

In the Footsteps of Demetrius Vishanoff

**Protestant Preacher and
Macedonian Nobleman**

Victor Sinadinovski

Macedonians of America Series

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*For all those Macedonians who have conquered
adversity to create a brighter future for themselves.*

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Demetrius Vishanoff with his wife Flora and their children in the year 1908. Children from left to right: Boris, Vladimir, Orris, and Solon.

(Photo generously provided by David Vishanoff, grandson of Boris.)

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I

Demetrius Vishanoff was among the first batch of Macedonians to arrive in the United States. As one of the earliest Macedonian-Americans, he was immersed into an American society that knew very little about the strange, distant country called Macedonia. What little that Americans did know about Macedonia revolved around the conquests of Alexander the Great or the Christian missionary work of St. Paul. This American ignorance of modern Macedonia provided Vishanoff with a special opportunity to tell the story of Macedonia and the Macedonians from the point of view of a Macedonian; from a viewpoint that his American brothers and sisters had never heard.

Vishanoff's full name was Demetrius Elias Constanstinstinzcias Vishanoff.¹ He was born in Solun, Macedonia (modern-day Thessalonica, Greece), or 'Solonia', as Vishanoff called it.² The exact date of his birth is unclear, as is the case for many Macedonians born before the 20th century. The *Drew Theological Seminary Alumni Record* from 1895 states that Vishanoff was born on September 13, 1867.³ But Vishanoff's headstone indicates that he was born in 1872.⁴ Further, the 1920 U.S. Census estimated Vishanoff's birth year to be around 1873.⁵ It is likely that the 1872 or 1873 dates

are a more accurate reflection of Vishanoff's birthdate and that Vishanoff probably claimed an earlier birthdate possibly to appear older for immigration purposes or because of age-restrictions for enrollment into educational institutions.

All available records show that Vishanoff came to America in 1885⁶ as a young teenager. Those early years in Macedonia, he said, were not easy for most Macedonians. Vishanoff described modern Macedonia to his listeners:

Modern Macedonia in many things is like ancient Macedonia, except that it is not governed by a constitution. It is divided into twenty states, over each of which one nobleman has dominion. The people are divided into three classes, the noblemen, the rich and the peasants. The noblemen are the rulers and receive a salary of \$25,000 every five years. The rich are the landlords and those who have gathered a little money. The peasants comprise the majority of the people and are very poor. The population is about six million and is governed by twenty noblemen. Agriculture is the chief occupation. Labor is very cheap there, the peasants working for ten cents a day. There are no schools in Macedonia for the poor, and there are a few high schools and colleges for the children of the wealthy.

Macedonia is a beautiful country to live in. All kinds of tropical fruits grow there and the climate is very mild. But at the same time it is behind in everything. There are no electric lights, no mines of gold and silver – in fact nothing. The people are very slow; they work very slow. A missionary once told me that an American carpenter could do more work than ten Macedonian

carpenters. The peasant women must work outdoors and besides attend to their household duties.⁷

Vishanoff contrasted his upbringing with that of the average peasant:

My father lived in one house, my mother and sister in another and my brother and myself in another. We all had a great many servants to wait upon us. Each member of the family must use a separate table. If we have visitors we must have a table for them.

The peasants all live in one room. Several peasant families will combine and build a house, and each family will use one room. Sometimes the room has a window and sometimes it has not. When dining they all sit on the floors. No chairs or knives are ever used, and all eat from one dish. Meat is very seldom eaten, beans being the chief food. Everything is very cheap in Macedonia except an education. A dinner can be gotten for one cent.

Citizens are never allowed to wear black, a color of the national emblem. This originated from the Russian and Turkish war in 1876. A large number of Macedonians and Bulgarians supported the Russian army, which killed a great many Turks. From that time on black must not be used in any wearing apparel. The shoes, veil and cap must be red.⁸

Vishanoff indeed had a different upbringing than most Macedonians. On one hand, he grew up in a city. Not only did he grow up in a city, but that city was Macedonia's largest city and it was also quite the cosmopolitan city. In Solun, there was a medley of a variety of ethnic groups and religious groups, such as

Macedonians, Jews, Turks, Greeks, and Bulgarians. In addition to these native inhabitants, there were many foreign businesses and consulate offices, as well. Moreover, Solun was one of Macedonia's and the Balkan Peninsula's most important ports, meaning that many people and goods were constantly loading and unloading there. And despite the fact that Solun lagged far behind in technological and social progress in many regards, as noted by Vishanoff, it was still much further ahead compared to the rest of Macedonia. Most Macedonians grew up in small villages or towns, and their lives were primarily agricultural-based. They toiled the land with primitive tools and only ventured into towns or cities to sell their goods.

Perhaps a bigger distinction between Vishanoff and others, however, was his claim to nobility. He asserted that his father was a nobleman and a ruler, or governor, of Solun. Vishanoff had an older brother who was next in line to inherit their father's title and wealth,⁹ but Vishanoff was also guaranteed a healthy endowment. Thus, Vishanoff's childhood was one of relative security and luxury compared to most Macedonians. Still, he blamed his father for not giving him more opportunity to learn about the outside world and about the variety of people in the world.¹⁰ This bothered Vishanoff from an early age.

Like most Macedonian Christians, Vishanoff was also a member of the Orthodox Church. At the time of his birth, the Greek Orthodox Church was the predominant

church in Macedonia and the entire Balkans, and in many lectures Vishanoff acknowledged that he had been an adherent of the Greek Church as a child.¹¹ Around the time of his birth, however, the U.S. established Protestant missions in parts of Macedonia and the Balkans, seeking to convert Muslims and Orthodox Christians to their Western Christian view of the world.

Many Macedonians were suspicious of these Protestant missionaries. Vishanoff's elders and Orthodox priests would tell him "that the Protestants kept frogs hanging in their churches, and that they compelled all the people to drink frogs' blood and punished them severely if they refused." These tales, of course, were scare tactics used by elders on their children to keep them from leaving the Orthodox religion for that religion of the strange foreigners who had come to Macedonia.¹² For many Macedonian children, such scare tactics worked.

But these wild stories of the Protestant's religion only fueled Vishanoff's curiosity. He was unimpressed with the monotony and lack of spirituality in the Orthodox Church, in his view. He explained:

I was brought up until about 7 years of age under the influence and belief of the Greek Catholic Church. The Greek Catholic Church in Macedonia is Christian only in name. There is no preaching of the gospel or singing. Chanting is the only thing you hear. The people very seldom understand it themselves. There are no seats in the church and you must stand on your feet for from four to five hours at a time. The higher class of people

very seldom go. They pay the bishops and priest to pray for them.

