

# ***Crescent of Betrayal: Director's Cut***

## **Appendix Two (Addenda Ten and Eleven)**

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## Addendum 10: Supporting documents

### Exhibit 1: Memorial Project Superintendent Joanne Hanley's letter of January 18<sup>th</sup>, 2006



#### United States Department of the Interior

National Park Service  
Flight 93 National Memorial  
109 West Main Street, Suite 104  
Somerset, PA 15501



In reply refer to:

JAN 18 2006

A3821

Mr. Alec Rawls  
2494 Tasso St.  
Palo Alto, CA 94301

Dear Mr. Rawls:

I am in receipt of your letter of January 2, 2006 with the accompanying report on your theories of the Flight 93 National Memorial design. The project partners have been given copies of your report. The Families of Flight 93, the Federal Advisory Commission and the Flight 93 Task Force continue to fully support the design process and the final design selected by the jury.

While recognizing that some have questioned the meaning of the memorial design, I thought it might be helpful to explain once again, how the design was developed and the role of the Federal Advisory Commission, the family members of those aboard Flight 93, and other project partners. The Families of Flight 93 managed all phases of the juried design competition. During the entire process, the families, the Flight 93 Federal Advisory Commission, the Flight 93 Memorial Task Force, which includes representatives from the surrounding communities, and the NPS collaborated as full partners in every step of the decision making process for the memorial. The role of the NPS in this process was to provide staff and logistical support.

Observers and participants have viewed the Flight 93 National Memorial design competition as an exceptionally open and inclusive process. It included the deliberations of two separate juries, and there were several opportunities for both online and in-person public comment. Comments were received on the approximately 1,000 originally submitted designs that were the subject of the first jury's analyses, as well as on the five finalist designs that were evaluated by the second jury. Family members, design professionals, and community members and/or partner organization representatives served on both the first and the second stage juries.

The selected design was hailed by all involved in the selection process to best represent the goals of the mission statement for the memorial. The goals of the mission statement, developed jointly by the partners mentioned above, are as follows:

1. Honor the passengers and crew members of Flight 93 who courageously gave their lives, thereby thwarting a planned attack on Washington, DC;
2. Allow the public to visit the site and express feelings about the event and the passengers and crew of Flight 93; and



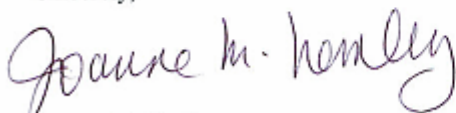
3. Respect the rural landscape and preserve the solemn and tranquil setting of the crash site of Flight 93.

Given the considerable, thoughtful dialogue that has taken place through this inclusive selection process, we all understand and agree that the design neither depicts nor was intended to imply any religious iconography. The winning design firm, Paul Murdoch Architects, has stated that the memorial is reflective of the existing landform, which follows the ridgeline topography, and is intended to symbolically embrace honor and provide comfort for the families and their loved ones.

Neither the design team nor the many others involved in the process wish to have any perceived or fabricated iconography blemish the intent of the memorial design. As part of the evolving design process, and in response to the second jury's instructions, Paul Murdoch Architects explored several refinements to the design, which included negating any perceptions relating to Islamic symbolism. These refinements are completed. The perceived crescent shape has been extended more completely into a circle to alleviate misinterpretation of the site plan graphic. This also preserves the distinguishing features and concept of this portion of the design, such as responsiveness to the circular landform of the existing bowl; engendering a gesture of collective embrace with a focus on the Sacred Ground; and demarcating the flight path and crash site as they break the circle of the bowl. The entire design is now referred to as "The Flight 93 National Memorial." We do not use the term "Crescent of Embrace" any longer.

Please be assured that we are committed to having a national memorial that conveys the full honor due to the heroes of Flight 93, and that the families of the passengers and crew of Flight 93 are integral along every step of the way.

Sincerely,



Joanne M. Hanley  
Executive Director, National Parks of Western Pennsylvania, and  
Superintendent, Flight 93 National Memorial

Cc: D. Hamilton Peterson, President, Families of Flight 93  
Patrick White Esq., Co-Chair, Flight 93 Memorial Task Force  
Judge Kim Gibson, Co-Chair, Flight 93 Memorial Task Force  
John Reynolds, Chairman, Flight 93 Federal Advisory Commission

**Exhibit 2: Form letter, sent to a person who submitted criticism of the Crescent design in July 2006**

Thank you for your recent email to National Park Service Northeast Regional Director Mary Bomar concerning the design of the Flight 93 National Memorial. While recognizing that some have questioned the memorial and perceive it to have unintended meanings, it might be helpful to explain how the design was developed and the role of the Federal Advisory Commission, family members of those aboard Flight 93, and other partners. The Families of Flight 93 managed the contract with the juried design competition consultants. During the entire process, the families, the Flight 93 Federal Advisory Commission, and the Flight 93 Memorial Task Force, which includes representatives of the surrounding communities, collaborated as full partners with the National Park Service. Our role in this process was to provide staff and logistical support.

Observers and participants have viewed the Flight 93 National Memorial design competition as an exceptionally open and inclusive process. It included the deliberations of two separate juries and there were several opportunities for both online and in-person public comment. Comments were received on the approximately 1,000 originally submitted designs that were the subject of the first jury's analyses, as well as on the five finalist designs that were evaluated by the second jury. Family members, design professionals, and community members and/or partner organization representatives served on both the first and the second stage juries.

The selected design was viewed by all involved in the selection process to best represent the goals of the mission statement for the memorial. The goals of the mission statement, developed jointly by the partners mentioned above, are as follows:

1. Honor the passengers and crew members of Flight 93 who courageously gave their lives, thereby thwarting a planned attack on Washington, DC;
2. Allow the public to visit the site and express feelings about the event and the passengers and crew of Flight 93; and
3. Respect the rural landscape and preserve the solemn and tranquil setting of the crash site of Flight 93.

The Families of Flight 93, the Federal Advisory Commission and the Flight 93 Task Force continue to support the design process and the final design selected by the jury.

Given this inclusive selection process, I believe we all can understand and agree that the design was not intended to imply or depict any religious iconography.

The winning designer, Paul Murdoch, has stated that the memorial is reflective of the landform, which follows the ridgeline topography, and is intended to symbolically embrace honor and provide comfort for the families and their loved ones.

Neither Mr. Murdoch nor the many others involved in the process wish to have any perceived iconography blemish the intent of the memorial design. As part of the evolving design process, and in response to the second jury's instructions, Mr. Murdoch explored several refinements to the design, which included negating any perceptions relating to Islamic symbolism. These refinements are completed. The perceived crescent shape has been extended more completely into a circle to alleviate misinterpretation of the site plan graphic. This also preserves the distinguishing features and concept of this portion of the design, such as responsiveness to the circular landform of the bowl; engendering a gesture of collective embrace with a focus on the Sacred Ground; and demarcating the Flight Path and Crash Site as they break the circle of the bowl. The entire design is now referred to as "The Flight 93 National Memorial." We do not use the term "Crescent of Embrace" any longer.

Please be assured that we are all committed to having a national memorial that conveys the full honor due to the heroes of Flight 93. Our priority, now, is to move forward with the building of the memorial, and to continue to honor the heroic actions of the heroes of Flight 93, who courageously and successfully thwarted the attack on our nation's capital on September 11, 2001, thereby saving countless other lives.

Forwarded by Annette Sasso/PHILADELPHIA/NPS on 07/25/2006 11:21

The language here follows the language of Superintendent Hanley's January 18<sup>th</sup> letter, not exactly, but very closely. I call them both form letters, not just because they are almost identical, but because neither acknowledges any of the specific warnings that had been sent.

**Exhibit 3: Superintendent Joanne Hanley's second letter, 1-31-06**



**United States Department of the Interior**

National Park Service  
Flight 93 National Memorial  
109 West Main Street, Suite 104  
Somerset, PA 15501



In reply refer to:

January 31, 2006

Mr. Alec Rawls  
2494 Tasso St.  
Palo Alto, CA 94301

Dear Mr. Rawls:

Many of the families of Flight 93 have received letters and phone calls from you at their private residences, and are deeply disturbed, if not angry, over your efforts to invade their privacy. The family organization and the project partners have requested that I convey to you their complete disagreement with your position and theories on this matter. The family organization wants you to know that no further contact from you is welcome.

