

# Growing Up Black in Culver

(An interview with Jim Harper conducted and edited by Jeff Kenney, transcribed by Alison Heath)

*Jim Harper was born in Terre Haute. His parents, who had met in Culver (his father worked for Culver Military Academy and his mother worked for families on the East Shore of Lake Maxinkuckee), moved back to Culver when he was two months old, and he spent the rest of his childhood here, leaving after graduating high school, to attend college in Illinois. Earning degrees in psychology and philosophy, and attending Lutheran seminary, Harper did not return to live in Culver through most of his adult, working life. After retirement, Harper and his wife, Ina, moved from the Chicago area to Culver, where they are involved in the community, active in both the Lions Club and Trinity Lutheran Church.*

**Could you talk about the experience of being a person of color in Culver growing up?**

I think Culver was unique, even in that score, and I can only speak personally. I never really felt that I was that much of an outsider. I have heard others say differently, especially girls. My sisters, for example, did not feel that they were completely accepted, as much so as I think I felt.

My brother, who is a very very quiet person, you ask him a question and you get a "yep," "nope" answer, but I did call him one day very specifically because someone had raised the question of him not being seated at a basketball game, in his band uniform as well. I had never heard such a story and I asked him very specifically about it. He claims it never happened. How Termite Baker got that story I do not know, but she insisted at the time that she was talking about it that it was true. He claims it never happened and I never heard anything about it, so I think that, had it happened, I would have been fully aware of it. He would have been (because in second grade I think he was held back) three years behind me in school, which meant that he and my older sister were in the same class, both of whom were in the band, so if that had happened I am sure I would have known about it.

The one thing I will say: when I was a junior or senior in high school, Argos had a skating rink and I loved to skate and went there very regularly. Tuesday, Thursday, Saturday and Sunday afternoon were the skating times

and, if the skating rink opened, for the most time I was there, having gone with my buddies here from Culver. I do understand that they, being the officials of the skating rink, wondered "Gee, should he be coming that often?" and no one ever said anything to me about



**JIM HARPER**  
High School Graduation Photo

it. I continued to skate till I went away to school. When I came home from school for vacation (and it was primarily vacation, Christmas or Thanksgiving, because you just didn't travel back and forth that quickly), I went skating and never had any problem other than knowing that was discussed.

**Did knowing that give you a sense of unease?**

I didn't have sense to let it, just to be real frank about it! It was one of those things that you were aware of the fact that people of color were not always accepted everywhere, even in this general area, but for some reason that I can't begin to fully explain, I never had been directly affected by that. Aware of it, but not directly affected, in school or any place in or around town. Well, I guess you would say that (the skating rink issue) was "directly" when you know that was being discussed, but to say I couldn't do it (skate) because of that, it didn't happen.

**You mentioned the girls. Do you think that was, overall, similar for most people of color growing up in that era? Were you somewhat unique in that sense?**

Well, I think may be somewhat unique, and ignorance allows you to do some things that probably, if you were fully aware of the possible consequences, you wouldn't do. I credit my dad a lot for that. He didn't let me think that there was anything I couldn't do. He wasn't overt in doing that, but as I look

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back he had his subtleties, and I just never felt that if I wanted to do it I couldn't do it and moved forward with that in mind. The people who were my classmates, my teachers, those that I came in contact with, did nothing to squelch that feeling. For that I'm very thankful. So, although I may have been the only one in many instances I never felt like I was the only one in those instances. Now, I do believe in all that I've learned since then, that would have been an unusual thing to have happen, especially in that time period.

**So by that you mean other kids (of color) growing up?**

Yes, even in Culver, women especially. Now my brother doesn't seem to have had much of a problem either. There was (and he was older than I) a (person of color with the last name) Windburn, and I can remember him not having that feeling. He had served in World War II and I talked to him much later, and I know that he did not feel that he was completely free to do what he wanted to do at all times.

**He grew up in here?**

Yes, he grew up here as well. If he was alive, and this is a guesstimation, he'd be in his eighties, probably about eighty-five.

**So he grew up in an earlier era. Do you think that made a difference, or do you think it's just his personal experience?**

I really couldn't say. I'm sure that it had something to do with it. Most of my "growing up" was after the war. I believe that the war changed a lot of thinking in a lot of people. Maybe not overtly, but there were subtle changes.