My teacher used to tell me that when missionaries would meet in a room they would hang a frog from the center of the ceiling and use the blood in communion and when a stranger came in he must drink of the blood and believe in their teaching or they would poison him. The priests believed that there was no God, and that man was built like a clock.¹³

Shortly after hearing this story, Vishanoff met a poor Protestant Macedonian “whose happiness and contentment surprised him and made him curious to know why the poor man should appear so happy while he, a nobleman’s son, was so tormented by doubts and fears.” Vishanoff’s fellow Macedonians claimed that the man was so happy because the Protestant priests had given him money. But the poor man told Vishanoff that the Protestants had given him something better than money. Vishanoff “was anxious to know what the man could have that was better than money.”¹⁴

Vishanoff again inquired about the Protestant faith, and again the Orthodox priest iterated the same line. At first, the priest refused to tell young Vishanoff anything about the Protestants; then he threatened to tell Vishanoff’s father about the boy’s curiosities. Finally, the priest told Vishanoff “that the Protestant missionaries had a very mean religion” and that converts had to “drink the blood of a very large frog that would be found hanging from the ceiling of their churches.” This supposed Protestant obsession with frogs’ blood

continued to arouse Vishanoff's curiosity.¹⁵ He would not quit inquiring about Protestantism until he witnessed this ritual for himself.

Vishanoff finally decided he would discover what these strange Protestants were really up to. So, one day "he escaped the guards that were constantly with him" and made it to one of these Protestant missions. "Much to his surprise, he failed to find the frog that he had been told of." Instead, he found meaningful services that he could understand, and he listened to beautiful songs sung about love and God. He was fascinated with this and continued coming back to the mission.¹⁶ "When I visited the missionaries, I heard them preach the gospel and sing beautiful songs. I was amazed at the contrast [between Protestant services and Orthodox services]," said Vishanoff.¹⁷ "In the pursuit of this knowledge, [Vishanoff] was led into the truth of the Gospel of Jesus Christ."¹⁸

This experience prompted Vishanoff to be a better person and to live a more religious life, despite only being a child.¹⁹ During his visits with the missionaries, he would study the English language and learn more about the outside world, as well.²⁰ All of these benefits that came with Protestantism eventually guided Vishanoff to convert to Protestantism, which irked his father. Shortly after, however, his mother converted, too.²¹ In this way, said Vishanoff, he was the "first [Protestant] convert from Macedonia of a noble family" and his mother was second.²²

The insult to his father's pride and reputation was too great to bear: he looked to Vishanoff's conversion as a betrayal.²³ Even Vishanoff's older brother would post their sister outside Vishanoff's bedroom door to report back when young Vishanoff had finished his prayers so the older brother could pay him a visit and beat him.²⁴ The shame he brought to his family, coupled with the abuse, caused him to flee;²⁵ and many of his relatives threatened to kill him if he did not leave Macedonia.²⁶ For this new religion, and for turning "from the faith and customs of his people," Vishanoff gave up "receiving the large salary and living in great splendor."²⁷

The missionaries recognized that young Vishanoff was in trouble, so they helped him escape Macedonia. His mother, who had not been disowned by the family, gave him enough money to pay his way to America.²⁸ After some delays and setbacks, the young Vishanoff finally secured a spot on a steamer. In 1885, he arrived in America.²⁹ Later in life, as he retold this story, he recalled remarking as a young boy: "If only I could have taken my little pony with me."³⁰

Where Vishanoff first settled is hard to determine. But within a few years, around the year 1888,³¹ he enrolled at Northwestern University, for what would be his first year of over a decade of schooling.³² Around 1890, he was enrolled in Drew Theological Seminary, located in Madison, New Jersey.³³ His goal, he insisted, was to return to Macedonia after completing his studies as a

missionary and to “preach the gospel in his native tongue.”³⁴

Vishanoff, however, had no money for school. To complete his education, he had to pay for it himself. He soon discovered that many Americans were captivated, motivated and inspired by his story of conversion. Vishanoff thus began lecturing to Christian audiences, primarily at churches, about his Macedonian upbringing, conversion to Protestantism, and escape to America. He would not charge for these sermons, but he would set up a donation collection.³⁵

Eventually, Vishanoff created a few different lectures, some revolving around the culture of Macedonia and others focusing more on Christianity. Often, his routine included dressing in his native Macedonian costume, displaying artifacts from Macedonia, and singing hymns in the Macedonian language. With these lectures, he “worked his way through college and in addition secured a medical education.”³⁶

By 1894, Vishanoff had become a naturalized American and would “boast of being an American citizen.”³⁷ He graduated from Drew Seminary in the mid-1890s,³⁸ apparently in 1894,³⁹ and soon enrolled into a Philadelphia medical school.⁴⁰ In 1899, however, Vishanoff was forced to leave school for part of the year due to “the failure of the New Jersey Bank in which his funds had been deposited.”⁴¹ Yet, he was soon back in school and shortly after the turn of the century he had completed his medical course of study.⁴²

(The record is unclear here: some sources suggest he attended Northwestern for two years and graduated from Hackettstown Collegiate Institute in 1889; another source stated that he was a graduate of Ohio Wesleyan school.⁴³ His family says he may have also studied at Hahnemann Medical School in Chicago.⁴⁴ Hahnemann attempted to merge with Northwestern University in 1921, but was unsuccessful. Hahnemann was only one year younger than Northwestern and was forced to close in 1922.⁴⁵ However, there was also a Hahnemann Medical College in Pennsylvania, founded as the Homeopathic Medical College of Pennsylvania, which was established in 1848; but it was later renamed to Hahnemann and eventually shed its homeopathic aspect in the 1920s.⁴⁶ Based on the record and Vishanoff's settlement patterns, it is more probable that he was a graduate of the Hahnemann school in Philadelphia rather than the one in Chicago.)

With his studies complete and approaching the age of 30, Vishanoff turned to his personal life for a short time. In early 1901, he met a young lady around his same age named Flora E. Williams.⁴⁷ Flora was born on December 28, 1872 in Barclay, Pennsylvania.⁴⁸ In 1893, she had enrolled as a student at Syracuse University and joined the Alpha Phi Alpha Fraternity.⁴⁹ She graduated from university in 1897, and in that same year she received the Hiram Gee Fellowship in Painting, which allowed her to study in Paris at the Colarossi Art Academy.⁵⁰

The two met after Vishanoff visited Sayre to lecture about Macedonia in a local Methodist church. Flora's parents (who were devout Christians) invited him to their house for dinner. There, Vishanoff met the young Flora and "he was so taken with Flora that he refused to leave the house until he had the promise of her hand in marriage."⁵¹

Thus, not too long after this encounter, the two got married on July 22, 1901 in Sayre, Pennsylvania at Flora's family home, on the corner of Lockhard Street and Wilbur Avenue. Their ceremony was conducted by H. M. Crydenwise of the Methodist Church in Sayre.⁵² Flora's father gave them a house in Sayre, and that's where the young couple began their lives together.⁵³

In between his marriage and the fall of 1906, Vishanoff only gave a handful of lectures. Perhaps this was because he was busy starting his new family. Together, he and Flora had four children: Solon Demetrius (likely named after Solun, the birth city of Vishanoff, which he called 'Solonia'), born on June 10, 1902; Boris Demetrius, born December 26, 1903; Orris Krusta, born February 26, 1905; and Vladimir Demetrius, born September 26, 1907. For many years, the family remained in Sayre, living at 206 West Lockhart Street, near where Flora had been raised.⁵⁴

