

The Palme murder is a virtual “Rosetta stone” for the Bush-Thatcher global mafia, as it brings together leading arms firms with moneybags and political operatives, such as Wall Street’s John Train and London’s Jimmy Goldsmith. These individuals, of course, remain players in Britain’s geopolitical operations today. And, they also both have traceable connections to one of the filthiest political prosecutions of the recent period, that of Lyndon LaRouche and his associates.

The political sensation which the *San Jose Mercury News* revelations are creating in the United States, is being matched on the international level by

the dramatic revelations in Sweden, South Africa, and Belgium. The Belgian case has mobilized the greatest passion, since new arrests in unsolved murders of arms dealers, and those who were threatening to unmask illegal arms deals, are occurring in tandem with the uncovering of a ring of prominent citizens now exposed as pedophiles. Once more, the focus is on unsolved murders—like that of Andre Cools, and of Gerard Bull.

What connects this series of scandals and murders to George Bush, is, once again, Bush’s role as head of the secret government, which ran a global underground of armaments and dirty money

throughout the 1980’s. The report lays out the required lines of investigation, and a detailed timeline of significant developments in the domain of arms-smuggling and the Bush-Thatcher alliance, is provided at its conclusion.

To anyone concerned with getting to the bottom of the illegal drug and arms smuggling of the 1980’s—whose networks still plague the world today—these reports are must reading. Concerned U.S. citizens have already purchased copies for all of the old Congress. The next step, is to get some real investigations going, so we can finally put George Bush in the cell where he belongs.

—Nancy Spannaus

## ‘A Rising Tide Lifts All Boats’

AMERICAN FL-CIO president John Sweeney means far more than a monetary “raise,” in his *America Needs A Raise*, although he does devote much of the book to proving that American workers desperately do need an increase in living standards. More broadly, Sweeney is talking about the formation of a new, sweeping movement for social justice, one that can guarantee a decent living standard to all working people—a movement whose goals are consonant with those for which the LaRouche political movement has stood, sometimes virtually alone, over the past two decades. This is the vision spelled out by Sweeney in his new autobiographical work, released, appropriately, on Labor Day.

“We’re going to change the nature of politics itself, so that working people can set the agenda, run for and win public office, and teach public officials some lessons about the daily realities of most families’ lives,” Sweeney declares. “We need to act as a social movement that represents working people throughout the society—union members and non-members alike,” he writes, and in such a way that the unemployed and those on welfare are also “raised” economically and socially.

Such a new social movement should be *independent* of both political parties, Sweeney says, and should operate “all

year round, not just during campaign seasons. . . . And restoring our independence will make us more effective than tethering ourselves to a political party.”

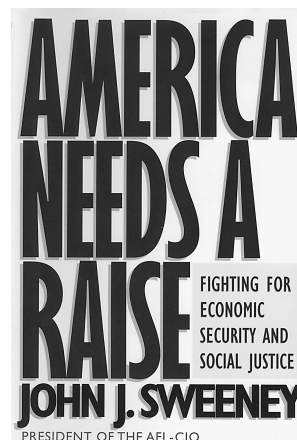
### Reviving the Social Contract

Sweeney’s vision is based on his own upbringing, in the period following World War II, when, he says, there was a “social contract” in place. “The old social contract that made America so successful during the postwar era was based on a simple but profound truth: For the economy to grow and prosper, working people must be able to buy the goods and services they produce. . . .

“Business people knew that if they paid their workers fairly and plowed some of their profits back into their communities, they could count on loyal employees and loyal consumers. For companies back then, good citizenship was good business. And our leaders in government understood that, as President Kennedy said, ‘a rising tide lifts all boats.’ They saw their purpose as raising the standard of living for all, not accumulating enormous wealth for just a few.”

### Church, Family, Union

This society was based on three institutions, all of which have since broken down, to greater or lesser degrees: Church, family, and union. As Sweeney



### America Needs a Raise: Fighting for Economic Security and Social Justice

by John J. Sweeney, with  
David Kusnet

Houghton Mifflin, New York, 1996  
167 pages, hardbound, \$18.95.

writes, “Without the Church, there would have been no hope of redemption. Without the family, there would have been no love. And without the union, there would have been no food on the table.”

Sweeney credits his training to a combination of the trade unionism he learned at his father’s knee, and the Roman Catholic social teaching he got in school. Sweeney’s father was an Irish immigrant, who became a bus driver in the Bronx, New York, and was a loyal member of the Transport Workers Union.

