At the end of the 19th century the Bulgarians in North America numbered less than 1000./1/ Despite this, their presence in the patchwork ethnic picture of the New World began to be felt, since the immigrants arriving from Moesia, Thrace and Macedonia were the sons of a virtuous nation, which held sacred its love towards the fatherland, freedom and hard work.

The native land was far distant, but the majority of the Bulgarian emigrants were duty-bound in their efforts aimed at realizing their national ideals./2/ Their social manifestation on American soil was focused on the timely creation of mutual aid brotherhoods and parishes. The organization of political groups such as clubs, study groups, and societies was the next higher stage in the emigrant's activity.

The appearance and historical mission of these sociopolitical associations are important scholarly problems, whose answers will provide us with many unknown facts important not only as a regional phenomenon but also in the context of Pan-Bulgarian recent history. This will help us to construct another "optimistic theory" concerning the Bulgarian national mentality, in that it will provide us with examples of the exceptional patriotism shown by our fellow countrymen under conditions of a not particularly hospitable reality. The issue is particularly relevant for their descendants now living in the United States and Canada and exposed to the danger of assimilation. It is also somewhat political in tone considering the denationalizing aspirations of the Serbian, Turkish and Greek propaganda from across the sea.

For years on end this important historical issue has been underestimated by Bulgarian scholars. They pass over the first appearances of an organized Macedonian-Odrin movement in the United States with just a few words. In the most authoritative study of "The Bulgarian-Americans", written by Nikola Altankov, it was noted that "the First known Bulgarian societies date from 1902, when several Macedonian organizations were formed..., their headquarters was in Chicago, Illinois."/3/ It is logical to expect that the authors who wrote before Altankov supported a similar erroneous theory./4/

After this the historical truth began to emerge, but only in the form of a half truth, with many factual errors. B. Nikolov/5/ and others authors note that the first Macedonian-Odrin society was founded in 1899, but state incorrectly that the third such group (organized in Chicago in 1901) was named "Vasil Levski."/6/ They also got the name of the society wrong./7/ The case is similar for studies of the founding and activity of the Bulgaro-American Macedonian Committee (1904), information on which is fragmentary and highly contradictory./8/

The first and not particularly reliable sources of information on the presence of Bulgarians in North America date from the mid-19th century. A group of Bulgarian youths went to North America to study to be Protestant ministers. Altankov notes the interesting fact that at this same time the Bulgarian national revolutionary Gulub the Voivoda (Hristo Sariev) was searching for his fellow countrymen in America in order to convince them to prepare for an uprising in the fatherland./9/

From the second half of the 19-th century we have trustworthy information on Bulgarians living in the United States and Canada, such as Ilia Yovchev,/10/ Vulko Shopov, Dr. Stanev, and Dr. G. Chakalov, mentioned by Aleko Konstantinov in his
travel notes To Chicago and Back./11/ Historical sources also mention the names of Dr. Khristo Balabanov, who went to America after the April Uprising, Dr. Ivan Mishov, Dr. Kamenov, Ivan Balabanov, and others./12/

Near the end of the 19th century dozens of Bulgarians went to the United States to enroll in the universities, among them the future intellectuals Stoyan Vatralski and Stanislav and Spas Shumkov. Their names are encountered among those of the founders of the first student association "Bulgaria", organized in New York in 1890 on the initiative of the Balabanov brothers and in existence until 1897. In addition to serving as a mutual aid society, it had as its purpose acquainting the American public with the Bulgarian national problem./13/

As regards the formation of the first Bulgarian Macedonian-Odrin society, even specialists are surprised to learn that it was founded in 1899 thousands of miles from the "Bulgarian capital" - Chicago, /14/ in the small New England town of North Adams, Massachusetts./15/ The elected officers were Marko Kaludov, president, and Boris Rachev, secretary./16/ The organizers called the society "Levski"./17/

In 1900 a society of the same name was founded in New York, with Zheko Stanev as president and Ivan Stanev as secretary. From its semiannual report for January-June, 1901, we learn that the organizations in the different cities were sections of a single society. The documents of all the branches were stamped with the same stamp, which depicted a skull and crossbones beneath which was written in English: "LEVSKI". In the circumscription were the words: "MACEDONIAN SOCIETY IN UNITED STATES OF AMERICA."