Like we've talked about women working, and I believe that in some respect people became more receptive to things they were not use to.

**So you think that the war even affected the race question?**

I think it did.

**For the better, do you think?**

In some respects, yes. Even though the Army was not integrated at that time, there were those men who had contact with the "black soldier" and they were good soldiers so they came to realize "Hey..." and that's speculation on my part (to be real frank about it) so, I don't know. There have probably been some studies to that effect. I don't know of any that I'm aware of.

**Can you talk about when your dad came to work here for the Academy and maybe you can describe why maybe that's the reason why a lot of the black families came here?**

That's (the Academy) for the most part why most black families were here. The Academy hired janitors, and all of their waiters were black men, at least all that I've ever known about. These people first came, a lot of them, out of Chicago and St. Louis. Those kinds of metropolitan areas they (the Academy) went to recruit, and, when they did, their selling point was that they had housing for you. I think that we mentioned that there were "the shacks," (housing the Academy provided just for its black wait staff) which at the time wasn't bad living because a lot of these people were "rural black farmers." So you come to this and you've got indoor plumbing!

**Could you talk about "the shacks" some more and where they were?**

To say where they were, I think that would be 17th road just north of (State Road) 10 and the north side of the Academy. I think it's primarily vacant now. They were on that road, set apart of course from the main campus of the Academy. But, that was the housing for their waiters.

**I've been told that there were some in what we call the "Indian Trails" now. Was that earlier...later?**



Head waiter Charlie Dickerson inspects his staff at the Culver Military Academy in 1939. His assistant, at right, was Roy Watts. (Photo courtesy of Robert B.D. Hartman)

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It would have been earlier, I think. At the time (later) it was not bad housing. They did let them get quite run down after awhile. I don't remember when they changed from the waiter system to the cafeteria system of today. Because, at that time, every meal (breakfast, lunch, and supper) was a sit-down served by a waiter. That was the caliber of the Academy at that time. They didn't really pay them that much. It was a low-wage job. There's no ifs, ands or buts about that. But, then they also had them as janitors. My dad came as a waiter and then he became a janitor. South Barracks was the one that he had primary care of. Sheep Scott, who I don't know how long he had been in town or stayed in town...Sheep was the superintendent of the janitors, so to speak. That was his responsibility, to see over all the janitors. Charlie Dickerson was the "head waiter." He had responsibility for all the waiters. Roy Scott was his immediate assistant.

**I get the impression from looking at old papers that the students really related to Sheep Scott.**

They did. Not only did the Academy students relate to him, but all the kids here in town knew Sheep Scott. One of the reasons why was because he provided a lot of us with sports equipment. When those cadets left in the spring to go home for the summer they left anything and everything in their rooms. Some of it was quite valuable. These were kids with money. The population of the Academy now is poor compared to the population and of the economic situation of the kids at school then. You knew that if the kid was at the Academy, and the only exception to that were the kids of people on staff, they had money. I don't know of any kid in town whose parents didn't work for the Academy, in a teaching or professional capacity, that went to the Academy. For example, Peter Sexton, who I started first grade with, went to the Academy and his father was the chaplain. Those were the kinds of kids who went to the Academy from town.

**Do you know how far back they were bringing in black wait staff?**

I believe from the inception of the Academy. I think that the Academy moved to Culver in the late 1800s or early 1900s.

**From what I've heard, most of the early students were from St. Louis because there was a fire. And to my understanding they brought the wait staff with them from St. Louis.**

Yes, like I said a lot of these people I knew had roots in St. Louis and families down there.

**When did that stop? What general period?**

I'm not sure when the waiters stopped. I believe in the late '50s-early '60s, but that's a pure guess. I was not here when it stopped. I'm inclined to believe over into the '60s though.

**Now we look at that sort of system and that sort of arrangement and we think it's almost demeaning, just because of this rigid color line. Was there an awareness of that at that time?**

Yes, I would have to say there was. This was especially



**Charlie Dickerson was the head waiter at Culver Military Academy. Here he stands in familiar surroundings on the campus. (Photo courtesy of Robert B.D. Hartman)**

true later when in the middle '40s they started bringing in people from Arkansas. These were primarily the black rural people. They were not "accepted" in town by either whites or blacks. They were not sophisticated at all, it just wasn't there, it wasn't their background. Are you familiar with a writer from the Chicago Tribune? I think his name was Roy Ottley. He made (a) statement in one of his articles one time, and he was talking about rural blacks moving to the cities and the things that happened in and around that. His comment was, "They bring their baggage with them," meaning that those traditions, those sayings that they grew up with, when they moved someplace else, that still was a part of them. That was the case with those young men com-

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ing up from Arkansas. They lived and they did things as they were used to doing them in their own situations, which was, in a very real sense, completely foreign. Not, bad per se, as you look back, but foreign to those of us who lived and grew up here. It just wasn't the same.