As I stated in my letter to you dated January 18, 2006, the project partners and others have been provided copies of your report. Please reference this letter for further support of the selected design. Your purported theories foster misrepresentations, lack factual basis, and they serve only to disturb family members.

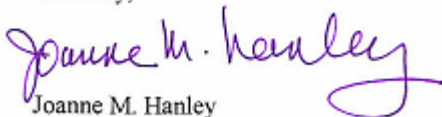
Our priority now is to move forward with the building of the memorial to honor the heroes of Flight 93, who gave their lives for this great nation.

We hope that you will eventually come to appreciate the memorial design for what it is, not what you imagine it to be, as well as to understand that we all share the same common goals that are spelled out in our mission statement:

- Honor the passengers and crew of Flight 93;
- Allow the public to visit the site and express feelings about the events and passengers and crew of Flight 93; and
- Respect the rural landscape and preserve the solemn and tranquil setting of the crash site of Flight 93.

Thank you.

Sincerely,

  
Joanne M. Hanley

**TAKE PRIDE<sup>®</sup>**  
**IN AMERICA** 



**Exhibit 4: Mary Bomar's letter, March 1<sup>st</sup>, 2006**



IN REPLY REFER TO:

A3821(NER)

**United States Department of the Interior**

NATIONAL PARK SERVICE  
Northeast Region  
200 Chestnut Street  
Philadelphia, PA 19106-2878

**MAR 1 2006**

Mr. Alec Rawls  
2494 Tasso Street  
Palo Alto, CA 94301

Dear Mr. Rawls:

Thank you for your letter of January 18, 2006 to Secretary Gale Norton regarding your concerns about the design of the Flight 93 National Memorial. I am also aware that on January 2, 2006 you sent a letter and report to Joanne Hanley, Superintendent of the National Memorial, outlining your concerns.

Superintendent Hanley responded to your letter on January 18, 2006 after extensive consultation with the leadership and members of the Flight 93 Memorial project partners, including the Families of Flight 93, numerous National Park Service (NPS) staff, and several scholars.

The design selection process for the memorial was a very open and inclusive undertaking involving the public, the Families of Flight 93, the Flight 93 Advisory Commission, and the Flight 93 Memorial Task Force. The two juries for the design competition were comprised of family members, design professionals, and local community representatives. There were many opportunities for public involvement and comment. Comments were reviewed and incorporated, as appropriate, into the Flight 93 National Memorial Advisory Commission's memorial design recommendation to the Secretary of the Interior.

All who have participated in the design process agree that the recommended design was not intended, either intentionally or coincidentally, to hold any religious symbolism. Paul Murdoch, the designer, has made further changes to ensure that the memorial is not perceived as religious iconography. Our priority, now, is to move forward with the building of the memorial, and to continue to honor the heroic actions of the heroes of Flight 93, who courageously and successfully thwarted the attack on our nation's capital on September 11, 2001, thereby saving countless other lives.

Please know that we appreciate your continued interest in the Flight 93 National Memorial.

Sincerely,

Mary A. Bomar  
Regional Director  
Northeast Region

**Exhibit 5: Full text of September 19, 2006 letter from Chrysandra Walter, Deputy Region Director, Northeast Division, relaying the conclusions from the Department of the Interior's investigation of my information.**



IN REPLY REFER TO:  
A36 (NER)

**United States Department of the Interior**

NATIONAL PARK SERVICE  
Northeast Region  
United States Custom House  
200 Chestnut Street  
Philadelphia, PA 19106

SEP 19 2006

Mr. Alec Rawls  
2494 Tasso St.  
Palo Alto, CA 94301

Dear Mr. Rawls:

This letter is in response to your ongoing communications with the staff at Flight 93 National Memorial and other National Park Service (NPS) offices in regard to the Flight 93 Memorial Design. The Flight 93 Memorial International Design Competition was a transparent and open process involving the Families of Flight 93, the Flight 93 Federal Advisory Commission, the Flight 93 Memorial Task Force, and the National Park Service. However, since the winning design was announced on September 7, 2005, you have continued to bring up specific concerns you have with elements of the winning design.

Your concerns focus on the purported Mecca orientation of the sacred ground and the surrounding circular grove of trees. The original design was modified after concerns were raised that the circular grove of trees looked too much like a crescent in order to remove any relationship to the symbolism of the crescent. The line of trees from the Upper Memorial Wall was extended toward the Sacred Ground to strengthen and soften the perceived crescent shape.

After numerous telephone conversations, written correspondence as well as a face to face meetings with Flight 93 National Memorial park staff and the Northeast Regional Office you continue to insist that your theory has not been investigated by the National Park Service in a manner that you believe to be acceptable. In reviewing the situation, Park Superintendent Hanley and Regional Director Bomar wrote you a number of letters explaining the design process as well as sharing with you information about the continued support that the families of Flight 93 have had for the selected design. The families were given the opportunity to review your report, but even after reviewing your information they still support the selected design. All of this was explained to you in written correspondence but you continued to make telephone contact with a number of the families which angered and frustrated many of them.

Northeast Regional Chief Ranger Jill Hawk was asked to contact you, to listen to your concerns, and to ensure that your report was reviewed. Chief Ranger Hawk reviewed your report, discussed your concerns at length with you on the telephone and asked clarifying questions to ensure that we understood your perspective. These actions provided you the opportunity to dialogue and explain your theory to a representative of the National Park Service.



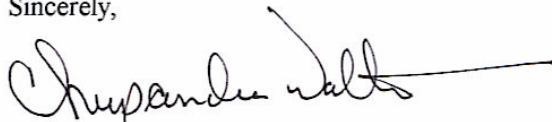
In addition to our attempts to dialogue with you and understand your theory, we also contacted religious scholars to assist us in verifying and understanding your report. The scholars have doctorates in religious studies and Islamic architecture from leading United States universities. The NPS requested that the scholars address your stated "fact" that the national memorial design is in the shape of a crescent that points "almost exactly" to Mecca (your report reads 1.75 degrees above Mecca). The scholar's response to this specific question was that mihrab orientation either points to Mecca or it does not and that it cannot be off by "some" degrees. In addition, this scholar states that Mosques are not in the shape of a crescent or circle as this would defeat the purpose of lining up the worshipers parallel to the Quibla wall, which, according to the scholar, is typically a rectangular shape or a square. Based on the information provided by these subject matter experts we do not agree that the National Memorial design points to Mecca. Therefore, whether or not your "accurate calculations" are accurate is not relevant.

In addition, we also reviewed your report from a Geographic Information Systems and construction perspective. There is not currently enough available data, or even articulation of the site design, to determine whether the proposed site features coincide, or almost coincide, with the Qibla direction, as you maintain, because none of the data or imagery used to develop the site plan has been geo-referenced. Until a ground survey of the site has taken place, or is made available to the National Park Service from another source, it is impossible to determine with any confidence or precision whether these proposed features will be designed or installed to coincide with the Qibla direction. The design for the Memorial is still in the planning stage. Because the federal government does not own the property where the Memorial will be located the design has not been laid out onsite nor do we have construction drawings for the Memorial project. Therefore, your claim of Mecca orientation is premature at best.

Finally, the National Park Service has communicated with you in good faith and has taken significant time and effort to meet with you in the park, on site. In addition, Chief Ranger Jill Hawk has had in-depth dialogue with you on each issue. We will not debate every point in your report. We have thoroughly reviewed your concerns and do not share them.

Thank you for your interest in the Flight 93 National Memorial. Your comments have been recorded and will remain a part of the public record, as will those of all who participate in this process. We hope you will support the Flight 93 National Memorial as designed and join us and the families as we honor the heroes of Flight 93.