This report indicates that the third section of the pan-American society "Levski" was founded not in Chicago but in Toledo. We read: "The society was founded in North Adams, Massachusetts. The largest number of members live in New York, followed by North Adams, Toledo, Ohio, and elsewhere." Further on we read: "The board of trustees is in New York./18/

At the end of 1901 the fourth section was founded in Chicago. In 1902 the board of trustees of the society moved to the "Bulgarian capital." This event appears to be related to the arrival of M. Kaludov, the most prominent figure at that time in the Macedonian-Odrin movement in the United States.

The last known board of trustees on the eve of the Ilinden Uprising was comprised of M. Kaludov, president (of Chicago), T. Terziev, secretary (of St. Louis), and Petar Ignatiev, cashier (of North Adams)./19/ It is worth noting that Kaludov was president of the Levski Society for nearly its entire existence, except for a period when the board of trustees was in New York.

Subsequent secretaries were Boris Rachev, Ivan Stanev, Mikhail Karchov, Atanas Stoichev and Todor Terziev, and other cashiers were Boris Delchev and Petar Ignatev./20/

In 1903 the Levski Society had sections and individual members in 16 cities in the United States and Canada./21/ In early 1902 it began to publish its own paper "Borba." From the contents of the newspaper and certain documents of the society one can draw conclusions as to its ideological positions. The stated policy was that the board of editors would make every effort that material published be compatible with the political aspirations of the Bulgarian emigrants and that it would provide regular information on the events in America and in the homeland. In a word, the newspaper would try "to be modern, following in the footsteps of progress and reason."
In an article, "Our Motto", the intellectuals who had joined together to publish "Borba" were represented as "modest champions of the realization of an autonomous Macedonia."/22/ In one article by president Kaludov, it was stated that: 'The news which arrives daily on the events in Macedonia and the Odrin region... forces all Bulgarians with a drop of patriotic blood in their veins to think more seriously about our enslaved brothers and sisters in Turkey.' The Bulgarians were enslaved, working like oxen, "living like beggars and wandering unloved through foreign lands", according to the author, who exclaims: "What about it, should Bulgarians stand around with their arms crossed?...Should Bulgarians be silent? No, by no means. In Sofia there is a "Supreme Macedonian Committee" which is now exceptionally active... Everyone who admits his debt to his fatherland should also feel an obligation to come to the aid of those at the forefront of the Supreme Macedonian Committee...! repeat, everyone, whether living in Bulgaria, Asia, Africa, America or Australia."/23/

The patriots who had joined the Levski Society viewed the efforts to liberate Macedonia and the Odrin region as a continuation of the struggle of the Renaissance. In their newspaper they pointed out the example of the Apostle (Levski) and of Khristo Botev, who had outdistanced their contemporaries because their ideology also addressed social problems. M. Karchov, secretary of the society, developed the view that the liberation of these regions and their unification with Bulgaria would be achieved only by an uprising planned by committees like those formed by Vasil Levski./24/

The Levski Society had its own constitution. In a letter of January 25, 1900, the board of trustees wrote to the Supreme Committee in Sofia that it had been sent there for approval. Later, the approved constitution was returned to the United States./25/ Probably for this reason the author of the present study, despite his efforts, was unable to find the original in the archives./26/ Its discovery would shed more light on the ideology and organizational structure of the society, but even the data which we have give us a fairly good idea. The members of the society, of one mind with the IMORO (Internal Macedonian-Odrin Revolutionary Organization), favored the idea of an autonomous Macedonia as a temporary stage on the path to unification of the Bulgarian state. They thought that their goals would be achieved following a mass uprising of the armed populace.