**You told me the story about the Jitterbug.**

Yes, that being one.

The jitterbug was a dance that came out around the middle '40s. I remember very specifically at one of the school dances they (the rural black waiters newly in town) came in for the dance and they were doing the jitterbug. I don't know if I can compare the jitterbug to any dance that we know of now, but it was "sexually provocative" in terms of what people knew in terms of dancing (in those days). I can remember Bill McClain telling Trudy McKey talking about that, "That just shouldn't be done, those people shouldn't be doing that!" And Trudy says to him, "Bill! Jim's back there listening to you!" And his comment was, "Oh hell! He's one of us! I don't care if he hears it!"

A part of the provincialism in Culver in reality is the people who were born and raised here belong here. Yes, if you come in and you're not white you're more readily recognized as a stranger. So you can say it's prejudice, and in a very real sense it is prejudice, but it's not prejudice based solely upon color. It's prejudice based on being strange, too. A lot of what happened in Culver still happens. My buddy's wife was raised over by Huntington, and they have been married 25 years. Not too long ago she said every now and then she very much gets that feeling that she's an outsider.

**You distinguish between provincialism and prejudice.**

They both start with "p," and the end results, when it hits you, are the same. But, there is that subtle difference. Culver is very provincial. There's no ifs ands or buts about it. Prime example: when I moved back it was almost like I had not been gone. The church that I now attend did not even exist when I went away to school. But, the first Sunday that we went, the one lady said, "Are you (of the Harper family)?" and when I said yes, even though a number of the people in that church now were not born or raised in Culver, you were accepted as a Culverite, a native. In a lot of other instances of things I've become involved in, it's the same kind of situation. I think the fact that I'm a Lion (a member of Culver's Lions Club) is easily an indication of that. Though Lions have reached out a little bit more so than you might expect in a sense.

**Did some of the rural black waiters from the 1940s that you mentioned put down roots here at all?**

Not that I know of. All the people that have roots here were the ones that had been here for sometime prior to that influence. I can understand why. Number one: there were no females to speak of for them to mate with, and that is an indication of people settling down. Number two: even the blacks here did not readily accept them. So color alone is not a leveler so to speak in terms of social interac-

tions.

**One thing that has really seemed to change is that there were so many more black families living in Culver in the past. Could you talk about that a little more?**

I want to say that there were close to 30 families, but what happened then was that a lot of the kids went away to school, but when they did they didn't come back. One exception that I know of would be Thelma Hodges (the mother), who did come back. Thelma (the daughter) didn't come back. That was true of most of us. You get an education, and this was true of most kids, there just weren't the jobs here. Some stayed as teachers but beyond that the economy really wasn't such that kids came back. I don't care whether you were black or white. Probably even more so for those that were black prior to my time. I don't believe that Culver (the public school) has a black teacher on staff. I don't know that they've ever had a black teacher on staff. The Academy, yes, they do now, but not in the town. That is what holds people. I don't care if you're black or white, you've got to have an economic base to work from, and Culver's never really had it.

**Most of the black families here were working for the Academy at this time. Did most of the adults stay on until they were older and passed away?**

Yes, most of them did. In some instances the children would move them away because they (the children) were gone, but most of them that I know stayed here, died here and are buried here.

**Is the fact that there was this black populous in Culver fairly unique in this part of the country in a town this size?**

Yes, I do believe so. As I was growing up, if I'm not mistaken, Plymouth had one gentleman who was black. I have no idea who he was. I believe someone once told me that there was one in Argos, but I couldn't verify that in any way whatsoever. Now the Plymouth one I would say, yes, that did happen. He did live there. Whether he had a family or not I do not know. No other town close to us that I knew of....South Bend and Logansport would be the closest places where there were people of color.

