

The Labor Movement: Triumph of Hierarchical Effort

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The “English Master” reportedly guided the labor movement that the Hierarchy regards as “one of the most successful attempts in all history to awaken the masses of men (in the brackets called middle class and lower class) to general betterment, and thus set up a momentum which would occultly speaking, ‘swing them into light’.”¹ One measure of progress, 50 years after these words were written, is our distaste for terms like “lower class” which we now view as demeaning and politically incorrect. It might be added that the labor movement has also been successful in bringing *women* to general betterment.

The English Master, whose name has not been disclosed, heads up a third-ray ashram within the department of the Lord of Civilization, the Mahachohan. His disciples were involved in labor organizations throughout the world, working to lay “the foundation of the new civilisation.” To achieve his goals he worked, not only with people who fit the disciple stereotype, but also with the outcasts of society: dissidents, agitators, and trouble-makers.² They may have included Karl Marx, whom colleague Friedrich Engels described as “the best-hated and most-calumniated man of his time.”³

Business and the Social Hierarchy

For most of recorded history, humanity was stratified into a rigid and stark social hierarchy in which a small elite controlled the land, natural resources, business, the military, the church, government, and the judiciary. This elite enjoyed hereditary power, privilege, and wealth—often lavish excess—while the masses were condemned to subservience, indignity, and poverty. Continuous class gradations were for the most part unknown, and inter-class mobility was almost as difficult as among Indian castes. People lived, worked and died within their “station.” Yet few people questioned this social order, regarding it as fundamental and God-given, an extension of the Divine Right of Kings.

Large business organizations were similarly hierarchical. The most powerful individual in the corporate hierarchy—invariably a member of the social elite—had authority over a number of subordinates, each of whom had authority over subordinates at the next lower level, and so forth. Businesses were ruled by wealthy, ambitious autocrats who acted at best paternally and at worst tyrannically, while people in the lower echelons were expected to give unquestioned obedience. They were “company servants” who, for the most part, were denied not only fair wages and decent working conditions but any hope of improvement.

Business owners and the ruling classes in general had a collective interest in preserving the status quo. Writing in 1947, Alice Bailey painted a grim picture of the measures they took to do so:

From the feudal barons of Europe and Great Britain in the Middle Ages through the powerful business groups of the Victorian era to the handful of capitalists—national and international—who today control the world’s resources, the capitalistic system has emerged and has wrecked the world. This group of capitalists has... been able to do this because they have owned and controlled the world’s wealth through their interlocking directorates and have retained it in their own hands... Today, in spite of the disaster which they have brought upon the world (in the world wars), they are

again organized and renewing their methods; their goals remain unchanged; their international relationships remain unbroken; they constitute the greatest menace mankind faces today...⁴

However, as a result of political, social and economic reform movements and two world wars, this social order has been overthrown. We are told that the wars were fought as much against the class structure in every nation as against the Axis Powers.

So entrenched was the separativeness of the 18th and 19th century, and so crystallized were the forms which constrained society, it was unrealistic to suppose that change could be brought about by peaceful evolution alone. If power would not be shared willingly from above, it had to be seized from below. As so often occurs in this fourth kingdom in the fourth round of the fourth globe of the fourth planetary chain, fourth-ray energies produced conflict: strikes, lockouts, violence, intimidation, and class warfare. However, out of conflict, the fourth ray eventually produces harmony. And, fortunately, the labor movement occurred during the fifth root race. Mind ultimately triumphed over raw emotion and physical violence, and good sense created more than just a truce between the warring parties. How harmony was achieved and what permanent changes occurred tell a unique and compelling story about the evolution of humanity.

An Example of Oppression and Poverty

Workers' conditions were never good, but at times they fell below their long-term norm. Conditions in Scotland were among the worst. Writing in the 1770s, economist and social philosopher Adam Smith noted that common laborers in rural Scotland earned only four shillings a week, compared with the equivalent of 12 shillings per week in the colony of New York.⁵ The cost of living may have been lower in Scotland, but not enough to compensate for the disparity in wages.