In an organizational respect, the Levski Society acted as a pan of the structure created by the Supreme Macedonian Committee and was in close collaboration with it. Near the end of its existence it established ties with the IMORO. The society consisted of sections in the different cities, since on the basis of Article 3 of the constitution, the board of trustees invited its sympathizers "in cities where there were more than three members to choose an under-secretary/cashier who would communicate with the board of trustees."/27/

The concept of an ideological program for the Levski society was supported by its participation in Gen. Tsonchev and St. Mikhailovski's struggle against the Supreme Committee. As early as the Sixth Special Macedonian Congress (1899) the American Bulgarians were represented by ST. Shumkov, then living in Varna./28/ The next year he visited America as an official representative of the Supreme Committee./29/ After the party split in 1901, the Levski society declared itself to be opposed to the fractionalist struggles. It criticized Sarafov, but mainly the followers of Gen. Tsonchev, who, we read in "Borba", "also cannot have our unqualified approval for
the simple reason that Gen. Tsonchev is inspired 'from above' and that his program does not have purely revolutionary origins./30/

Shortly after this the newspaper published an article "The generals are weaving the basket" [feathering their nest], in which, in reference to the fact that the Bulgarians from the United States and Canada had not been invited to the congress, note that: "We do not understand why the people involved in this glorious committee have not condescended to send our society such a circular letter. Perhaps the 'generals' want to get rid of an unreliable delegate...These people have put a lot of effort into destroying the Macedonian organization, or at least shoving it into the arms of "our most august ruler"./31/

In circular letter No. 7, of January 7, 1902, the board of trustees of the Levski society asked their members how they thought they should deal with the Tsonchev-Mikhailovski committee. On the basis of the responses received, the society officially split away from the "general's" committee. Nevertheless, although not invited, it sent two delegates to the Tenth Regular Congress in Sofia./32/

After this congress ended, L. Kerekov (the only participant in the work of the congress), wrote a report published in "Borba". It is clear from this report that an attempt was made to 'cancel' the delegate from the Levski society, but that he still entered the meeting hall. Later, together with another 27 delegates, Kerekov composed and signed a Declaration by which a new committee was formed. The leaders of this committee included Stanishev, Karaiovov and Yavorov.

In circular letter No. 33, from October 10, 1902, the board of trustees asked the members of the society: "1) Should we recognize the Committee? 2) Should the $100 collected be sent?"/33/ The present author discovered a formerly unknown sixteenth issue of "Borba" (No. 1, Vol. 2)./34/ In it was published circular letter No. 34, in which the board of trustees reported that the question of whether Stanishev's committee should be recognized had received 65 responses. The majority voted yes, and the Levski Macedonian-Odrin society joined the new committee./35/

It may be concluded that the members of Levski were quite close in their views on the tactical origins of the movement to the ideological positions of the Internal Organization and of those committees of the legal movement in Bulgaria, which maintained ties with it. This is proof of the democratic nature of their ideology, opposed to court interference in the revolutionary struggle.

In order to assist the activity of the supreme Committee, the Levski society frequently sent to Sofia sums of money collected from the Bulgarians in the United States. This money came from regular membership dues, from subscriptions to "Borba" and "Reformi", from contributions, from the sale of brochures (Prilepskite Svettsi, Makedonski Voivodi, etc.) and of portraits of revolutionary figures and a map of the Balkan peninsula. Money was also collected from specially organized parties and theater performances. The society also sold bonds for the so-called Patriotic Loan./36/

It is not possible to determine the exact amount contributed by the Levski society to the Ilinden Uprising and after this to assist the victims of the pogrom. Documents from the period, however, show that this was no small sum. On January 25, $ 11 collected from the members was sent from North Adams, and $ 2,34 from a subscription to "Reformi."/37/ The receipts of the Supreme Committee show that in the same year it received 65 gold leva and three leva, 40 stotinki in silver./38/ On January 17, 1901, $20 were received in Sofia./39/ and as of June 30 the amount had grown to $45 (gold)./40/ The largest amount was sent just before the Ilinden
Uprising. Of the $126.43 collected in 1902, $110 was sent to Sofia and the remainder used to print and mail Borba and to pay interest on the bonds./41/

