

**REPORT**  
OF THE  
**CATTLE SHOW,**

AT  
**TREARNE,**

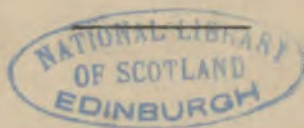
*10th Sept., 1836.*

WITH  
**AN ESSAY**

ON THE BENEFICIAL EFFECTS OF INDUSTRY,  
COMPOSED FOR  
AND READ ON THAT OCCASION

BY A. AITKEN.

“What cannot Art and Industry perform,  
When science plans the progress of their toil,  
They laugh at penury, disease, and storm  
And ocean's from their mighty mounds recoil.”



BEITH:  
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# REPORT, &c.

(From the *Air Advertiser*, Sept. 15, 1836.)

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THE thirteenth Annual Competition of Cattle, for prizes given by the Proprietors to the Tenants on the Estates of Trearne, Hazlehead, Roughwood, Woodside, and Drumbowie, lying in the Parishes of Beith, Dalry, and Lochwinnoch, and Counties of Ayr, and Renfrew, took place at Trearne, on the 10th current. The same judges attended who have officiated with so much satisfaction for the last 12 years, *viz*:—Messrs Alexander Bartlemore of Seabrae; James Kirkwood in Gameshill; Robert Craig in Ryesholm: and John Craig in Blackburn. There appeared on the field 29 milch cows, 17 queys, 51 stirks, 11 bulls, 27 mares, foals and colts, and 5 pair of pigs, making in all one hundred and forty-five.

After inspecting the cattle, in presenee of the tenants and a number of spectators, the Proprietor, with the Judges and Tenants, and a few friends, amounting in all to about 100 sat down to a most comfortable dinner at Trearne, when the report of the Judges was read over and the prizes, amounting in all to twenty pounds, were distributed as follows, *viz*:—

1. For the best bull, two-years-old and upwards, William Kerr in Barrodger.
2. For the second best do., Francis Barr, Nettle-hirst.
3. For the best Bull stirk, John Wilson in Burnside.
4. For the 2d best do., Wm. Fulton, Sproulston.
5. For the best stock of Milch Cows not fewer than four, belonging to one tenant, Hugh Robertson in Loanhead.
6. For the best Milch Cow, three-years-old and upwards, Hugh Robertson in Loanhead.
7. For the second best do., Thomas Lauchland in Bogside.

8. For the third best do., Matthew Gilmore in Borestone.
9. For the best two-year-old Quey, Robert Gilland in Gurlestone.
10. For the second best do., Robert Love in Gate-side.
11. For the third best do., Matthew Gilmore in Borestone.
12. For the best Stirk, John Shedden in Water-side.
13. For the second best do., James Miller in Park.
14. For the third best do., John Watt in Blacloch-head.
15. For the best pair of pigs of the most approved breed, John Patrick in Barcosh.
16. For the second best do., James Craig in Bersy-know.
17. For the third best do., John Shedden in Water-side.
18. For the best Brood Mare with a foal, Hugh Gilland in Gurlestone.
19. For the second best do., with or without a foal, Robert Love in Bowhouse.
20. For the third best do., Robert King in Shotts.
21. For the best two-year-old Colt, Wm. Harvie in Coalburn.
22. For the second best do., James Boyd in Green-hills.
23. For the best one-year-old Colt, Thomas Galloway in Ward.
24. For the second best do., Wm. Tyre in Windy-house.

During the course of the evening, an Essay on the beneficial effects of Industry, composed by one of the tenants, was read—some speeches were made, and useful information communicated by several members of the meeting, regarding Furrow Drainage—recent Agricultural Improvements, and on various subjects connected with Farming, and the management of the Dairy—The Meeting separated highly pleased and gratified with the evening's entertainment.

## ESSAY, &c.

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The progress of men who live by their daily industry, through this world, may be likened to the march of an army through an enemy's country. He who, from fatigue, from disease, from inebriety, from severe wounds, or whatever cause, falls out of the line of march, and lays him down by the way side, is sure, as a matter of course, to be destroyed by the peasantry; once let the column he belongs to pass on a little way ahead, and death is his sure portion. It is a dangerous thing to fall behind the ever-onward march of the world.