Sincerely,



Chrysandra Walter  
Deputy Regional Director  
Northeast Region

**Exhibit 6: TBogg comment that sounds like it could have been written by Paul Murdoch (posted at: <http://tbogg.blogspot.com/2006/01/lunacy-abounds-nuts.html>)**

Rawls has a fundamental flaw in his reasoning, namely: just because something is "similar to" something else, does not make it the "same." I doubt that anything I, or any except in Islamic architecture or mosque design, could say would satisfy him. A typical example of this is where he gives the shapes of two maple trees and says that because the shape is vaguely similar to the space created by an arch, they are the same thing. He then shows a single evergreen and says that because the shape is similar to a pointed arch, it is the same thing.

The biggest hole in his argument is that all of the elements he points to are common architectural features that one would find in a church or synagogue. The mihrab originated in pre-Islamic buildings and can be found in temples, churches, and synagogues around the Mediterranean.

1. Muslims did not invent the arch, the pillar, the sundial, or any of the features he points to. The earliest mihrabs were just blocks that indicated the direction of prayer.
  - Many Synagogues have niches that point in the direction of Jerusalem (which, I think, would be roughly the same as the qibla from that point in Pennsylvania).
  - Virtually every Christian cathedral structure has a nave that could be said to be similar to the crescent shape of the design. Every cathedral has arches, spires, porticoes, and many have water elements.
2. Secondly, mihrabs (although not universally found in all mosques) take many forms not just the semi-circular shape. Many, if not most mihrabs are flat and inset, evoking a door. It is meant to symbolically indicate a boundary between the sacred and the profane world.
3. Thirdly, most mihrabs are small, rarely larger than the figure of a man, although some of the more ornamental ones can be larger, but nothing as large as the crescent found in the site design. It is unlikely that most Muslims would walk into the area of the circle/crescent and see a mihrab because it is well beyond their limit of experience. Again, just because it is similar does not make it the same. (A goat and a lion are similar in many respects but no one would confuse the two.)
4. Finally, there is no relation (in Islam) between the mihrab and the crescent moon and star that is a symbol of the festival of breaking the fast of Ramadan. They are two separate and mutually exclusive symbolic phenomena.

Rawls sees a mosque because he wants to see it. This is the power of symbols. A symbol, generates powerful "moods and motivations" that are culturally entrenched and interpreted (see Clifford Geertz, "Religion as a Cultural System," in *The Interpretation of Culture* [Chicago: Basic Books, 1973], 90). These symbols have vastly different meanings depending on where one stands, the ideas that form an individual's worldview, and the aspirations one has for themselves and their communities. If one wants to interpret the structural elements of the design as symbolically referring to a mosque (and for Rawls, therefore, a symbol of evil) then there is no arguing against that interpretation. If one wants to interpret those very same elements as symbolically referring to a church or to nature then that is how you will interpret it. According to Geertz, the more central the symbol becomes to the culture or sub-culture of the interpreter, the more powerful the moods and motivations become.

# posted by Anonymous : 11:32 AM

**Exhibit 7: Full text of Bill Steiner's comments submitted to the Memorial Project,  
July 2005**

**To whom it may concern:**

July 31, 2005

**Re: Outrageous & Inappropriate Design Entry for Flight 93  
Memorial**

Today, my wife and I visited the Georgian Place in Somerset, PA to view the five (5) Flight 93 Memorial designs chosen as final entries by the jury empanelled for that purpose. These can be viewed in part by entering this website:

[http://www.flight93memorialproject.org/sitelite\\_home.asp](http://www.flight93memorialproject.org/sitelite_home.asp)

**All of the final entrants produced superior work in quality and presentation, but we were shocked to discover that the design entitled, "CRESCENT OF EMBRACE" features a perfectly shaped Islamic Red Crescent when viewed from above. An inadvertent coincidence, we are certain.**

The crescent feature is the centerpiece in this design. It is perfectly proportioned to resemble those found on the minarets of mosques in any photo we have ever seen. Its shape is NOT that of a crescent moon, but more fully circular and precisely tapered to resemble the Islamic Crescent, a predominant symbol of the Islamic Religion. The horns of the crescent are pointed directly at the crash site! The architect's view in the Somerset display clearly and strikingly details the Red Crescent on a light field.

A more subdued version of the design is found in the rendering of "The Bowl". Please click here: <http://www.flight93memorialproject.org/docs/F93%20Board%2030x40%204-5.pdf>  
The dark reddish border of trees can be detected upon closer examination using the "zoom" feature.

If this design is chosen, it will contain not only the perfectly proportioned Islamic Crescent shape done in deciduous trees, which in Autumn, will turn brilliant red to be seen by everyone especially those in the air, but also, this design embraces the word "Crescent" as a primary word in name and theme.

**For these reasons, my wife and I find the "CRESCENT OF EMBRACE" design entry, however well done, to be grossly inappropriate, disrespectful, and in especially poor taste, given the religious background of the zealots who perpetrated this event and the worldwide conflict with militant Islamists in which we are currently engaged...political correctness be damned!**

It causes one to ask out loud, "What on earth were they thinking of?"

**The "Crescent of Embrace" cannot be permitted to stand as a viable entry for this memorial!**

**TIME IS OF THE ESSENCE, since a final choice is to be made this week!**

Thank you very much,

William G. Steiner  
201 Center Ave.  
Mt. Pleasant, PA 15666  
724-547-7107  
Email: [n3auj@zoominternet.net](mailto:n3auj@zoominternet.net)

***P.S. Shanksville, PA is situated on a major East-West commercial aircraft flyway.***



## **Exhibit 8: Mission Statement of the Memorial Project**

### **Preamble:**

**"A common field one day. A field of honor forever.** May all who visit this place remember the collective acts of courage and sacrifice of the passengers and crew, revere this hallowed ground as the final resting place of those heroes, and reflect on the power of individuals who choose to make a difference."

Captain Stephen Ruda  
Los Angeles Fire Department

### **Body:**

The mission of the Flight 93 National Memorial is to:

Honor the heroism, courage and enduring sacrifice of the passengers and crew of Flight 93;

Revere this hallowed ground as the final resting place of heroes who sacrificed their lives so that others would be spared;

Remember and commemorate the events of September 11, 2001;

Celebrate the lives of the passengers and crew of Flight 93;

Express the appreciation of a grateful nation forever changed by the events of September 11;

Educate visitors about the context of the events of September 11 and  
Offer a place of comfort, hope and inspiration.

**Exhibit 9: Professor Daniel Griffith's assessment of bloggers' analyses of the Mecca-orientation of the Crescent of Embrace, sent to Jennifer Reeger at the Pittsburgh Tribune Review.** Dr. Griffith has not given permission to publish these comments, but no permission would seem to be necessary to publish a file sent to a newspaper under the filename: "Greensburg Tribune Review comments--for distribution."

*Some comments about "It points [toward] Mecca"*

First, some variation enters into calculations based upon positional error in coordinates. For example, I retrieved the Mecca airport longitude and latitude coordinates from [www.fallingrain.com](http://www.fallingrain.com), which differ slightly from those I calculated using the blog-reported data. I retrieved coordinates for the Flight 93 crater site from [911.research.wtc7.net](http://911.research.wtc7.net). These differences alone produce an error of 0.02% (when calculated in the way the reported error was calculated), compared with the reported 0.17% (perhaps 12% of the error is positional in nature?).

Second, I computed an azimuth value from the Flight 93 crater site to Mecca of roughly 55.20°; I verified my computations with the calculators found at <http://www.fcc.gov/mb/audio/bickel/distance.html> and <http://newport.pmel.noaa.gov/~lau/geodetic.html>, which give slightly different results more than likely due to the equatorial radius employed. The blogger fails to clarify why this value then was subtracted from 180° to obtain the reported value of 125.42°. Nevertheless, the reported arctangent value is correct.

Third, a circle is restricted to 360°. A random selection of some value within an interval of width 0.62° is roughly 1 in 581. Although this is a small probability, it is far greater than lottery players enjoy. And, it actually increases if attention is restricted to a half-circle (doubles), or a quarter-circle (quadruples). The possibility of coincidence may be illustrated by considering the location of the notorious Darcey Nazi concentration camp (expanding upon an example mentioned in the blogs), which renders a value of  $180^\circ - 51.71^\circ = 128.29^\circ$ , suggesting a seemingly small error of 0.79% (when calculated in the way the reported error was calculated).