Over the next 150 years, the situation deteriorated further. In the Industrial Revolution, machinery replaced many tasks previously performed by hand, and demand for manual workers decreased. To make matters worse, the ranks of the unemployed were swollen by two large migrations into the already-crowded industrial areas of southern Scotland. The "Clearances" of 1811-20, to make way for sheep farming, drove thousands of people from their homes in the Scottish Highlands to Glasgow, the Clyde Valley, and the Lowlands.⁶ And thousands of Irish people fled to the same areas of Scotland in 1845-46 to escape the Potato Famine.

As the laws of economics dictate, a growing labor pool, combined with declining opportunities for employment, drove wages even lower. While factory, shipyard, and mine owners prospered, workers could not earn a living wage. Even at the end of the 19th century, the average wage in many Scottish cities was only £1 (= 20 shillings or, at then-prevailing exchange rates, roughly five U.S. dollars) per week.⁷ Those "lucky" enough to find a job worked long hours in poor, often hazardous, conditions. Many dangerous jobs were assigned to children. Disease and injuries were frequent, and life spans were short. The impact on families was as harsh as it was on the workers themselves.

In 1929 the collapse of prices on the New York Stock Exchange triggered the Great Depression in the United States. The Depression soon spread to Europe, and its effects were particularly severe in Scotland. By 1931-2, unemployment levels reached 70 percent in the Scottish coal, steel, and shipbuilding industries.⁸

The situation in Scotland varied from bad to appalling. Reform was urgently needed to improve the conditions of both those who had work and those who did not. Not surprisingly, the country provided fertile ground for the spread of left-wing political ideas.

Origins of the Labor Movement

In the environment in which they found themselves, workers' only hope of empowerment lay in collective action. As individuals workers might be powerless, but as a group they could force business owners and managers to raise wages and improve working conditions. If persuasion failed, they could strike.

Fragmentary records of collective labor action, including strikes, go back as far as the ancient world, and much is known about the protective role of the medieval craft guilds. But the labor movement as we know it dates from the late 18th and early 19th centuries. It started in England and spread to the European mainland and to the United States. The movement was an outcome of the Industrial Revolution, the emerging market economy, and labor specialization.

The first labor unions were formed by printers, woodworkers, shoemakers, metalworkers, and other skilled journeymen. Craft workers, who traditionally worked independently and controlled production from start to finish, were being forced to perform wage-earning or piece-work tasks within a larger manufacturing process. Craft unions offered their members a measure of protection, but they were small, often confined to a single city, and had little social impact. Large national unions, representing the more oppressed skilled and unskilled workers in the manufacturing, distribution, transportation, and mining industries came later. But it was these large industrial unions, and in due course even larger associations of unions and labor-related political activities, that would give the labor movement its most distinctive characteristics.

The Labor Movement in Europe

The labor movement took different courses on the two sides of the Atlantic. In Europe it became inextricably linked with the rise of socialism. Perhaps the labor movement could have succeeded without wholesale change of the political system, but the power of the aristocracy and moneyed classes was so entrenched that there may have been no alternative. In any event, political confrontation and revolution lay ahead. It was not until the backlash in the mid-20th century, that nonsocialist unions, with or without religious affiliations, were formed in some European countries. Today, even in unions with official connections to left-wing parties, members' individual political sympathies may cover a broad spectrum.

Political economist Karl Heinrich Marx (1818-1883) had enormous influence on the 19th-century European labor movement. His early work was largely theoretical; he argued, with some justification, that private property caused people to work only for themselves rather than for the good of the group. But soon he was calling for violent overthrow of capitalism and establishment of a communist society. In 1848 Marx and Friedrich Engels (1820-95), former manager of a British textile plant, wrote *The Communist Manifesto*. The following year, in a pamphlet entitled: "Wage-Labor and Capital," Marx stated that

(E)very revolutionary uprising... must of necessity fail until the revolutionary working class shall have conquered... (E)very social reform must remain a Utopia until the proletarian revolution and the feudalistic counter-revolution have been pitted against each other in a world-wide war.