Vishanoff did practice homeopathy as a means of providing income for himself and his family. Evidently, his English was not good enough, in those early years, to successfully treat many Americans, so he often

“practiced homeopathic medicine among Macedonians in the cities.”⁵⁵ After 1903, there were tens of thousands of Macedonians in the Northeast and Midwest, especially in Pennsylvania, New York, and Ohio, which were not too distant from Vishanoff’s Sayre home. The demand for doctors who could understand them was probably great among the Macedonians, as well as other Balkan immigrants, so it is likely Vishanoff would have been able to make (or supplement) his living treating these Macedonians. He continued practicing homeopathy among newcomers throughout his entire life. *The Tribune* of Seymour, Indiana, for example, noted that in the mid-1920s, Vishanoff was living with and healing the Balkan immigrants in Louisville, Kentucky, as well as preaching to them about Christ and Protestantism.⁵⁶

One of Vishanoff’s alma maters reported during these first years of the 20th century that he was going “to his native Macedonia to dispense pure homeopathy” to the peasants there in 1902.⁵⁷ But there is no independent verification that Vishanoff did indeed return to Macedonia. It is more probable that these years were spent starting a new family and supporting them. Further, while the record is scant, it was also probably a transition period for him: he had completed his schooling and needed to earn money. But regardless of what he did for money in those years, once 1906 came around, it was evident that a substantial amount of his income, until his death, came from his lectures and

sermons on Macedonia and his conversion to Protestantism.

Even though these early family years were spent focusing on his children and wife, the record indicates that he did squeeze in a few Macedonian presentations near his Sayre home in Pennsylvania and south-central New York. In 1903, he even found himself in a legal tussle with the Reverend Dr. Evans, a British subject living in Kingston, Canada.⁵⁸

On June 24, 1903, Evans was scheduled to lecture at Riverside Methodist Episcopal Church in Elmira, New York. His lecture was to be about 'The Bible Lands and Oriental Homes.' Evans, who had formerly been a preacher but gave up regular pulpit work due to a heart condition, was particularly qualified to speak on the matter. He had spent ten years in the Middle East, working for the Congregational Board, and was now back in the western hemisphere, giving the occasional lecture on his missionary work.⁵⁹

His lecture that day, however, did not transpire. He did not even show up in Elmira, as he had been placed under arrest back in Sayre for defrauding Vishanoff⁶⁰ and selling Vishanoff goods under "false pretense."⁶¹

The dispute had its roots in the previous year. In 1902, Evans gave a lecture in Vishanoff's hometown of Sayre. Vishanoff attended the lecture and was intrigued by the stereopticon (a projection lantern with slides known as a 'magic lantern') that Evans used in his presentation. Vishanoff expressed interest in buying the machine, and

Evans sold it to him for \$100, as he deemed it “too bulky for his use.”⁶² He also sold Vishanoff a camera for \$6.⁶³

Evans claimed that “the machine was complete with the exception of a small piece of mechanism” that he had written to England for, to be delivered as soon as possible. He also claimed that the stereopticon’s value was near \$400 and Vishanoff was given a good price for it. According to him, he had been corresponding with Vishanoff since the sale and “never received one word of complaint in regard to the machine.”⁶⁴

Vishanoff, on the other hand, countered that he had never received the camera for which he had paid. Furthermore, Vishanoff said that the magic lantern was “old and useless” and it did not benefit his lectures whatsoever.⁶⁵

Fast-forward to June of 1903, the *Star-Gazette* reports what happened on the evening before Evans was supposed to present in Elmira:

Tuesday night, Vishanoff came to Elmira and attended Dr. Evans’ lecture in Riverside Church. Later he visited Rev. Pittman’s [pastor of Riverside Church] home and talked with the two ministers, but nothing was said about anything being the matter with the machine. During the evening Dr. Evans produced the piece of mechanism that he had received from England for the machine he had sold the Sayre man, and Vishanoff, he claims, said he would call for it later. The latter invited Dr. Evans and Dr. Pittman to visit him at Sayre, which they did yesterday.

Once in Sayre Vishanoff left the two pastors for a few moments and at the end of fifteen minutes when he failed to return, Chief of Police Kasper, of Sayre, stepped up to Dr. Evans and placed him under arrest, presenting a warrant and stating that he was charged with defrauding Vishanoff. The trio at once went to the justice. While Mr. Pittman was talking with the official Dr. Evans walked out of the office and crossed the state line into New York to consult a friend.

Chief Kasper came to Elmira to locate him. Dr. Evans in the meantime had been found in Waverly by a Pennsylvania officer and taken across the state line, which proceeding the minister claims was illegal.⁶⁶

The British-Canadian pastor was jailed in South Waverly, New York and charged with grand larceny.⁶⁷

Evans became "indignant" over how he had been treated by the police. He insisted that he would begin proceedings against Vishanoff to "show the public that he had been outraged." Eventually, Vishanoff withdrew his complaint and Evans was released from custody.⁶⁸ The two men then settled the issue outside of the courts."⁶⁹

With legal matters settled and his family growing, Vishanoff set once again on the lecture trail. In early 1907, it was written that his "donations were going toward supporting medical missions in Macedonia."⁷⁰ A year later, in March of 1908, it was reported that he was "en route to San Francisco, from where he will sail for his native country, to act as a missionary."⁷¹ There is no indication that Vishanoff lectured in July, August,

September and October of 1908 suggesting that it is possible he traveled to Macedonia for a few months. But there is no positive proof that he traveled to his homeland.

Actually, it is more likely that he did not return to Macedonia. Upon his reappearance in the newspaper spotlight, in November of 1908, it was reported that while Vishanoff "is growing somewhat gray, he is trying to secure means to return to his native country as a missionary." He did convey to his audiences in 1909 lectures, however, that his brother Spasypa⁷² (who had inherited his parents' wealth after their deaths) had joined the Young Turks in their rebellion against the Turkish Sultan. Spasypa led a contingent of troops alongside other Macedonians and Turks who sought to overthrow the rule of Sultan Abdul Hamid,⁷³ who had kept Macedonia and the rest of the Ottoman Empire in a state of anarchy and poverty for many decades. The family of Vishanoff also reports that even Vishanoff himself was likely at least "a supporter or a sympathizer of the Young Turks movement."⁷⁴

Moreover, in early 1916, it was reported that Vishanoff had still not made it back to his homeland, this time because of the Balkan wars:

During all this time this young Macedonian had been preparing himself to do missionary work in his native country, and would have returned last year had not the war broken out in Europe. He is now visiting Christian churches telling of his country, its

needs, and the work American missionaries are doing in Macedonia.⁷⁵

Throughout the 1910s and 1920s, Vishanoff continued preaching and lecturing throughout northeastern United States. In the 1910 Census, he was listed as having been a boarder at the home of Jacob and Ira Forwood in Baltimore, Maryland. He had been in Maryland lecturing at different churches, and remained there while the U.S. Census was being conducted.⁷⁶ Interestingly, his wife must have put him down as being in the house with him at this time because he was also listed in the 1910 U.S. Census as living in Sayre.⁷⁷ In the 1920 Census, Vishanoff's entire family was recorded as living in Sayre.⁷⁸ But in the 1930 U.S. Census, Flora was recorded as living in Los Angeles, California without Demetrius, and instead with her sons Boris and Vladimir and daughter Orris.⁷⁹ Based on newspapers and family recollections, it seems as if Flora and her children had moved to Los Angeles in 1922 or early 1923.⁸⁰ Boris joined them in November of 1923 after being accepted and enrolling into the University of California-Berkley.⁸¹