In addition to their direct material assistance, the Levski society provided ideological aid to the revolutionary struggle for the liberation of Macedonia and Odrin. One of the most important areas of activity was spreading propaganda on the true nature of the Bulgarian national cause to influence foreign public opinion. In this respect, the most serious contribution was made by the Bulgarian intellectuals in the society, who participated in the Macedonian-Odrin movement mainly by the force of their pens and by their truthful and inspired speeches. Stoyan Vatralski, Stanislav and Spas Shumkov, /42/ Todor Terziev, Liubomir Kerekov, Spas Tondzhorov, the anonymous publicist Kh.Y., Marko Kaludov and Mikhail Karchov deserve special mention.

Stoyan Vatralski was probably the first Bulgarian in the United States to direct his efforts toward direct collaboration with the Supreme Macedonian Committee. As a student in Cambridge he wrote to Sofia in 1896: "Please send me books and newspapers etc. I will try with their help, together with my own efforts to defend our interests to the English-speaking world."/43/

In early 1900 he again sought assistance: "I need documents which discuss the issue multilaterally in order to gain English assistance for the Macedonian cause...in the United States. This is my patriotic duty," he added. "Let the people see if the pen is mightier than the sword. For myself, I have decided that my pen is mightier than my sword." The letter also contains other reasoning relevant to this issue: "The Macedonian Question cannot be resolved without the participation of the Anglo-Saxon world," and "In purely democratic countries such as the Anglo-Saxon ones, where public opinion reigns, an appeal through the press is of exceptional importance."/44/

Vatralski kept his word, and the April 7, 1900 "Boston Transcript" contained an article by him entitled - "The coming uprising in Macedonia."/45/ Sending a copy to the Supreme Committee, he noted that this newspaper was the most authoritative in all America: "No other paper on this side of the ocean is read by so many cultured and influential readers."/46/ Vatralski's article, although not of especially high caliber, was an achievement for its time, and clearly explained the reasons for the coming rebellion of the Bulgarians. In it he refuted the claims that the tension building in Macedonia was due to external "agents", showing that this explanation should be sought in the policies of the governments and the unfulfilled promises of the Great Powers. The author noted that under these circumstances the revolutionaries in Macedonia rightfully looked to Bulgaria for help, without neglecting Russia and England. "Macedonia is right fully directing special requests to Bulgaria," he wrote. Bound by the same religion and language and by a tradition of the same national desires, the Macedonian Bulgarians "looked to the Principality as to the other, free, part of their fatherland".

At the end of the article, the author appealed to such world-renowned scholars as George Canon to verify for themselves the ethnic ties of the Slavic population in Macedonia. "Then," he wrote, "they will find that the Macedonian speech is a dialect of the Bulgarian language."/47/ Over the next few years the name St. Vatralski appeared with increasing frequency in American publications as well as Bulgarian emigrant publications.

Slanislav Shumkov studied philosophy at the University of Pennsylvania. He received a Ph.D. in history and philosophy for his thesis "Bulgarian Renaissance". While still a student (in 1897) he published the book "The Future of the Balkan States", /48/ in
which he discussed the Macedonian-Odrin Question. Later he published a special study "The Macedonian Question" and collaborated regularly with "Borba" by writing articles on this problem. In addition, Dr. Shumkov was an active political agitator, traveling the length and breadth of the United States to give speeches on the situation in his enslaved homeland. "In America I gave over two thousand speeches. I popularized the cause to several million Americans." he wrote in his memoirs./49/ Shumkov managed to establish connections with prominent social figures, congressmen and senators. All of this won him the respect of the Bulgarians in America. It was to be expected that on July 1, 1902, the Levski society reported in "Borba" that he had been chosen as delegate to the Tenth Macedonian Congress in Sofia./50/

