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12-22-00

From
Malcolm Hoelen

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Podesta

]

12-22-00

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Tel. No. 597-4025

IN THE UNITED STATES DISTRICT COURT
FOR THE EASTERN DISTRICT OF PENNSYLVANIA

UNITED STATES OF AMERICA	:	Date of
	:	Notice: OCTOBER 6, 1993
vs.	:	
	:	
WARREN C. NACHMANN	:	Criminal No. 93-112

PHOTOCOPY
WJC HANDWRITING

Mr. and Mrs. Kenneth Lanier Johnson, Jr.

Mr. and Mrs. Jerry Oliver Bradshaw

request the honour of your presence

at the marriage of their daughter

Sarah Jane

to

Mr. Cade Michael Martin

Saturday, the twenty-third of December

the year two thousand

at seven o'clock in the evening

Wynne Presbyterian Church

Wynne, Arkansas

and afterwards at the reception

Crowley's Ridge Country Club

Please file
or trash
as appropriate
Letter signed, to
go out w/ frame

The President and Mrs. Clinton
The White House
1600 Pennsylvania Avenue
Washington, District of Columbia 20500

NH

?

done
way

Can do
responder
that
into

Dec. 21, 2000

Am.

PHOTOCOPY
WJC HANDWRITING

Pls do ty

12-11-00

DEC 12 2000

Not A Ticker Item -

~~NRN~~ - NO - President wants
to do TY. Pls call Staff
Sec + try to get more info.

I don't know if what
is below goes with the
Card - VERY STRANGE!!

12-11-00

To Cohen for
Reply

12-19-00

See WH note
OK to send
to ~~ORM~~ ^{V print}



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STAFF SEC -
NEED INFO

Liberalism Triumphant

Intro

Maligned through much of the last decade, liberalism has been greatly misunderstood. In recent years components of liberalism have been much in vogue and touted as components of the inexorable tide of history. Recent transformations in the East bloc and the continuing relative success of the West have led some to suggest that free markets and democracy are the wave of the future. Though they are liberal institutions, Liberalism they do not make. The essence of Liberalism as it has evolved through history is to serve the greater good of the individual. True Liberalism is now triumphing over the fading ideologies of Conservatism and Radicalism.

Liberalism as it has evolved through history has grounded itself on serving the good of the individual in his environment. The end for the institution of government in service to the individual has been and will be Utilitarianism. Criticism of Utilitarianism invariably stems from analysis of a narrowed conception of the scope of Utilitarianism. The concept of Utilitarianism that serves simultaneously competitive and supportive individuals is inclusive of different conceptions of Utilitarianism.

In writing this I have more than one objective, though all are tied to the political theory of Liberalism and it's standing in the world today. ^{I intend to show, first, that} ~~first~~ Liberalism which is grounded in the self-interested individual, is triumphing over the competing

ideologies of Conservatism and Radicalism; ~~Second, that~~
Utilitarianism is at the core of the political ideology of
Liberalism; ~~Third, that~~ Utilitarianism is broader and more inclusive
than previously conceived; ~~Finally, that~~ ~~Added to these,~~ Liberalism has in
practice been the guiding ideology as long as democracy has been
in place. ~~that~~ Liberalism is descriptive of the objectives (the
end) of the political process in practice in democracies. In
light of the competitive and supportitive self-interested nature
of man in community, Liberalism served by democracy is a
perscriptive philosophy of what end government should morally
pursue. Though problematic, democracy best serves and mitigates
the interests of self-interested individuals in society.

2. 3 IDEOLOGIES

CONS: For conservatives the end is the state. Conservatism
prioritizes order internally and externally and the preservation
of the state. From this follows concern for the social good over
that of the rights and good of the individual. The state is seen
as an organic body (whole) with many parts which is the result of
a natural evolution.¹ The social cement for this partnership
is "esteem, deference, awe and respect." Conservatives speak of
the "connectedness of man" and "social obligations that bind."
Heirarchy and differentiated status are desireables. Elite
status and demonstrated capabilities are preferred
characteristics for leadership. Most modern conservatives are
supporters of democracy.²

Among other issues important for characterizing

conservative ideology are the issues of the individual, justice for the individual and change. The nature of man is viewed rather pessimistically by conservatives. Individuals are seen as generally irrational and prone to conflict. Justice for the individual is an important component for preserving social order. Conservatives emphasize rights and liberties instead of equality and freedom. Material benefits should correspond to talent shown and work done. They believe in equal rights but not "equal things." Change should be gradual according to conservatives. Conservatives operate with a decided preference for the existing order. Innovation and experiment are viewed skeptically. Change should strengthen the state or serve to stabilize the existing order better. 3