Whatever individuals may profess, it is by necessity that the mass of mankind are compelled to toil for their subsistence—this feeling predominates through all the ramifications of civilised society. In proportion as the necessities of men push them on to seek new means of subsistence, so do these new means open upon their view. On casting a retrospective glance upon those steps which society has traced from its infancy to manhood—from a state of barbaric rudeness to a condition of luxury and splendour—we invariably find that all improvements have originated in the wants of the people; and that in proportion as they increased in number so did their invention contrive additional means of support. It is from this cause that Scotland, for instance, had no greater overplus of food when it had only a million of inhabitants than it has now, when it supports nearly three times the number. Nay, it had much less food in proportion when it had only a million of people; and hence it is proved that mankind, by their inventions and improvements, greatly increase the means of support beyond the point at which they formerly stood. The power of inventing new means of subsistence, just as the old ones are perceived to be inadequate, has been actively at work since the beginning of time, and will operate for the benefit of our race as long as sun and moon endure. It is in the exercise of this transcendent faculty of the human mind that we see the beneficence of the Creator in



providing unseen means of subsistence; and it is in this that we find the cheering hope that at no period, however distant, even when the *whole* earth shall have been covered with inhabitants, shall mankind languish for lack of food. As they increase in number, so will they go on perfecting their contrivances; every succeeding generation may labour under some new difficulty, but so will it be endowed with the faculty of releasing itself from it.

“All things in the world are originally the produce of the ground; what we call commodities is nothing but land severed from the soil. Man deals in nothing but earth. The merchants are the factors of the world, to exchange one part of the earth for another. Agriculture is, therefore, the nurse of the arts, the parent of population, and the promoter of what is most estimable in human character, or important in society. Of all the common arts, it contributes most obviously and powerfully to individual and social support and happiness—to it all the arts refer, and from it they derive the materials of their operations. The labours of the field are calculated to breed a hardy, strong, temperate, and industrious class of men. Without thinking that the heathen legends were altogether allegorical, we may suppose that the poets did not without meaning, assign the culture of the earth as the appropriate employment of mankind during the golden age, the reign of peace, innocence, and happiness. The benign influence of this occupation upon the ancient Romans is well known. Not only were the armies of Rome formed and recruited from the fields, her legislators, her generals, her dictators, were often called from the plough to preside in the senate, or lead forth the levies to victory. In our own country, no classes of the community are more respectable, independent, and intelligent, than the yeomen of England and the peasantry of Scotland. As they promote the fixed wealth, so they constitute a considerable portion of the aggregate wisdom, virtue, and valour of the nation.” Farming, the primitive natural business of man, is probably the most healthful, both for body and mind. It places us, as it were in daily contact

with the Deity, by our unceasing experience of his superintending love, and goodness, connects earth with heaven, and brings religion home to our business and bosoms.

There are countries which yield a plentiful produce almost spontaneously. It is not in these, however, but in those which are comparatively barren, where the inhabitants are compelled to wring, by skill and industry, from niggard nature, the wealth she does not easily bestow, that the culture of the soil has been carried to the greatest perfection. Great Britain, placed under a sky by no means propitious, and possessing a soil originally by no means prolific, surpasses all the world in the art of husbandry. The facility with which the banana can be cultivated has doubtless contributed to arrest the progress of improvement in tropical regions. In the new continent civilization first commenced on the mountains, in a soil of inferior quality. Necessity awakens industry, and industry calls forth the intellectual powers of man. When these are developed, he does not sit in a cabin, gathering the fruits of his little patch of bananas, asking no greater luxuries, and proposing no higher ends of life than to eat and to sleep. He subdues to his use all the treasures of the earth by his labour and his skill; and he carries his industry forward to its utmost limits, by the consideration that he has active duties to perform. The idleness of the poor Indian keeps him, where he has been for ages, little elevated above his inferior animal;—the industry of the European, under his colder skies, and with a less fertile soil, has surrounded him with all the blessings of society—its comforts, its affections, its virtues, and its intellectual riches.