Of the Bulgarian Americans writing in "Borba" and "Reformi", a particularly patriotic position was supported by Marko Kaludov. In one of his first articles he states with conviction that the national revolutionaries devoting their lives to the struggle for unification of the Bulgarian lands would always be faithful to the motto "Freedom or Death!" In another article Kaludov called upon his fellow countrymen to join the struggle against the tyrans with the words: "Let us show the world that we are worthy of being called the descendants of Krum, of great Simeon, who caused Byzantium to tremble, and of Samuil, who was a holy terror to the Spartans and Athenians."/51/

"Borba" serves as a record of the history and ardent publication work of two authors writing under the pseudonyms Grinlifov and Kh. U. In his article "The Reforms in Macedonia" Grinlifov sharply denounced the policies of the Great Powers. "The European powers," he wrote, "speak of carrying out the reforms called for in the Treaty of Berlin, but they are deliberate hypocrites: actually they are morally responsible for the desperate position of the slave in Turkey."/52/ As noted by Georgi Tambuev: "There is something reminiscent of Botev in the Kh. U's commentary:"Sleep! Sleep, danger!/53/ Quoting the American correspondent of the Times, Kh. U. described with compassion the bestial treatment of the Bulgarian population in Macedonia at the hands of the Albanian bands, who disfigured their victims, cutting off cheeks, cars and noses.

The patriots of the Levski society carefully followed everything written in the foreign and Bulgarian press, and when something did not correspond to the truth or insulted the Nation they raised a voice of protest. They were especially venomous toward the Bulgarian Protestant ministers in the United States. "These people," we read in "Borba", "in order to make a miserable dollar, present Bulgaria in their lectures as a barbarian country with the lowest level of civilization. They vilify the Bulgarian people, telling everyone that it is a nation of robbers that lives from plunder." Their arrows were also aimed at Miss Ellen Stone , clearing up some of the errors in her lectures on Macedonia: "We cannot even laugh at the naive declaration of Miss Stone that she wanted to establish a trade school in Macedonia to keep the Macedonians from becoming more like robbers. This is one more insult to this unfortunate nation, since she knows that the insecurity of life, honor and property in Turkey is the reason why a peaceful people leave their trade and take to the hills to revenge their profaned honor."/54/

In connection with the Miss Stone affair, Dr. Shumkov was compelled on May 15, 1902, to publish the following official declaration: "I am authorized, in the capacity of special agent of the Supreme Macedonian-Odrin committee in North America, to publicly announce that the latter had no pan in the capture of Miss Stone."/55/
The efforts of the Levski society were directed toward the collection and publication of reliable information on the terrorist activities of the Turkish authorities towards the Bulgarian population in Macedonia and Odrin as well as on the revolutionary resistance to it. Much news was taken from the American press. Quoting from "Chicago American" in "Borba", it reported on the confrontation in Skopie between the Turkish army and local Bulgarians. The same source states that a date had been set for a general uprising. Another issue reported that according to the Daily Telegraph, a confrontation had occurred near Strumitsa between a band of 300 Bulgarians and the Turkish army.

From No. 15 onward, the paper regularly published a column "Letters from Macedonia ". Particular attention was paid to treatment accorded the leaders of the Bulgarians in Macedonia and the Odrin area. Such facts were reported as the arrest of Father Angel, shackled by the Turks with heavy chains because he harbored the revolutionary Angel Filipov. "The latter has been beaten nearly to death to make him betray his friends, but he is not afraid of this and is resolved to die, although they have promised him freedom and a reward," we read in "Borba". The paper also reported that Petar Mikhov, a Bulgarian teacher in Macedonia, was arrested, interrogated and killed./56/

One of the basic tasks of the Levski society was to attract more and more members and thereby to enhance its social functions in the area of mutual aid and education. More than once "Borba" wrote of the need to intensify organizational work among the emigrants. Approving the appearance of the new Bulgarian society "Drugar" in Philadelphia, the paper stated: "Such societies are of great importance, especially for the newly arrived Bulgarians, since they are not familiar with the country or the language and may be subject to unemployment or poverty." At the same time, the Levski society criticized certain incongruities in the charter of Drugar,/57/ suggesting that it include a special point on mutual aid to the newly arrived in finding work. It also specifically recommended stressing two other obligations of the society: "to attract all Bulgarians emigrating to this pan of the world into the closest relations" and "to give direction to those who wish to come in finding a means of livelihood."

