

D-r Albert Long and Bulgarian Renaissance

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1. Introduction

Biographical Notes on American and Bulgarian Period of Albert Long

D-r Albert Long was born at Washington, Pennsylvania state, in 1832. His father had been working in the course of 50 years as active member of Pittsburgh Methodist Conference and worked as an overseer in the Methodist orphanage in Pittsburgh. He had been responsible for a whole church district and had to circulate in it all the time riding a horse. In his baggage he always carried English Bibles, hymnals and other religious books, printed at New York Methodist printing-house. Albert Long was provided with good education at the American college of the West University in Pennsylvania, and afterwards at Oregon college in Midville. In 1852 he finished with distinction his higher degree, taught for two years. After that he completed his theological education at the Concord Theological Seminary, New Hampshire state, ordained as a Methodist minister and personally invited by d-r Cyrus Hamlin (at that time director of the prominent "Robert College" in Tzarigrad¹, which is capital city of the Ottoman Empire) to become a missionary in Bulgaria. At that time Long is member of Pittsburgh Methodist Conference, chaired by bishop Simpson. The decision for sending a Methodist missionary to Bulgaria was taken on a meeting of the Missionary Board of Methodist Episcopal Church in 1852. Beginning of the mission among Bulgarians had to go along with mission among Greeks in Tzarigrad. For Bulgarian mission were provided 5000 dollars. The main reason, pointed for missionary motive was the necessity for backing up the church fight for dominance, which after the Crimean War (1853-56) went into crucial moment. The Methodist counted they have to help Bulgarians to have their own worship service and priests. Between the Greek Patriarchate and Bulgarians at that time had strong tension on this issue. The Greek Orthodox Church forced Bulgarians to use only Greek language in worship services and did send Greek priest to serve among them. From the same beginning Methodists strove to help Bulgarians to have their own worship and Bulgarian priests². Their point was that Patriarchate cannot and must not force people to love a church, that put all efforts and energy in destroying Bulgarian national identity³. On 27th of June 1857 Long embarked on a journey to Tzarigrad. In September the same year he arrived at turkish capital along with Wesley Prettyman, the other Methodist missionary in Northern Bulgaria. Long and Prettyman settled first in Shoumen, in the north-east of the country, and later moved to Tarnovo, where they set up the first Bulgarian-language church services.

Since the start of his missionary work on Balkans Albert Long showed himself as immitigable supporter of Bulgarian cause against Greek church hegemony. His mission in Northern Bulgaria was a result of the policy of American Board of Commisioners for Foreign Missions in the Orient, which since 1819 had begun to show interest in people comprised in the borders of the Ottoman Empire. Since that time centers of American missionary work had become Malta and Smyrna. Till the end of Crimean War armenian presses in Smyrna printed rich variety of evangelical literature. In Smyrna american missionaries made a connection with prominent bulgarian bookmen like Konstantin Fotinov, Neofit Rilski. After this war the american missionaries moved their activity in Tzarigrad and directly involve themselves in bulgarian struggles for ecclesiastical and national liberty. The press of the

¹ Former name Constantinople, contemporary - Istanbul. In this paper I will use the name *Tzarigrad* for the city.

² Archive of the Evangelical Methodist Episcopal Church "D-r Long", Sofia. Fund "St. Tomov". Bibliography of bulgarian evangelical books.

³ *Ibid.*

armenian Minasyan also moved to Tzarigrad. He printed translated american literature and supported the issue of bulgarian revival newspapers. D-r Long also printed some of his books in this press, while missionary in Shoumen and later in Tarnovo. When Long moved to Tzarigrad he printed his magazine "*Zornitza*" in the same press. During his stay in Shoumen, he quickly involved himself in church struggles against the Patriarchate, supported by the emigrated Czech Joseph Mayzner⁴, activist of Czech liberation movement. Owing to him Long found friendly environment in Northern Bulgaria.