In 1864 a group of workers and German emigrés in London was influenced by Marx's ideas to establish the International Workingmen's Association, later known as the First International. Three years later, Marx published the first of four volumes of *Das Kapital*, the remaining volumes being published after his death.

Vladimir Ilyich Ulyanov (1870-1924, later known as Lenin, epitomized the political and revolutionary aspects of Marx's writings. Lenin was troubled that effective political action did

not arise spontaneously among Russian workers, as Marx had predicted. So he cultivated radical consciousness through a well-organized revolutionary party. In 1903, Lenin founded the Bolshevik wing of the Russian Social Democratic Labor Party. After periods of exile, he returned to Russia to lead the Bolshevik Revolution of 1917. Marx, Engels, and even Lenin may have been recruited by the English Master to further the labor movement. But the Soviet Union's descent into totalitarianism, and its repression of the very workers the labor movement was intended to help, clearly signaled the withdrawal of Fifth-Kingdom support.

Elsewhere in Europe, the labor movement embraced socialism but worked within the established political order. In Britain the Fabian Society was founded in 1884 by a group of left-wing intellectuals. It promoted evolutionary, rather than revolutionary, socialism and rejected the need for violent class warfare. The society gained widespread recognition for publication of the *Fabian Essays* in 1889. At the turn of the century it worked with the Trades Union Congress and others to found the British Labour Party.

An early champion of the British labor movement was Scotsman Keir James Hardie (1856-1915). Hardie went down the mines at the age of seven and by early adulthood had become a spokesman in labor grievances. He suffered reprisals by the mine owners but was elected to parliament in 1892 as the first representative of the working classes. Another Scotsman, James Ramsey MacDonald (1866-1937), served as Britain's first Labour prime minister (1924, and 1929-31).

Not all Labour Party leaders came from the working classes. Scholar and barrister Clement Richard Atlee (1883-1967) became prime minister at the conclusion of the World War II, overseeing the implementation of far-reaching social changes, including nationalization of many industries and establishment of the welfare state. In these changes in Britain, and similar changes throughout Europe, we see evidence of the great cleansing effect that the war had accomplished.

The Transport and General Workers Union was founded in 1922 by former dock worker Ernest Bevin (1881-1951) who later served as Foreign Secretary in Atlee's government and helped found the North Atlantic Treaty Organization. The TGWU grew to become the largest union in Britain and one of the biggest in Europe. Despite a significant drop in membership because of the contraction of manufacturing industry over the last 15 years, it still retains close to a million members throughout Britain and Ireland. The formation of popular organizations of any kind with seven-digit memberships was a momentous development in human evolution. It reflected the stimulus brought about by the new energy of Synthesis during the 20th century. First-ray Synthesis combined with second-ray compassion and third-ray organization in a unique way in the labor movement.

On the continent of Europe, labor unions and socialist parties both remain strong. One of the most interesting stories concerns the Polish Solidarity union, which played a key role in the country's liberation from Soviet domination. The union was organized, in defiance of the Communist authorities, by Lech Walesa (1943-), an electrician at the Lenin Shipyard in Gdansk. Walesa was awarded the Nobel Peace Prize in 1983, and in 1990 he became the first popularly elected president of Poland. Among his first actions after taking office were the legalization of Solidarity and its transformation into a political party.

The Labor Movement in the United States

The American labor movement came too late to help the most oppressed workers of all: the slaves in the American South. In fact, organization of plantation workers and other slaves would have been inconceivable, given the legal system of the time. Nevertheless, the movement helped transform the working lives of millions of other American people. The first two associations of American unions were formed in the 1860s: the National Labor Union and the initially covert Knights of Labor. The powerful American Federation of Labor was founded in 1881 as a

collection of craft unions. The International Brotherhood of Teamsters, destined to become the largest individual union in the U.S., was chartered in 1899.

