

you might let stand in grass with some small grain." Every acre of his land would produce fine crops of clover, orchard grass or timothy.

In Asheville, Mr. Winslow Smith assured me that on one acre of land set in orchard grass, with a little clover intermixed, he had obtained of cured hay at a single cutting eight thousand five hundred and thirty-five pounds. The best clover I had ever seen was grown on some of the lots about Asheville. What our people in the upper part of the State on the undulating lands ought to do, is to plant corn patches instead of corn fields. They might thus obtain enough of that grain for bread and to fatten hogs, and depend mainly on other kinds of produce to sustain their stock. In this manner they could economise labor and also improve their farms from year to year.

Even if there be some exaggeration in the calculations I have referred to, no one can doubt that the difference is many to one in favor of feeding stock on grass rather than corn. All animals not at work could be kept in good condition without grain, and even if when at hard work, something more was required, very little grain need be added to the hay.

Before discussing remedies for this vitious or unwise mode of agriculture, let us consider briefly a kindred subject: In former times, travellers would see at a road-side inn, the words "Entertainment for man and beast." We have often read articles suggesting the best modes of providing food for domestic animals, but the welfare of man seldom is deemed worthy of consideration. A highly educated physician of large experience has said that dyspepsia was the national disease of the United States. When I was in Paris in 1859, Mr. Mason, our Minister at that court, told me that a physician of as much skill and of as large experience as any in Paris, said "that he had never known a case of dyspepsia to originate in that city." Why such a difference against the United States? We have as good a climate as that of France, and a much greater abundance of wholesome food.

It has been said that the frying-pan is the great enemy to our people. There can be no doubt but that it has slain its thousands; but bad bread is the slayer of tens of thousands. While travelling in Europe for eight months, I saw nothing but cold bread, nor did I, while there, see or hear anything that tended to induce me to be-

lieve that anybody in Europe had ever eaten a piece of hot bread. I invariably, however, found the bread good, and the people I saw appeared healthy and robust. Some, as the English and Germans, were especially so.

With respect to the United States, the condition of things may be more strikingly and pointedly presented by references to individual cases. Many years since, I stopped at the house of an acquaintance, and on seeing him, I said: "You are not looking as well as usual." "No," he replied, "I have the dyspepsia powerfully bad." When dinner was ready, there was an abundant supply of meats and well-baked corn bread. There was also, however, something called biscuit, which was in fact rather warm dough, with much grease in it. I saw that my host ate this freely with his meats. I remarked that I did not wonder that he had dyspepsia, for that I could not live a month in that way. I suggested that if he would eat well-baked corn bread, or better still, light bread, he would not suffer as he was doing. He answered vehemently, "that he would rather die than eat light bread." I replied, "this is a free country and you have a right to die in this mode if you choose, and I have no doubt but that you will soon die." I then referred to cases in which I had known people to die from such practices. My cool mode of discussing the question evidently made an impression on his wife. Next summer, on meeting him, I said, "you are looking much better." "Yes," he replied, bursting into a hearty laugh; "I followed your advice, and took to eating light bread, and I am as well as I ever was in my life."

Two or three years after this occurrence, I went to the house of another friend, and on meeting him, remarked that he was thin and appeared to be in bad health. "Yes," he answered, "I have been suffering very much from dyspepsia for nearly a year." In a few moments his wife appeared and on his introducing me, she extended her hand pleasantly and said: "Is this Tom Clingman, is this the member of Congress?" "The same," I answered. "Well," she said, "I have often wished you were dead because my husband used to lose so much sleep for fear you would not be elected." When dinner was prepared I observed that my friend ate with his meat the same kind of biscuit as those above described. "Why," said I, "you need not be

disheartened about your health, your constitution is better than mine. I could not live many months on those biscuit. If you will eat well done light bread or even corn bread, you can get well." "So I have been told," was the answer, "but I believe I had rather die at once than to do it." Not wishing to lose such a friend I talked very fully on the subject with him, and when, a year later I met him, he was in good health, as he believed, solely because he had given weight to my suggestion.

I am inclined to think that within ten years, as many persons have died prematurely in this State from bad cookery as were slain in the war. Dyspepsia is robbed of much of the credit of its operations. A certain individual, more remarkable for the length of his horns and tail than for his friendship for humanity, is said always to catch the hindmost. His agents act on this principle. Diseases are cowardly things and avoid attacking robust or vigorous constitutions, but when they find a poor devil enfeebled by dyspepsia, acting on the principle that when a man is down, then is the time to gouge him, they pounce upon the disabled creature and soon finish him. It thus happens that cholera, consumption or their co-laborers, carry off the credit that is due to indigestion. Just as Fallstaff appropriated the glory of killing Henry Percy.

The question may be asked why should the people of the United States, and especially in the South, in this respect, differ from the other civilized nations of the earth, and even those of former ages? The Scripture tells us that Jesus Christ broke bread, but much of what is called bread in our day is little less difficult to break than the molasses candy made and pulled by young people. A reason occurs to me why this practice prevails with us, which I have never heard suggested. One who reads the books of Sir Samuel Baker and other African explorers, will learn that the negroes are as fond of fat and grease as are the Esquimaux Indians. They also eat and are capable of digesting raw vegetables, and have capacities in these respects much superior to those of the Caucasian. They have chiefly been the cooks of our country, and every cook, unless otherwise instructed, will prepare food to suit his own palate. Early in life I used to hear negroes say that they did not consider lean ham as *meat*, and they greatly preferred the fat sides of the bacon. Their system

of cookery seems to have prevailed to so great an extent, that the white race with its different physical constitution is now suffering seriously.

As this practice results from ignorance entirely, why should it not be changed? It is idle to say that the tastes of our people are essentially different from those of the kindred nations of Europe. That children prefer hot bread half baked is due to early teaching. No child likes the taste of tobacco, but by long practice they may be rendered fond of it. As children are ready to put anything into their stomachs, Providence kindly has given them the digestive powers of the ostrich, but after their minds have had time to expand and acquire knowledge, he leaves them to take care of themselves in this respect. If a mother were convinced that by giving her children hot, greasy bread, she at the same time would render their constitutions feeble and cause them to die early, would she persist in such a practice?

How, then, are these evils to be corrected? As they are due partly to laziness, but chiefly to ignorance, the minds of the people must be enlightened. It is not sufficient that an article should occasionally appear in a newspaper, or an essay be read to a small assemblage of people. No clergyman thinks he has done his duty, when he has delivered one sermon in a county. Earnest and continued efforts are necessary to enlighten the public mind. Some time since I told the members of the Legislature that if they would send two suitable men over the State to combat laziness and ignorance in farming and cookery, they might confer more real benefit on the State than all their legislation for the last ten years had done. But the men sent out must be popular speakers; such persons as are usually selected to canvass for the Governorship or for Congress. Let these men announce that they will, on Tuesday of each Court, show the people how to pay their taxes easily, and live comfortably. When the day comes, if the Judge will not yield one of them the Court House for two hours, he will have a box placed under a tree to stand on, and he will address the crowd earnestly, like a man who wants an office very much. After informing them that God Almighty created Adam because he saw that there was no man to till the ground, he will discuss farming and cookery. Of the five hundred present,