

***“Kill the Indian, and Save the Man”: Capt. Richard H. Pratt on the Education of Native Americans***

*Beginning in 1887, the federal government attempted to “Americanize” Native Americans, largely through the education of Native youth. By 1900 thousands of Native Americans were studying at almost 150 boarding schools around the United States. The U.S. Training and Industrial School founded in 1879 at Carlisle Barracks, Pennsylvania, was the model for most of these schools. Boarding schools like Carlisle provided vocational and manual training and sought to systematically strip away tribal culture. They insisted that students drop their Indian names, forbade the speaking of native languages, and cut off their long hair. Not surprisingly, such schools often met fierce resistance from Native American parents and youth. But the schools also fostered a sense of shared Indian identity that transcended tribal boundaries. The following excerpt (from a paper read by Carlisle founder Capt. Richard H. Pratt at an 1892 convention) spotlights Pratt’s pragmatic and frequently brutal methods for “civilizing” the “savages,” including his analogies to the education and “civilizing” of African Americans.*

**(A)** “A great general has said that the only good Indian is a dead one, and that high sanction of his destruction has been an enormous factor in promoting Indian massacres. In a sense, I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead. Kill the Indian in him, and save the man... **(B)** Put yourself in his place” is as good a guide to a proper conception of the Indian and his cause as it is to help us to right conclusions in our relations with other men. For many years we greatly oppressed the black man, but the germ of human liberty remained among us and grew, until, in spite of our irregularities, there came from the lowest savagery into intelligent manhood and freedom among us more than seven millions of our population, who are to-day an element of industrial value with which we could not well dispense. However great this victory has been for us, we have not yet fully learned our lesson nor completed our work; nor will we have done so until there is throughout all of our communities the most unequivocal and complete acceptance of our own doctrines, both national and religious. Not until there shall be in every locality throughout the nation a supremacy of the Bible principle of the brotherhood of man and the fatherhood of God, and full obedience to the doctrine of our Declaration that “we hold these truths to be self-evident, that all men are created free and equal, with certain inalienable rights,” and of the clause in our Constitution which forbids that there shall be ‘any abridgment of the rights of citizens on account of race, color, or previous condition.’ I leave off the last two words ‘of servitude,’ because I want to be entirely and consistently American... **(C)** Inscrutable are the ways of Providence. Horrible as were

the experiences of its introduction, and of slavery itself, there was concealed in them the greatest blessing that ever came to the Negro race—seven millions of blacks from cannibalism in darkest Africa to citizenship in free and enlightened America; not full, not complete citizenship, but possible—probable—citizenship, and on the highway and near to it... **(D)** There is a great lesson in this. The schools did not make them citizens, the schools did not teach them the language, nor make them industrious and self-supporting. Denied the right of schools, they became English-speaking and industrious through the influences of association. Scattered here and there, under the care and authority of individuals of the higher race, they learned self-support and something of citizenship, and so reached their present place. No other influence or force would have so speedily accomplished such a result. Left in Africa, surrounded by their fellow-savages, our seven millions of industrious black fellow-citizens would still be savages. Transferred into these new surroundings and experiences, behold the result. They became English-speaking and civilized, because forced into association with English-speaking and civilized people; became healthy and multiplied, because they were property; and industrious, because industry, which brings contentment and health, was a necessary quality to increase their value... **(E)** The day on which the Land in Severalty<sup>1</sup> Bill was signed was announced to be the emancipation day for the Indians. The fallacy of that idea is so entirely demonstrated that the emancipation assumption is now withdrawn. We shall have to go elsewhere, and seek for other means besides land in severalty to release these people from their tribal relations and to bring them individually into the capacity and freedom of citizens... **(F)** We have another plan thrust upon us which has received great encomium from its authors, and has secured the favor of Congress to the extent of vastly increasing appropriations. This plan is calculated to arrest public attention, and to temporarily gain concurrence from everybody that it is really the panacea<sup>2</sup> for securing citizenship and equality in the nation for the Indians. In its execution this means purely tribal schools among the Indians; that is ... individuals are not to be encouraged to get out and see and learn ... those things that they must know in order to become equal to the rest of us. A public school system especially for the Indians is a tribal system; and this very fact says to them that we believe them to be incompetent, that they must not attempt to cope with us. Such schools build up tribal

---

<sup>1</sup> Severalty (noun): The condition of being separate.