While we are thus enjoying the blessings of civilization, we cannot sufficiently honour the memory of those whose patriotic energies have been the means of placing us in such happy circumstances. And we regret to observe that one of the principal hinderances of social improvement, is, that in consequence of a false taste, mankind have bestowed more attention and applause upon great talents or ingenuity, when exerted in the arts of destruction, than when employ-

ed in devising the means of giving plenty and felicity to nations. The writings of historians and poets are filled with the actions of men, who under the influence of insatiable lust of dominion, have wasted cities and provinces, and have defaced the finest monuments of human genius and industry, while the beneficent enterprizes and efforts of those persons are neglected or forgotten, who invented the instruments of agriculture—who selected or imported into their country the seeds or plants most worthy of cultivation, or who drained morasses, gave fertility to barren wastes, and pointed out the best modes of preserving and augmenting the value of the productions of the soil. Mankind suffered severely from their absurd admiration of successful ambition, and the applause which they bestow on it, tempting thereby restless individuals, in every age, to lay schemes for our destruction, and to glory in the extent of the mischief which they produce. It seems to be the duty of men of letters, as friends of humanity, to endeavour in the distribution of renown, to call from obscurity, those persons, however humble their stations may have been, who have successfully laboured in promoting the substantial prosperity of their country. Among the number, none is more deserving of this service than Barbara Gilmour, whose good sense and industry first produced in Ayrshire what is now celebrated through all Scotland by the name of Dunlop Cheese.

Barbara had gone to Ireland to avoid the religious persecution which was conducted with such atrocity in the West of Scotland, under the last princes of the House of Stuart. Having returned after the revolution, and become the wife of a farmer in the parish of Dunlop, she introduced the manufacture of cheese, which since that period, has been the great business of this part of Ayrshire, and has been the means of covering the country with a number of industrious, happy, and prosperous small farmers. Our fathers, sensible that the climate and soil were better adapted for pasturage than cropping, turned their attention to this species of farming. They improved their breed of cattle, enclosed their lands, and



appropriated a third or a fourth part thereof to tillage—using every means in their power to augment the value of their stock and annual produce by raising natural and artificial grasses, of greatest bulk and best quality.

The rapidity with which the manufacture of Dunlop cheese was introduced into the northern district of this shire is a striking instance of the readiness with which farmers are always disposed to follow the example of one of their own rank. When an equal, depending like themselves, for subsistence in industry, prospers by means of a new project or successful plan of management, the whole neighbourhood eagerly imitates the example set before them, and the change becomes universal, while on the contrary, if the improvement is attempted to be introduced by some rich proprietor, from motives of caprice, as they suppose, and with means which they cannot so well command, it always makes its way slowly, and with difficulty. It is thus that Providence sometimes puts it in the power of a person in the humblest station, to become extensively useful to society. The example of his successful industry and ingenuity, by communicating a spirit of activity and enterprize, proves a source of wealth and comfort to the whole community.

Not only has our Ayrshire cheese been widely celebrated and enquired after—our Cunningham dairy stock has attracted universal regard—breeding samples thereof have been introduced into every corner of the united kingdom, they have also been exported unto almost every civilised nation on the globe. At no very remote period, as some of you recollect, the cattle of this district were poor half-starved, ill favoured creatures, with black skins and white *riggings*, fired backs, the hooks on their eyes, and the worm in their tail; and constantly liable to be shot by elves and other malicious invisible agents. Whence the grateful change now? I answer, it is happily produced by skill and industry. I do not say that man can create, but he has the power to alter, modify, separate, and combine, every tangible substance in nature, into whatever shape or purpose he pleases.