In 1858 D-r Long he had already been connected to Gavril Ilieff, his most viable and trustful helper, and the first evangelical book seller, zealous spreader of hieromonk Neofit Rilski's translation of the New Testament, who had come into existence in 1840 with the financial support of British and Foreign Bible Society (BFBC)⁵. In 1859, Albert Long stayed in Turnovo as a missionary and was able to win the trust of leading Turnovo public men, priests and teachers. The same year in Tarnovo Long held the first bulgarian protestant worship service at his home. As a preacher the missionary made friendship with the board of city municipality. These years he established friendly relations with Petko Rachov Slaveikov, prominent Bulgarian writer and bookman, with whom remained close friends for many years on. Around 1868 in Tzarigrad d-r Long gave the idea for creating charitable brotherhood "Enlightenment". It grew up as an organization, connected to Tzarigrad Library, which backed up Bulgarian education and supported financially many students (among them George Izmirliiev, famous revolutionist and public man). An activist of the Brotherhood in Macedonia was Peter Musevich (another evangelical book seller). Petko Slaveikov along with bulgarian bookmen Konstantin Fotinov and Hristodul Kostovich and Methodist missionaries d-r Long and Elias Riggs (who was gifted linguist) in 1871 in Tzarigrad translated the Bible into contemporary Bulgarian language. This translation is well-known as "Protestant's" or "Slaveikov's Bible". It was made again with money given by BFBC. When Dr. Long decided to settle in Tzarigrad, he made his literary and political activities through a partnership with Slaveikov, Ivan Dochkov, Peter Musevich and others. Initially Dochkov, Slaveykov and Long began to publish the newspaper "*Gayda* (Bagpipes)" preaching remarkable and relentless tenacity in defense of religious and educational movement of the Bulgarians in Macedonia. Later this policy Slaveykov unfolds in the pages of the newspaper "*Macedonia*", again supported financially by Dr. Long. In 70's d-r Albert Long played important role in growth of women movement in Northern Bulgaria, especially in creating women societies and laying the basis of girls' education.

D-r Long had also contribution in Bulgarian national liberation movement in 1870's. Through the bookstore of Hristo Danov in Ruse he made a connection with Kiryak Tsankov - vice-chairman of Central Revolutionary Committee in Bucharest. In 1871-1872 Long and Tsankov supported the plans of Bulgarian Central Revolutionary Committee (BCRC) for south slavic uprising. The American missionary paid his attention in uprisings in Bosna and Hertzegovina, and cast his efforts to raise relief funds for the two provinces. After the violent suppression by the turks of April Uprising in Bulgaria (1876) archimandrite Metodi Kusev from Prilep began to gather detailed information for bulgarian victims in the uprising. He sent this important information to England by teachers in Robert College among who was d-r Long. He himself departed for London to get involved in realizing the famous "bulgarian agitation" of William Gladstone. Albert Long gathered more information for bulgarian sufferings and made the arrangements of future visitation of the famous deputation of Marko Balabanov (editor of the newspaper "*Vek* (Century)" in Tzarigrad), and Dragan Tsankov (future Bulgarian prime minister), which aimed at revealing before the world miserable plight of Bulgarian people after the April Uprising and presenting the requests for their liberation.

⁴ Joseph Milanovich Mayzner was born in Sušice, Czech Republic. He studied in Prague and Wien. He was forced to leave the country and emigrate to Serbia after suppression of the June Revolution (1848) where worked as teacher. When he came to Bulgaria, in Shoumen he taught foreign languages, history, geography and natural history. After leaving Shoumen, he cooperated with Hristo Danov for printing the first bulgarian maps.

⁵ **Prof. Slavcho Valchanov**, *The Bible Work in Bulgaria - History, Traditions and Significance*.
http://www.pravoslavieto.com/bible/docs/prevodi/biblejskoto_delo_v_bg.htm

In the Autumn of 1876 d-r Long came back to Tzarigrad and quickly went to the areas suffered by the turk violence during April Uprising. He formed an English mission in Pazardjik and helped the casualties till the beginning of Russo-Turkish War (1877-1878). After beginning of the war he moved to London and that marked the end of his stay in Bulgaria.

Notes on Bulgarian Renaissance

This period is marked with changes in three spheres: enlightenment, church freedom and national freedom. D-r Long has contribution for all the three. A. Vassileva has described well the situation in Bulgaria in the time A. Long took the mission there:

"For five centuries (since 1396), the Bulgarians had been living in the confines of the Ottoman Empire, which comprised Persia, the Caucasus and the Balkans. In the 18th and 19th centuries - up until 1878, to be specific - they were going through a time of maturation and preparation, which resulted in the realisation of their goal of freedom, following the national liberation revolution.

They were realising changes in all spheres of life - social, economic, political, cultural and religious. The Bulgarian church was then under Greek control, as it had been since the late 14th century. The fight for an independent Bulgarian church became one of the key points of the Bulgarian Renaissance. The other key point was the liberation from Ottoman rule.

It was in such an atmosphere that the missionaries were able to help the country in its advances. In 1870, the Bulgarian church received official recognition as an independent entity. The missionaries thought that that would lead to an acceptance of purer Christianity, thus leading to the acceptance of Protestant beliefs or to a revitalisation of the Bulgarian church.

