

interest between the workers of one nation and the workers of another. It stands for the freedom of the workers of all nations; and, in so standing, it makes for the full freedom of all humanity.

The Socialist movement owes its birth and growth to that economic development or world process which is rapidly separating a working or producing class from a possessing or capitalist class. The class that produces nothing possesses labor's fruits, and the opportunities and enjoyments these fruits afford, while the class that does the world's real work has increasing economic uncertainty and physical and intellectual misery for its portion.

The fact that these two classes have not yet become fully conscious of their distinction from each other, the fact that the lines of division and interest may not yet be clearly drawn, does not change the fact of the class conflict.

This class struggle is due to the private ownership of the means of employment, or the tools of production. Wherever and whenever man owned his own land and tools, and by them produced only the things which he used, economic independence was possible. But production, or the making of goods, has long ceased to be individual. The labor of scores, or even thousands, enters into almost every article produced. Production is now social or collective. Practically everything is made or done by many men — sometimes separated by seas or continents — working together for the same end. But this coöperation in production is not for the direct use of the things made by the workers who make them, but for the profit of the