

**THE BITTER BITTER  
CRY OF OUTCAST  
INVENTORS**

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The Bitter Bitter Cry of Outcast Inventors by Thomas Waghorn

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**THOMAS WAGHORN**

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## THE BITTER BITTER CRY OF OUTCAST INVENTORS.

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As the wronged and persecuted inventor of a new process which I believe to be very useful to mankind, I have a right to cry out against the fiendish injustice displayed towards inventors, which is now, and which always has been, a characteristic of human conduct. God punishes mankind for this injustice, with retribution which makes the ears of all who hear to tingle. God has not abdicated the government of this world. He is still, as He has always been, the One who pleads the cause of the oppressed, and who executes vengeance on the unjust. And if what I now write should only lead men to make an effort to be kind to inventors, the Almighty, who is very merciful, and who bestows a liberal reward on even feeble and faulty efforts to do what is right, would almost certainly abate some of the punishments with which those who oppress inventors are at the present time afflicted.

I shall further on describe the invention for which I have been persecuted. But first, as I am only one of a large number of persecuted inventors, I shall dwell briefly on the cruelty of mankind in general to that deserving class of human benefactors.

Poets have dwelt on such a lamentable fact.

“ See nations slowly wise and meanly just,  
To buried merit raise the tardy bust.”

Another poet, speaking of the celebrated Butler, says :

“ While Butler, needy wretch, was still alive,  
No generous patron would a dinner give ;  
See him when starv'd to death, and turned to dust,  
Presented with a monumental bust.  
Th' inventor's fate is here in emblem shown ;  
He ask'd for bread and he received a stone.”

There is not the shadow of a doubt that God punishes the nation of England with just severity for its heartless

and insane cruelty to its inventors. How many of the sources of poverty which now impoverish England would disappear, as if by enchantment, if inventors were only allowed to reap in peace the rewards of their mental industry! The history of the present day teems with facts which ought to make Englishmen blush. The injustice done to Waghorn is so recent that I need not describe it. And similar facts are so numerous that the difficulty of the task before me consists in making a selection which will not render its perusal monotonous.

That exceedingly useful series of books entitled "The Year Book of Facts," by the well known author, John Timbs, F.S.A., contains in the volume for 1864 an obituary notice of two ill-used inventors. "Henry Archer died in 1864. He was the inventor of the machine for perforating postage label stamps; for this invention Mr. Archer is understood to have received from the Government £4,000. The circumstances of the arrangement are detailed in a pamphlet published by Mr. Archer some years since, in which he considered himself an ill-used man."

There is not the slightest doubt that Mr. Archer was perfectly justified in considering himself an ill-used man. For the *smallest* just value of his invention was almost certainly £100,000, and if Government had been generous enough to give him the *largest* just value of his invention, he would have received about £200,000. Instead of giving him that sum the Government gave him only £4,000. If a purchaser were to go into a grocer's shop and to ask for a quantity of sugar, haggling with the grocer, and offering to pay only a fortieth part of the real price for it, he would act exactly in the same way that the Government acted to poor Archer. No wonder that he published a pamphlet declaring that he was an ill-used man. Now God judges for these things. There are ten thousand miseries from which inventors alone seem capable of delivering mankind. And the Almighty is perfectly justified in compelling men to reap what they sow, by permitting them to continue to suffer from the evils, from which inventors would gladly deliver their fellow-creatures, if these fellow-creatures did not torture, torment, and crucify them by cruel and tantalizing patent laws, and many other modes of bad treatment.