Furthermore, consider an axel that goes through the Earth and connects the Flight 93 crater site with Mecca. Connecting each end of this axel with an elastic cord would allow this cord to stretch around some part of the Earth as a circular structure located at the crater site rotated around its center. In other words, although an azimuth conventionally is the horizontal component of a direction measured clockwise around the horizon from North toward the East, one could implement a different focal point (as is illustrated by various azimuthal map projections; also see <http://www.fes.uwaterloo.ca/crs/geog165/azproj.htm>). Similarly, rotating from the line defined by the perpendicular bisector mentioned in the blogs would allow a circular structure to be rotated *in situ* while maintaining the same azimuth (i.e., a person could always position him/herself to "face" Mecca).

Affine geometry theory supplements these features of a circle on the surface of a sphere by considering rotation, translation, and scaling operations on circles. The proposed memorial structure at the Flight 93 crater site at least partially reflects the existing topography (which can be seen by inspecting a USGS topographic map), which is compatible with it being circular in form. Because each crescent on the flags mentioned in the blogs (i.e., Algeria, Azerbaijan, Pakistan, and Tunisia—although others include South Carolina, the Russian Red Cross, and the Lambda Chi Alpha Fraternity) is constructed as a circular disk from which a segment of another circle is removed from its edge, then an appropriate sequence of affine transformations applied to any circle with part of its circumference missing would align it with these crescents.

In conclusion, I am unconvinced that the mathematical arguments put forth by the bloggers have much merit. In other words, the mathematics employed does not bolster a case for a conspiracy, oversight or insensitivity. But this is not to say that the icon arguments are not legitimate. Symbolism plays a key role in our society (e.g., janitor versus custodial technician, or sales clerk versus sales associate). However, such symbolism is impressionistic not mathematical.

## **Exhibit 10: Alec Rawls' response to of Daniel Griffith's comments**

Dear Professor Griffith:

After looking at your remarks, I understand why Jennifer Reeger (the Tribune-Review reporter) thought you were denying that a person who faces into the Crescent of Embrace is facing Mecca. In your opening paragraph, you refer to the estimate by the blogger Politicalities that the crescent is oriented off of Mecca by only .17 of one percent of the 360° of possible orientations, and you suggest that about a tenth of this "error" in the orientation on Mecca could be accounted for by Politicalities use of slightly inaccurate coordinates for the crash-site and for Mecca.

In other words, this paragraph in itself should be taken as confirmation that the claims of Mecca-orientation provided by Politicalities are accurate to within a pretty small margin of error. The problem is you never spell this out. When you refer to "the reported [error] of .17%," you never even specify that this is how far off of Mecca that Politicalities calculated the crescent to point. I had to go look up his post to see that this is what you were referring to.

When I talked to Jennifer Reeger, here is how she summarized your first paragraph: "He said that he found different coordinates for Mecca and for the crash-site than you did."

Reading what you wrote, I don't blame her! You never provided what would have been the simple accurate summary of your findings: that to within a high degree of accuracy, Politicalities' calculations seem to be correct.\*

[\*Actually, there is one substantial error that Politicalities made. He defined the upper tip of the Crescent of Embrace, not by the most obtruding tip of the crescent structure (which also happens to lie along the circle that the crescent partly inscribes, making this the unambiguous tip of the crescent), but by the last pixels of red on top. In other words, he went defined the crescent by the "red crescent" theme, but this way of defining the crescent is not accurate. The last pixels of red on top are from a set of red maples that are set slightly back from the most obtruding tip of the crescent structure, and which sit outside of the circle that the crescent partly inscribes. This is why politicalities got a different deviation from Mecca than I did (.62° north of Mecca, compared to my 1.75° north of Mecca).]

The second paragraph of your analysis points out that the near-Mecca orientation of the Crescent of Embrace could be coincidence (a separate issue from the fact of the Mecca orientation itself). It then goes into an abstruse and irrelevant discussion of how a person can still face Mecca, no matter what direction the crescent is facing. I don't know what the point of adding that information was, but I can tell you the result. Here is how Jennifer summarized this section to me on the phone:

"He said that because things are round, a person can go in any direction to get to Mecca."

I don't blame her for being confused. What you wrote makes absolutely no sense:

Connecting [the crash-site and Mecca] with an elastic cord would allow this cord to stretch around some part of the Earth as a circular structure located at the crater site rotated around its center.

What? I have to assume this is a typo, where some chunk of text got unintentionally deleted. You start out providing a reasonable metaphor for comprehending the great-circle-line as the shortest-distance path (the path that an elastic cord will take), then jump mid-sentence to a completely unrelated (and un-relatable) sentence fragment about circular structures. After this you talk about different possible focal points from which a map can be projected (why?), before saying that a person can always face Mecca. The net effect is to make it sound like you are providing a number of grounds to be skeptical about the orientation of the crescent, when in fact you are doing no such thing.

This misdirection reaches its peak in the next paragraph, where you analysis actually acknowledges that there is such a thing as the orientation of a crescent. You note that it takes an appropriate rotation of a crescent to reach a particular orientation:

Because each crescent on the flags mentioned in the blogs ... is constructed as a circular disk from which a segment of another circle is removed from its edge, then an appropriate sequence of affine transformations applied to any circle with part of its circumference missing would align it with these crescents.

The impenetrable language (talking about "an appropriate sequence of affine transformations" instead of "an appropriate rotation of the crescent"), and the dismissive tone, make it sound like you are accusing the bloggers of arbitrarily moving things around to get the results they (we) want, when in fact, no one is rotating anything. We analyzed the orientation of the Crescent of Embrace in the position that it is laid out in the site-plans.

The dismissive tone continues in the next and final paragraph:

In conclusion, I am unconvinced that the mathematical arguments put forth by the bloggers have much merit.

What in the world are you "unconvinced" by? You acknowledge that it takes an appropriate rotation of a crescent to give it a particular orientation. You acknowledge that Politicalities assertion that the crescent is oriented within one degree of Mecca seems to be accurate within two one-thousandths of a circle (while overlooking how he is actually off by about a full degree). An accurate summary of your analysis would fully support my claim that a person facing directly into the Crescent of Embrace is facing within two degree of Mecca, only leaving open the question of whether this near-Mecca orientation is intentional or by coincidence. But that's not what you conclude. You disparage "the mathematical arguments put forward by bloggers" (which were the claims of Mecca-orientation) when in fact your own analysis supports these claims.



By my reading of your report, you duped Jennifer Reeger. Your language is gratuitously abstruse throughout (where not outright nonsensical), and it consistently is stated in a dismissive tone that runs opposite to all of the actual information contained. I have no idea why you would do such a thing, but the upshot is that you have misled the public about the Mecca-orientation of the Crescent memorial just at the time when the public was called upon to submit comment as to whether this design should be built or not. The public should have its own chance to decide whether it is concerned about the Mecca-orientation of the crescent. It should not have the decision taken out of its hands by having the Mecca-orientation of the memorial denied by a supposed expert.

Everyone who has been covering up the truth about what is in this design is going to be exposed. If you care about your reputation, I urge you to contact Jennifer Reeger and clarify to her that the analysis you sent her actually confirms that a person facing into the Crescent of Embrace is facing within two degrees of Mecca. If she does not publish it, or if she buries the correction, then that is on her and her editors. Everybody has a responsibility here to see that the public has the correct information. Please help correct the record.

Sincerely,

Alec Rawls

7/26/2006

## Exhibit 11: Enabling legislation for the Memorial Project

PUBLIC LAW 107–226—SEPT. 24, 2002 116 STAT. 1345

Public Law 107–226

107th Congress

### An Act

To authorize a national memorial to commemorate the passengers and crew of Flight 93 who, on September 11, 2001, courageously gave their lives thereby thwarting a planned attack on our Nation's Capital, and for other purposes.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,*

#### SECTION 1. SHORT TITLE.

This Act may be cited as the “Flight 93 National Memorial Act”.