The Levski society strove to apply these constitutional principles in its public activity, helping its sick members and unemployed fellow countrymen and arranging courses in English, and organized activities to acquaint the newly arrived with the special features of American emigrant legislation. But the most important social activity was collecting and sending money and materials for schools and churches to the native land, for construction of public utilities and public health improvements in the villages of Macedonia and the Odrin area./58/

Inspired by their very noble thoughts, the figures involved in organizing the Macedonian-Odrin movement in America did not for a moment show complacency with what they had achieved. Nearly every circular letter from the board of trustees contained an appeal to close up the ranks, to recognize the national mission, to preserve the Bulgarian heritage under the difficult conditions of exile. The following is from circular letter No. 34: "We call upon the members of the society to awake from their lethargic sleep and to begin their activity among the other Bulgarians in America who are not members of the society. We are ashamed to confess that of the 500 Bulgarians known to us in this country only 110 are members. Onward to work."

* * *
In the spring and summer of 1903 some of the members of the Levski society set off on the long journey to the homeland to take part directly in preparing for the uprising. Dr. St. Shumkov also went to Bulgaria, declaring that he wanted to fight with arms for the freedom of Macedonia. Because of his exceptional talent for politics and propaganda for the Bulgarian cause, the leadership of IMRO dissuaded him from his intentions and sent him back to America as their special representative. A similar mission was given to the Bulgarian journalist in New York Stanislav Tondzhorov, an active figure in the Levski society.

Shumkov and Tondzhorov had much success in acquainting the American public with the development of the Ilinden-Preobrazhenski uprising, and after its unfortunate end made efforts assisting the victims. Using their authority among the journalistic media, they became one of the basic sources of information for the Associated Press, "Boston Globe", "Chicago Daily News", "Boston Transcript", and other periodicals. Their contribution was especially valuable in acquainting the Americans with the nationality distribution in the Balkans, with the truth that Macedonia and the Odrin area were Bulgarian regions.

Dr. Shumkov began to publish a special informational bulletin in English, the "Macedonian Herald", as well as individual brochures. On several occasions he visited the US State Department. He was received by President Roosevelt and by State Secretary Haye. They believed in his sincere sympathy for the suffering Bulgarian nation in Macedonia and the Odrin area. They officially promised that the government would inform Great Britain of their sympathy with the cause of the regions which had risen up. The English diplomats did in fact receive assurance that it could count on American support in every initiative aimed at forcing the Ottoman Empire to carry out the reforms in Macedonia which had been promised by the Berlin Treaty and which assured the Bulgarians normal conditions of life. The intervention of the Americans proved to be one of the factors which assisted Great Britain in enforcing implementation of the reform program in the European regions of the empire.

During the Ilinden-Preobrazhenski uprising the Chicago's Bulgarians were particularly active, becoming involved in a campaign to attract the local journalistic media to the public popularization of the Macedonian question. This action was involved nearly the entire Bulgarian colony, united around the Levski society, and above all by the editorial staff of "Borba", Kaludov and Shumkov, as well as by their collaborators Zafirov, Stoychev, Terziev, etc.

The paper came out with the official announcement that "thousands of Bulgarians" living in North America were ready to leave for Macedonia at any moment. Only some of them, however, were able to leave on time. Many difficulties included the behavior of the allies of the Ottoman Empire, who refused transit visas to the Bulgarian volunteers. Thus, for instance, the German ambassador to the United States suited that his government would not allow them to pass through German territory.

The Bulgarians in North America nevertheless succeeded in forming nearly an entire volunteer regiment with headquarters in Chicago. By various routes, the regiment was moved to Macedonia. The largest number of Bulgarians participated in the uprising activities taking place in the Kostur and Lerin areas.

The efforts of the Bulgarians remaining in the United States also bore a rich harvest.