Sporadic attempts were made to politicize the American labor movement. In the early 1900s, the AFL successfully fought off pressure by the Industrial Workers of the World to become involved in international revolutionary socialism. And as recently as 1997, the Socialist Party USA issued a manifesto that would have made Lenin proud:

Under welfare capitalism, a reserve pool of people is kept undereducated, underskilled and unemployed, largely along racial and gender lines, to exert pressure on those who are employed and on organized labor... (T)he working class is divided against itself; those with jobs and those without are separated by resentment and fear. In socialism, full employment is realized for everyone who wants to work.

On the other hand, the American labor movement saw more than its fair share of conflict. Workers sometimes resorted to violence, while business leaders retaliated with every weapon at their disposal. Among these weapons were the courts, the police, and even the army. Police broke up union meetings, striking workers were arrested, and troops were called in to disperse demonstrations. One of the ugliest confrontations occurred during the strike of Pullman railroad workers in 1894. Strike-related violence in Chicago received wide press coverage:

The situation tonight is more alarming than at any time since the trouble began. War of the bloodiest kind in Chicago is imminent, and before tomorrow goes by the railroad lines and yards may be turned into battlefields strewn with hundreds of dead and wounded. Lawlessness of the most violent kind was the order of things today... Chicago was never before the scene of such wild and desperate acts as were witnessed today and tonight... it came to the knowledge of the Federal authorities here that anarchists and socialist element made up largely of the unemployed, were preparing to blow up the south end of the Federal building and take possession of the millions in money now stored in the treasury vaults.⁹

While the labor movement had its supporters, major segments of society—not just the privileged classes—regarded it as a mortal threat. The Reverend Herrick Johnson of the Presbyterian Theological Seminary in Chicago had this to say about the riots in his city:

The time has come when forbearance has ceased to be virtue. There must be some shooting, men must be killed, and then there will be an end to this defiance to law and destruction of property. Violence must be met with violence. The soldiers must use their guns. They must shoot to kill.¹⁰

The Pullman strike was crushed by federal troops, 20 strikers died, the American Railway Union was disbanded, and its leader Eugene Debs (1855-1926) went to jail. But all was not lost. In a popular backlash against the federal government's heavy-handed intervention, the U.S. Congress established Labor Day as a national holiday. AFL President Samuel Gompers described it as "a day when the workers of our day may... lay down their tools" and "the day for which the toilers in past centuries looked forward, when their rights and their wrongs would be discussed."

While in jail, Eugene Debs read Karl Marx's books and would become America's most famous socialist; but he never rallied a large political following. More significantly, Debs promoted the idea that workers should organize by industries rather than crafts. The Congress of Industrial Organizations, founded in 1935 by John Llewellyn Lewis (1880-1969), put this idea into practice. Lewis, son of a Welsh miner, became a coal miner himself at 17 years of age and served for forty years as president of the United Mine Workers of America. Demanding and unyielding, he aroused passions with his thunderous oratory and kept industry in turmoil throughout a long and dynamic career. In addition to working for his own union and the CIO, he also worked for

unionization of the steel, automobile, and other mass-production industries. In 1955, the AFL and the CIO merged into the AFL-CIO, a federation of autonomous labor unions.

American unions increased in membership and power, extending the range of member services to provide educational, health insurance, and pension benefits to members and spouses of deceased members. Pension funds grew to billions of dollars. Leaders of the most powerful unions started to be consulted by business managers, and some were given seats on companies' boards of directors.

When John Lewis was elected president in 1920 the UMWA had 700,000 members. When he retired in 1960, it had only 200,000 members. Total union membership peaked in the 1950s at nearly 40 percent of the American workforce, but since then it has dropped to 14 percent.¹¹ Several reasons can be cited for the decline. First, increasing affluence reduced the desire for collective action. Second, new service industries grew at the expense of the "smoke-stack" manufacturing industries which had been the bastion of union influence. Third, the largest unions turned into unwieldy bureaucracies with high-paid executives. In the 1980s, the head of the Teamster's union earned more than the president of the United States. Some union leaders abused their power, and corruption, scandals, and connections with organized crime caused public outrage.