The quest for education and excelling in academics is one thing that Vishanoff and Flora did pass down to their children. For example, both Boris and Orris (Vishanoff's second and third born, respectively) often made the local Sayre newspaper for their academic successes and involvement in school and community activities. Boris participated in a debate of the Literary

Society of Sayre High School in December of 1919, arguing for the high school to adopt the Junior-Senior High School plans.⁸² He received his diploma from Sayre High School in June of 1921,⁸³ and at that commencement he gave a speech on his Class History.⁸⁴ He graduated at the head of his class and even had someone offer to pay his college studies for him. Boris refused the generous offer.⁸⁵

In December of 1919, Orris had the highest grades in her freshmen class at Sayre High School.⁸⁶ In January of the next year, she was listed as having been one of twenty-five students in the freshmen class who earned a score of higher than 85% on their final examinations.⁸⁷ By the eighth month of her freshmen year, she was still on the honor roll, and fifth overall in her class.⁸⁸ She also tapped into her creative side during her junior year in high school, starring in a high school play in December of 1921.⁸⁹

As with most, the children often received life's most important lessons outside of the classroom. On one occasion, Boris found himself in the news for violating Sayre city ordinances. In early April of 1921, he appeared in court, having been accused of riding a bicycle on a sidewalk along West Lockhart Street. When asked why he rode his bike on the sidewalk, Boris replied: "If you will go out on West Lockhart Street and look at the condition of the highway, you will know the reason." The justice said he knew the street was in a bad condition, but that it was no excuse for breaking a

borough ordinance. Boris had to pay a fine of \$3.⁹⁰ He likely learned from an early age that common sense and the law are always not on the same side.

Moreover, because their father was often away from home – and for long periods of time – Boris assumed the role as the head of the family. For an unknown reason, “Solon did not assume the responsibilities of the eldest brother,” and Vladimir caught an infection, which damaged his brain and the use of one eye.⁹¹ The children knew their father and he was involved in their lives to a certain extent; but his travelling must have impacted their relationship, based on their permanent separation during the last decade of his life.

The precise reasons for why the family split, and remained separated, until Demetrius Vishanoff’s death are unclear. Vishanoff died (possibly of stomach cancer)⁹² in January of 1935,⁹³ which was 36 years before his wife, Flora, died at the age of 99 in Oxnard, California.⁹⁴ Demetrius rests at the Maplewood Cemetery in Anderson, Indiana,⁹⁵ in a state he only lived in for a few years (after moving their to continue preaching and lecturing), away from his family; many miles from the house he called home for many years in Sayre, Pennsylvania; and an ocean away from his birthplace in Macedonia.

What is abundantly clear about Vishanoff, however, is two things: first, he was passionately dedicated to spreading the word of Christ and preaching about Protestantism. His gravestone reads: “Present With the

Lord.”⁹⁶ His commitment to Christ’s message and his religion was evident in everything he did.

Second, his Macedonian identity, and his view that ‘Macedonian’ was a separate and unique identity from surrounding Balkan identities, is also unquestionable. In scores of newspaper announcements, many of which he penned himself, he talked only about Macedonia, the Macedonian language, and Macedonian traditions and customs. A few advertisements talked about the Bulgarian language and the country of Greece in addition to the Macedonian country and language, but these were the exceptions.

Further, Vishanoff referred to himself as ‘Macedonian’, as did many newspaper articles. Even the Bulgarian author Georgie Hristov acknowledged that Vishanoff listed himself as a Macedonian (and not a Bulgarian or Greek) while he was attending the Drew University in the 1890s.⁹⁷ Vishanoff himself also claimed that he could trace his ancestry back to Alexander the Great, as evidenced in this *Alexandria Times* article announcement of one of his sermons: “He comes from one of the noble families of Macedonia, claiming ancestry back to Alexander the Great.”⁹⁸

We don’t know if Vishanoff really had any direct relation to Alexander the Great. However, we do know that his Macedonian upbringing, and his conversion to Protestantism, helped define the rest of his life.

II

Vishanoff's Macedonian heritage and Christian religion were significant factors in shaping his life and views of the world. These two forces combined to give him recognition as one of the northeast's most interesting preachers and lecturers of his time. Wherever Vishanoff went, there was a big crowd eager to learn about distant Macedonia and how Vishanoff found Christ as a young boy.

His unique position and path to Christ allowed him to pursue a profession telling the same story of his Macedonian upbringing and conversion to Protestantism. He also talked about conditions in Macedonia and religious and spiritual topics; but people flocked to hear his Macedonian story. His early years were spent preaching and recounting this story in the Mid-Atlantic and Northeastern States. In his later years, especially after his move to Indiana, he gave these lectures in the Midwest and in Appalachia.

As he visited more towns, his reputation grew and he made more connections, which propelled his journey across northeastern United States. Most newspapers raved about his story and storytelling abilities, both in anticipation of his lecture and as positive reviews. Not one critical or even slightly negative review or statement

appeared about him or his lecture in American newspapers.

For his venues and subject matter, he managed to attract relatively large crowds. For example, the following excerpts are just a few descriptions of the types of audiences in attendance at his sermons:

-At the Salem United Brethren church near Lebanon, Pennsylvania on February 2, 1908, Vishanoff attracted a crowd of over 130 people in his talk about Macedonia.⁹⁹

-According to the *Middletown Times-Press*, in February of 1892 in Middletown, New York, he spoke to a large audience room that was completely filled.¹⁰⁰

-The *Hartford Courant* reported that on August 8, 1894, Vishanoff gave a lecture at South Church in Hartford, Connecticut to a crowd of 250 people.¹⁰¹

-When he visited Tyrone, Pennsylvania in September of 1899, the *Tyrone Daily Herald* wrote that Vishanoff “will doubtless have a large audience.”¹⁰²

-The *Harrisburg Telegraph* noted that, at the Men’s Meeting of the YMCA on December 15, 1907 in Harrisburg, Pennsylvania, Vishanoff gave a lecture that “has attracted widespread interest.”¹⁰³

-A Friday lecture in February of 1909 by Vishanoff at the Aiden Methodist Episcopal Church was described as “largely attended.”

