

1

1 “Chap. 18: Trusler’s Memoirs
 Preface = Cherokee Chiefs = Conversation with them. On Civiliza-
 tion; with anecdotes.

...

11 ...
 In 1762, soon after I was chosen Lecturer of St
 George Botolph Lane & had quitted Somerset Chapel
 being unemployed on Sunday mornings & Mr Lowe
 who succeeded after my Fathers death as proprietor
 of Marybone Gardens having a Consecrated Chapel
 belonging to him appointed me the Preacher with
 a handsome salary. It was but a Small building

17

12

but I have the satisfaction to say it was exceedingly
crowded and was the means of introducing me to the
Knowledge of some Builders who from the Opinion they
formed of me as a Preacher were desirous to Erect me
a Chapel in a more Eligible situation & on a larger
Scale, and almost on Any terms I might think proper
to accede to. A scite soon offer’d itself near Bloom-
sbury Square & the terms proposed were, that they
should Erect this building at their own Expence
& either appoint me the sole preacher at a Salary of
one hundred pounds a year for the Sunday duty or that
the building should be let to me on Lease its value
ascertained by measurement & that the rent should
be at the rate of seven per Cent according to its Este-
mated value I paying the ground rent & if in the Course
of the first fifteen years I should be inclined to
purchase it; it should be mine on paying the price
so Estimated. I accepted the latter proposal and the
Reader will hear hereafter see notwithstanding
the good prospect before me the many difficulties it
involved me in.

13 In the summer of this year three Cherokee Chiefs
were brought over from America in order to give
them some idea of the Equity and Lenity of the

English Government; and if possible to attach them to it, in preference to France & Spain which had made them some overtures. They were brought here and maintained at the Expense of the State & Mr Lowe being acquainted with the Capt.ⁿ of the Ship who had the Care of them prevail'd on him to let them reside in his house at Marybone saying it might be a means of drawing Company to the Gardens that he would dress them & maintain them at his own expence and that the money allowed by Government for that purpose which I believe was six guineas a day (for they brought their wives with them) the Cap.ⁿ might put into his own pocket, this being acceded to, these Chiefs and their Ladies were removed to Marybone Gaudily dressed and like Warriors – A raised Covered Theatre was Erected in the public Garden – and these Men

19

14

and their wives were exhibited every Evening to a Crowded company during the hours of their Supper – They smoked their pipes in public and seemed to Enjoy the scene as much as did their Spectators – To do Lowe justice he indulged them in Every thing their hearts could wish and they were Certain sorry when the Curtain dropp'd – and [^] they were removed to perhaps a less hospitable fare. Government suffer'd this farce to go on for a whole summer & Lowe was enriched by the scheme

One of these men was about 40 years of age the other two were under 30 & their women not exceeding the age of one or two & twenty. They spoke English tolerably well & were far from being unintelligent. I dined frequently with them found them decent & orderly and Enter'd much into their way of thinking & living. They call'd themselves Kings & spoke of our King as their Brother. They had been once at Court & seemed wonderfully delighted with what they saw. Their first toast after dinner was always, “Heres to Brother George”! – and I observed, that though there were no Hint of wine &c they Constantly rose sober from Table

15

Their wives were handsome women & had been married some years but had no Children, yet these three Ladies Continued to be with Child before they left Marybone by little Bob the

waiter to whom they took a fancy & whom on their account became almost as much beloved by their Husbands as the Gallant of a French wife becomes on so kind an Occasion the Amis of her Spouse or *Cara Sposa*

Perhaps some few traits of their way of thinking may not be unacceptable to my Readers, Desirous of Knowing from what they had seen & Experienced in England whether they would prefer living in such Society as ours in preference to their own, I made the Inquiry; the reply was .No. – The Edl Elder of the three said that happiness consisted meerly in the gratification of a Man's wants, that these were readily gratified in their own Country their wants being few: but here Continued he such a variety is offered to the Eye and to the palate as to Create incessant wants and if not gratified must be the source of Endless quarrelles for the strongest arm would snatch from the weakest & men would be little better then wild Beasts: Hence said he must arise innumerable contests, war & bloodshed.

21

16

I do not give these expressions as the Exact language of this untaught Indian but as the purport of it.

I represented to him that such Evils as he alluded to were checked by good Laws and regulations. Even the Laws themselves said he would become Evils which we never Experience: restraints upon Conduct which free men are Unaccustomed to – we have no statute to impose any service as a duty no Compulsory laws to oblige us to perform it: all our resolutions are voluntary and flow from the Impulse of our own minds we have but one law, which is to punish Murder. the Man who deprives another of life is put to death.