But, they had not taken into account some important points: the Bulgarians' connection to the "original" faith was strongly woven into daily life and habits. During the five centuries of Turkish rule, being called a Christian was equivalent to being called a Bulgarian. Any change in the former appellation was viewed as moving to the side of the Turks. That is why "Protestant" was seen as the same as a "national traitor".⁶

Education. During these five centuries of Ottoman rule Bulgarian education gradually moved from almost full destruction, through restoration of several monasteries as centres of cultural and educational activity, to creating of net of primitive as called "cell" schools. The organized educational activity in Bulgaria exists from the second half of 15th century till the end of 18th in the form of cell schools only. Not in every monastery there was a cell school. Where there was, they were several types:

- in the monastery - children lived there. It was some kind of boarding school.
- outside the monastery - children came in the morning and went back in the evening.
- cell schools in the convents
- cell schools in the churches
- cell schools of the itinerant monks
- public cell schools (second half of 18th century)

Education in these schools had been elementary with religious character. For textbooks they used the Church Psalter and Apostle. Putting aside the fact that, according to many scholars, cell schools were of Medieval religious scholastic type, they had given the pupils also a necessary minimum of secular knowledge. During the centuries the language used in educational process was naturally Church-slavic language - the language in which the church worship books were translated, but with moving schools outside the monasteries, churches and convents Church-slavic gave way to spoken Bulgarian language. Public cell schools from the second half of 18th century were founded and sustained not by the Church or monasteries, but by secular people and craft companies, i.e. from that

⁶ **Anastasia Vassileva**, *READING ROOM: A History of Protestantism in Bulgaria*.
http://sofiaecho.com/2008/08/08/662821_reading-room-a-history-of-protestantism-in-bulgaria

period on some of the schools became secular. From 1835 to 1878 about 2000 boys and girls elementary and class schools were established in Bulgaria, Thrace and Macedonia.

Church independence. Bulgarian church has its roots in the work of apostle Andrew and Paul, who preached the gospel and planted Christian faith in Bulgarian land in first century. In contemporary borders of Bulgaria was made one of the first translations of the Bible in Thracian language. When Bulgarian people in 864 A.D. were converted to Christianity, prince Boris I (852-889) by the means of diplomacy succeeded to create Bulgarian Archdiocese, independent from Tzarigrad Patriarchate (TzarP). At that time Bulgarian church had archbishop, Greek clergy and worship in Greek language. People's Council of Preslav (893 A.D.) choose Simeon the Great, the son of Boris I, as the next king and decided to change the worship language into Slavic. During his reign king Simeon gradually changed the Greek clergy with Bulgarian and created Bulgarian Exarchate, which during the rule of Simeon's successor - king Peter I (927-970), became a Patriarchate. In 927 emperor Romanos I Lekapenos recognized the title 'king' of Bulgarian ruler and the head of Bulgarian church was canonically enthroned as Bulgarian Patriarch. The end of First Bulgarian Kingdom (1018) was the end of Bulgarian Patriarchate. Emperor Basil II established Bulgarian autocephalous Archdiocese of Ohrid (ArchO), which existed under the supremacy of TzarP and had to have Bulgarian Archbishop.

In the time of Second Bulgarian Kingdom and the reign of king Ivan Asen II was held the Church Council of Lampask (the spring of 1235). That council took decision along with the Patriarchs of Constantinople, Jerusalem, Antioch and Alexandria to restore Bulgarian Patriarchate. It became well known as Tarnovo Patriarchate. It was ended when in 1393 A.D. the turks conquered Tarnovo and subjugated Bulgarian Kingdom.

In the centuries of Ottoman rule, Bulgarians did not have their own Church, and were under the supremacy of TzarP. Only ArchO kept its independence and even pretended to have spiritual power over the Orthodox people in the confines of Ottoman Empire. That fact involved it in a contention with TzarP. In ArchO some of the archbishops and bishops are not Greek, so Slavic language was not opposed when it spread in their parishes. The bitter rivalry between TzarP and ArchO led to elimination of independence of ArchO in 1767 A.D., when Tzarigrad Patriarch Samuel managed to receive a permission by sultan Mustafa II to do away with Patriarchate of Peć and ArchO. Patriarch Samuel put over all the churches there Greek priests, closed Bulgarian cell schools and opened Greek ones. Few decades later Bulgarian language was mocked at, counted as language of the dummies, not suitable for poetry and literature. Many of the rich Bulgarians were strongly influenced by this attitude and were even ashamed by their language.

National liberation. Bulgarian fight for freedom was not an isolated, just Bulgarian phenomenon. It's part of the Eastern crisis, which is a culmination of so called "Eastern Question". Tensions, uprisings, wars happened in Crete, Serbia, Herzegovina, Bosnia, Albania. After the Crimean War (1853-1856) the main factor of relations in South-Eastern Europe becomes national liberation movement of the Balkan peoples. In the middle of 1870's the major issue became putting down the Ottoman rule in Bosnia and Herzegovina, the Crete island, Bulgarian lands and Albania.