-On October 24, 1909, Vishanoff “was greeted by a large audience” at the Reformed Church in Newport, Pennsylvania.”¹⁰⁴

-In February of 1916, Vishanoff “filled the pulpit” at the Methodist Episcopal Church in Altoona, Pennsylvania, according to the *Altoona Tribune*.¹⁰⁵

The lectures to which these large audiences were subject, as mentioned earlier, were essentially the same over the course of several decades. Still, there was some variety in his topic choices, as evidenced by the following newspaper summaries:

-The *Sterling Standard* in September of 1891 wrote that Vishanoff “delivered able lectures upon the religious, social and political customs in Macedonia.”¹⁰⁶

-On Sunday, February 28, 1892, the *Middletown Times* wrote that Vishanoff “gave an account of his conversion to Christianity and related much concerning life in that dark, heathen country” at St. Paul’s Church in Middletown, New York.¹⁰⁷

-On September 15, 1895, during his address at the First Presbyterian Church in Plainfield, New Jersey,¹⁰⁸ Vishanoff “told about the way his people courted, after which he passed on to their needs and his hope of their final salvation.”¹⁰⁹

-In Wilkes-Barre in the summer of 1899, Vishanoff gave the history of his conversion, spoke about “Modern Macedonia” and talked about the habits and customs of Macedonia.¹¹⁰

-In East Hampton, Connecticut in 1902, the *Hartford Courant* wrote that “his remarks will be concerning Macedonia and the scenes of the early labor of the Apostle Paul.”¹¹¹

-In November of 1903, at the Monroe Avenue Church in Bridgewater, New Jersey, he gave his only recorded lecture on “Christian Work in Bulgaria.”¹¹²

-At the 17th annual conference of the Mennonite Brethren in Christ in Reading, Pennsylvania on October 10, 1906, Vishanoff gave a lecture entitled “Macedonia, my native land.”¹¹³ This was actually the most common name attributed to his lectures.

-In Siegfried, near Allentown, Pennsylvania, Vishanoff spoke at the Zion Reformed Chapel in 1906 on “Macedonia and its religion.”¹¹⁴ This was also a common theme for many of his lectures.

-On March 1, 1908, Vishanoff spoke in Tremont, Pennsylvania at the Methodist Episcopal Church. Here, he taught the attendees about “The People and Customs of Macedonia,”¹¹⁵ which was another common title for many of his lectures.

-Vishanoff’s topic of discussion at the Bethel Baptist Church in Scranton, Pennsylvania in 1908 was about his “native country and the good work of missionaries in that land [Macedonia].”¹¹⁶

Vishanoff, in addition to simply speaking about life in Macedonia and his conversion, exhibited materials and artifacts for people to examine, which intrigued them greatly. He even sang and spoke in Macedonian as a demonstration of the old world, something unfamiliar to most in attendance. Here are some snippets of attendees’ observations:

-From the *Middletown Times* in February of 1902: "He was dressed in full native costume, and sang several verses of our familiar sacred songs in his native tongue." Vishanoff also sang a verse of "Nearer My God to Thee" in the Macedonian language.¹¹⁷

-The *Carbon Advocate* of Lehigh, Pennsylvania wrote in 1893 that Vishanoff appeared in nobleman's costume and sang "in the Macedonian and Bulgarian languages."¹¹⁸

-In June of 1895, the *Morning News* of Wilmington, Delaware detailed these curiosities that Vishanoff displayed. His costume was described as "very much like the uniform of the Zouaves, so familiar to persons who remember the gaily-attired military organizations of the early days of the civil war. The trousers were blue and the jacket red, and both were profusely embroidered with gold braid." He also "displayed a number of curious-shaped black and red caps. The black hats were similar to those worn by the Bulgarian patriots in the Russo-Turkish war of 1877, and since the wearing of the black hat has been forbidden and all the Turkish subjects in Macedonia are compelled to wear red hats and shoes." Vishanoff also showed Balkan coins and compared them to American coins. He closed that particular lecture singing the following verse in Macedonian: "From Greenland's icy mountains, From India's coral strand, Where Africa's sunny fountains, Roll down their golden sands."¹¹⁹ He also sang this song

at a lecture in Bridgewater, New Jersey in that very same year.¹²⁰

-At a Scranton sermon in early August of 1899, “a large number of Macedonian treasurers were exhibited and explained by Mr. Vihsanoff after the service,” as described by the *Scranton Republican*.¹²¹

-On Wednesday, November 25, 1903, at his lecture at the Monroe Avenue Church in Bridgewater, New Jersey, Vishanoff “appeared in his native costume, which is that of a Macedonian prince.”¹²²

-At a 1908 January lecture, Vishanoff spoke in Carlisle, Pennsylvania at the First Presbyterian Church, giving “sayings in the Macedonian language.”¹²³

-On some occasions, he even found pianists to accompany his Macedonian singing. For example, during his February 19, 1919 lecture at the Baptist Church Missionary Circle meeting at the home of Mrs. Daniel Ordway, in Elmira Heights, New York, Vishanoff sang a song in Macedonian and was accompanied by Mrs. Fred Peckham on piano.¹²⁴

Because Vishanoff’s lectures were so different than the typical American sermon and offered audiences more than just a simple rendition of his life events, his sermons were classified as intriguing, delightful, peculiar and exciting. Unsurprisingly, however, the first thing usually noted was his accent. The *Sterling Standard* in 1891 remarked that his accent was “peculiar” but “sufficiently Americanized to be understood readily.”¹²⁵ One review in the *Morning News* of Wilmington,

Delaware even wrote that “his speech [was] that of a cultivated American.”¹²⁶ The *Courier-News* of Bridgewater, New Jersey called his voice “musical.”¹²⁷ By 1931, however, the reviews mentioned how well he spoke the English language. “He has learned to speak English well and talks entertainingly,” wrote the *Kokomo Tribune* about his sermon at Rich Valley Church.¹²⁸ After more than four decades of lecturing in the English language throughout the United States, in addition to his dedication to education, it should come as no surprise that Vishanoff’s aptitude and desire to become a better speaker stuck with him throughout his life.

Still, regardless of how well he grasped the English language, his accent never got in the way of the positive feedback about his lectures and sermons:

-As the *Scranton Republican* wrote in September of 1893: “It will be a treat to hear him.”¹²⁹

-In August of 1894, the *Hartford Courant* commented that “Vishanoff handled the subject in a manner that was both pleasing and instructive. The costumes exhibited by him and the songs sung were also a pleasing feature.”¹³⁰

-The *Lykens Register* of Lykens, Pennsylvania noted that, in March and April of 1899, “Vishanoff, made several interesting and instructive addresses.”¹³¹

-In August of 1899, the *Scranton Republican* wrote that his address in Scranton “was full of interest and highly enjoyed by his hearers.”¹³²

-Reverend Deavor of the Methodist Episcopal Church in Tyrone, Pennsylvania was so excited to have Vishanoff speaking in his church on 1899, that he sent out “an earnest invitation to all” to attend.¹³³

-On August 11, 1900, Vishanoff spoke at the Riverside Church in Elmira. The *Star Gazette* wrote that he was “an entertaining speaker” with a “thrilling story of his conversion.”¹³⁴ The next day, he spoke at the Hedding church in Elmira, and he was described as “a medical missionary, soon to return to his native land...He is a most interesting speaker.”¹³⁵