A New Level of Empowerment

The growth of labor unions altered the balance of power in business, giving workers the collective ability to negotiate acceptable terms of employment. But just when unions' influence was reaching its peak, traditional business structures began to crumble and new forms of organization emerged in which cooperation would replace confrontation.

In the increasingly competitive marketplace since the 1960s, companies found that sharing management responsibilities with lower-echelon employees could enhance performance. A 19th- or early 20th-century manager would have rejected out of hand any suggestion that employees might have anything useful to say about running the business. But senior managers now started soliciting ideas from their middle-management subordinates and even from rank-and-file employees. Decision-making became a shared responsibility, first in planning and then in the management of operations. Attributing dignity, intelligence, and a sense of responsibility to employees suddenly made good business sense.¹² In due course the team concept appeared.

The concept of empowered teams originated in Japan and Korea and spread to the U.S. and Europe in the 1980s. Firms ranging from Coca-Cola to Westinghouse to K Shoes implemented teams consisting of people with different experience and skills, working together to achieve a set of objectives. Teams' cross-disciplinary flavor and decision-making power were considered particularly important to success.

It is now widely believed that team-based enterprises can outperform traditional, hierarchical organizations with their rigid lines of management authority and responsibility. Working in teams facilitates communication, raises employee morale, and improves effectiveness.¹³ In their most radical form, empowered teams are trusted to supervise themselves and to set their own performance targets within the framework of the organization's mission, goals and strategies. In return, the teams are held accountable for the resources placed at their disposal and for attaining performance targets. For their part, senior managers are transformed from autocratic rulers into coaches and leaders in the true sense of the term.

Teams have assumed responsibility for many functions previously carried out by line managers, such as engineering, manufacturing, marketing, service-delivery, and human-resource management. Teams may be responsible for hiring, training, evaluating, and terminating their

own members. Their compensation may include incentive payments linked to overall team success, rather than to individual efforts. The success of the team concept expresses in vivid, practical terms the trend from individual to group consciousness—a trend of profound significance in human affairs.

The labor movement has been a process not just of empowerment and cooperation but also of inclusion. Social responsibility, anti-discrimination laws, and the pressure to survive combined to ensure a respect for workplace diversity. Companies found that they could no longer afford to ignore the human resource potential of women, minorities, and the handicapped. By 1995 women occupied 48 percent of management and professional positions in the U.S., up from 35 percent two decades earlier. Women now make up 16 percent of law-enforcement officers and 10 percent of the clergy.¹⁴

What Has Been Achieved

Two-hundred-and-fifty years ago, society was divided into rigid socioeconomic classes that permeated business and all other institutions. A powerful elite controlled the world's resources and arrogated to itself the right to rule, while the masses were held in servitude and poverty. The concentration of wealth in a few hands had redeeming features; it enabled large projects to be undertaken, like exploring new lands and building railroads, and it supported scholarship and the arts. But its negative side effects were selfishness, prejudice, and repression. Today, that class system has been swept away. A revolution, of which the labor movement was a central element, changed the face of society and has produced conditions of "general betterment" to which the Tibetan Master referred.

The process is not complete, and the ideal of right human relations continues to challenge us. Gains made by unionization in the developed countries have not yet been mirrored everywhere. Pakistani carpet workers recently protested in Lahore despite the imposition of martial law and the heavy presence of the police. The police were unable to disperse the strikers because of strong support among the population, and the union achieved its objective. On the other hand, the general secretary of the Nigerian National Union of Textile and Garment Workers, and former vice president of the dissolved Nigerian Labor Congress, was arrested for criticizing the erosion of trade union independence. Labor activists in Nigeria and other developing countries are reported to have been beaten or tortured while in prison.