Eastern crisis began with the Herzegovina Uprising (1875) led by Serbs against Ottoman Empire. Later attempt for armed rebellion was made in September 1875 (known as Stara Zagora rebellion) and April Uprising (1876) in Bulgaria, Serbian-Ottoman War (1876-1877) in which many Bulgarians fought on Serbs side. In the time of April Uprising leading public men of almost all European countries supported the Bulgarian cause for political independence. In 1876 after the bloody masacre in Batak, the news for the violence spread all over Europe with the cooperation of the missionaries. William Gladstone, the leader of the opposition Liberal party of England (which conservatives in this time desperately supported Ottoman Empire) made angry accusations against the policy of the English government headed by Benjamin Disraeli. On 12th of April 1877 Russian emperor Alexander II

declared war to the Ottoman Empire, which in the end won. On 3rd of March 1878 in San Stefano was signed preliminary treaty, that marked the restoration of Bulgarian independence.

2. Exposition

D-r Albert Long's contribution for Bulgarian enlightenment

The initial goal of the English and American societies in Bulgaria is to contribute to the reform and revitalization of the Orthodox Church⁷, mainly by distributing the Bible and preaching the Gospel, but they had no idea how she could be reformed. They supported the struggle of the Bulgarian church for independence from the Greek Patriarchate and began translating the whole Bible into modern Bulgarian language. One of the most important contributions of d-r Long is his motivation, participation and support of translation of the Bible in spoken language of Bulgarians. During the long Ottoman domination liturgies were performed in Greek, and the Bible, written in old Slavic, very different from the spoken language in the nineteenth century, was read only by priests⁸.

The first proposals for a new translation of the Bible in Bulgarian dating from 1818 its implementation contributes significantly to the revival of Bulgarian culture in the nineteenth century, the British Bible Society organized the translation of the New Testament, printed it in 1840 in Izmir and its dissemination. Translating into the Western Bulgarian dialect is done by Neofit Rilski, which is recommended by the Greek Archbishop of Veliko Tarnovo. After its publication, however, the Greek Patriarchate organized a campaign to destroy all copies of this translation. Around 1853 the missionaries Dr. Riggs and Dr. Long, under the leadership of K. Fotinov studied Bulgarian language and printed translation of the Bible. For helpers chose expert teachers Slaveikov of Tarnovo and Hristodul Kostovich Sechanov from Samokov, who were responsible to take care of translation to have smooth style and to choose words of common everyday speech in Central Bulgaria. The new translation of the Bible was published in 1871 and helped for unification of Bulgarian language, which in that time was separated into several dialects. For the "Protestant" Bible Slaveikov and Sechanov after detailed examination of the dialects in use, chose Eastern Bulgarian dialect, which after the Bible was spread by the book sellers and evangelists, was imposed as the leading and official Bulgarian language. Thus the Bible in Bulgaria played the same role in relation to language, as Luther translation played in Germany 300 years ago.

In 1858 Long got connected with Gavril Ilieff, the first Bulgarian evangelist, whose first evangelical work was spreading Neofit Rilski's translation of the New Testament. They met at Eski Djumaya fair⁹. While in Tarnovo, Ilieff won the trust of d-r Long and became the closest friend and helper of the missionary among Bulgarians. Initially Ilieff, after careful reading of Neofit's NT, came to Tzarigrad where he was appointed by d-r Cyrus Hamlin as the first Bulgarian book seller. Hamlin sought a man that speaks good Greek and Bulgarian and Ilieff matched his requirements. He began to cross Macedonia and Northern Bulgaria and worked whole-heartedly in Svishtov, Ruse, Tarnovo, Pleven, Sevlievo. Ilieff succeeded to turn his hometown Berkovitz into a center of evangelical propaganda. In the evangelical movement in the 60s in northern Bulgaria an important place occupied

⁷ Patrick Ph. Streiff, "Methodism in Europe: 19th and 20th century", p. 53.

⁸ And not by all of them, as rev. John Reid points in his book "Missions and Missionary Society of the Methodist Episcopal Church", vol. III, p. 208 : "Two Bulgarian priests called at his (Long's) house, ... and ... complained, with tears, of the lapsed condition of Christianity among his people. He declared that his people bore the Christian name, but knew nothing about Christianity. ... he came to ask Mr. Long to lend him a Bible. He said, "I went to the oekonom - senior or superior priest - and asked him to lend me a Bible; but he asked me what business I had with a Bible, and declared the Bible was not a book for me to read. Now I am a priest and do not see why I should not read the Bible. Will you lend me one?" (<http://www.archive.org/stream/missionsmissiona33reid#page/208/mode/2up>)

⁹ Archive of the Evangelical Methodist Episcopal Church "D-r Long", Sofia. Fund "St. Tomov". Gavril Ilieff, *Biography*. pp.1-3.