The American public, which was learning every day about the horrible details of the
slaughter in Macedonia and the Odrin area, was seriously perturbed. It was as if the events of the summer of 1876 were being repeated— orators and publicists, using the ardent words of MacGahan and Schuyler, raised their voices in defense of the suffering Bulgarian nation.

In September, the so-called Double Committee was formed in New York and Philadelphia, and issued the famous appeal "The Cry of Macedonia" /See appendix No 1/. Its authors wrote: "The sufferings and misfortunes following the uprising in Macedonia are extraordinary. Forty thousand Macedonians have been forced to cross the border into Bulgaria." The appeal continues by discussing the hundreds of innocent children and women killed, "who will continue to die in thousands of yet cruder ways as long as Christian Europe and Christian America do not come to their aid". /66/

At the same time, the conference of bishops in the United States came out with a similar appeal, expressing the hope that "the moral influence of the government of this great republic" might be used "to obtain for the Macedonian Bulgarians legal protection against injustice and terrorism." /67/

Nor did the organized Macedonian emigrants lag far behind. Several thousand Bulgarians signed a petition of protest to the State Department of the United States. /68/

* * *

So, in this article was examined the history of the growing organized Macedonian movement among the Bulgarian emigration in North America. Here are used rich materials from American and Bulgarian archives, which so far has not been subject of scientific study, as well as little known or recently found periodicals, to elucidate the social and political ideas and activities of the society "Levski" and the so-called "Macedonian committee"—organizations which have totally devoted themselves to the ideals of national liberation of Macedonia and the Odrin region and their unification with the Bulgarian principality.

The weight of the historical facts is used to prove that these organizations have considerable contribution for the acquaintance of the American public with the truth about the Bulgarian character of the mentioned regions and the unbearable living conditions forced on the regions by the despotic Ottoman authority. These organizations succeed in gaining many supporters of their noble cause—a fact that becomes especially clear in the years of the great Bulgarophil campaign after the defeat of the uprising on St. Elija's day, 1903, against the Ottoman domination in Macedonia, which included large circles of the American people, moved even the President, the Government and the Parliament.

The Bulgarians in America, skilfully lead by the SMC (Suprem Macedonian Committee), IMORO (Internal Macedonian-Odrin /69/ Revolutionary Organization) and IMRO (Internal Macedonian Revolutionary Organization), /70/ achieve all that due to their patriotism elevated to a supreme virtue. That is why their deeds will always be a source of moral lessons for every man interested in the history of his people and most of all for the young generations who grow up in those remote "motherland recesses" as we may call the Bulgarian communities across the ocean.

**Notes:**
1. In No 16, Dec. 15, 1902 the first Bulgarian newspaper in America - "Borba" underlined that in the country there are approximately 500 Bulgarians.

2. This term is used to mean: fight for national unification and development of the Bulgarian people and the State.


5. Б. Николов. Документи из дейността на българските емигрантски дружества в САЩ и Канада от началото на XX в. - Исторически преглед, 1986, кн. 3, 73-74.

6. In accordance with Altankov's opinion - in 1902 were formed "several organizations" and "their head-quarters were in Chicago, Illinois". - See: N. Altankov. Op. cit., p. 56.

7. The name of the society is only "Levski" without "Vasil".


12. В. Стефанов. Пос. съч., с. 130; В. Стефанов, В. Граматиков. Юбилеен алманахи ... , с. 36.

13. Македония. Гранит сити, 1907, бр. 13, 14.

14. With unanimity all authors point out, that the first Macedonian - Odrin society was formed in Chikago.

15. It is close to the place where are crossing the borders of the states: Massachusetts, Vermont and New York.

16. НБКМ-БИА, ф. 224, а. е. 23 а, л. 162. (National library - Bulgarian Historical Archives).

17. The author of this paper has not discovered document in which the society to be named "Vasil Levski".
18. НБКМ-БИА, ф. 224, а. е. 25, л. 2402-2404.