Chief executive officers in the United States are paid an average 200 times the earnings of their employees. Under market pressures, managers can terminate tens of thousands of employees at the stroke of a pen. Access to health benefits is declining rather than increasing, and a backlash against "liberalism" attracts widespread support for rolling back welfare funding. Indeed, few nations can afford the idealistic social programs instituted after World War II. The problem of the working poor—wage earners who cannot afford adequate food and lodging—may even be worsening. Sweatshops and child labor can still be found, not just in Third-World countries, but in the world's richest nations.

Nevertheless, the labor movement has succeeded by any standard. Conditions in the workplace have reached a stage that could scarcely have been imagined in the 18th century. Far-reaching labor laws have been enacted. Health and safety are major concerns. Workers are treated with greater respect than ever before and are protected from discrimination and harassment. Most employees work reasonable hours, have paid holidays, and can afford a decent living for themselves and their families. Company pensions, social security, and other forms of welfare relieve the poverty of old age or disability.

Unionization provided important lessons in group consciousness. It is no accident that "brother" and "sister" became terms of inclusion within union ranks. Socialism taught us far-reaching

lessons in sharing. Even Communism provided valuable economic benefits and succeeded, where other systems failed, in bringing ethnic factions together in harmony. Some labor leaders went into politics and served their countries with distinction. The larger social revolution provided education, opportunity, hope, and dignity to the masses. Unshackled from economic servitude, vast numbers of people now enjoy the freedom to order their lives and leisure to better themselves. Perhaps most importantly, they have opportunities for significant spiritual growth. The reforms did indeed “swing them into light.”

Labor unions survive on a diminished scale, but they have lost their militant character and instead have taken on qualities—good and bad—of the businesses they once confronted. New industries, like electronics and computers, have grown up in a post-union era without the same need for collective labor action. Team-based organizations democratize corporate decision-making and take the concept of employee empowerment a stage further. As already noted, teams express group consciousness, and, significantly, the team concept has flourished—not in religious, governmental, or educational institutions—but in business organizations. Business is becoming a leading environment for the development of human consciousness.

Alice Bailey foresaw alleviation of the problems of capital and labor through the availability of free nuclear energy. This has not yet come about, possibly because humanity has shown lack of responsibility in handling nuclear energy. Nevertheless, other energies have been swept into manifestation along with the seventh ray and already are playing a significant role in reorganizing society and business. Economists used to speak of land, labor, and capital as the three factor inputs to production, but now increasing importance is being attached to technology and information.

On the other hand, AAB’s vision of a new mindset remains intact:

The Kingdom of God can appear on earth, and this in the immediate future, but the members of this kingdom recognize neither labor nor capital but only the children of the one Father... The spiritual Hierarchy of our planet recognizes... only men and brothers. The solution is, therefore, education and still more education and the adaptation of the recognized trends of the times to the vision seen by the spiritually minded and by those who love their fellowmen.¹⁵

Nobody could claim that separativeness is a thing of the past or that brother/sisterhood is now universal. But the power structure that represented “the greatest menace mankind face(d)” has been broken up, and a more democratic mindset has been established in almost every institution and nation in the world. Education, more than anything else, has empowered the masses to the point where the problems of the past are unlikely to recur.

Conclusion

The labor movement was one of many consequences of the “direct contact” with humanity initiated by the Planetary Council after its centennial meeting in 1825. This contact, which the Tibetan describes as “a great experiment,” caused “the growth of understanding, the spread of idealism, the purification of our educational systems and the inauguration of reforms in every department of human life.”¹⁶

In orchestrating the labor movement under this stimulus, the English Master did not shun conflict as a means to achieving his goals; perhaps there was another way, but shall never know. In any event, the decision to permit conflict was courageous because it exposed the labor movement to negative influences that took advantage of the hatred and raw emotions that consumed people in its midst. The intensity of this negativity was itself a side effect of the Council’s direct contact. Fortunately, the negative influences were not able to do lasting damage.