-On October, 28, 1906, the *Allentown Leader* described Vishanoff’s lecture at Solomon’s Reformed Church in Allentown, Pennsylvania as informative. The newspaper even wrote: “He is a polished Macedonian.”¹³⁶

-On Sunday, November 25 in 1906, Vishanoff spoke at the First Mennonite Church in Allenton, at Chew Street near Twelfth Street. The *Allentown Leader* wrote favorably about Vishanoff: “This will be an interesting service. Do not miss it.”¹³⁷

-The *Reading Times* wrote that, on February 3, 1907, at the special missionary anniversary of the St. Peter Methodist Episcopal Church in Reading, “an excellent address was delivered by Rev. Demetrius E. C. Vishanoff, M.D., in Macedonian nobleman’s costume.”¹³⁸

-The *Daily News* of Mount Carmel, Pennsylvania called him “a very interesting man.” The newspaper

described his parents as following the “Greek Catholic religion” and said that Vishanoff “was raised to believe in that religion. [He] has done much missionary work and is at present traveling about this country telling his experiences and working for his Master.”¹³⁹

-Vishanoff spoke at the Mt. Olivet Camp on August 15, 1907, near Harrisburg, Pennsylvania during an evening meeting hosted by the Young People’s Society on the topic of Missions Among Immigrants, which was led by Miss Ida Kast. The *Harrisburg Independent Daily* stated that the meeting “was made specially interesting by the arrival of, and an address by, Rev. Demetrius Vishanoff, a Macedonian...who expects to return this fall [to Macedonia] as a missionary.”¹⁴⁰

-At a November 1907 lecture in Westminster, Maryland, Vishanoff spoke at three different churches: the Methodist Protestant Church, the Methodist Episcopal Epworth League, and Grace Lutheran Church. The *Democratic Advocate* wrote that “his talks on his country, its people and their ways was very interesting and much enjoyed by all who heard them.”¹⁴¹

-On December 10, 1907, in Shiremanstown, Pennsylvania, Vishanoff “gave an interesting lecture on ‘Macedonia, My Native Land’ at St. John’s Lutheran Church.” The *Harrisburg Daily Independent* wrote that “he gave many interesting personal experiences.”¹⁴²

-About a lecture he gave in Harrisburg around the time of Protestant Christmas in 1907, the *Harrisburg Telegraph* wrote: “The men of Harrisburg will never have

a better opportunity to hear and see what Christianity has done for the Macedonians.”¹⁴³ Furthermore, about this same lecture, *The Harrisburg Daily Independent* commented that this speech would be “one of the most interesting and powerful held in this city for many a day...From all counts Dr. Vishanoff will measure up to a high standard. His address is said to be fine.”¹⁴⁴

-The *Carlisle Evening Herald*, in anticipation of a Vishanoff lecture in 1908, wrote that “he has the endorsement of some of the leading ministers of the country.”¹⁴⁵

-Regarding a speech by Vishanoff in November of 1908 in Scranton, Pennsylvania at Tripp Park Methodist Episcopal Church, the *Scranton Republican* wrote that “all should hear him.”¹⁴⁶ Speaking about Vishanoff’s sermon after his delivery, the *Scranton Republican* wrote: “He is highly educated in his native tongue and has spent eleven years studying in the colleges of this country, and is now prepared to retire to his country as a missionary doctor. His lecture was a beautifully told story of Macedonia, its social and religious conditions and of his conversion to the faith of our Lord Jesus Christ, and was extremely interesting. Those who failed to hear him were deprived of a very entertaining as well as instructive page of history.”¹⁴⁷

-A 1909 lecture by Vishanoff in Wilkes-Barre, Pennsylvania was described as “much enjoyed by all present” in *The Wilkes-Barre Record*.¹⁴⁸

-The *Altoona Tribune* gave Vishanoff even more praise in anticipation of a July 1909 lecture by him in Juniata, Pennsylvania at the Grace United Evangelical Church. Specifically, the newspaper wrote: "The opportunity to hear this talented foreigner is a rare one."¹⁴⁹

-Vishanoff's late summer and early autumn 1909 speaking tours in Pennsylvania also brought him much praise. The *Altoona Tribune* wrote that "no Temple Lutheran should fail to hear Mr. Vishanoff" at his lecture at the Lutheran Temple church.¹⁵⁰ Over a month later, his sermons at the Newport, Pennsylvania Reformed Church "were fully appreciated by the people who were present and they made him a liberal offering," as described by *The News*.¹⁵¹

-Vishanoff's visit to Baltimore in the winter of 1910 also garnered significant attention. *The Baltimore Sun* gave a rather unique assessment of Vishanoff, especially his name:

Rev. Demetrius Elias Constanstinstincias Vishanoff, of Saloniki, Macedonia, is visiting Baltimore. He has 43 letters in that name of his. This masterpiece of nomenclature will not, however, become a permanent addition to the curiosities of the city. The Baltimore City Directory will not capture this gem, because Rev. Mr. Vishanoff will only stay here a short while. He will not try to remain long enough for his name to become thoroughly known to all Baltimoreans. Rev. Mr. Vishanoff does not depend entirely on his memory for his name. He has other things to think of. To avoid annoyance he has had his name printed in small type on a large card, which he gives to persons he meets. Thus he gives them an opportunity to go home and

study it up, and then pass it on to other patient persons. The name as printed here is copied from one of these cards and is the authorized version. Dr. D.E.C. – to abbreviate – Vishanoff is a Methodist missionary. He has spoken at several churches in the northeastern suburbs, and next Sunday will speak in the morning at Homestead Methodist Episcopal Church, Govanstown.¹⁵²

-About six months later, *The Baltimore Sun* reprinted the text on the back of these cards that Vishanoff would hand out to other preachers and attendees of his sermons:

Dr. Vishanoff, of Thessalonica, Macedonia, was the first convert from the Greek Church to the Protestant faith of a noble family; and because of his conversion, his father (a wealthy Macedonian nobleman and a close adherent of the Greek Church), not only disinherited him, but threatened to kill him, and he was obliged to flee from his country to save his life.¹⁵³

-Other newspapers also commented, somewhat humorously, about his lengthy name. In spotlighting a sermon that Vishanoff gave at the First Methodist Church in Seymour, Indiana in 1926, *The Tribune* wrote: "The Rev. Demetrius Elias Constanstinstinzcias Vishanoff, M.D., a native Macedonian with more name than a German street car company."¹⁵⁴

-In anticipation of his Friday sermon in August of 1915 at the Church of God in Ellwood City, Pennsylvania, the *New Castle Herald* wrote: "The lecture promises to be an

interesting one and will deal to a great extent with the life of the speaker.”¹⁵⁵

-Similarly, about another 1915 lecture in New Castle, Pennsylvania, the *New Castle Herald* wrote that “Vishanoff is a speaker of ability, and his talk is being anticipated with much pleasure by the members of the congregation.”¹⁵⁶

-At a YMCA meeting in May of 1917 in Carlisle, Pennsylvania, the *Carlisle Evening Herald* wrote: “Dr. Vishanoff has a wonderful story to tell of his life in a country which for centuries has been the center of strife. Bible students especially will be interested in his remarkable native of the land of Paul’s great missionary efforts.”¹⁵⁷

-For a June 1926 lecture in Seymour, Indiana, the local newspaper wrote: “We are fortunate in having him come to us. Especially the children are invited as this will be worth their while.”¹⁵⁸

Undoubtedly, Vishanoff’s lectures served as inspiration for many people. His upbringing, life trials, conversion and pursuit of education must have certainly motivated people to do more, and to do more good. His sermons were, as evidenced, also entertaining and informative. Not only were people being educated about Macedonia and the Macedonian culture, they were being entertained with Vishanoff’s storytelling abilities, his songs, his Macedonian speech, and the Macedonian artifacts he put on display.