19 Ibidem , а. е. 27, л. 251.

20. Ibidem , ф. 224, а. е. 23 а, л. 162; а. е. 25, л. 1020, 2404; а. с. 27, л. 251;
Борба, No. 15 , 15 окт. ( October ) 1902 ; No . 16 , 15 дек. ( December ) 1902.

21. In 16 towns of America there were participants of the society " Levski " : North
Adams , New York , Toledo , Chicago , Madison , Boston , Saint Louis , La Failette ,
Coomerland , Mansfield , Holiouk , Columbus , Syu , Ayova Falls , Siney Patty and

22. Борба, No. 9 , 1 юни ( June ) 1902.

23. НБКМ-БИА, ф. 224, а. е. 23 а, л. 163-164.


25. НБКМ-БИА, ф. 224, а. е. 23 а, л. 162.

26. Boris Nikolov pointed in high-handed manner that the document in the Bulgarian
Central Historical Archives ( ЦДИА ) with signature : ф. 771, оп. I, а. е. 2, л. 2-27 is
statute of the society "Levski " , but this is By-laws of MOBNO ("Устав на Македоно-
Одринската Българска Народна Организация в Северо-Американските
Съединени щати" ). I have to underline that the same statute is from 1912. - See :

27. Борба, No. 16 , 15 дек. (Dec ) 1902.

28. The Congress was named " Macedonian ",because in this time Odrin region was
not included in the territory of the Organization.

29 . Г. Т а м б у е в. Из историята на българския емигрантски печат. -

30. Борба, No. 9 , 1 юни ( June )1902.

31. Ibidem , No. 11 , 1 юли ( July )1902.

32. The delegates are : Dr. Shumkov and L. Kerekov.

33. Борба, No. 15 , 15 окт. (October ) 1902.

34. Д. Иванчев. Български периодичен печат. 1844-1944 г. Т. I. А-М. С, 1962.
The author included in his research only 15 numbers of " Borba". I founded one new
Issue - No 16 , of December 15 , 1902.
35. Борба, No. 16, 15 дек. (Dec.) 1902.
36. НБКМ-БИА, ф. 224, а. е. 25, л. (рр.) 2402-2404.
37. Ibidem, а. е. 23 а, л. (р.) 162.
42. Sons of the eminent Bulgarian Patriot and Revolutionary - Ivan Shoomkoff from Prilep, Macedonia.
43. НБКМ-БИА, ф. 224, а. е. 17, л. (р.) 347.
44. Ibidem, а. е. 23 а, л. (р.) 12.
45. St. Vatralsky. The Impending Revolt in Macedonia.- Boston Transcript, April 7, 1900.
46. НБКМ-БИА, ф. 224, а. е. 23 а, л. (р.) 1114.
50. Борба, No. 11, 1 юли (July) 1902.
51. НБКМ-БИА, ф. 224, а. е. 23 а, л. (р.) 165.
52. Борба, No. 11, 1 юли (July) 1902.
54. Борба, No. 9, 1 юни (June) 1902, с. (р.) 2.
56. Ibidem; Г. Тамбуев в Пос. съч. - Родолюбие, 1982, кн. 11-12, с. 84.
57. The Society "Drugar" is Bulgarian, but not a part of the Macedonian - Odrin Movement in America.
58. Борба, No. 9, 1 юни (June) 1902; No. 10, 15 юни (June) 1902; Б. Николов. Op.cit., с. (p.) 73.

59. Борба, No. 16, 15 дек. (Dec.) 1902.


61. Unfortunately, in the libraries was not found a number of this journal.


63. В. Стефанов, В. Граматиков. Юбилей алманах. - с. (p.) 47.


69. "Odrin" refers to the area around Adrianople, today Edirne in Turkish Thrace. The original movement for liberation of Macedonia from the Ottoman Empire was a joint movement with the Odrin region.

70. "IMORO", the Internal Macedonian-Odrin Revolutionary Organization, later became IMRO, the Internal Macedonian Revolutionary Organization. The two title represent two phases of the same movement and the same organization.