As to his schooling, Sweeney writes, “I studied Catholic social teaching. In many ways, I learned a more detailed version of the values I’d been taught at home. Since men and women are created in God’s image, their dignity must be respected. Working people have the right to a living wage—in fact, we used to say that breadwinners should earn a ‘family wage’ so that they could support their households. And though there will always be some churning in the economy, working people should not be cast aside like disposable parts when the last drop of energy and effort has been wrung out of them.

“Human dignity,” Sweeney continues, “demands that workers have a voice on the job, and the Papal encyclicals we studied recognized the role of unions. Several priests and teaching brothers . . . taught me a lesson I try never to forget: A union must be a movement and a mission, not a business or a bureaucracy. In particular, they taught that organizing new mem-

bers is not only an institutional necessity but an ethical imperative. It is a practical example of the fortunate helping their less fortunate sisters and brothers.”

“Recently, the United States Catholic Bishops said it all: ‘The economy exists for the human person, not the other way around.’ ” He footnotes this, as follows: “For an excellent presentation of the progressive social teaching of the Catholic church, as well as the memoirs of our nation’s leading labor priest, see Msgr. George C. Higgins” [SEE accompanying review].

### Reviving the Labor Movement

Labor Day 1996 was like a breath of fresh air, reflecting what the new leadership of the AFL-CIO has achieved in just under a year, since their election last October. Hundreds of thousands of workers marched for their rights in parades in many cities, and the leadership of the AFL-CIO was marching with them, for the first time in years. In

fact, on the Friday before Labor Day, Sweeney himself was arrested for disorderly conduct at the headquarters of the union-busting Detroit News.

*America Needs A Raise* gives a glimpse into the real thinking behind Sweeney’s decision to run against the Lane Kirkland regime, in the first contested election for the AFL-CIO presidency since the federation was formed, out of the AFL and the CIO, in 1955. Sweeney writes, “Working Americans had come to a critical point—with corporations downsizing, wages stagnating, unions declining, and our enemies seizing control of Congress. We waited for the top leader of the AFL-CIO to raise his voice or sound his trumpet—but the silence was deafening.”

Now, the sound of a reinvigorated, fighting labor movement is scaring the pants off those who took out the “Contract on Americans.” It couldn’t have come at a better time.

—Marianna Wertz

## The Church and the Labor Movement

At a moment when the U.S. labor movement, in decline for nearly three decades, is beginning to be revived under the new leadership of AFL-CIO President John Sweeney, this book by Msgr. George G. Higgins, written prior to Sweeney’s election, sheds important light both on the vital historical role played by the social teaching of the Catholic Church in the U.S. labor movement, and on what that relationship must be in the future, for organized labor in the U.S. to play its indispensable role in serving the common good of the nation and the world, as we enter the new millennium.

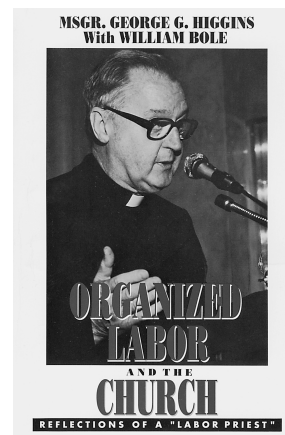
Monsignor Higgins is one of the most qualified persons alive today to discuss this issue. He served for thirty-six years in the Social Action Department of the United States Catholic Conference, twenty-five of those years as its director. Even after his retirement from the Conference in 1980, he has continued to serve as “the chaplain of the AFL-CIO.”

In his preface, Msgr. Higgins asks:

“Will the Catholic Church, my Church, reclaim its heritage of support for the organization of average working people?” He answers: “I am afraid I cannot say for sure. In fact, the Church stands in danger of losing forever its tradition of cooperation with organized labor. It is for that reason, above all, that I wrote this book.”

Higgins quotes from an article by Father John F. Cronin: “About 1966, there developed a sudden and dramatic turning away from the traditional methods of Catholic social teaching and social action. Encyclical courses were dropped from colleges and seminaries. Even updated books based on the social magisterium ceased to sell.”

In contrast to today, when the Catholic laity are, in general, ignorant of the social teaching of their Church, Msgr. Higgins tells of the role of the Catholic Church and of the “labor priests,” like himself, in defending the “God-given right of workers to organize” throughout the Twentieth centu-



### Organized Labor and the Church: Reflections of a 'Labor Priest'

by Msgr. George G. Higgins,  
with William Bole  
Paulist Press, Mahwah, N.J., 1993  
245 pages, paperbound, \$12.95

ry, especially during the Depression years, in alliance with Franklin Delano Roosevelt. During this time, the Catholic social action movement placed a high priority on instructing not only priests and Catholic laity, but the entire