#### SEC. 2. FINDINGS AND PURPOSES.

(a) FINDINGS.—Congress finds the following:

(1) Passengers and crewmembers of United Airlines Flight 93 of September 11, 2001, courageously gave their lives, thereby thwarting a planned attack on our Nation's Capital.

(2) In the months since the historic events of September 11, thousands of people have visited the Flight 93 site, drawn by the heroic action and sacrifice of the passengers and crew aboard Flight 93.

(3) Many are profoundly concerned about the future disposition of the crash site, including grieving families of the passengers and crew, the people of the region who are the current stewards of the site, and a broad spectrum of citizens across the United States. Many of these people are forming the Flight 93 Task Force as a broad, inclusive organization to provide a voice for all interested and concerned parties.

(4) The crash site commemorates Flight 93 and is a profound symbol of American patriotism and spontaneous leadership of citizen-heroes. The determination of appropriate recognition at the crash site of Flight 93 will be a slowly unfolding process in order to address the interests and concerns of all interested parties. Appropriate national assistance and recognition must give ample opportunity for those involved to voice these broad concerns.

(5) It is appropriate that the crash site of Flight 93 be designated a unit of the National Park System.

(b) PURPOSES.—The purposes of this Act are as follows:

(1) To establish a national memorial to honor the passengers and crew of United Airlines Flight 93 of September 11, 2001.

(2) To establish the Flight 93 Advisory Commission to assist with consideration and formulation of plans for a permanent memorial to the passengers and crew of Flight 93, including its nature, design, and construction.

Flight 93

National

Memorial Act.

16 USC 431 note.

Sept. 24, 2002

[H.R. 3917]

116 STAT. 1346 PUBLIC LAW 107–226—SEPT. 24, 2002

(3) To authorize the Secretary of the Interior (hereinafter

referred to as the “Secretary”) to coordinate and facilitate the activities of the Flight 93 Advisory Commission, provide technical and financial assistance to the Flight 93 Task Force, and to administer a Flight 93 memorial.

**SEC. 3. MEMORIAL TO HONOR THE PASSENGERS AND CREWMEMBERS OF FLIGHT 93.**

There is established a memorial at the September 11, 2001, crash site of United Airlines Flight 93 in the Stonycreek Township, Somerset County, Pennsylvania, to honor the passengers and crew of Flight 93.

**SEC. 4. FLIGHT 93 ADVISORY COMMISSION.**

(a) **ESTABLISHMENT.**—There is established a commission to be known as the “Flight 93 Advisory Commission” (hereafter in this Act referred to as the “Commission”).

(b) **MEMBERSHIP.**—The Commission shall consist of 15 members, including the Director of the National Park Service, or the Director’s designee, and 14 members appointed by the Secretary from recommendations of the Flight 93 Task Force.

(c) **TERM.**—The term of the members of the Commission shall be for the life of the Commission.

(d) **CHAIR.**—The members of the Commission shall select the Chair of the Commission.

(e) **VACANCIES.**—Any vacancy in the Commission shall not affect its powers if a quorum is present, but shall be filled in the same manner as the original appointment.

(f) **MEETINGS.**—The Commission shall meet at the call of the Chairperson or a majority of the members, but not less often than quarterly. Notice of the Commission meetings and agendas for the meetings shall be published in local newspapers in the vicinity of Somerset County and in the Federal Register. Meetings of the Commission shall be subject to section 552b of title 5, United States Code (relating to open meetings).

(g) **QUORUM.**—A majority of the members serving on the Commission shall constitute a quorum for the transaction of any business.

(h) **NO COMPENSATION.**—Members of the Commission shall serve without compensation, but may be reimbursed for expenses incurred in carrying out the duties of the Commission.

(i) **DUTIES.**—The duties of the Commission shall be as follow:

(1) Not later than 3 years after the date of the enactment of this Act, the Commission shall submit to the Secretary and Congress a report containing recommendations for the planning, design, construction, and long-term management of a permanent memorial at the crash site.

(2) The Commission shall advise the Secretary on the boundaries of the memorial site.

(3) The Commission shall advise the Secretary in the development of a management plan for the memorial site.

(4) The Commission shall consult and coordinate closely with the Flight 93 Task Force, the Commonwealth of Pennsylvania, and other interested parties, as appropriate, to support and not supplant the efforts of the Flight 93 Task Force on and before the date of the enactment of this Act to commemorate Flight 93.

Deadline.

Reports.

Notice.

Newspapers.  
Federal Register,  
publication.  
Pennsylvania.

PUBLIC LAW 107–226—SEPT. 24, 2002 116 STAT. 1347

(5) The Commission shall provide significant opportunities for public participation in the planning and design of the memorial.

(j) POWERS.—The Commission may—

(1) make such expenditures for services and materials for the purpose of carrying out this Act as the Commission considers advisable from funds appropriated or received as gifts for that purpose;

(2) subject to approval by the Secretary, solicit and accept donations of funds and gifts, personal property, supplies, or services from individuals, foundations, corporations, and other private or public entities to be used in connection with the construction or other expenses of the memorial;

(3) hold hearings, enter into contracts for personal services and otherwise;

(4) do such other things as are necessary to carry out this Act; and

(5) by a vote of the majority of the Commission, delegate such of its duties as it determines appropriate to employees of the National Park Service.

(k) TERMINATION.—The Commission shall terminate upon dedication of the completed memorial.

**SEC. 5. DUTIES OF THE SECRETARY.**

The Secretary is authorized to—

(1) provide assistance to the Commission, including advice on collections, storage, and archives;

(2) consult and assist the Commission in providing information, interpretation, and the conduct of oral history interviews;

(3) provide assistance in conducting public meetings and forums held by the Commission;

(4) provide project management assistance to the Commission for planning, design, and construction activities;

(5) provide programming and design assistance to the Commission for possible memorial exhibits, collections, or activities;

(6) provide staff assistance and support to the Commission and the Flight 93 Task Force;

(7) participate in the formulation of plans for the design of the memorial, to accept funds raised by the Commission for construction of the memorial, and to construct the memorial;

(8) acquire from willing sellers the land or interests in land for the memorial site by donation, purchase with donated or appropriated funds, or exchange; and

(9) to administer the Flight 93 memorial as a unit of the National Park System in accordance with this Act and with the laws generally applicable to units of the National Park System such as the Act of August 25, 1916 (39 Stat. 585).

116 STAT. 1348 PUBLIC LAW 107–226—SEPT. 24, 2002

LEGISLATIVE HISTORY—H.R. 3917:



HOUSE REPORTS: No. 107-597 (Comm. on Resources).

CONGRESSIONAL RECORD, Vol. 148 (2002):

July 22, considered and passed House.

Sept. 10, considered and passed Senate.

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**SEC. 6. CLARIFICATION OF PASSENGERS AND CREW.**

For the purposes of this Act, the terrorists on United Airlines Flight 93 on September 11, 2001, shall not be considered passengers or crew of that flight.

Approved September 24, 2002.

## Addendum 11: Plan for future Moral Science volumes

Given that some of my remarks may antagonize the Islamofascists, I am taking the liberty of laying out some of what I have planned in the way of future volumes, along with the locations of some parts of this work that are already available.

The centerpiece of my *Moral Science* series is *How to Crush Terrorism and Create a Modern Republic*, already mentioned briefly at the end of Chapter One. It was going to be volume one. Now it will be volume two. The theme of this *Modern Republic* volume is how the complete analysis of value (created by combining economics and moral theory) is able to resolve the four great conflicts that lie at the heart of republican government.

One of these conflicts is the conflict between individual liberty and crime control (between protection for the fruits of the tree of liberty and protection for the tree of liberty itself). As discussed in Chapter One, this can be resolved by articulating the full ideal of liberty and putting it in the Constitution. With liberty protected directly, indirect protections (restraints on law enforcement) can be relaxed, allowing protection for the tree of liberty and protection for the fruits of the tree of liberty to be optimized independently, with virtually no conflict between the two.