RADS

Radicals as the name suggests are after a more fundamental restructuring of society. After critical analysis of the entire social structure, radicals aim to implement a program of changing or replacing existing institutions to something more egalitarian in terms of material rewards and power relationships. This is at the heart of radicalism. For radicals man is essentially rational, capable of understanding social reality and of working together with others to make improvements. Radicals emphasize the negative consequences of modernization and industrialization. The degradation and poverty of workers is typical under capitalism in their eyes. The fragmentation and

atomization of social relationships is problematic for radicals as is the destruction of old ways of life without satisfactory replacements. For these reasons radicals reject capitalism. Along with capitalism radicals reject private property as a noxious sister ill which causes much deviousness.⁴

The social class for radicals is the unit of importance in social structure. Radicals such as Marx argued that class structure was the important principle of social organization. For Marx the working class was the vehicle for a political revolution to bring about an end to the exploitation and alienation of lower classes by upper. Marx believed the working class needed only to be organized and their power utilized to bring an end to the tyranny of classes. An ultimate end of Marxism is the elimination of classes and political power which Marxist theory defines as "the organized power of one class for oppressing another."⁵ After a transitional centrally planned stage, Marx goal was a stateless society, free of classes, where social institutions were controlled directly by the "people" and repressive institutions were no longer necessary.⁶

LIBS

For liberals the emphasis is on the individual. Liberals stress the equal moral worth of individuals. Equality in terms of equal opportunity is stressed, not equal material and social goods to all citizens. Though the proper role of the state, for liberals, has evolved, the end has always been that which was

thought to be the good for the individual. Early in the evolution of liberalism this was in the form of securing rights to protect the individual, more recently this has meant an activist state. Representative democracy is fundamental to liberalism. The winning representative will be the exercised choice or preferred alternative of the greatest number of voters. The "free market", or in modified form, has traditionally been seen as the logical economic mechanism to serve the needs of competitively self-interested individuals, as man is seen in the liberal mold. The free enterprise element of capitalism is consistent with the value liberals place on individual freedom. Alexis de Tocqueville eloquently describes the liberal value of individual freedom as being central to a full and vibrant market place of ideas. This serves to enlighten man to a truer understanding of himself and thus make progress for all more likely. Rationalism and empiricism are tenets of liberalism which support their belief in the generality of man and thus the universalism of his nature. Also, for liberals the primary locus of power is the political system and not the economic system.⁷

3. LIB. TRAD

3.1 Preamble A response to ascribed status and religious conformity, the earliest liberal thinkers prioritized the individual rather than the preservation of unity or society. "Liberalism may be considered as a kind of individualism."⁸ Thomas Hobbes described man as an individual who is dominated by rational self

interest. This concept of man is referred to by some as atomistic individualism.⁹ Adherents to this view of man "think of the individual as having a fixed nature dominated by rational self-interest, emphasizing the satisfaction of preferences."¹⁰

Thomas Hobbes and John Locke believed people possessed natural rights. Hobbes believed man had the right to be free and the right to self defense. Hobbes believed in the equality, in ability, of man also. Locke additionally believed that man had the natural rights to life, liberty and property. It is to protect life, liberty and one's estate, what for Locke collectively constitute "property", that man agrees to come together into the contract of society. These concepts of what was the early evolving liberal ideology are directly traceable to the Protestant Reformation. "Luther and the other reformers encouraged people to value the individual conscience more than the preservation of unity or orthodoxy."¹¹ Though a large step to make, the movement to individual liberty was the attempt by liberal theorists to free the people from the ills of religious conformity and ascribed status. Locke thought that other natural rights existed and that these ought to be empirically discovered or determined. Though Locke professes these to be natural rights, the rights of man are to be those discovered by legislatures entrusted by man to find the rights as such. This concept of inviolable individual rights is a central tenet of liberalism, as is the empirical method of investigation. With

Locke and Hobbes is the grounding of Liberalism on the self-interested individual, basing liberalism on the premise of bringing justice to the individual will bring justice to the community of individuals. As evolved through time these rights are seen as individual rights established and protected for the good of individuals among all individuals of society and are not understood as natural rights as early liberal thinkers professed them to be.