<sup>2</sup> Panacea (noun): A solution or remedy for all difficulties or diseases

pride, tribal purposes, and tribal demands upon the government. They formulate the notion that the government owes them a living and vast sums of money; and by improving their education on these lines, but giving no other experience and leading to no aspirations beyond the tribe, leaves them in their chronic condition of helplessness, so far as reaching the ability to compete with the white race is concerned. It is like attempting to make a man well by always telling him he is sick. **(G)** Indian schools are just as well calculated to keep the Indians intact as Indians as Catholic schools are to keep the Catholics intact. Under our principles we have established the public school system, where people of all races may become unified in every way, and loyal to the government; but we do not gather the people of one nation into schools by themselves, and the people of another nation into schools by themselves, but we invite the youth of all peoples into all schools. We shall not succeed in Americanizing the Indian unless we take him in in exactly the same way ... Purely Indian schools say to the Indians: "You are Indians, and must remain Indians. You are not of the nation, and cannot become of the nation. We do not want you to become of the nation..." **(H)** We make our greatest mistake in feeding our civilization to the Indians instead of feeding the Indians to our civilization. America has different customs and civilizations from Germany. What would be the result of an attempt to plant American customs and civilization among the Germans in Germany, demanding that they shall become thoroughly American before we admit them to the country? Now, what we have all along attempted to do for and with the Indians is just exactly that, and nothing else. We invite the Germans to come into our country and communities, and share our customs, our civilization, to be of it; and the result is immediate success. Why not try it on the Indians? Why not invite them into experiences in our communities? Why always invite and compel them to remain a people unto themselves? **(I)** It is a great mistake to think that the Indian is born an inevitable savage. He is born a blank, like all the rest of us. Left in the surroundings of savagery, he grows to possess a savage language, superstition, and life. We, left in the surroundings of civilization, grow to possess a civilized language, life, and purpose. Transfer the infant white to the savage surroundings, he will grow to possess a savage language, superstition, and habit. Transfer the savage-born infant to the surroundings of civilization, and he will grow to possess a civilized language and habit. These results have been established over and over again beyond all question; and it is also well established that those advanced in life, even to maturity, of either class, lose already

acquired qualities belonging to the side of their birth, and gradually take on those of the side to which they have been transferred... **(J)** As we have taken into our national family seven millions of Negroes, and as we receive foreigners at the rate of more than five hundred thousand a year, and assimilate them, it would seem that the time may have arrived when we can very properly make at least the attempt to assimilate our two hundred and fifty thousand Indians, using this proven potent line, and see if that will not end this vexed question and remove them from public attention, where they occupy so much more space than they are entitled to either by numbers or worth...**(K)** No evidence is wanting to show that, in our industries, the Indian can become a capable and willing factor if he has the chance. What we need is an Administration which will give him the chance. The Land in Severalty Bill can be made far more useful than it is, but it can be made so only by assigning the land so as to intersperse good, civilized people among them. If, in the distribution, it is so arranged that two or three white families come between two Indian families, then there would necessarily grow up a community of fellowship along all the lines of our American civilization that would help the Indian at once to his feet. Indian schools must, of necessity, be for a time, because the Indian cannot speak the language, and he knows nothing of the habits and forces he has to contend with; but the highest purpose of all Indian schools ought to be only to prepare the young Indian to enter the public and other schools of the country. And immediately he is so prepared, for his own good and the good of the country, he should be forwarded into these other schools, there to temper, test, and stimulate his brain and muscle into the capacity he needs for his struggle for life, in competition with us... **(L)** Theorizing citizenship into people is a slow operation. What a farce it would be to attempt teaching American citizenship to the negroes in Africa. They could not understand it; and, if they did, in the midst of such contrary influences, they could never use it. Neither can the Indians understand or use American citizenship theoretically taught to them on Indian reservations. They must get into the swim of American citizenship. They must feel the touch of it day after day, until they become saturated with the spirit of it, and thus become equal to it. When we cease to teach the Indian that he is less than a man; when we recognize fully that he is capable in all respects as we are, and that he only needs the opportunities and privileges which we possess to enable him to assert his humanity and manhood; when we act consistently towards him in accordance with that recognition; when we cease to fetter him to conditions which keep

him in bondage, surrounded by retrogressive influences; when we allow him the freedom of association and the developing influences of social contact—then the Indian will quickly demonstrate that he can be truly civilized, and he himself will solve the question of what to do with the Indian.”

*Official Report of the Nineteenth Annual Conference of Charities and Correction* (1892), 46-59. Reprinted in Prucha, F.P. (1973). Richard H. Pratt, The Advantages of Mingling Indians with Whites in Prucha, F.P. (1973). *Americanizing the American Indians: Writings by the “Friends of the Indian” 188—1900* (260-271). Cambridge: Harvard University Press. Retrieved from <http://historymatters.gmu.edu/d/4929/>