My scheme for protecting liberty directly is laid out in two extended essays: “Direct protection of liberty,” and “Multiple verdicts of guilt.” Both are available on my rawls.org website.<sup>1</sup> With technological threats developing at a rapid pace, our body politic urgently needs a modern immune system, capable of targeting and eliminating every criminal and terrorist cell, without harming any healthy cell. Let’s make sure it gets done.

The second great conflict at the heart of republican government is the conflict between liberty and equality (the underlying conflict between Republicans and Democrats today). Third is the conflict between the interests of the people and the interests of their representatives (corruption). Fourth is the conflict between religious and secular society (or more generally, between different religions).

All of these conflicts are subject to complete resolution by moral science. In the case of liberty and crime control, the existing conflict was seen to be an artifact of our current scheme for protecting liberty indirectly by tying the hands of law enforcement. There is no inherent conflict. If we protect liberty directly, we don’t have to protect it indirectly, and the conflict disappears. Similarly with the other three republican conflicts. Complete analysis of value allows the knots to be untied, and in each case a virtually complete resolution turns out to be possible.

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<sup>1</sup> Alec Rawls, “Direct protection of liberty” (<http://www.rawls.org/DirectProtectionFrame.htm>); “Having juries issue multiple verdicts under multiple standards of guilt” ([http://www.rawls.org/Multiple\\_verdicts\\_frame.htm](http://www.rawls.org/Multiple_verdicts_frame.htm)).

## **Eliminating the conflict between liberty and equality**

In the Director's Cut edition of *Crescent of Betrayal*, this too is discussed briefly at the end of Chapter One. Liberty frees moral agency to create value, hence it immediately gives rise to property. Because a free economy pays people roughly (sometimes very roughly) according to the value they create for others (as measured by the willingness of other people to pay them for what they provide), property rights go a long way to answering claims of desert. The other class of distributional concerns that needs to be weighed (distributional concerns being the "equality" part of the conflict between liberty and equality) is claims of need. With liberty and property being roughly in alliance with claims of desert, resolving the conflict between liberty and equality comes down to how to answer claims of need without transferring property.

That's easy. Instead of giving aid away, bill it to the account of the recipient, rolled over over at market interest rates, to be paid back according to ability to pay over the life of the recipient. This maintains liberty (no transfer of ownership means no-one's life and labor is confiscated to given over to anyone else's ownership), while the only element of equality that morality cares about (answering claims of need) is satisfied.

Those who are familiar with moral philosophy will recognize that this analysis is superficially at odds with the moral philosophy of John Rawls, whose Theory of Justice (Belknap, 1971) only accounts claims of need. I don't want readers to think that I am in any fundamental way rejecting my father's views. On the contrary, he got almost everything right, and his failure to account claims of desert is easy to remedy. It is also crucial that we do remedy it, because Rawls found the door that all future moral philosophy must go through. Until claims of desert are properly accounted within his approach, that door is blocked.

Very briefly, Rawls' central analytical construct—his "original position" of choice behind a "veil of ignorance" about one's place in society—provides a way of arriving at principles of justice where no one is able to slant the rules to favor their particular circumstances. General information is allowed behind the veil, but no specifics. Thus deliberators behind the veil know that many people—perhaps themselves—will have claims of need, and given the desperate consequences of not having needs met, they will want to give priority to answering claims of need.

Rawls could have treated claims of desert in the same way. People behind the veil could know that they will have a variety of claims of desert without knowing the particulars of their own claims, so that they can't bias the rules to favor their particular situation. This approach would have satisfied Rawls' declared intent of disabling bias. The problem is that Rawls tried to formalize the construction of the veil of ignorance via a process of paring away "those aspects of the social world that seem arbitrary from a moral point of view." (P. 15.) It is only because of this unnecessary formalism that claims of desert get excluded from Rawls' theory.

People behind the “veil of ignorance” must not know *any* of the particulars of their situation, or they will be able to bias rules in their favor. If the veil is arrived at by paring away morally irrelevant information, that means *all* particulars of a person’s circumstances must be considered morally irrelevant. Since desert is not morally irrelevant, that means all claims of desert must be denied. Hemmed in by this requirement, Rawls goes to great lengths to insist that nobody deserves anything. Otherwise he can’t get his central analytic construct, his veil of ignorance, to even come into existence. Thus, for instance, Rawls does not only regard natural abilities as undeserved, but he also denies that industrious use of one’s natural abilities creates any desert. Instead, he attributes such good character to good upbringing, which itself is seen as undeserved (p. 104).

It would be more plausible to say that everything one accomplishes is deserved, since without moral agency no one would ever accomplish anything. In his treatment of liberty Rawls understands this. He gives absolute priority to liberty, above *any* distributional concerns, but the only reason to have liberty is to empower moral agency. If people did not see things that are worth doing, liberty wouldn’t matter. But then Rawls contradicts this priority of liberty by denying the *implication* of moral agency: desert.

The result is a theory that only accounts claims of need. That is why its distributional rule is so extreme, giving complete priority to those who have less, no matter how tenuous their claims of need become. The welfare of the least well off is to be maximized, period. That is what happens when only claims of need are accounted. The resulting principles are, ironically, completely biased, when the purpose of Rawls’ “veil of ignorance” is to eliminate bias.

The problem for a theory of justice is obvious. Justice is about giving people what they deserve (Rawls, p. 10), but Rawls’ theory of justice ceases to even exist as soon as anyone deserves anything. The solution is just as obvious. Get rid of the extraneous formalism. There was no good reason in the first place to inject this process of arriving at the veil by paring away morally irrelevant information.

This is confirmed by the moral science that comes from combining moral theory and economics into a complete analysis of value from ends to means. To be logical, analysis of value must proceed in a specific sequence: from means for discovering valued ends, to the ends discovered, to means for pursuing ends. Rawls’ scheme of paring away morally irrelevant information sounds plausible, but it sits completely out of this necessary sequence from ends to means. On the other hand, Rawls’ “intuitive” justification for the veil—that it is a way of capturing the concept of fairness—fits perfectly in the necessary structure of moral reason.

As a person make progress in discovering what there is to value in the world, he discovers that he wants to be fair: that there are all kinds of things he wants to contribute to, and that others are doing the same thing, discovering what is important and how to advance it. That requires dealing with others in a way that allows people to support rather than undermine each other’s efforts. To cheat is to undermine the world one would like to help create, to phrase the idea in Kantian terms. A person who sees a world of things that

they want to contribute to the advancement of will not want to undermine that collective enterprise and hence will want to be fair. Thus by following evidence of value, a criterion is arrived at. Morally rational people (people who make progress in the discovery of value), discover that they don't want to undermine cooperation by cheating, and the veil of ignorance is a way of capturing that concept of fairness. Rawls had the correct foundation to begin with, then managed to get misled by a seeming way to formalize it.

Once Rawls' original position is set back onto its original proper foundation, people behind the veil of ignorance can know that their real-life selves have moral agency, creating claims of desert that they are to figure out rules for answering, along with claims of need. Once that problem is arrived at, the answer is trivially easy: just bill all aid to the account of the recipient.

### **Eliminating the conflict between the people and their representatives**

Notice that billing aid to account would also provides a solution to corruption on the spending side. Just bill all government largesse that goes to identifiable individuals or entities to the account of the recipient. Genuine public goods (where there is no identifiable recipient) will be unaffected, but beyond that, no one will want government largesse except in the rare case where it is actually efficient, providing more value than it costs.

On the tax side, corruption can be eliminated by placing the ideal tax structure in the Constitution, along with a requirement that rates be set so as to achieve a so called "full employment balanced budget." The only obstacle to identifying the ideal tax structure today is the unresolved problem of how to handle issues of fairness. Billing aid to account handles much of that. The rest is handled by having a flat tax with a personal exemption for the most basic living expenditures, together with an inheritance tax that provides a deduction on the recipients side equal to what John Stuart Mill called "a living," meaning the wealth necessary to support a person for their life without working (today a couple of million dollars), with a substantial tax rate above that. To get the full why-fore, you'll have to wait for the book.