brothers Hadji Ivan and Bogdan Hadzhidimitrov of Pirdop¹⁰. However, they were soon arrested by the Turkish authorities as a gospel booksellers and thrown in Vidin jail, where Bogdan died in 1870. In their activities Hadzhidimitrov brothers related to Gavril Ilieff, Manol Zlatanov and Peter Musevich. Special role for evangelical activities of Hadzhidimitrov brothers play Long and Musevich. They included them in the vendor's all-Bulgarian business through the work of created in 1868 Brotherhood "Enlightenment" in Istanbul. In book distribution, services for the evangelical literature in Northern Bulgaria had Manol Zlatanov also Gospel book-seller¹¹. While Peter Musevich developed his activities in Vardar Macedonia, Manol Zlatanov was an evangelical bookseller in Ruse in the 60's and 70's of the XIX century. He assisted the work of Dr. Long a lot. In 1868, when the health condition of Hadji Bogdan in prison got bad, Musevich and Long came to Vidin and American missionary signed official contract with Hadjidimitrov brothers for stationery joint work in Northern Bulgaria on behalf of Bulgarian charitable brotherhood "Enlightenment"¹². Hadjidimitrov's had direct correspondence through Manol Zlatanov with Long, who in the late 60's went to teach and live in Tzarigrad. Links of Dr. Long with Bulgarian booksellers in Northern Bulgaria and the shown interest in these Bulgarians by Brotherhood "Enlightenment" shows that American missionary played an important role in this organization whose tasks are little known in historiography. These tasks are associated primarily with the development of education in Bulgarian villages near Tzarigrad¹³. Here it may be noted that the Brotherhood "Enlightenment" has a much broader educational tasks than previously known. Among them prominently spread of evangelical literature in Macedonia. For this reason, Dr. Long participated in the agreement in Vidin booksellers, imprisoned by the Turkish government. On the other hand, the distribution of gospel literature can not get away from the mission of Dr. Long in Bulgarian lands, which is linked to the struggle against the Patriarchate.

D-r Albert Long's contribution for Bulgarian Church independence

At the beginning of the struggle for independence of the church, Russia firmly opposed the release of the Constantinople Patriarchate and advised of peaceful settlement. Despite official opposition from Russia, the renaissance leaders of fight for independent Church had the foresight, energy and courage to fight. Russia after few years adjusted with the truth on this issue and with the arrival of Count Ignatiev in Tzarigrad (1864), he began to promote and take part of Bulgaria.

When, in the beginning of their mission, Long and Prettyman settled in Shoumen, they found themselves at the center of church struggles in Northern Bulgaria. Bulgarians are completely dissatisfied of the church policy of Greek clergy, and fought to raise their own spiritual leaders. Center of the movement against Patriarchate was Tarnovo. That's why Long, who was strong supporter of thy fight for independent Bulgarian Church, moved there. Before that, in Shoumen, Long built friendship with the leader of opposition in Silistra - Raycho Blaskov, who pursued by the Greek clergy sought refuge in Shumen¹⁴. The contact Blaskov made with missionaries and Joseph Mayzner, was done with the knowledge of Dragan Tsankov, the publisher of "Bulgaria" newspaper, related to attempts made in 60's for Bulgarian union with Catholics. In this newspaper Tsankov mentioned existing friendship between Blaskov, Long and Mayzner, and said that Chech activist not only saved Blaskov from the Greek Patriarch, but provided him a peaceful environment to unlock his literary activity. Collaborators of the "Bulgaria" were Bulgarians, who were most outraged by acute compromise policy of Russia to the Patriarchate. By the newspaper "Bulgaria" they expressed their protest of the hopelessness of all

¹⁰ Public Library "St. st. Cyril and Methodius". Bulgarian Historical Archive. Fund 747, 1, pp. 16-22.

¹¹ *Ibid.* M. Zlatanov is graduate of Odessa Seminary.

¹² *Ibid.*

¹³ **Elena Hadjinikolova**, *"Bulgarian charitable brotherhood 'Enlightenment' and its educational activities in Macedonia"* Military-historical collection, 1998, 2, pp. 20-40.

¹⁴ **Blaskov, Il. R.**, *"Materials on the history of our Revival"*, Shoumen, 1907, p. 242.

Bulgarian-Greek negotiations and agreements. Among the activists, collaborators of "Bulgaria" was Blaskov. According to "Tzarigrad newspaper" R. Blaskov received funds for this work by Albert Long¹⁵. American missionaries were interested in the works of R. Blaskov especially with regard to church struggles. They wanted to contribute to realizing the ambitions of the Bulgarians for their independent church patronizing prominent church leaders. On the other hand, as wrote "Tzarigrad newspaper", American missionaries engaged in and translated Old Church books into Modern Bulgarian language. This they accomplished thanks to Dr. Long, who was trained to perfection in literary Bulgarian language¹⁶. D-r Long, supported by Mayzner in Shoumen, united Bulgarian church activists, who sought help not only by the Catholic union, but by Protestants also. This gave Long influence among a number of representatives of the Bulgarian intellectuals in Northern Bulgaria.