But said I, do theft and Adultry never occur among you? – Certainly returned he they do – but are not these sufficiently punished by detection? why then a multiplicity of Laws? what posses thee to expose thy persons to dangerous voyages and be oppressed about futurity? – Avarice is thy bane and thou art not less tormented in preserving what thou hast, then in Acquiring more – Fear of Robbery and shipwreck makes thee

17

wretched. Thus those growest old in thy youth. Thou

hast become old Grey, thy forehead is wrinkled and a thousand ailments afflict thy body; a thousand distresses surround thy heart & there movest with painful hurry to the grave; nursed in the lap of Ease and in the midst of plenty sicknefs in a variety of complicated forms forsails thy Constitution from which in Youth we are intirely exempt. Savage Man Knows not the name of Madnefs – Mental derangement arises from Chagrine, and you owe this to your Society – why art thou not content with what thy own Country produces? why not Contemn superfluities as we do? In a state of nature like ours we Enjoy what our labour procures, but in a state of Society like yours those who labour most Enjoy the least & thou who labour not at all have the greatest number of Enjoyments – But after all I like my own state best – we are unrestrained. we have no master to Serve; no patron to please – we can lie down & rise up – go out and come in – are Lords of the Creation

23

18

above ceremony, above Control and are Strangers to restless nights – Health & liberty is everything with us – If we have these, we want no more – The necessaries of life are all within our reach: we can Command game & fish all the year round; a skin supplies us with Cloathing and a Cabin or a Cave shelters us from the weather – but in a state of Civilization like yours if a provision were not made against the Casualties of life, thousands must starve – such a fine Garb as we now wear would be ridiculed in our Country and such a profusion of dressed food & strong liquors would if in general use, destroy that health which to us is our greatest blessing – Every one is Contented with what he hath has –
 —Notwithstanding this said I you are not without your wars – War return'd he, is with us matter of choice, not of Necessity – we had much fewer wars before we became acquainted with the English – They have drawn us

19

into a state of warfare & have a great deal to answer for – for we fight not so much for ourselves as for

you – it will happen at times that one tribe will make inroads upon another but this is an Evil soon remedied. our wars are only the wars of a month; yours are almost Endless. Danger, like labour is to us a Condition of our nature and the fear of it never troubles us – Our wars are merely to prevent encroachment. In want of agriculture we are obliged to roam from place to place; when we have exhausted one place we search for another: other tribes do the same; but as interference with Each other is an injury to both we are obligated to prevent incroachments – A Cherokee whenever he travels is always at home He carries his little property about him and builds him a Cabin as you would Erect a tent – sits down and is quiet, but your state of Society is an Endless state source of wretchedness – Eager to accumulate you lie, deceive, over-reach, plunder & destroy – not so – The Cherokee – He tell no lie – Eo matto fonio

26

20

a aba-da says even the mandingo Negro mourning over his murder'd master Son – He never told a lie – no, never – Indian lives & lets live and helps Man to live – what better Man you than Cherokee? If there be scarce food in the North, we remove to the South – if in the South, to the North —all places are alike to us – you Civilized Man are Confined in prisons bound in Chains shut up in garrisons, & there left to starve or be Slaughtered. The Enjoyment of property is lost in the anxious care of it – “Cherokee know no taxes; no arbitrary mandates – no servitude – no mortifications from the great & if we have no palaces we have no Hospitals – “what Savage feel no want of, he no Covet” – He is subject only to Natural Evils and these his hardiness is best able to cope with. He experiences neither ingratitude nor jealousy; and why because he Expects no return for favors nor any connubial fidelity and as our Interests do not Clash we do not necessarily Kill each other, — Children do not secretly wish the death of a
Father

21

nor one man rejoice at the downfall of another “Cherokee is the friend of all” – If a quarrel arises a few blows set it to rights, and the weaker submits to the stronger – In short such were the sentiments I collected from these men & it often led me to reflect on the Evils of Society which doubtless are many and which the Savage is Exempt from.

The Citizen is a j drudge to the last moment of his life perpetually toiling & wracking his brains for what? to find out occupation still more laborious

The Citizen sacrifices truth & decency to his own interest and transforms the man into the Sycophant and buffoon.

The Citizen cringes to those whom he hates and fawns upon a rich man whom he secretly despises

The Citizen takes pleasure often in the misfortunes of his neighbour & rejoices at his undoing –

The Citizen prays for the death of that Parent who gave him life that he may Enjoy his property & his honors –

27

22

The Citizen looks forward eagerly to Calamities to public distresses, to Commotion, to wars, hoping to profit by the Event, regardless of the Massacre of Slaughter’d thousands.