For Vishanoff, his unique circumstances allowed him to supplement his income by recreating his life, over and over again, every week for almost his entire life. He was the son of a wealthy nobleman from a small Balkan nation: Macedonia, a country that many Americans knew had once conquered the world and had been witness to St. Paul's Christianizing missions, as well as for the anarchy and bloodshed in the late 19th and early 20th centuries. Vishanoff shunned his people's religion, and his father's wealth, in order to pursue meaning and hope in another religion; and he abandoned his sheltered world and found education and opportunity in the land of the free.

However, Vishanoff's sermon and lecture tours were about much more than money. Yes, language and culture barriers prevented him from fully utilizing his medical degree among the general American population, especially in his early years. But he was a devout Christian and believed in his mission of spreading the word of Christ and Protestantism to others. It had saved him and opened his eyes and heart to a new world, and he hoped to pass that story of salvation along to others. He sacrificed his family and remained separated from them for much longer than he spent time with them; and for most men, the little money one would earn from preaching would not be worth the sacrifice of their families if their commitment to Christ were not sincere nor complete.

Vishanoff's life and lectures have provided the Macedonian people, however, with another type of inspiration. Vishanoff was born in an era that many modern Balkan ultra-nationalists, especially Bulgarians and Greeks, suggest was void of a Macedonian identity separate or different from the Bulgarian or Greek identity, respectively. Vishanoff's story, however, is more evidence that supports the case for a long-existing Macedonian identity and debunks the myth that the Macedonian identity is a modern creation.

Particularly, Vishanoff fled Macedonia before Bulgarian and Greek propaganda got a hold of much of the Macedonian population. He came to America without the influence of the Bulgarian or Greek churches and schools telling him that he was really a Bulgarian or a Greek. He arrived in America declaring himself a Macedonian wherever he went, as well as speaking in the Macedonian language. He talked about his Macedonian ancestry – claiming lineage to Alexander the Great – and showcased Macedonian culture and history for all to see.

Demetrius Vishanoff thus serves as an important figure – and perhaps even an icon – not only for the history of Macedonian immigration to the United States, but for the protection of the Macedonian identity and the advancement of the Macedonian Cause. His story should be told and remembered so that the truth has a chance in this age of misinformation and propaganda.

III

The following pages contain a known list of where and when Vishanoff spoke. This list is by no means a comprehensive or exhaustive list. It was produced by researching hundreds of newspapers and many newspapers in the late 1800s and early 1900s did not always advertise such speaking events. Moreover, newspapers advertised Vishanoff more often as he became more popular, and thus many of his early lectures were not documented. Still, the list spans over four decades and includes over 275 lectures.

In total, Vishanoff spoke in over a dozen states, in at least 100 towns or cities, and at over 250 different religious venues. While these numbers are likely much higher, they are a testament to the hours of traveling and speaking that consumed much of Vishanoff's life. While many of these towns and cities were less than 100 miles from Vishanoff's home, many more were not. Furthermore, transportation and road infrastructure were not the same in the early 20th century as they are today. This certainly meant that even for lectures held in towns only a few miles away, Vishanoff likely spent at least a few nights away from his family. And given that his lectures were part of larger and longer tours, there were periods where he spent many months away from

his family. This table gives us more insight into the travels of Vishanoff.

Vishanoff Lectures from 1891 through 1934

DATE	YEAR	LOCATION	CHURCH
13 September	1891	Sterling, IL	First
13 September	1891	Sterling, IL	Methodist Episcopal
28 February	1892	Middletown, NY	St. Paul's
11 December	1892	Plainfield, NJ	Methodist Episcopal
2? August	1893	Lehighon, PA	Wellsport Evangelical
10 September	1893	Scranton, PA	Park Place Methodist Episcopal
22 September	1893	Scranton, PA	Hampton Street Methodist Episcopal
1 October	1893	Scranton, PA	Broad Street Methodist Episcopal
15 October	1893	Atlantic Highlands, NJ	Methodist Episcopal
3 December	1893	Allentown, PA	First Methodist Episcopal
8 August	1894	Hartford, CT	South
26 August	1894	Hartford, CT	Methodist
30 August	1894	Hartford, CT	Memorial Chapel (Ivoryton)
1? October	1894	Reading, PA	Methodist Episcopal
3 June	1895	Wilmington, DE	Methodist Episcopal
5 June	1895	Wilmington, DE	Scott Methodist Episcopal
9 June	1895	Wilmington, DE	Grace
15 September	1895	Plainfield, NJ	First Presbyterian
11 December	1895	Wilmington, DE	Wesley Methodist Episcopal
15 December	1895	Wilmington, DE	Scott Methodist Episcopal

15 December	1895	Wilmington, DE	Brandywine Methodist Episcopal
12 December	1897	Newark, NJ	Methodist
10 July	1898	Philadelphia, PA	Trinity United Evangelical
9 December	1898	Pottsville, PA	Methodist Episcopal
21 December	1898	Mount Carmel, PA	Methodist
25 December	1898	Mount Carmel, PA	United Evangelical Services
25 December	1898	Mount Carmel, PA	Congregational Tabernacle
29 January	1899	Allentown, PA	Grace Methodist Episcopal
12 March	1899	Steelton, PA	United Evangelical
09 April	1899	Millersburg, PA	United Evangelical
23 April	1899	Danville, PA	St. Peter's Methodist Episcopal
10 July	1899	Wilkes-Barre, PA	Emmanuel Baptist
23 July	1899	Wilkes-Barre, PA	YMCA
30 July	1899	Scranton, PA	First Welsh Congregational
2 August	1899	Scranton, PA	Presbyterian
4 August	1899	Scranton, PA	First Welsh Congregational
6 August	1899	Scranton, PA	Calvary Baptist
6 August	1899	Scranton, PA	Methodist Episcopal
24 August	1899	Scranton, PA	Methodist Episcopal
27 August	1899	Peckville, PA	Methodist Episcopal
17 September	1899	Tyrone, PA	Methodist Episcopal
19 September	1899	Tyrone, PA	Methodist Episcopal
22 July	1900	Elmira, NY	Centenary Methodist Episcopal
11 August	1900	Elmira, NY	Riverside
12 August	1900	Elmira, NY	Hedding
3 December	1902	Westfield, CT	Westfield Congregation