Another prominent fighter against Greek Patriarchate and collaborator of "Bulgaria" newspaper was Petko Slaveikov. There he published his pamphlet *"And another voice proclaiming from the empty field Tilileyan or the mirror of Burmov"* which reflected his hostility towards Russian policy in the Church struggles. He was also supported by d-r Long after the missionary moved to Tarnovo with his family in September 1859. American missionaries were troubled because of the spread of Catholicism among the eminent Bulgarians in Tarnovo. After Long moved there, he bravely faced against uniates and attempts for Bulgarian union.

In his letter to Prettyman, published in "Tzarigrad newspaper" Dr. Long wrote not only for Greek but also for Turkish tyranny against the Bulgarian people. He categorically stated that he had come to Bulgarians to help them in their church struggles. He also wrote there, that Greek Orthodox Church is in moral destruction and she has to be transfigured. He pointed that Bulgarian people was six times bigger than Greek, but was in lamentingly oppression by the Greek. Therefore Bulgarians had to take control of their church work themselves¹⁷. The thoughts written in "Bulgaria" newspaper concerning protestant missionaries and their interests in the church struggles are quite interesting. According to "Bulgaria" between Greeks and the Protestants had great gulf. Nations that Luther broke off from the papacy, were not corrupted like the Greeks. "Bulgaria" also warns by printing a calling of Dr. Long that Bulgarians are likely to become Catholics if they do not pay attention to their church struggle¹⁸.

P. Slaveikov, along with another collaborator of the newspaper "Bulgaria" began publishing in 1864 the newspaper "Gayda" in Tzarigrad. Then Slaveykov shared this important event in his life with N.Mihaylovski, informing his friend that Protestants give money for newspaper "Gayda". The disbursement of funds happened when Dr. Long began to publish the newspaper "Zornitsa" in Tzarigrad. Thus newspaper "Gaida" was not only supported by Protestants, but continued the policy of "Bulgaria" in the church struggles.

D-r Albert Long's contribution for national liberation

D-r Long played an significant role in preparation of Balkan all-slavic uprising in 1871-1872. As previously mentioned he intervened in the work of BCRC by Kiryak Tsankov, who liaised with the circles of the revolutionary organization leadership. Dr. Long was interested in K. Tsankov in 1872, when the Bulgarian activist had been elected Vice-President of BCRC. The intervention of Dr. Long in south-slavic liberation movement was gathering support in the Bulgarian lands for an expected imminent uprising in Bosnia and Hertsegovina¹⁹. This mission was accomplished by the brothers George and Nikola Zhivkov. The last one circulated around many towns in Northern Bulgaria and spreaded proclamations by the famous Italian revolutionary Garibaldi. In preparation of the uprising in

¹⁵ "Tzarigrad newspaper", X, issue 474/12.03.1860, *Something curious about Shoumen*.

¹⁶ *Ibid*.

¹⁷ "Tzarigrad newspaper", XIII, issue 36/13.09.1862, *Letter of English missionary in Tarnovo to his close friend in Varna*.

¹⁸ "Bulgaria" newspaper, IV, issue 22/10.09.1862.

¹⁹ Public Library "St. st. Cyril and Methodius", 41/18/p. 21.

1871 - 1872 in the Bulgarian lands, Dr. Long worked with George Zhivkov. D. Zhivkov toured Bulgarian villages in Northern Bulgaria, having a center Gyurgevo revolutionary committee. In 1868-1870 Zhivkov is a teacher in Ruse and Gyurgevo. He liaised with Vassil Levski²⁰, and therefore in 1870 quickly left Ruse and stayed in Gyurgevo. Supporters of Dr. Long in the Bulgarian revolutionary and church movement were still considered by their contemporaries activists of Turkish espionage. For example metropolitan Dorotey, who also took part in preparation of BCRC meeting in autumn of 1869, since the beginning of February 1870 was called in the newspaper "*Freedom*" "paid Turkish spy", who had betrayed Bulgarian revolutionaries²¹.

It can be said that G. Zhivkov was personal assistant to Dr. Long in 1871-1872. On the one hand, he is backed up by religious leaders in northern Bulgaria, related to Robert College and the metropolitan of Sofia Dorothey, who participated in Polish spy organization in Tzarigrad, related to Ali Pasha. Interests of Dorothey of Sofia and G. Zhivkov in revolutionary movement were determined primarily by their links to Dr. Long and church struggles in Macedonia.