Lib My Conception

The essence of Liberalism is the grounding of political institutions in the service of the individual among individuals. It is based on the premise that individuals over-arching all are self-interested. Through this discussion it is important to remember that as a social animal, humans crave social contact, thus a high priority is the quality and welfare of their social environment. Hobbes said humans come into society and agree to be ruled to realize the mutual benefit of doing so. At the core of Liberalism as the *raison d'être* or the end is utilitarianism. Utilitarianism is the logical political end in the market place of democracy. { All individuals are interested in a government that best serves them. The best government is one that delivers the greatest good to the greatest number of its citizens. This is utilitarianism. A basic outline of the traditional conception of utilitarianism is useful as a starting framework. This is helpful to better understand my developed conception of utilitarianism. Also a traditional conception allows for weaknesses

3.2. UTILITARIANISM

and ambiguities of utilitarianism to be seen as having been resolved. In my conception of utilitarianism I try to be descriptive of individual human and collective human social realities. Then I attempt to explain ^{pr?} prescriptive methodology for assessing and improving the welfare of individuals in a society. Jeremy Bentham laid out the basic tenets of utilitarianism. My conception adds to this, noting that democracy reflects and weighs in on the calculus of utility which embodies the variables of the greater good and the greater number. Criticisms of Utilitarianism almost without exception result from inappropriately narrowed conceptions of it. Lastly, I discuss evaluation of preferred alternatives where quantification of utility is difficult or inefficient.

Dating ^{for} to the 18th century, Utilitarianism has been prominent in western civilization. Generally it has been understood as a political philosophy which stipulated that action is right for individuals if it tends to produce happiness and wrong if it tends to produce ill. This conception followed directly from the assumption Jeremy Bentham made, that individuals are motivated to experience pleasure and avoid pain. The pursuit of the greatest happiness and least ill for people in society came to be understood as the pursuit of the greatest good of the greatest number, owing to the multitude of self-interested individuals which make up society. Utilitarianism is thought to be concerned with consequences only and thus uninterested in

motives or the intrinsic nature of the act as critics charge.

3.2.1 Bentham

The developement of Utilitarianism owes more to Jeremy Bentham than ^{to} any other political thinker. Of all political philosophers certainly few have been misunderstood as widely as Jeremy Bentham. This is particularly troubling considering the thouroughly analytical, clear, and precise quality of the written work Bentham generated. For Bentham, the principle of utility is the greatest happiness of the greatest number. He says,

"Nature has placed man under the empire of 'pleasure' and of 'pain.' We owe to them all our ideas; we refer to them all our judgments, and all the determinations of our life. He who pretends to withdraw himself from this subjection knows not what he says. His only object is to seek pleasure and to shun pain, even at the very instant that he rejects the great~~est~~ pleasures or embraces pains the most acute. These eternal and irresistible sentiments ought to be the great study of the moralist and the legislator. The 'principle of utility' subjects everything to these two motives."¹²

Bentham goes on to say,

"I am a partisan of the 'principle of utility' when I measure my approbation or disapprobation of a public or private act by its tendency to produce pleasure or pain; when I employ the words 'just, unjust, moral, immoral, good, bad,' simply as collective terms including the ideas of certain pains or pleasures; it being always understood that I use the words pain

and pleasure in their ordinary signification, without inventing any arbitrary definition for the sake of excluding certain pleasures or denying the existence of certain pains."13

Clearly Bentham intended for the concept of utility to be inclusive in the broadest sense, to assess and evaluate variables that affect one's entire life. Further clarifying Bentham says,

"Moral good is 'good' only by its tendency to produce physical good. Moral evil is 'evil' only by its tendency to produce physical evil; but when I say 'physical', I mean the pains and pleasures of the soul as well as the pains and pleasures of the sense."14

The criterion for measuring or evaluating utility, as Bentham conceived it, include assessing the intensity, duration, certainty or uncertainty, propinquity or remoteness, fecundity, purity, and extent or the number of people it extends.

Democracy defines the relationship between the greater good and the greater number. People in all democracies live under the yoke of majoritarian tyranny. The object of candidates for office in the political marketplace is to appeal strongly enough to a minimal majority. This suggests that candidates, to the extent they prioritize getting elected and reelected will concentrate their political capital on a majority group of voters they have the greatest chance of securing support from. The democratic process ensures that among the voting public the winning supporters have gained their perceived greater good.

across a greater number than those who supported the losing candidate.