**Going to school: what was the social scene like for you in that sense?**

I did not date in high school. I had a lot of female friends, but I really didn't date. I didn't start dating until after I went away to college. Now, did I secretly feel that I couldn't? I can't answer that. I'm just not sure. Do I feel that I couldn't have dated? I think I could have. I had one gentleman whose daughter had been married a couple of years and I had been in the service and just gotten back and I might have even finished college and was in seminary at the time. I got to talking to another character of our town and he said to me, "You know I always thought that you and the man's daughter were going to get together." He was thinking in terms of marriage per se.

It was interesting because I had been very close to her

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and considered her a very good friend and still do. But, I never thought of her in terms of romance. It just never occurred to me. I was somewhat surprised that he thought that. I don't know to this day if she knows about that. Sometime I'll have to ask her. But, I'll never forget that. He thought that it was going to happen. I knew that he had always liked me. We were friends. You know how youngsters and older men can be friends. I learned from him, I respected him, I liked him. I know that the feeling was mutual. So yes, he would have accepted that. As I said, he expected it, and why, I do not know. Just because I would stand on his porch and talk for an hour or two to his daughter, you know....But, again, as I think back I would really like to know what that feeling would have been, and I never tested it.

**One thing we haven't touched on yet is the Lions Club minstrel shows.**

I participated in those! Again you're looking at a different time and a different mindset for the whole country. Minstrel shows at that time were strictly a form of entertainment. I doubt very seriously that anyone in town, and I do mean anyone, gave a lot of thought in terms of them being negative as far as a stereotype to black people. In later years it developed, and yes, it was. If someone tried to put on a minstrel show now they would probably be rode out of town on a rail so to speak. I can only speak personally because I've never discussed this with any other person of color that was in town at that time. There were several, and, one of these days when I contact some of them, I'm going to try to remember to raise that question. I know that in our family it was never talked about, one way or the other. Like I said, I participated in it.

One of the Lions, when I became a Lion brought it up, "Do you remember when?" Yes I did, how could I not, especially when you bring it to my attention? He talked about how much fun we had working at it. Yes, these were fund-raisers and everyone knew what Lions did with their funds. That by itself wouldn't justify it, but that was the reason why it was happening. I think probably most people were completely unaware of the social negatives that developed in and around those shows. Ignorance lets a whole lot of things happen in innocence, and I really think that's what happened here. Most of us were ignorant to



**Calling themselves Culver's "Cafe Society," a group gathered in the 1940s included, from left, seated, Thelma Hodges, LaVeda Pierce, Elsie Byrd and Adelaide Weaver, and standing, unidentified couple, Morsell (Bob) Hodges, Smoke Pierce from Michigan, Charlie Weaver, Ace Byrd, Roy Scott and Roy Lear. The boy is unidentified. (Photo courtesy of Thelma Moorhead)**

the fact that it was negative to some people, and in that ignorance we innocently went on and did those types of things. Now does that make it right? No. Should it happen again? No. But, you don't condemn a whole town for what took place way back, when what took place was not done for a malicious reason and it definitely was not malicious in being done.

**Were minstrel shows a pretty common thing in many towns?**

I think they were. Just across the country in reality. If you look back, some of the first TV shows were minstrel shows. Now, I can't verify that, but I'm almost sure that I've seen records of that. I do know that a lot of productions went on in cities that were minstrel shows.

**What period did those go on?**

I would dare say until the '50s. It probably started to diminish a little in the '50s because there were other forms of entertainment coming out. But, I doubt very seriously that any of them took place in the '60s.

**Was this an annual thing in Culver?**

Yes, it was an annual affair. I don't know how many years total it went but I do know that it was an annual event.

**Were they a variety such as comedy and musical?**

Yes, they were: comedy and musical. The purpose was to make money for themselves. That doesn't mean the negative wasn't there, it just wasn't the prime purpose of doing

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the shows. I think that we sometimes move away from that reality and see only the negative, only the denigration that is in some instances taking place, in that kind of music and those kind of play situations. When, to put one down wasn't the real intent.

**I think a lot of people of my generation have never seen one and don't know what the content is. Would you say a lot of humor was genuinely a race-based humor or was that just the pretext and it was just generic humor?**

It was both. It was humor because if you are not completely familiar with something it's funny to you, because it's different.