In Archer's case, however, the Government gave at least some reward, however inadequate. For giving some reward it deserves some praise. It behaved in so doing

a thousand times better than did those cruel and unprincipled men, who are responsible for the miseries inflicted on poor Samuel Baldwyn Rogers, as briefly described in Timbs's splendid "Year Book of Facts" for 1864, page 282 :—

" Samuel Baldwyn Rogers, formerly of Nant-y-Glo, died in 1864. His age exceeded ninety years, and although, by an improvement relating to the manufacture of iron, he largely contributed to the wealth of others, *yet he died in the deepest poverty himself.* He expressed an earnest wish that he might not be buried in a pauper's grave, and his brother Freemasons have responded to that wish. He was formerly employed at large iron-works in South Wales, and committed the indiscretion of publishing ' *An Elementary Treatise on Iron Metallurgy.*' He was dismissed from his situation. The improvement which he introduced was that of iron bottoms for puddling furnaces, and it is one of great practical importance. It was never patented, nor did he, I believe, ever receive for it any substantial reward. It is true that iron bottoms for certain furnaces had been previously suggested, but to Rogers is unquestionably due the merit of having first rendered their application practicable for puddling furnaces. When he proposed them he was laughed at by some iron-masters of experience, yet they are now universally adopted. When the distressed condition of the poor old man became known—a condition not resulting from misconduct on his part—several persons connected with the iron trade assisted him with money, but assistance came too late. This sad story—another instance of the unhappy fate of inventors who, in enriching others, have impoverished themselves—appeared in the *Times* a few days after Mr. Rogers's death."

Now it is a very striking fact that since the year of Rogers's death the iron trade of South Wales has been steadily declining. Iron furnaces have been blown out, ironstone pits have ceased to be worked, and terrible depression has settled down on the South Wales iron trade. This may or may not be retribution; God only knows that. But that God shall punish such inhuman cruelty with chastisements which will make the ears of men to tingle is as certain as that the earth revolved round its axis yesterday.

It positively seems as if men were becoming more cruel and heartless in some respects than they used to be. And if this is so, it must be due to the very godless and defec-

tive education which is now almost universal, and which, as the great historian Alison too truly declared, is capable of producing nothing but educated devils.

"We should steadily contemplate man as he is—variously compounded of great and noble, and base and vicious inclinations; the former requiring constant care for their development, the latter springing up unbidden in the human breast. Education, *if unaccompanied with sedulous moral training*, only aggravates the evil; it puts weapons into the hands of the wicked; *it renders men able and accomplished devils*. Wise statesmen must acknowledge with humility that it is by the spread of religious instruction and the extension of virtuous habits that the reform of the human heart is to be effected." (Alison's History of Europe, vol. xiv., page 56).

These powerful words of the celebrated historian tally remarkably with a well-known saying of the great Whitfield. "Man," said Whitfield, "is half beast and half devil, only we must beg the beast's pardon, for a beast never becomes half so vile as man does, when left fully to develop his bad propensities."

A terrible denunciation of the sin of withholding the expected hire of the labourer is found in the Epistle of James. The English nation, which is at present the richest nation on earth, and rich Englishmen especially, would do well to ponder the following words: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth near." Man's duty is succinctly described in the words, "Thou shalt love the Lord thy God with all thy heart, and



with all thy soul, and with all thy strength, and with all thy mind, and thou shalt love thy neighbour as thyself." If the cruel men who neglected Samuel Baldwyn Rogers had made the faintest attempt to discharge their duty, the scientific historian would have been spared the humiliation of recording the fact, so disgraceful to England: "Samuel Baldwyn Rogers died at the age of ninety, and although, by an improvement relating to the manufacture of iron, he largely contributed to the wealth of others, yet he died in the deepest poverty himself. He expressed an earnest wish that he might not be buried in a pauper's grave, and his brother Freemasons have responded to that wish." There are thousands of sermons preached in England every week on Christianity, the fundamental doctrine of which is that God felt such compassion towards ruined man that He actually gave up His only Son Jesus Christ to die as an atonement for human guilt; and that He has made the condition of individual salvation so easy that it is instantly secured by the greatest sinner, through means of one single act of faith in the atonement made by Christ on Calvary's cross. But, surely, Christianity cannot have penetrated to South Wales, else Timbs would never have said that "Samuel Baldwyn Rogers was formerly employed at large iron-works in South Wales, and committed the indiscretion of publishing 'An Elementary Treatise on Iron Metallurgy,' for which he was dismissed from his situation."

