it, by making it unpopular unfashionable, because they found it was artfully used by some, and simply understood by others, to mean the government of their interregnum parliament. They found they could not wean themselves from that destructive form of government, so entirely, as that a mischievous party would not still remain in favor of it, by any other means than by making the words republic and republican unpopular. They have succeeded to such a degree, that with a great majority of that nation, a republican is as unamiable as a witch, a blasphemer, a rebel, or a tyrant. In this country the word, republic should be generally understood, as it is by some, to mean a form of government inconsistent with a mixture of three powers, forming a mutual balance, we may depend upon it, that such mischievous effects will be produced by the use of it, as will compel the people of America to renounce, detest and execrate it, as the English do. With these explanations, restrictions and limitations, I agree with you, in your love of republican government; but in no other sense. With you I have

also the honor, most perfectly, to harmonize in your sentiments of the humanity and wisdom of promoting education in knowledge, virtue and benevolence. But I think that these will confirm mankind in the opinion of the necessity of preserving and strengthening the dykes against the ocean, its tides and storms. Human appetites, passions, prejudices, and self-love, will never be conquered by benevolence and knowledge alone, introduced by human means. The millenium itself neither supposes nor implies it. All civil government is then to cease, and the Messiah is to reign. That happy and holy state is therefore wholly out of this question. We agree in the utility of universal education; but will all nations agree in it as fully as we do? And be at the expence of it? We know, with as much certainty as attends any human knowledge, that they will not. We cannot therefore with safety advise the people to depend for their safety, liberty and security upon hopes and blessings which we know will not fall to their lot.—If we do our duty then to the people, we shall not deceive them, to depend upon what is not in their power, and will not relieve them. Philosophers, ancient and modern, do not appear to me to have studied nature, the whole of nature, and nothing but nature. Lycurgus's principle was war and family pride, Solon's was what the people would bear, &c. I believe writings of antiquity upon government, those I mean of Aristotle, Zeno and Cicero, are lost. We have human nature, society and universal history to observe and study, and from these we may draw all the real principles which ought to be regarded. Disciples will follow their master, and interested partisans their chieftains, let us like it or not—we cannot help it. But if the true principles can be discovered, and fairly, fully and impartially laid before the people—the more light increases, the more the reason of them will be seen, and the more disciples they will have. Prejudice, passion and private interest which will always mingle in human enquiries, one would think, might be enlisted on the side of truth, at least in the greatest number, for certainly the majority are interested in the truth, if they could see to the end of all its consequences. "Kings have been deposed by aspiring nobles." True, and never by any other.—"These" the nobles I suppose, "have waged everlasting war against the common rights of man." True, when they have possessed of the summa imperii in one body, without a check. So have the plebeians—so have the people—so have kings—to has human nature, in every shape and combination, and so it ever will. But on the other hand, the nobles have been essential parties in the preservation of liberty, whenever and wherever it has existed. In Europe, they alone have preserved it against kings and people; wherever it has been preserved, or at least with very little assistance from the people. One hideous despotism, as horrid as that of Turkey, would have been the lot of every nation of Europe, if the nobles had not made stands.—By nobles I mean not peculiarly an hereditary nobility, or any particular modification, but the natural and actual aristocracy among mankind. The existence of this you will not deny. You and I have seen four noble families rise up in Boston.† These are really a nobility in our

† In the original letter these four families are named.—From delicacy towards the respectable individuals belonging to them, the names are omitted in the publication, and they are altogether immaterial to the argument of the letter.