The Citizen will with the same breath Cares & curse; Enemies to each other by duty: Knaves by Intirest –

But savage man when he has dined – is the friend of all his fellows, and is at peace with all the world—

Many Authors have been of opinion that Civilization is an Evil & has tended more to human infelicity than any one thing in existence—what has occasioned wars; all that strife among men, that slaughter which has deluged the Earth but Contest for property the effect of Civilization? a single question will determine this – ask the Civilized Man if he be happy and ask the Savage the same

23

and their answer will decide it – the first will tell you no; —The other will answer – Yes – The difference of the two states of men Cannot be determined by those who have not experienced both –

Did not Selkirk the Scotchman who was cast away on the Island of Fernandez live there alone for four years & did he not declare that after he had lost all reflexion of the past and all the anxiety for the future he felt himself rased of the burden of social life and was as happy as he supposed man was capable of being in this sublunary world

And we read in Robbins Kolben – history of the cape of Good Hope that one of the dutch Governers having brought up a Hottentot Boy, from an Infant in all the Luxury of Exaulted life according to the Customs & fashion of Europeans; had him taught several languages, instructed in the principles of the Christian Religion; and all the usefull Sciences and when of adult age sent him to Batavia

2

29

24

Batavia, under the Comifsary with an appointment & salary equal to any mans wishes – yet this young man on his return from India, having requested leave to go & see his relations in the Country; after a week or two was seen coming to the fort stripped of his fine cloaths and cover'd only with a bear-skin carrying a bundle with a stick upon his shoulder. Meeting the governer he laid down his bundle, which contained his Garments, saying “I feel myself Sir, under a thousand obligations to you for your parental tendernefs & care of me from my Infancy to the present hour – but I have seen my relations —their mode of living & their state of happinefs and I prefer their savage life to any thing I have hitherto experienced – My return here is to thank you for all your Kindnefs to me; to return you the Cloaths which belong to you and which I shall never wear again, requesting only your permifsion to keep my hanger, which I shall ever be proud to use in your defence.” Thus saying he waited not an Answer, but turn'd upon his heel, made the best of his way to his Savage friends & saw the Cape no more – The East India Company made the like experiment with two young Hottentots and with

no better success – A similar cir-

25

circumstance occurred in Be-ne-long a native of New S. Wales brought over here 1792. who returned 1795, whilst in London, he was instructed; and had Every Comfort that could be bestow'd on him – but on his return, took to his native woods and no inducement could prevail on him to quit them –

It was noticed on the peace of 1763. after the Indian War was carried on in North America by Col.ⁿ Bouquet, that among the Indians were some young

Europeans,

Men, who had been made prisoners at a time of life capable of distinguishing between things needful and comfortable & the want of them; who from five years Cohabitation with the Indians acquired such an attachment to their modes of living &c that it was with the utmost reluctance they return'd to the bosom of their parents, expressing both sorrow and distress at parting with a Savage life, seeming in the Conflict to sacrifice their own happiness to that of their Parents.

In drawing the line however between a Savage and a Civilized state we must say there are advantages in both unknown to the other – that in order

33

26

to be happy, what we approve in a savage state we should endeavor to imitate and what we disapprove in a State of Civilization we should endeavor to avoid.

*. see Addition. But &c.

[Page inserted into Memoir:

2. But may it not be said that in Civilizing of Man-Kind the Christian Civilizer has much to answer for. He invades an Island inhabited (say) by Savages only, in order to Conquer them and hold Possession of a territory belonging to others – on what principle? – The manifest intent is Extent of territory dominion and power to the Invader not the extension of Christianity among a race of Infidels which appears to me to be the only good

arising from the change – For this seeming good they are executing evil: They are invading a peaceful Country. Robbing the natives of their Property murdering all that oppose them as Lords of the domain, calling every Native that Contends for his property a Rebel & putting him to death in a Christian manner by a Christian Executioner – How stands this Christian in the Eyes of his Creator, who thus presumes to dictate to him? what ought to have been done and which they as Christians would not in Conscience have undone!]

All contents copyright © 2019 The Yale Indian Papers Project. All rights reserved.

Transcribed by the Yale Indian Papers Project.

Note: These transcriptions are solely for educational or scholarly purposes. Under no circumstances are they to be republished, in part or in whole, without express permission. Copyright on all editorial transcriptions, introductions, textual and explanatory notes, identifications of people, places, events and dates found herein is held by the Yale Indian Papers Project, Yale University.

If you have inquiries regarding copyright, please e-mail indianpapersproject@yale.edu