3.2.2 Anti-Bentham

Most charges against Utilitarianism only amount to narrowed interpretation of Utilitarianism or suggested prioritization of values. First some are critical that Utilitarianism is only concerned with consequences of acts and fails to recognize the ill of intrinsically bad acts and bad motives. There are consequences to involved parties of intrinsically bad acts or acts guided by bad motives. Such acts are indicators to evaluate the future likelihood of undesirable acts. Bentham accounts for this citing the fecundity (likelihood of the same sensations occurring again) of a pain. Second, there is criticism that considerations of utility might sanction the breaking of a promise or the law. The individual is self-interested. Moral codes only carry weight to the extent the individual is conditioned and or sees it in his interest to act in compliance with such codes. "Rule" utilitarians arose as an off-shoot of traditional "act" utilitarians (conception developed earlier in paper) to address this perceived ill. "Rule" utilitarians advocate codification of rules that are generally useful. Acts of individuals are deemed right or wrong according to their obedience to the rule. But upon scrutiny the arguments of "rule" utilitarians collapse under the umbrella of "act" utilitarians. People adopt and abide by laws which are perceived to suit their interests. Third, some have argued for a sort of

Unclear --
what is Bentham's
response?

"negative" Utilitarianism, saying ill should be taken care of before happy people are made happier. Here all that is said is that such prioritization has greater utility or is a greater good to those who prioritize in such a manner.

John Stuart Mill, the leading advocate of utilitarian thought through the mid 19th century, argued that Bentham's conception of Utilitarianism was incomplete. Mill argued that some pleasures are qualitatively preferred. Mill says

"It is better to be human being dissatisfied, than a pig satisfied..."

Basically Mill is making the argument for higher and lower ordered pleasures. Bentham, however, addresses this issue in discussing the proper evaluation of the intensity variable of his evaluating criteria. Bentham says,

"As to the intensity of the pleasures which a man may derive from it (an example property Bentham refers to), this is never thought of, because it depends upon the use which each particular person may come to make of it; which cannot be estimated till the particular pleasures he may come to derive from it, or the particular pains he may come to exclude by means of it, are brought to view."¹⁵

4. UTILITARIANISM & LIBERAL DEMOCRACY

John Rawls has mounted the leading liberal challenge to Utilitarianism. In his Theory of Justice, he accepts Henry Sidgwick's depiction of Utilitarianism as most representative of the "strict classical doctrine" of ^{Liberalism?} ~~Utilitarianism~~ as stated in

Sidgwick's work The Method of Ethics.¹⁶ Summarizing Sidgwick's work, Rawls says,

"The main idea [of Utilitarianism] is that society is rightly ordered, and therefore just, when its major institutions are arranged so as to achieve the greatest net balance of satisfaction summed over all the individuals belonging to it."¹⁷

This conception of Utilitarianism fails the positive test of political science which describes how institutions actually function. People in all democracies live under the yoke of majoritarian tyranny. The end for political leaders is not the greatest good but the balance of the greatest good of the greatest number which gets them elected. The object of candidates for office in the political market place is to appeal strongly enough to a minimal majority. This suggests that candidates, ^{to} extent they prioritize ~~g~~etting elected and reelected, will concentrate their political capital on securing support from and not promoting the greatest good.

John Rawls proposes an alternative Liberal political end in his work A Theory of Justice. Rawls conceives of a brilliant scheme where all members of society are placed behind a veil and are blind to their physical and mental assets and abilities as well as their deficiencies. People are then to decide upon the distribution of responsibilities and rewards among all members of society. Rawls contends this society would be more just and

satisfying to its inhabitants than one driven by a utilitarian end. Rawls then develops his conception hypothesizing what sort of society people in fact would rationally configure. Though interesting, a glaring reality exists. The original position, behind the veil, is an impossibility which could never exist. Even if it were conceivable to adopt Rawls conception it would only be adopted in pursuit of utility through democracy.