So, it would be racially based for primarily that reason, I believe. And with that humor, with that coming out, if I can get you to laugh you're going to come back to my play, you're going to come back to my movie, and I'm going to make money. Now, if I have offended a group, well, maybe so, but that's not my real intent. But, I don't let my real intent stand in the way of me offending somebody. So, it's bad no matter how you look at it but sometimes you have to really give thought to how did it start and why did it start. I firmly believe that it started because someone (an artist) felt that this is one way for me to put out something to the public that's going to be beneficial to me economically.

**The people who were putting these on in Culver, do you think they gave it a moment's thought?**

Not that I'm aware of. And I don't really think that we had enough of a black population at that time to bring that awareness to anyone else. Or, if that black population was integrated enough into the total society of the town to make a statement. Like I said, I never heard anything negative from anyone. Now, sometimes you just don't listen and I hope that wasn't my case. I can't say that it absolutely wasn't. I think in retrospect if I had heard so and so did say this, but I don't have that retrospect.

**You and I talked about a rumor that's going around. There's a very famous picture of the depot of a train arriving....**

Yes and you were talking about who the girl might have been. My first guess, if it's not Thelma Hodges, would be



**Roy (Sheep) Scott is shown on the campus of Culver Military Academy, where he was in charge of the barracks. (Photo courtesy of Thelma Moorhead)**

Jane Dickerson, because of the time period. I can't think of any other person that would have been old enough to be in that shot. Because, if I remember, I think this would have been an eight to ten year old at the time. Either of those would fit that picture.

**You said there were about 30 black families throughout Culver. Were they fairly spread out through the town?**

There was some concentration but they were fairly spread out. For example, a good number lived off Plymouth Street on Clover. There were some that lived just north of Jefferson. Then, of course, we lived at the south end of town out sort of by ourselves relatively speaking. But, no, they weren't all clustered just in one exact spot.

**You described a much tighter knit community in general.**

Oh yeah, I really think so. And a prime example, on a weekend (nowadays) if you drive around Culver how many Illinois plates would you see parked in front of houses where you see them every week so you know they have some type of ownership of that residence? You didn't see anything like that when I was growing up. Number one, people didn't travel as readily. Who would've thought if you commuted to South Bend to work that was a long ways to go? People did it, but then to go 100 miles on the weekend just for two or three days, that was a long distance. For example, Naperville to here, it would take me about 3 1/2- 4 hours to get here. That's driving. You had two-lane roads the whole way. By the time you wound in

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and around these kinds of things, it just took time.

**Would you say the town was more it's own and there was less spill-over between the lake community and the Academy community, so the town was more of it's own community?**

There was almost no spillover between the Academy people and town people or the lake people and town people. The interaction with the lake people and town people would be the town people would go work for them maybe. But, there was basically no social interaction between the townspeople and the lake people, almost none I would say. It was very close to that with the Academy people, especially the staff. It was a separate entity entirely. The schools didn't even play one another in sports as they do now.

**I get the impression that a townsperson was not encouraged to go on campus. Now it's perfectly acceptable to take your dog or your child and walk across campus.**

I alluded to that earlier. The only kids who went from Culver Elementary School to the Academy were kids whose parents were on staff as teachers or a professional level. Now you get someone working over there as a clerk and their kid goes to the Academy.

**I understand that there was a segregated pier in the area of what today we call the "Indian Trails." Do you know anything about that?**

Yes there was. If I'm not mistaken, do you know where the boat pier is (in the town park)? There was the beach lodge and then the pier. I want to say that was it. But, I never went to it. We always went down here off Davis Street!

**So you didn't really swim at the public beach either?**

No, because that was too far away. Everyone down here on this end of town went to Davis Street.

**You're talking about all these black families being in Culver. Is that who that pier would've been for, or would it have been for the Academy staff?**

Believe it or not I can't give a good answer to that. The black families that I knew with kids lived down this way (further south) and Davis Street was convenient. So, all of us kids and some of them of course were black...Glen Schrimsher, Vern McKey, a guy by the name of Allen Hewitt, Chuck Porcher, the Crossgrove kids, they all lived down that way and we all used Davis Street pier. I think I went down to the public beach two or three times at most. It was convenience and that wasn't where those persons that I grew close to and affiliated with really went. So there no reason for me to go so I didn't. Like I say, I had been there, swam there, never was told I couldn't or I shouldn't.