### **Moral science and religion**

On the possible resolution between competing religions or ideologies, the present volume already suggests something of the resolution that is possible between theistic religions, if each religion will just purge itself of truth suppressing mechanisms. The harder bridge to gap is between religion and secularism, but it turns out that the moral principle that is given complete priority in Christianity (the law of love) is the same moral principle that moral reason leads to (once we get through that door that Rawls found, then tripped across), so in the end there is no conflict here either.

Many secularists think that Christian belief is irrational, but that is a misunderstanding. Salvation in Christianity does not come through belief in Jesus. It comes through belief in the faith of Jesus, which means faith in the law of love, which anyone who follows moral

reason will come to believe in, and put faith in.<sup>2</sup> Opposite to the charge of people like Gary Wills who characterize fundamentalist Christianity as founded on irrational belief, the Bible says that faith comes through hearing the message of love.<sup>3</sup> Those who hear the

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<sup>2</sup> Romans 3:22 reads: "Even the righteousness of God, [which is] by faith of Jesus Christ to all, and upon all them that believe; for there is no difference." (Noah Webster version, 1833.) Some versions of the Bible translate the passage as calling for faith *in* Jesus. Dr. Gene Scott's researches into the available early scriptures demonstrates convincingly that the proper translation is "faith of Jesus." Whether Dr. Scott would agree with my identification of the faith of Jesus with the law of love is another question, but if the faith of Jesus *is* identified with the law of love, then the "faith in Jesus" translation can still be acceptable in terms of meaning, so long as one remembers that Jesus is the Word ("the Word became flesh" John, 1:14), and that the Word (God) is love (1 John 4:8). Then faith *in* Jesus means faith in love, the same as the faith *of* Jesus does, even though only the latter seems to be faithful grammatically to the early scriptures.

Dr. Scott does not himself identify the faith of Jesus as faith in the law of love. Rather, he defines faith not in terms its law-of-love substance, but procedurally, as "action, based on belief, sustained by confidence." There is nothing wrong with this. Like truth, faith has both procedure and substance. But I would hold that Scott's view is not complete, but needs to be broadened to include the law-of-love substance of the faith of Jesus.

<sup>3</sup> Romans 10:17: "So then faith comes by hearing, and hearing by the word of God," (New King James); or: "So faith comes from what is heard, and what is heard comes by the preaching of Christ," (Revised Standard). In either translation, "the word of God" or "the preaching of Christ," the reference is to the message of love, in which all of the particular preachings of Jesus are seen to be manifestations of.

Interestingly, fact that faith comes through comprehension of the word allows for a reconciliation between Dr. Scott's procedural view of faith as "action, based on belief, sustained by confidence," and the law-of-love substance of the faith of Jesus. As one comes to see the world in terms of what there is to love in it, then one wants to act for most value (that is, in accordance with the law of love), whether or not there is a God. One wants to spend one's life as dearly as possible, and whether or not one is recompensed in some after-life does not enter the equation. Thus one can confidently proceed on the belief that one is doing right, even though one cannot rationally believe either that there is or is not a God. Because the Word is *correct*, the moral understanding that comes through the Word allows us to act with confidence on the belief that we are doing right when we adhere to the law of love, even when it costs us our lives.

Scott does recognize a substance as well as a method to the faith of Jesus, namely the faith Jesus had that his father would resurrect him, and Scott thinks this is the faith we are called upon to have as well. There is nothing wrong with that, but in itself it cannot rationally support the belief that is called for in Scott's concept of the method of faith: that it is "action, based on belief, sustained by confidence." We do not have grounds to *believe* that we will be resurrected. It is rational to think that this is a possibility, and irrational to deny that it is a possibility, but that is not belief. To have grounds for belief, faith must extend to the law of love, which one has full grounds for believing is the right basis for action, and full grounds for *wanting* to act on this basis, regardless of whether or not the value acted for redounds to oneself. Usually the way to create most value will be to create value in a way that one's contributions create support for self, so that one can continue to create value, but not always, as Jesus himself exemplified when he died on the Cross to save all of us. That is the faith of Jesus: knowledge that acting for love is the only possible course for one eyes are open to what there is to love. That is action, based on belief, sustained by confidence.

Note also that Christianity acknowledges salvation for those who come to this faith of Jesus on their own, whether or not they ever heard the letter of the law or the spirit of the law from any Judeo or Christian source. According to Romans 2:9-11: "There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality. Salvation only comes *through* Jesus (John 14.6), but it doesn't have to come *from* Jesus. The Word is love and Jesus is the Word made man. It does not matter where one comes by the word love. It can be written on their hearts (Romans 2: 12-16) or than can discover it by following moral reason from truth to love. So long as they come somehow to this faith of Jesus, they are saved: "It is not the hearers of the law who are righteous before God, but the doers of the law." It is *by* Jesus Christ that men will be judged, not by knowledge of him: "God judges the secrets of men by Jesus Christ."



message of love have their eyes opened to what there is to love in the world, and there discover the rightness of acting on love. There is nothing epistemologically untenable about that course of enlightenment. It is perfectly rational. It is just not as thoroughly rational as it could be.

Moral science starts one step earlier. It starts with trust in truth, which leads to an honest witnessing of value in the world, which leads to love. Christianity just takes a shortcut. It starts with eyes open to love, which see what there is to love. But there is nothing irrational about this shortcut. Christianity is just pointing out where truth resides, and a look at where Christianity points readily verifies that it is indeed pointing to the truth (just as anyone can easily verify that what I say about Murdoch's mosque is true).

Neither does Christianity neglect the process of truth. Asked by Pilate to account for himself, Jesus said he was: "a witness for truth" (Jn 18:37). Thus followers of Jesus are called upon to trust in truth, which is the path to overcoming the original error that open ended faculties of intelligence are susceptible to: that in seeking advantage, they will be drawn to the manipulative advantages of suppressing truth. It takes learning to discover that these seeming advantages, being divorced from reality, are not real advantages, and Jesus shows the way. Follow Jesus, and you can be cleansed of what moral science identifies as the original error of seeking advantage in manipulative unreason. Divorced from truth, you end up advantaging what is not actually in your own interest.

The method of truth leads in turn to the substance of truth: love. Thus Christianity gets both halves of moral science right and unites them into a saving whole. Moral science just needs to catch up, and do what it can to help secure Christianity's accomplishment. Christianity is a little bit lopsided, calling on love to do most of the work. Look at the world with eyes of love, says Christianity, and you will see what there is to love. You

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Roman's chapter 2 might seem to conflict with Paul's introduction of the new covenant in Romans chapter 3. How can Paul be saying that gentiles can be "righteousified" before god (Scott's word) according to the new covenant (by the spirit of the law, as embodied by Jesus and his commandment to love each other, John 15:12) when Paul has not yet introduced the new covenant (which comes at Romans 3:21)? Simple. Gentiles never were under the old covenant. Since they did not have the letter of the law, they were always judged by the spirit of the law. Jesus still had to pay their debt of sin. They were "on heavenly green cards," as Scott says of the Jews, until that debt was paid, but then the debt was paid.

Romans chapter 2 proves that the faith upon which righteousness hinges cannot be faith in resurrection, because those who only have the word "written on their hearts" would never have such faith. "Written on their hearts" is clearly a reference to self-discovery, rather an education by Torah or Gospel. This does not mean that faith in resurrection has no role to play. The possibility that the value one acts for here on earth might have its reward in a hereafter makes faith in love easier, and one *can* have faith in this possibility because the action that it assists is exactly the action that the moral understanding urges. Where understanding and innate urges urge different courses of action, the mature mind (the autonomous man, in Kant's usage) is always seeking to place action under the control of understanding, and faith in resurrection is a way to accomplish this. Thus the full Christian faith, both in love and in God, is fully rational.

These considerations even provide some evidence, both for the existence of God, and for the Christian character of God. Moral science shows that there is a moral reality to the universe, which in turn suggests the possibility of a moral force. Christianity not only gets that moral reality exactly right, but by fulfilling signs, Jesus accomplished at least a part of what he said this would accomplish: he established a church on correct moral principle that has spread around the world. It could be coincidence, but it certainly counts as evidence that he was who he said he was.

will see the truth of love. As for the process of trusting in truth, Christianity doesn't say much.