5. Conclusion

With the spread of democracy enclosing the globe, Liberalism is indeed triumphing over the fading ideologies of Conservatism and Radicalism. The pursuit of order of conservatives is subordinate to a broader balance of priorities willed by a population of self-interested individuals who are more likely to die from cancer than civil unrest. For Radicals the pursuit of equality has floundered under the reality that self-interested individuals are in more or less demand based on their abilities and their very being. Thus equality of result will always be a fiction among self-interested individuals. Also wholesale change to unproven systems rings hollow to rational individuals who demand to see evidence for potential success. Though one can also argue that radicals and conservatives are liberals who value equality and order more highly and thus see more utility in their pursuit. Following the Liberal tradition of addressing the welfare of individuals in society, Jeremy Bentham assesses the realities for the pertinence and appropriateness of utility for serving the social organization of

society saying,

"The community is a fictitious body... The interest of the community... [is] the sum of the interests of the several members who compose it. It is in vain to talk of the interests of the community, without understanding what is the interest of the individual."¹⁸

Utilitarianism should be seen more broadly than some conceive. Though quantified cost-benefit analysis along the lines Bentham suggests is useful, the process itself sometimes lacks utility. What is necessary is to assess options, to assess relative priorities. Preferred alternatives have greater utility. Ordering relative desires or priorities of alternatives sensibly allows selection for options of greater utility. In public policy of recent years conservatives are suspicious, and rightly so, of fine-tune social engineering. Diligent adherence to prioritized agenda setting should always be a tandem with quantified cost-benefit calculation. Through the history of democracy with the policy of one man one vote, the Utilitarian core of Liberalism has been the guiding ideology. Utility, that which serves to develop the well-being of the individual among individuals, is the only logical end of leadership which wishes its support. In speaking of political theory and ethical political philosophy, I conclude espousing the individualism of Liberalism. If we as humans value ourselves and the company of other humans in community above all

else then there can their can be no other end than the welfare of
the individuals in that community.

W.H. Social Office

We took the RSVP-

They are requesting
to come to the oval-

Thanks-

Emily

nh-
got this late on Frid
@ 6pm.

No hotel in town...
left message @ house
why did it go to social?!

David M. Schulte

5278203

December 12 OKM

Dear Mr. President,

Your Social Office just called with an invitation for this Sunday, December 17, at 6:00, and I think we're going to accept. Not too many days left, sadly, to visit you in that majestic place.

We'll be bringing Patty's three "little" kids -- ages 14 through 11 -- one of whom, June, you met at the Biondi fundraiser for Hillary on the Vineyard in August.

I write to ask a favor. The youngest -- Grace Gordon -- turns 11 the next day. This trip is being hastily fashioned into a birthday treat. I was wondering about how to make it even more special and thought maybe -- just maybe -- we could have a minute or two in the Oval Office. ?? See you soon,
David

President William J. Clinton
The White House
Washington DC

Via Fed Ex

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THE WHITE HOUSE

September 4-1900

Dear Mr. President -

Very we missed
you - here with some
friends from D. Y. -
(you would my F.O.R.
carving - that O.K.) Drop
to Buddy, Harry, Chelsea.
Zany + "Toppu" Landon

PHOTOCOPY
WJC HANDWRITING

You've got to come
up to 3.5 + let
me take you to
see "Russell Man" - it's
great - I'm taking
back this Wednesday -
See you soon
Sincerely,
D.J. DID YOU LIKE THE POLK PICTURES?

THE WHITE HOUSE

The President

At:
Betty Currie

(Dicey)

we'll talk about
it

Thanks for
everything



M. Cam
gavin
over

Florida House of Representatives

Elaine Bloom
FORMER Representative, District 106

300 71st Street, Suite 504
Miami Beach, FL 33141-3038
(305) 864-8648

212 The Capitol
Tallahassee, FL 32399-1300
(904) 488-0690

THE PRESIDENT WAS SEEN

12-19-00

copied
Cabe
Podesta

PHOTOCOPY
WJC HANDWRITING

NATHANIEL A. URSHAN
GENERAL SUPERINTENDENT

JERRY JONES
GENERAL SECRETARY

JESSE F. WILLIAMS
ASSISTANT SUPERINTENDENT

KENNETH F. HANEY
ASSISTANT SUPERINTENDENT

December 14, 2000

fin

The President
The White House
1600 Pennsylvania Avenue NW
Washington, DC 20500



Dear Mr. President:

What does a person say when the President of the United States, "Bill Clinton" is thoughtful enough to send a man a watch with the seal of the President on it for his 80th birthday? Thanks does not seem sufficient, but from the depths of my heart I am deeply grateful for your kind and thoughtful gesture.

Recently, our mutual friend, Anthony Mangun, who is one of your great admirers, stood before four hundred general officials of the United Pentecostal Church International and announced that you, President Clinton, had sent me, Nathaniel Urshan, a presidential watch for my birthday. To say I was thrilled is exactly so. As I wear it, people ask me the question, "Where did you get that watch?" Is there such a thing as joyful pride? There is a look of surprise on the faces of people when I tell them it was from the President of the United States. I don't think a person can say anything more exciting than to express that you, President Clinton, sent the watch to me.

