variation, there seemed to be a clear correlation between "negative attitudes" on integration and such questions as the Bill of Rights, Dr. Hamburger said. Those who opposed integration were likely to have a fuzzy or negative attitude toward freedom of speech and religion, voting rights, etc. he said.

Same Findings

Some survey findings:

1. "Even in the South, there is apparently general recognition that school integration is inevitable." Sixty-two per cent of Southern high school youths agreed. This compares to 82 per cent of Eastern students, 79 per cent in the Midwest, and 83 per cent from the Far West.

2. Mothers' educations levels had a "very significant effect" in determining liberal attitudes, particularly in the South. Thus, 79 per cent of Southern youths whose mothers had completed only grade school favored school segregation, compared to 53 per cent for children of college-educated mothers.

3. Girls generally showed more liberal attitudes than boys on racial issues.

4. When given the statement, "Police and the FBI might sometimes be justified in using the third degree to make someone talk," only 27 per cent of youths disagreed in 1951, 33 per cent in 1958.

5. Almost 58 per cent of youths in 1951 agreed with the statement, "The government should protect some people from making public speeches."

6. In 1958, 41 per cent agreed with the statement "People who have wild ideas but do not have good sense should not have the right to vote."

7. There is no such thing as AN integration attitude. Southern youths responded differently to different inter-racial situations. Thus, while [illegible] degree of civil rights acceptance in the South to inter-racial swimming (23 per cent), schools [illegible] per cent) and [illegible] ater (30 per cent). On "more remote" questions the figures were: laws against inter-racial marriage (42 per cent opposed); inter-racial dancing (40 per cent in favor); inter-racial hotels (40 per cent approved); equal service to both races in restaurants, even at the same table (44 per cent approved); housing in the same neighborhood (50 per cent approved); Negro officers in the Armed Forces (71 per cent approved).

Groups comprising now for equality are:

American Jewish Congress Women's Division; Association of Universalist Women; Delta Sigma Theta; Fellowship of the Concerned; General Alliance of Unitarian and Other Liberal Christian Women; National Association of Colored Women's Clubs; National Council of Negro Women; National Council of Women; National Women's Conference, American Ethical Society; National Women's League, United Synagogue of America; Pioneer Women; Seventh Day Baptist General Conference, Women's Society; United Automobile Workers, Women's Department; United Church Women; Women's Branch, Union of Orthodox Jewish Congregations of America; Women's International League for Peace and Freedom.