of the S.P.A.; others were ordinary workers unaffiliated with any organization. Still others were S.P.C. members who had come to Detroit. By 1916 Baritz had moved on, but, before leaving, he had brought in Adolph Kohn to continue his work. The study circle began to see that there was a desperate need for a political organization to advocate real socialism in the U.S. They had also received news that a group in Toronto, Canada, had organized as the Socialist Party of North America with the same Declaration of Principles as the S.P.G.B.

Leaders of the Michigan S. P. A., such as John Keracher and Dennis Batt, were sympathetic to the "revolutionary tea drinkers" as the Detroit comrades were called, but they thought that Marxists should remain in the S.P.A. and try to swing it toward socialism rather than organize separately.

However, particularly at the urging of Wilfred Gribble and Adolph Kohn, the small group finally decided to organize. But due to the fact that the Detroit group had no well-known personalities, and due to their small resources, they were unable to make effective contacts with other groups throughout the U.S. The unfortunate result of this was that when on July 7, 1916, the Socialist Party of the U. S. was organized, it consisted entirely of members from Detroit. The lost opportunity to gather and educate the various semi-Marxian tendencies in the U.S. was never regained because the U. S. entry into the war and the Bolshevik revolution turned these tendencies to other directions.

A call was issued for a new party and at a dramatic meeting of the S.P. of A.'s Detroit local, 19 members, including Comrade I. Rab, resigned in a body. The new party gathered only 42 members, but decided to undertake the long journey toward socialism alone. Lawrence Beardsley wrote the Party's manifesto and Bill Gribble became the first organizer. Bill Davenport became its first secretary. The famous writer, Jack London, received the manifesto, and his last public act before his death was to resign from the S.P.A. Other than this, the response from outside Detroit was negligible.

However, for a while their influence remained strong in Detroit and genuine socialist attitudes continued to influence the Michigan S.P.A. The latter founded a new journal, *The Proletarian,* in August 1918, and *The Proletarian* adopted the Declaration of Principles of the S.P.G.B. as its platform. The antireformist and antireligious stand of the Michigan S.P.A. inspired by the S.P.G.B., caused them to be expelled by the S.P.A. in early 1919. However, by this time they had fallen increasingly under the influence of the Bolshevik revolution, and they united with the expelled language federations of the S.P.A. to form the Communist Party. The Michigan group soon, however, split from the C.P. and formed the Proletarian Party which retained its pro-Bolshevik stance while at the same time, maintaining its stand against reformism. It is unfortunate that the W.S.P. was not able to save these otherwise valuable socialists from their infatuation with the Russian social system.

To return to the S.P.U.S., the new group was soon informed that the S.P.A. had the name "Socialist Party" copyrighted so that a new name would have to be selected. The new party was then renamed the Workers' Socialist Party.

In April of 1917, the U. S. entered the World War and persecution of antiwar groups began. Conscription threatened even those who remained inactive. The party was forced to curtail its activities.

In the midst of the war came the Bolshevik revolution. Many harassed workers were carried away by false hopes of world revolution and turned towards the new Russia for inspiration. Many members of the W. S. P. joined the Bolsheviks. On top of this came the infamous Palmer Red Raids of 1919 when thousands of supposedly anti-capitalist workers were arrested.

Obstacles such as these made it difficult to keep the administrative affairs of the party going and it was found more practical to carry on as the Detroit Socialist Educational Society. From 1919 the Detroit group functioned under this name, and classes continued up until 1922.

The local in Detroit has been revived, only to die again on more than one occasion through the years. At one period during 1950 it was strong enough to take over the functions of the National Headquarters, which it maintained for a few years. At present, although there is still a relatively large nucleus for an active socialist local in Detroit there is no functioning local.

NEW YORK CITY

The S.P.A. had thousands of followers in the New York area in the 1918-1920 period. The S.P.A.'s prize corner for open air meetings was the area beside the Coney Island Municipal Baths. Only the best speakers were assigned there for the audience always numbered in the hundreds. One Sunday afternoon, a short, stocky man built like a wrestler mounted the speaker's platform and held the attention of the audience for hours with his message of socialism minus social reformist activity and with his emphasis on the need for a clear socialist understanding that would accept nothing short of the abolition of capitalism and its replacement with a society without wages, classes, or production for profit. This was Moses Baritz. Baritz spoke here again, but the S.P.A. officialdom, sensing the danger to themselves, soon, barred him. It was too late, however, since he had already planted the seeds of socialism.

New York had also been a gathering place of British "refugees" from the war. Some having arrived by courtesy of what was called the "Four Winds Fellowship" — a kind of underground movement — especially of seamen, to assist the escape of antiwar Britishers. Some of these "refugees" from Great Britain and Canada helped found the Socialist Educational Society of N. Y. on January 25, 1921, among them being members of the earlier educational group in Detroit. Merely as a matter of record we note that among these founders of the New York S.E.S. were: Adolph Kohn, Larry Williams, Fred Slater, Harry Carlisle, Alf White and Taffey Brown — all of whom were of the "refugee" category; there were also native New Yorkers and other Americans such as C. Davis, S. Orner, B. Cosor, I. Davis, L. Kaplan, and Scott Frampton.

The famous American Marxist, Louis Boudin (author of *Theoretical System of Karl Marx*) gave lectures for the New York S.E.S., although he never became a member. Debates were held with the S.L.P., outdoor meetings were held in Manhattan, and a pamphlet, "Socialism and Religion," published originally by the S.P.G.B., was republished with its own foreword by the S. E. S. This activity resulted in a steady growth in membership during the 1920s in New York, while the Detroit S.E.S., unfortunately, became inactive by 1924.

In 1929 the party began to publish *The Socialist,* in New York, as its official journal. It was discontinued a year later, revived for a brief period in 1937 only to fade again. It was not until 1939 that the WSP was able to merge with a publication that was to become a permanent accomplishment and which is still with us., *The Western Socialist.*

Local New York had its ups and downs through the years, never growing to a large membership yet continued carrying on valuable socialist work such as street meetings and distribution of literature. 1966 finds its membership still carrying on — a few new and younger faces mingled with some of the early members. The Party Conference of 1966 will, no doubt, see the same dedicated N. Y. comrades — with perhaps some new ones — making the journey to Boston as they have done in so many previous conferences.