I note that your wife is the Senator from New York State. I trust and pray that your days after you leave the presidency will be given the leadership of our Lord, and that every step you take in the future will be led by His Spirit. You can count on my prayers in your behalf and in the behalf of Hillary.

Thank you for your thoughtfulness. You are one in several million. I salute you as a friend and a man of stature and wisdom.

Always your admirer,

Nathaniel A. Urshan

Nathaniel A. Urshan
Presiding Bishop/General Superintendent
United Pentecostal Church International

NAU:dd

PHOTOCOPY
WJC HANDWRITING





THE SECRETARY OF AGRICULTURE
WASHINGTON, D.C.
20250-0100

12-19-00

12-11-2000

✓
Dear Mr. President -

The putter you gave
me for the holidays was a
terrific present and I am most
appreciative. It would have even
been better if it has been
accompanied by some Presidential
lessons.

You are great leader and
a good friend. I am grateful for
the opportunity you have given me.
P. Dan

Mary - —

Secretary Gleckman
sent this for the President

Sam She

12-11-00

12-11-00

SEEN

To Pres. Clinton,
Thank for your actions
re federal death penalty -

Rosalynn Carter

PHOTOCOPY
WJC HANDWRITING

perspective

THE TRAGEDY OF THE DEATH PENALTY

Our family's helper and close companion, Mary Prince, is a black woman who, as a teenager, was falsely accused of murder. A court-appointed attorney, with whom she had one brief visit, advised her to plead guilty, promising a light sentence. She got life imprisonment and worked for us at the governor's mansion as a rusty from the prison. She served her term until eligible for parole.

Later, a reexamination of the trial proceedings resulted in her complete pardon. Mary was fortunate. She could just as easily have been sentenced to death and executed. If the person killed in the incident had been white, we would never have known Mary.

No one knows how many mentally ill and mentally retarded people, minorities, and penniless citizens are executed in our country because of inadequate defense, ignorance of the law and racial discrimination. Republican Governor George Ryan of Illinois has imposed a moratorium on executions in his state. He did this after he found 13 of the condemned men were actually innocent, the last one just hours away from execution.

"I couldn't sleep," he said, "knowing I couldn't defend the system." About 3,500 other men and women are now on death row in America. How many of them are innocent?

This is an issue about which I feel strongly, and one that our human rights council at the Carter Center has studied in depth. We recently helped host a meeting of the American Bar Association, which has called for a moratorium on all executions in the United States until steps can be taken to ensure that the system works fairly.



Rosalynn Carter
GUEST COMMENTARY

A few states account for most death sentences, and a major reason is the lack of funding allocated for legal representation for the poor. I have been appalled to learn how many cases are tried by attorneys who are incompetent or uninterested, even who were drunk in the courtroom or slept through the whole proceeding — where, as with Mary, there was no trial at all.

Though the death penalty has much support in our country, I don't think anybody is in favor of killing innocent people. Recent polls show that when reminded that DNA tests and other evidence have resulted in the release of death row inmates, 64% of Americans approve of a moratorium.

Surveys also show that the death penalty does not deter crime. States where it is the law show no more reduction in crime than other states.

This is not an issue that divides along familiar lines. For instance, television evangelist Pat Robertson has announced his support for a moratorium. Millard Fuller, founder of Habitat for Humanity, is one of those who

joins me in opposing the death penalty under any circumstances, with a mandatory life sentence without parole as an alternative punishment for capital crimes.

It is embarrassing to realize that our country is the only industrialized nation on earth that still imposes the death penalty. All 15 members of the European union have outlawed it, and the acceptance of new members — Turkey, for instance — is conditioned, in part, on their abolition of capital punishment.

And it grieves me that we have not ^{ratified} signed the International Convention on the Rights of the Child, one reason being that we want to continue to execute children. The only other country in the world that has refused to ratify this convention is Somalia, which doesn't have a recognizable government.

There are many strong arguments for opposing the death penalty, but the major reason for my opposition is that it goes against everything I believe the Bible teaches. God forgave and later blessed David, who was guilty of the terrible murder of Uriah. Jesus himself gave us a vivid lesson when he forgave the adulterous woman who had been sentenced to death. And how can we as Christians argue with the commandment that clearly states, "Thou shalt not kill?"

My hope is that all of us will pray about this issue and will at least join those who insist on justice in the administration of our laws.

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