We are told that the English Master left the labor movement “to carry forward on its own momentum when Russia entered the field and laid its emphasis on the proletariat...”¹⁷ We do not know whether his withdrawal was temporary or permanent and whether it referred only to the Soviet Union. His responsibilities also include guidance of the Anglo-Saxon peoples, and it is not surprising that much of the labor movement’s drama was played out in Britain and the United States.¹⁸ Some of the great successes of the movement occurred in those two countries in the latter half of the 20th century. Assuming that the labor movement is still under the English Master’s guidance, we can only speculate on what methods will be used, or allow to be used, to continue the process of reorienting human relationships in the rapidly evolving workplace and the world of business.

Forms are destroyed when they become crystallized and constrict the growth of the indwelling life. Such was the fate of the social order that permitted the concentration of wealth and accompanying tyranny: the “problem of capital.” The forms that nurtured the early stages of the labor movement are also disappearing. Socialism is a spent political force, and Communism is all but gone from the world scene. Without these forms the social revolution might have been impossible, but they served their purpose and soon will be nothing more than historical curiosities.

As we have seen, neither the traditional social order nor the labor movement was all good or all bad. Government has taken on much of the responsibility for protecting the rights and expectations of workers, and it has accepted partial responsibility for funding large projects and supporting education and the arts. However, government is not always effective, particularly in these latter roles, and private-sector mechanisms may be needed to supplement them. The labor movement, in its broadest sense, is not yet complete. New forms are needed to give order and cohesion to the enhanced status and power of employees and to support the continued growth and success of our civilization. The old forms have died, and we look forward to resurrection and ascension in new forms.

Multi-layered, hierarchical organizations, including labor unions as well as corporations, are now suspect because of past wrongs. Instead, as we have seen, emphasis is on “flat” organizations and empowered teams of equals. But human evolution is cyclical, and “tall” organizations may once again find favor if they are seen to be hierarchies, not of arrogance and control, but of responsibility and service—hierarchies in which individuals with obviously superior ability, humility, and selflessness occupy senior positions. Externalization of the Hierarchy of Masters would certainly provide such an opportunity. Moreover, the multi-layered structures of the Fifth Kingdom, and indeed of all the kingdoms, may suggest that hierarchies are the natural organizational forms in our universe—that they are, in some sense, divinely ordained. But whatever types of organizations emerge, many opportunities to help shape them will be offered to intelligent people committed to expressing the Will-to-Good.

¹ Alice Bailey. *Externalisation of the Hierarchy*. Lucis Publishing Co., 1957, pp. 664-667.

² *Ibid.*

³ Eulogy at Karl Marx’s funeral in London, 1883.

⁴ Alice Bailey. *Problems of Humanity*. Lucis Publishing Co., 1947, pp. 70-71.

⁵ Adam Smith. *The Wealth of Nations*. 1776, pp. 172, 177.

⁶ J. D. Mackie. *History of Scotland*. Penguin Books, 1964, p. 324.

⁷ *Ibid.*, p. 351.

⁸ *Ibid.*, p. 359.

⁹ *Washington Post*. July 7, 1894.

¹⁰ *Ibid.*

¹¹ *Wall Street Journal*, March 18, 1998.

¹² Douglas McGregor. *The Human Side of Enterprise*. McGraw-Hill, 1960.

¹³ Peter Mears and Frank Voehl. *Team Building*. St. Lucie Press, 1994.

¹⁴ Gene Koretz. "Women's Work is Still Waning." *Business Week*, November 3, 1997, p. 30.

¹⁵ Alice Bailey, 1947, *op. cit.*, pp. 83-84.

¹⁶ Alice Bailey, *The Rays and the Initiations*. Lucis Publishing Co., 1960, p. 145.

¹⁷ Alice Bailey. *Discipleship in the New Age, Vol. II*. Lucis Publishing Co., 1955, pp. 596-597.

¹⁸ Alice Bailey, 1957, *op. cit.*, p. 507.