

**SRC 22 Summary**  
**Ed Peeples**  
**March 1, 2003**

Ed Peeples begins the interview by giving a brief biographical sketch of himself (page 1). He talks about finding segregation normal as grew up in public schools, but mentions his awareness of mean-spirited people towards blacks (pages 1-2). He talks about Dr. Alice Davis, a sociologist he met in college, who brought to his attention the injustice of segregation (page 2). He talks about testing the boundaries of Jim Crow laws in the mid 1950s (pages 3-4). He characterizes his parents' views on race and talks about the treatment of blacks as he grew up (page 5).

Mr. Peeples talks about graduating from RPI, his search for more multicultural opportunities, and an encounter with the Klansmen in the summer of 1957 (pages 6-8). He talks about his time in the Naval Reserves and tells some personal experiences of the Navy mistreating blacks (pages 8-9). Next, he talks about returning to Richmond and his attempt to get involved in the civil rights movement (pages 10-11). He talks about starting the underground newspaper, *The Ghost*, and the experience of joining Virginia Union University demonstrators at Thalheimers with some black men (pages 11-13). He talks about his parents' feelings towards his civil rights involvement (pages 13-14). He briefly goes back to give his educational background for graduate school and talks about the experience of being in the North again (page 15).

Mr. Peeples talks about joining the American Friends Service Committee (AFSC), its contribution to the southern civil rights movement, and working with Helen Baker, a black Virginian Quaker (pages 15-16). He talks about the sophistication of the segregationists in that they better understood the value of publicity and media, their attempts to appear civilized, and what he refers to as the "Virginia style" (pages 16-17). He talks about the hierarchy of where people stood on segregation and the shift in what it meant to be a southern liberal (pages 17-18). He states that young recruits for the movement were drawn mainly from colleges, especially black colleges (pages 18-19). Mr. Peeples tells of his first awareness of the Virginia Council on Human Relations and how he first became involved in the organization (pages 19-21). He talks about working on the Prince Edward project and how it was left out of the 1964 Civil Rights Act (pages 21-22).

Mr. Peeples talks about the main figures within Richmond who were involved in the Richmond Council on Human Relations and the concentration on desegregation (page 22). He talks about the people he worked with and the types of people that got involved with the Richmond Council or with the statewide council (pages 23-25). Next he talks about the how the Civil Rights Act of 1964 and the Voting Rights Act of 1965, and the impact of those laws on the council and society (pages 25-26). He tells about the shift in action for liberals after the Jim Crow laws were dead, and the institution of the Voter Education Program in 1962 (page 26-27). Next he talks about his career with the Councils on Human Relations and Commission on Human Relations (pages 27-29).

Mr. Peeples talks about his experiences with the Southern Regional Council and the importance of their research activities for his reports (pages 29-31). He talks about the events of Hurricane Camille and the relief program that the AFSC and SRC organized in the aftermath of the storm

for the poor folks being overlooked by relief agencies (pages 31-34).

Mr. Peeples talks about the local chapter of the Council on Human Relations and the sense of family that was built (pages 34-35). He mentions the Offender Aid and Restoration program that Jay Worrall helped set up (page 35). He describes Happy Lee as a remarkable character and the inspiration he was to everyone (pages 36-37). Next he talks about Howard Carwile, a maverick on WRVA [leading radio station] from 1967-1969 (pages 37-39).

To end the interview, Mr. Peeples talks about the impact white liberals had on African-Americans and the relationships that were formed because of their work together (pages 39-40)