Then when we started riding bicycles around everywhere...you know where Key Waste is, that used to be a gravel pit. We used to go over there a lot and do some

stupid things! When we went there it was always almost all boys, you didn't need a swimming suit and you did stupid things like grabbing a big rock and seeing how long you could hold on to it before you ran out of air. I think they said in some places that was 60 to 100 feet deep. There was one area that I know I never got to the bottom of it and I know several others who claim they never did either. We had one guy who said he did but nobody believed him. Your bike would take you to Burr Oak, Hibbard, all around.

**Can you touch on the African Methodist Episcopal Church in Culver?**

It was on Coolidge Court, immediately south of what is now the City Tavern building and it (the lot where the chapel stood) is vacant. When that building may have been torn down, I don't have the foggiest idea. I do know that when I moved back it was already a vacant lot. It existed when I was a young kid. We never went there with any regularity, although we had gone. I do know that when my sister was in early high school she would play for them from time to time because she had developed into a fairly decent pianist. They had one old guy as pastor, and I can picture him. I can't remember what his name was. The name of the church was Rollins Chapel.

**I know you said you weren't around when it started, but you have any idea of how long the church had been established?**

This is a pure guesstimation, but I think somewhere in the middle to late twenties.

**By the time you became aware of it, was it somewhat well attended?**

I don't remember if it had a weekly service. For some reason I think it was on a monthly basis, but again that's somewhat sketchy. I think if I had been a vital part of it more I would have a better recollection.

**Could you describe what the building of the church was like?**

I remember it was a narrow building, I believe there was a steeple on the front, I would dare say it would have probably seated 40-50 people; I remember it was a frame building. I don't remember any brick on it, and it had a stone foundation.

**Was it still somewhat in operation when you graduated high school?**

I want to say yes but I can't remember anything happening there. It wasn't a thriving church by any stretch of the imagination. I really don't think it was, because by the time I was getting out of high school most of these people had started going to either the Methodist church, which was on the corner (of Main and Washington Streets), or Emmanuel (on South Main Street), and I believe some were even going to the Bible church. It was just getting started then.

WINTER, 2006  
NEWSLETTER

Antiquarian and Historical Society  
P.O. Box 125  
Culver, Indiana 46511-0125

## The President's Report

The new year started with the unfortunate vandalism that destroyed the lighthouse in the Town Park. But the great efforts of Dick Brantingham, Leon Bennett and others hopefully will not be in vain, and a new lighthouse will replace the structure that was destroyed. The Antiquarian Society gifted the lighthouse to the town of Culver prior to the incident. These events tend to unite those in our community and prove that law-abiding residents will not let the "bad apples" have their way.

Last year was a positive one for the Antiquarian and Historical Society. We have over 150 families who are current paid members. Our Heritage Park had the wood structures repainted last year, and more commemorative bricks were donated. We continued to publish outstanding newsletters. In addition to the rotating historical items in the AHS display cases, space in the lower level of the Culver-Union Township Library is now devoted to historical documents. The library continues to expand the Culver History website through the outstanding work of Jeff Kenney. We hosted an ice cream social in support of the Plein Aire painters last summer. There were interesting monthly programs, thanks to our hosts and program chairman Dorothy Peterson. These things could not happen without the great work of our volunteer members. Thanks to all of you.

— Bob Kreuzberger

## Houghton Lake area to be nature preserve

Of interest to members of the Antiquarian and Historical Society of Culver is the recent purchase of Houghton Lake and its associated fen from the estate of the late Gerald Osborn by the Nature Conservancy.

The 330-acre area is northwest of Culver, west of Indiana 17 and north of Indiana 10, just east of the Marshall-Starke county line.

The intention of the Nature Conservancy is to manage the lake and surrounding area as habitat for migratory waterfowl, reptiles, amphibians and plants.

The goal is to sell the preserve to the Indiana Department of Natural Resources in a few years, at which time it will become a new dedicated state nature preserve.

The sale reportedly was closed on December 28, 2005.

An additional 215 acres of adjacent farm land were purchased by Mark A. Smith of Knox.

The Nature Conservancy has been active in purchasing land threatened by development in many areas of the country, including Indiana.

One of its programs that is known to people here is the Tippecanoe River Project, with headquarters in Winamac. The relatively unspoiled Tippecanoe is home to threatened species including several rare types of mussels.