

ly, guaranteed them to be their private thoughts? You don't feel there is a moral question in probing into a man's thinking and what he might think, as these tests indicate?

Mr. LUCE. If the tests are administered in a doctor-patient type of relationship, I don't believe there is.

Mr. GALLAGHER. There is no doctor in attendance at your tests; it is a skilled technician.

Mr. LUCE. Well, the tests are handled only by a doctor of psychology, not an M.D. That is true. But he probably knows a good deal more about this field than an ordinary general practitioner does.

Mr. GALLAGHER. Certainly he does, but he is not a doctor. You were talking about a doctor.

Mr. LUCE. Medical type, I said, yes.

Mr. GALLAGHER. There is a great deal of difference. The psychologists are pushing the tests, and they wrap it in all sorts of fine packaging and all facets of legitimacy. But do you feel that there is no moral infringement in asking a person these questions?

Mr. LUCE. If the man is applying for a job, where his personal characteristics are important to his qualifications for the job, and if the test is handled in the private way in which we handle it, I cannot see that there is a moral question.

And I think if there was a moral question, that my church and the Presbyterian Church and others wouldn't be using it.

Mr. GALLAGHER. You feel a person should answer such questions as appear in these tests, as to whether or not Christ performed miracles, and whether he changed bread and water into his body and blood?

Do you think there is no moral infringement to ask that of a person not of the Christian faith, that a Jewish person should be asked to pass on the second coming of Christ, when he doesn't accept the first?

Mr. LUCE. Well, if an employee objects to one of the particular questions you are talking about, he doesn't have to answer it, if he doesn't want to. It happens we haven't had any objections to this type of question.

Mr. GALLAGHER. These people are looking for promotions and therefore they are not going to object. This is the point of the whole argument as to why these people should not be subjected to this type of thing.

I will read you a couple of questions: "I go to church every week," and "I believe in the second coming of Christ." Suppose it is a Jewish person or a Moslem. This is all aimed at one particular mass, and the mass is composed of a great many individuals. Do you think there is no moral question involved, when you ask a non-Christian that question?

Mr. LUCE. I don't think there is a moral question in view of the fact it is handled in private. You either believe or you don't believe.

Mr. GALLAGHER. Then you place him at a disadvantage. If a person does believe, and he is a religious person, he might think this fellow doesn't know much about the facts of life and therefore you put him at an unfair advantage.

Mr. LUCE. Well, if we employed a consultant who regarded the answers in that manner, I might agree with you.

Mr. GALLAGHER. Well, I don't think the U.S. Government or any of its employees can always assume there are always good, kind, and