Moral science can help here. Just as love affirms love, so too does truth affirm truth. Moral science recognizes logically that only the truth matters. This is a pure function of rationality, not dependent on any comprehension of what there is to value in the world. Thus reason is an independent path to truth, making it an independent path to love, and we need every path to truth and love that we can get, because as the state of the world proves, truth suppression, and the contempt for value that goes with it, are very stubborn foes.

Who would have thought that moral science would prove that there is a right religion? Well it does, and neither Judaism nor Islam contains any necessary obstacle to embracing Christianity's accomplishment. Judaism already *has* embraced it, by rejecting fundamentalism. Since the letter of the Torah does not always coincide with the law-of-love spirit of the law, morality requires that Judaism set aside its particular fundamentalism, which was/is strict adherence to the letter of the law, and this has been done. What primitive punishments and aggression can be found in the Old Testament have been rejected by the Talmud.

Islam is potentially in the category of Christianity, where it can be fundamentalist and still be completely moral, because its fundamentalism claims to embrace both the Mosaic law and the Christian scriptures. Islam just has to purge those interpretive rules that at present place sharia law in gross contradiction to both the letter and the spirit of the most fundamental moral laws (the Ten Commandments). Then it can start to follow what ought to be its openness to Christian moral progress.

### **The republican guarantee**

A planned third Moral Science volume is about the Constitution's never yet upheld guarantee to the states that they shall have a republican form of government (Article IV, Section 4). This guarantee is actually a crucial part of our constitutional structure, and its current duetude is doing great harm.

"The true principle of a republic," Alexander Hamilton told the New York convention, "is that the people should choose whom they please to govern them."<sup>4</sup> In other words, the first principle of republicanism is that the people have to be able to "throw the bums out." But can we?

Thanks to the assassination of President Garfield by a disgruntled sinecure seeker in 1881, Civil Service reforms were passed in 1883 that ended the "spoils system." Reform was definitely needed. Employment in the burgeoning federal bureaucracy was creating a massive system of political patronage. Yet the reforms that were enacted went so far as to deprive the people of the power to "throw the bums out." We can now only throw out a very small number of bums at the top.

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<sup>4</sup> 2 *Debates on the Federal Constitution*, J. Elliot ed. 1876, p. 257.

Scott Johnson at *Powerline* reports a Bush person at the State Department who counts a total of 30 Bush people at State.<sup>5</sup> That is nowhere near enough to control the bureaucracy, leaving a situation very similar to that in academia, where powerful majorities of entrenched bureaucrats are able to maintain control over institutions, including control over the hiring of new personnel, no matter how much in the minority their views are in the larger population.

One manifestation of this entrenchment problem is the large scale wars being waged by both the State Department and the intelligence agencies against President Bush's terror war policies.<sup>6</sup> This is not what the nation voted for. We elected a president to set executive policy, but the Civil Service Reform Act does not give the president enough control over the bureaucracy for the will of the people to be effectively implemented. On this basis, it ought to be overturned for violating the republican guarantee. (All the states are under the federal government, so the guarantee to the states that they shall have republican government should imply that the federal government must remain republican as well.)

The problem is that the Supreme Court has incorrectly found the guarantee clause to be "non-justiciable." Court precedent is actually 99% right. The courts were just never presented with a properly justiciable case. This changed in 2002 when California was sued over the requirement that candidates for Sheriff must have extensive law enforcement experience. Like the president, or a governor or a mayor, the sheriff is a chief executive officer, yet under the California law, the only people allowed to run for leadership of this arm of government are incumbent members of this arm of government, impeding the power of the people to "throw the bums out." A ruthless sheriff could simply fire, or break the career, of anyone who opposed her, which is exactly what the local sheriff had done in the 2002 case, with the result that by 2002 she was running unopposed.<sup>7</sup>

I am not a lawyer, but through a legal loophole, I was able to take on this case. I could not get the courts to consider the guarantee clause issue, but my appeal to the Supreme Court lays out the precedents that leave the door open to a successful guarantee clause

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<sup>5</sup> "Inside the asylum," 4/6/2006 (<http://powerlineblog.com/archives/013676.php>).

<sup>6</sup> Stephen Hayes at The Weekly Standard has been documenting and recapping the CIA's war on the Bush administration since 2001. His latest recap prior to this book's publication: "The CIA 1—Bush 0," Stephen F. Hayes, Weekly Standard, 5/22/2006 (<http://www.weeklystandard.com/Content/Public/Articles/000/000/012/214vsxug.asp?pg=1>). See also, "Leaking at all costs," by John Hinderaker, Weekly Standard, 11/30/2005 (<http://www.weeklystandard.com/Content/Public/Articles/000/000/006/417aldhj.asp>); and "Three years of the condor," by Scott Johnson, Weekly Standard, 11/08/2005 (<http://www.weeklystandard.com/Content/Public/Articles/000/000/006/327jhrs.asp?pg=2>).

<sup>7</sup> "To the Victor go the Spoils," San Jose Mercury News, 12/13/98; "New sheriff is a fierce fighter," Tracey Kaplan, Contra Costa Times, 12/28/98; "Incumbents in Santa Clara County find few challengers lining up to race," San Jose Mercury News, 12/16/01.

suit.<sup>8</sup> Raising this guarantee to its proper priority will take many incremental victories. The most important is the first: to get the courts to recognize how the guarantee clause *is* justiciable. It is all in my Supreme Court brief. Get it done.

### **Decentralized coordination of intelligence**

Lastly, a planned Moral Science Volume Four will present a scheme for using correlations between people's judgments (when different people happen rate the same bits of art, science and entertainment) to generate for each individual a prediction of what she will find most worth her time: of what she will think is funny, or beautiful, and most importantly, of what she will regard as thinking straight about important matters, allowing those who do think straight to become each other's eyes and ears, probing every corner the universe of available information for what any particular individual will find most important.

The more widely that different individuals submit ratings of the value of different information products, the more accurate become the prediction-engine's projections of how different individuals will value the available information items. Once critical mass is reached, information flow will be revolutionized, with no more of the narrow-bandwidth problem we face now, where even the new media relies on a critical nexus of editors. Everyone's individual judgment will be projected by everyone else's eyes and ears, and all it will take is a supercomputer.

A lot of work has been done on these prediction programs (called "collaborative filtering" programs), but a couple of major obstacles still need to be overcome before critical mass can be reached. When it is, decentralized coordination of intelligence will eliminate the editorial bottlenecks that currently allow biased editors to suppress truth in pursuit of partisan advantage. Credentials and editorship will still have value added, but they will no longer confer any power to suppress the truth. Instead of standing in place of other people's judgment, editorship will have to compete with everyone's editorial judgment. To have value added (and get paid for value added) a source of editorial judgment will have to confer superior truth value. Good information will drive out the bad.

One benefit is that our biased media will simply disappear. The partisan hacks will be 100% out-competed and will have to find some other line of work. Another benefit will be that no cadre of academic frauds will be able to take over a department, or maintain control over it, ever again. Everyone whose judgment correlates with others on the basis of honest reason will have their own judgment extended by other into every area of expertise, exposing every fraud. No longer will scientific frauds like NASA's James Hansen and Gavin Schmidt be able to pose as the relevant experts, to whom funding and hiring decisions should be entrusted.

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<sup>8</sup> The legal loophole was that I could run for sheriff and then represent myself, which is what I did. *Rawls v. Zamora*, H024372 (Santa Clara County Superior Ct. No. CV805403), "Petition to U.S. Supreme for writ of Certiorari," Filed 9/23/2003 ([http://www.rawls.org/US\\_Supreme\\_petition.htm](http://www.rawls.org/US_Supreme_petition.htm)).

So long as truth is not suppressed, the decent truth-loving part of humanity will always overwhelm the indecent, and the decentralized coordination of intelligence will be the ultimate truth unsuppressing mechanism.