In 1872, the American mission in the Bulgarian lands north of the Balkan changed made thanks to the work of Robert College. As a self-supporting school campus was able to expand its state, appointing two new professors and one Master. Dr. Hamlin returned from America and Dr. Long was appointed professor of natural sciences. In 1872 Bulgarian national liberation movement was preparing for uprising with serbs in Ottoman and Austrian Emires as a part of South-slavic liberation movement. In 1871 in South-slavic liberation movement included the society "Progress" in Vienna. In late 1868 Gregory Nachovich, the chairman of the society associated with Athanasie Nikolic, collaborator of the propaganda of Garashanin²². He reported that he wanted to work with followers of Garashanin in Serbia. For his actions Marin Drinov reported in 1871, writing that "Nachovich work for Bulgarian liberation with English religious missions" (Dr. Long was also activist of the British Protestant missions in Tzarigrad)²³. On the eve of the Serbo-Turkish war of 1876 Alexandra Mayzner, wife of Joseph Mayzner, negotiated with K. Tsankov to found Bulgarian volunteer movement in the expected war of Serbia against Turkey. A year earlier, in Beograd Mayzner's found their committee, which was connected to "Philanthropic trustee" of K. Tsankov (found September 1875). This "Trustee" began to raise funds for Bosnia and Herzegovina uprisings and sent them to A. Mayzner personally. Before coming to Serbia, Nachovich contacted K. Tsankov. Then he quickly establish contacted with A. Mayzner and thus entered politics of this Serbian activist, working with Gladstone in England. She worked with funds from England obtained by her husband, and with money from Italy also. Although in her activity as if she conformed with the policy of Slavic committees, in fact her committee is independent of them. Female activist supplied with funds Bulgarian volunteer movement in Serbo-Turkish War and became mediator in the charity work of Gladstone after brutal suppression of the April Uprising in Bulgaria. A. Mayzner connects to areas affected by the uprising, and wounded Bulgarian volunteers in the Serbian-Turkish War, serving in this way the policy of the British liberal opposition. Cooperation with the Slavic committees Mayzner did in 1876 thanks to Musevich and Long's brotherhood "Enlightenment"

In 1876, when the April uprising broke out in the Bulgarian lands Nachovich immediately connected to William Gladstone²⁴. The same year Gladstone publicly manifested himself as a defender

²⁰ Bulgarian most prominent liberation activist, ideologist and organizer of Bulgarian national revolution, national hero. He is founder of Internal Revolutionary Organization and BCRC. He is well-known as *Apostle of Freedom* because of his organizing and strategizing of a revolutionary movement for liberation of Bulgaria from Ottoman rule. During his tours of Bulgaria, Levski established a wide network of insurrectionary committees. Ottoman authorities, however, captured him at an inn near Lovech and executed him by hanging in Sofia.

²¹ "*Svoboda (Freedom)*", I, issue 15/12.02.1870. Also issue 27/14.05.1870.

²² Iliya Garashanin(1812-1874) was Serbian prime-minister and politician, the ideologist of so called "Great Serbia doctrine". One of the apostles of Serbian chauvinism.

²³ Public Library "St. st. Cyril and Methodius", 14/2010/p. 4.

²⁴ Public Library "St. st. Cyril and Methodius". Bulgarian Historical Archive, 14/3884/pp. 1-4. .

of the Bulgarian liberation. In July-September 1876 he put in England question of the Bulgarian horrors after the April uprising, his famous "Bulgarian agitation", after an agreement with the Croats of Joseph Strossmayer. Gladstone's intention is to help for materializing of common South-slavic union between Bulgarians, Serbs and Croatians. In the policy of Mayzner and Gladstone in Serbian-Turkish war included teachers of Robert College and foremost Petko Gorbanov. He became a translator of English opposition activists who came to Serbia in the autumn of 1876 to distribute the aid of Bulgarian refugees from Pirot and Nish²⁵. It is known that information about Turkish atrocities in Bulgarian lands, especially in Batak massacre was granted to the British ambassador in Constantinople sir Henry Elliott, and to the newspaper "London Times," but they refused to distribute it officially. After this a political investigation initiated by English prime-minister Disraeli was made. The director of Robert College at that time George Washburn quickly understood that this investigation is doomed to fail, because there were political instructions for that from England. Sir Henry sent "his youngest secretary who knew but little of the country and none of the languages, without any interpreter who knew Bulgarian" Mr. Baring²⁶ and he was to get his information by Turkish authorities. What Disraeli wanted was an official confirmation of his statements that nothing serious had happened in Bulgaria. So Washburn asked Horace Maynard (American minister in Tzarigrad) to send Mr. Schuyler (secretary of the Legation and consul general) to make an independant and impartial investigation of Bulgarian situation with interpreters for Turkish, Bulgarian and Greek. He gave permission if Mr. Schuyler agree to go. He was persuaded by Washburn to go, left Tzarigrad the day after Baring, and overtook him at Adrianople. Mr. Baring and Mr. Schuyler, along with G. A. McGahan, special correspondent of "Daily news" and friend of Schuyler went to Batak and saw the unburied bodies of some 5000 men, women and children slaughtered in this town. Then the information fell within the editorial office of the "Daily News", which made it accessible to the liberal opposition in England and personally Gladstone. The ways how information reached to the British ambassador in Tzarigrad, and later to the editor of the "Daily News" is still controversial in the literature. There is a belief among the authors that Archimandrite Methodius Kusev using informants in the areas affected by the April uprising, and Bulgarian students at Robert College information submitted to J. Washburn and A. Long. He collected information about these atrocities with Atanas Shopov, Nathanael of Ohrid and others. The novelty of it was that he decided to export this information to England.