See, for instance, into how many useful and pleasant sorts of food the milk of the cow can be converted. "All are aware that vegetables taken from their birth-place, and cultivated in gardens, undergo changes which render them no longer recognisable as the same plants. Many that were naturally hairy become smooth. Many of such as were creepers and trailed along the ground, rear their heads and become erect. Others lose their thorns or asperities. Others, again, from the ligneous state which their stem possessed in hot climates, where they were indigenous, pass to the herbaceous, and, among them, some which were perennials become mere annuals. Even our cultivated wheat is a vegetable brought by man into the state in which we now see it, for in no country does a similar plant grow wild, unless where it has escaped from cultivated fields. Where do we find in nature our cabbages, lettuces, and other culinary vegetables, in the same state in which they appear in our gardens? The same holds true in regard to many animals which domesticity has changed or considerably modified? Our domestic fowls and pigeons are unlike any wild birds. Our domestic hens, ducks, and geese, have lost the faculty of raising themselves into the higher regions of the air, and crossing extensive countries in their flight, like the wild ducks and geese from which they were originally derived. The numerous races of dogs which we have produced by domesticity are no where to be found in a wild state. In nature we seek in vain for mastiffs, harriers, spaniels, greyhounds, and other races, between which the differences are sometimes so great, that they would be readily admitted as specific between wild animals, yet all these have sprung originally from a single race at first approaching very near to a wolf." Our almost countless breeds of sheep, swine, &c. are also produced by the agency of man. The story about the old cunning Patriarch, Jacob, with his peeled hazle-rods and his ring-straked, speckled and spotted cattle, that we used to read, and wonder at, is now thrown into the shade, modern cattle-rearers can change not only the *colour* of animals, but likewise their shape, and almost their very nature.

Nothing, you see, is too difficult for well directed industry, and nothing valuable is to be effected without it. The necessities of life constrain us to industry, and the emoluments of it invite us to exertion. To it is to be ascribed the invention, and perfection of all these arts, whereby human life is civilised, and the world cultivated with numberless accommodations and beauties. All the comely, the stately the pleasant, and useful works, which we view with delight, or enjoy with comfort, industry did contrive them industry did frame them. Industry reared these commodious houses, it laid those convenient roads, and bridges, it planted those fine gardens with various flowers and fruit, it clothed those pleasant fields with corn and grass; it built those ships whereby we plough the seas, reaping the commodities of foreign regions. It hath subjected all creatures to our command and service, enabling us to subdue the fiercest, to catch the wildest, and to render the gentler sort more tractable and useful to us. It enables us, from the wool of the sheep, the hair of the goat, and the labours of the silk-worm, to weave our clothes to keep us warm, to make us fine and gay. It helpeth us, from the bowels of the earth, to fetch divers tools and utensils.

Industry collected mankind into cities, and disposed them into orderly societies, and divised wholesome laws, under shelter of which we enjoy safety and peace, wealth and plenty, mutual protection, sweet conversation, and profitable commerce. Industry, by meditation, did invent all those sciences, whereby our minds are enlarged, enriched, and enabled, our manners are refined, our curiosity is satisfied, our life is benefited.

Doth our country flourish in wealth, in grandeur, in learning, in general prosperity? it must be imputed to industry; to the industry of its governors settling good laws, and maintaining social order, and to the industry of its people following profitable occupations. It is not by the force and success of our arms, but by persevering industry and skill, that our country has arisen to such a pitch of greatness. The industrious man, therefore, has the satisfaction of vanquishing impediments, conquering difficulties, planning great

designs, furnishing useful works, and bringing good designs to perfection. Such a man gains the affection and gratitude of society. Pleasant to him is the retrospect of his past, the enjoyment of his present, and the prospect of his future existence.

In conclusion, I would advise you to be as industrious in the acquirement of useful knowledge as in the acquisition of money or other kinds of wealth. Above all, study to acquire a taste for reading. Of all the amusements which can possibly be imagined for a hard-working man, after his daily toil, or in its intervals, there is nothing like reading an entertaining book. If I were to pray for a taste which should abide by me under every variety of circumstances, and be a source of happiness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. I speak of it, of course, as a worldly advantage, and not as superseding or derogating from the higher office and surer and stronger panoply of religious principles—but as an instrument and a mode of pleasurable gratification. Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittiest—with the tenderest, the bravest, and the purest characters that have adorned humanity. You make him a denizen of all nations—a cotemporary of all ages. Thus enjoying himself, he may forget the “ills of life” fully as much as if he were ever so drunk, with the great advantage of having saved his money for more useful purposes—he is a happy man, and he becomes a source of happiness to all around him. The world, in short, has been created for him.