Depression and failure, failure and depression, are the characteristics of every trade and business in England at present. Agriculture, shipping, Parliamentary business, banking, and trade in general, are as depressed as they can well be. And why is this? It is because the rich oppress the poor. It is because the rich refuse to give enough to the poor. How can there ever be a market for the purchase of iron and other goods, if the number of the poor increases perpetually?

The perfect, and the only remedy for that deluge of poverty, which threatens to drown England, consists in every Englishman giving a portion of his income regularly, systematically, wisely and unostentatiously, to those who are poorer than himself. "*There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.*" Giving to the poor tends to enrich, not to impoverish the donor. "Honour the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty, and thy

fruit-bins shall be pressed down with a great abundance of ripe grapes." God has so constituted society that the rich must feed the poor, just as the hands must feed the mouth. The hands never refuse to feed the mouth, so the rich ought never to refuse to supply the wants of the poor. The hands never say to the mouth, "We work and toil and slave only to fill you, the mouth, which neither toils nor works. This must cease. We shall henceforth ourselves enjoy the fruits of our own labour." And the rich ought not to entertain such views regarding the poor. But they often do act as insanely as the hands would do if, refusing to feed the lazy mouth, they smeared themselves over with the food they had cooked, resolving selfishly to keep to themselves the fruits of their labour.

If there were any poverty caused to the rich by their gifts to the poor, one should not wonder at the slowness of the rich in giving to the poor, but when the whole of Scripture and the whole of history unite in declaring that giving to the poor enriches the donor, while withholding from the poor impoverishes the withholder, words can hardly be found sufficiently strong to condemn the stinginess of the rich classes among Europeans towards the poor. The Jews were commanded in the Mosaic law to give three-tenths, or about one-third, of their incomes to the poor and to the Tabernacle service. Christians who have had a far more glorious revelation of God's love might be expected to give more. But how few, how very few, give even a tenth of their incomes to the poor!

"Would'st thou be poor, scatter to the rich, and reap the tares of ingratitude ;

Would'st thou be rich, give unto the poor ; thou shalt have thine own with usury.

For the secret hand of Providence prospereth the charitable always ;

Good luck shall he have in his pursuits, and his heart shall be glad within him.

Yet perchance, he never shall perceive, that even as to earthly gains,

The cause of his weal, as of his woe, hath been small givings to the poor."

The above are the words of a great English poet.

"Give, and it shall be given you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." "He that

giveth to the poor lendeth to the Lord, and what he had given shall be repaid him again." "He that giveth to the rich shall surely come to want; he that giveth to the poor shall not lack. Thou shalt surely give unto the poor, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." These are the words of the Almighty. And if men are not blessed in all their works and in all that they put their hands unto, if every branch of their business suffers from depression, we are justified in concluding that it is a punishment for their neglect of the poor. Spurgeon says on this point, "Our God has a method in providence, by which He can succeed our endeavours beyond our expectation, or can defeat our plans to our confusion and dismay; by a turn of His hand He can steer our vessel in a profitable channel, or run it aground in poverty and bankruptcy. It is the teaching of Scripture that the Lord enriches the liberal, and leaves the miserly to find out that withholding tendeth to poverty. In a very wide sphere of observation, I have noticed that the most generous Christians of my acquaintance have been always the most happy, and almost invariably the most prosperous. I have seen the liberal giver rise to wealth of which he never dreamed; and I have as often seen the mean ungenerous churl descend to poverty by the very parsimony by which he thought to rise."

Certainly it is not to be wondered at if such cruelty as that from which poor Samuel Baldwyn Rogers suffered should have caused *ungenerous churls to descend to poverty*.

But it is not only poor inventors of low social rank like Rogers who suffer from the heartlessness of the present cruel age. Men of very high rank are made its victims, as the following quotations from Timbs's valuable "Year Book" will show. "Sir Charles Barry, R.A., the architect of the new Houses of Parliament, died in 1861. His own preferences and tastes would have led him to adopt the Italian style of architecture for the New Palace of Westminster; but as the instructions to the competitors limited the choice of styles to Gothic or Elizabethan, he chose the former as the more suitable for such a building. From the moment he commenced his arduous undertaking until the