In 1869 Musevich went to Macedonia to do tasks of the Imperial Museum of Tzarigrad. After the brotherhood "Enlightenment" was created, he came back to Turkish capital and became a clerk in the brotherhood. When d-r Guld came to Tzarigrad from London and became director of the Imperial museum he began collecting Bulgarian antiquities and coins in Macedonia, which Long was aware of. That's why he sent Musevich to Bitolya. On the other hand, Musevich was a bookseller travelling in Macedonia, distributing books and books in Bulgarian language provided by Dr. Long²⁷.

During the stay of Musevich in Bitola, Veles, Prilep, etc.. Musevich built friendship with M. Kusev. Thus this public man and educator enters also among the Brotherhood "Enlightenment." When Musevich traveled to Russia holding talks with Slavic committees, the Turkish government began to haunt him. Then Kusev warned him about the dangers and took his records on safe-keeping. As Washburn wrote in his memoirs, he and Long wanted to prevent the outbreak of the Bulgarian uprising, which later became the main justification for the Turkish massacres carried over Bulgarians²⁸. When killing thousands of defenseless Bulgarians become fact Washburn stated that he and Long do

²⁵ **Minchev, D.**, *Petko Gorbanov. Elena's Compilation. (Петко Горбанов. Еленски сборник)*. Sofia, 1938, vol.2, pp. 216-270.

²⁶ **Washburn, G.**, *"Fifty years in Constantinople and recollections of Robert College"*, p. 109.
<http://archive.org/stream/fiftyyearsincon00conggoog#page/n155/mode/2up>

²⁷ **Hadjinikolova, E.**, *"Bulgarian charitable brotherhood 'Enlightenment' and its educational activities in Macedonia"* *Military-historical collection*, 1998, 2, pp. 20-40.

²⁸ **Washburn**, *"Fifty years..."*, p. 100.

everything possible to end the bloodshed. Then Dr. Long occupied himself in defending insurgent areas.

Immediately after meeting with Kusev in Robert College Long departed to England. He threw himself into the struggle of the liberal opposition, aimed at creating a "Bulgarian agitation." Long distributed information not only in the "Daily News", as is customary in historiography, but also in the rest of the English press. He also talked with liberal activists, discussed the situation in Bulgaria with Gladstone.

In his stay in England Long arranged the visit of the delegation of Balabanov and Tsankov. he maintained constant correspondence with collaborators of Balabanov and in September 1876, wrote that "his mission in England is well finished and was pleased with what he did"²⁹. In Autumn of 1876 d-r Long came back to Tzarigrad. From there he went to Pazardjik, where he settle and found an English mission. By his orders the mission started handing out food, clothing, assistance for construction of houses and more to the affected population³⁰.

When Washburn left with U.S. missionaries Tzarigrad, Dr. Long remained. According to "Iztochno vreme (*Eastern Time*)" newspaper, war found him in Bulgarian lands to distribute aids to the population. Only after the first military actions, Dr. Long left the Bulgarians. Then he went to England, thus continuing his political mission in the Balkans.

3. Conclusion

Even though not much explored, contribution of d-r Long for Bulgarian Renaissance is undoubtedly significant. As a Methodist missionary he spread his pursue of biblical holiness not only in the area of religious education, but also in his struggle for social justice, rights for the oppressed and liberation of enslaved. Like a real minister of God he dedicated himself to Bulgarian people and served them with such a dedication and love that Bulgarian responded with big gratitude. For Long in the newspaper "Stara Planina" is written that he was "tireless, best Dr. Long"³¹. Later in the paper is said that "for Long nothing can be said because everything would be a little"³²

D-r Albert Long distributed aid to victims till the beginning of the Russo-Turkish War of 1877-1878, and after the first military actions left Bulgaria and settled in London, ending his stay in the Bulgarian lands. Dr. Long maintained links with his Bulgarian friends until his death, and away from Bulgaria continued to be interested in the problems of the Bulgarian people, meddling in some important political moments.

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³¹ "Stara Planina (*Balkan*)" newspaper, I, issue 50/12.02.1877.

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