14 December	1902	East Hampton, CT	Methodist
22 March	1903	Elmira, NY	Northern Central YMCA
29 March	1903	Elmira, NY	Gospel Tabernacle
29 March	1903	Elmira, NY	Lackawanna YMCA
25 November	1903	Bridgewater, NJ	Monroe Avenue
30 September	1906	South Allentown, PA	Mennonite Brethren in Christ
10 October	1906	Reading, PA	Mennonite Brethren in Christ
28 October	1906	Allentown, PA	Solomon's Reformed
4 November	1906	Allentown, PA	Mennonite Brethren in Christ
8 November	1906	Allentown, PA	Seibert
15 November	1906	Northampton, PA	Mennonite
16 November	1906	Northampton, PA	Mennonite
25 November	1906	Allentown, PA	First Mennonite
25 November	1906	Allentown, PA	Zion Reformed Chapel
2 December	1906	Allentown, PA	First Brethren
3 February	1907	Reading, PA	St. Peter Methodist Episcopal
2 March	1907	Mount Carmel, PA	Mennonite Brethren
10 March	1907	Mount Carmel, PA	First Congregational
28 April	1907	Fleetwood, PA	Emanuel United Evangelical
2 June	1907	Kutztown, PA	Normal Chapel
28 July	1907	York, PA	St. Paul's United Evangelical
15 August	1907	Harrisburg, PA	Mt. Olivet Camp
29 August	1907	Frederick, MD	Presbyterian Chapel

10 November	1907	Westminster, MD	Methodist Protestant
10 November	1907	Westminster, MD	Methodist Episcopal Epworth League
10 November	1907	Westminster, MD	Grace Lutheran
13 November	1907	Mechanicstown, MD	Methodist Episcopal
20 November	1907	Westminster, MD	Pleasant Valley
6 December	1907	Newville, PA	St. Paul Lutheran
8 December	1907	Mechanicsburg, PA	St. Paul's Reformed
10 December	1907	Shiremanstown, PA	St. John's Lutheran
15 December	1907	Harrisburg, PA	YMCA
5 January	1908	Carlisle, PA	YMCA
23 January	1908	Penbrook, PA	United Brethren
2 February	1908	Lebanon, PA	Salem United Brethren
15 February	1908	Lebanon, PA	YMCA
23 February	1908	Harrisburg, PA	Olivet Presbyterian
23 February	1908	Harrisburg, PA	Redeemer
23 February	1908	New Cumberland, PA	Methodist Episcopal
27 February	1908	Pine Grove, PA	U.E. Church
29 February	1908	Shepherdstown, PA	United Brethren
1 March	1908	Tremont, PA	Methodist Episcopal
9 March	1908	Harrisburg, PA	Grace Street Church of God
21 March	1908	Newport, PA	Lutheran
25 March	1908	Steelton, PA	Centenary United Brethren
28 March	1908	Lebanon, PA	United Brethren
29 March	1908	Harrisburg, PA	St. Mark's Lutheran
11 May	1908	Montrose, PA	Methodist Episcopal

24 May	1908	Binghamton, NY	Fairview Methodist
11 June	1908	Apalachin, NY	Methodist Episcopal
15 June	1908	Binghamton, NY	Free Methodist
17 June	1908	Binghamton, NY	Conklin Avenue Baptist
21 June	1908	Binghamton, NY	Boulevard Methodist Episcopal
30 June	1908	Binghamton, NY	Bennett Park Camp
1 November	1908	Scranton, PA	Embury Methodist Episcopal
8 November	1908	Scranton, PA	Tabernacle Congregational
8 November	1908	Scranton, PA	Myrtle Street Methodist Episcopal
8 November	1908	Scranton, PA	Lutheran Methodist
13 November	1908	Scranton, PA	Tripp Park Methodist Episcopal
22 November	1908	Scranton, PA	First Christian
23 November	1908	Scranton, PA	Bethel Baptist
30 November	1908	Scranton, PA	Methodist Episcopal
13 December	1908	Wilkes-Barre, PA	Methodist Episcopal
10 January	1909	Dallas, PA	Methodist Episcopal
17 January	1909	Plains, PA	P. M. Church
19 January	1909	Wilkes-Barre, PA	Hillside Congregational
25 January	1909	Wilkes-Barre, PA	Welsh Congregational
31 January	1909	Scranton, PA	First Congregational
7 February	1909	Wilkes-Barre, PA	Hillside Congregational
7 February	1909	Wilkes-Barre, PA	Sherman Street P.M.
12 February	1909	Wilkes-Barre, PA	Aiden Methodist Episcopal
14 February	1909	Wilkes-Barre, PA	Moriah Church

15 February	1909	Wilkes-Barre, PA	Presbyterian
16 February	1909	Wilkes-Barre, PA	Welsh Presbyterian
1 March	1909	Wilkes-Barre, PA	Wyoming Baptist
3 March	1909	Wilkes-Barre, PA	Warrior Run Presbyterian
15 May	1909	Williamsport, PA	Nisbet Methodist
16 May	1909	Williamsport, PA	Nisbet Methodist
18 July	1909	Altoona, PA	First United Presbyterian
18 July	1909	Altoona, PA	Walnut Avenue Methodist Episcopal
23 July	1909	Altoona, PA	Juniata Grace United Evangelical
25 July	1909	Altoona, PA	YMCA
25 July	1909	Altoona, PA	Methodist Episcopal
25 July	1909	Altoona, PA	Second United Brethren
29 July	1909	Altoona, PA	Calvary Baptist
1 August	1909	Altoona, PA	First United Brethren
1 August	1909	Altoona, PA	St. Paul's Lutheran
3 August	1909	Altoona, PA	Methodist Episcopal
3 August	1909	Altoona, PA	Logan's Valley Baptist
6 August	1909	Altoona, PA	Logan's Valley Baptist
15 August	1909	Altoona, PA	First Methodist Episcopal
15 August	1909	Altoona, PA	Bethany Lutheran
17 August	1909	Tyrone, PA	First United Brethren
18 August	1909	Altoona, PA	Lutheran
21 August	1909	Altoona, PA	First United Brethren
22 August	1909	Altoona, PA	Eight Avenue Methodist
25 August	1909	Altoona, PA	Lutheran
27 August	1909	Altoona, PA	Presbyterian
29 August	1909	Altoona, PA	Temple Lutheran
29 August	1909	Altoona, PA	First Baptist

5 September	1909	Altoona, PA	Chestnut Methodist Episcopal
19 September	1909	Altoona, PA	Juniata St. Paul's Reformed
24 October	1909	Newport, PA	Reformed Church
1 November	1909	Newport, PA	United Evangelical
7 November	1909	Middleburg, PA	Trinity Lutheran
6 February	1910	Baltimore, MD	Homestead Methodist Episcopal
29 April	1910	Baltimore, MD	Calhoun Christian
19 June	1910	Baltimore, MD	Forest Park
19 July	1910	Elmira, NY	First Church of Christ
1 August	1910	Baltimore, MD	Wesley Grove Southern Methodist
28 August	1910	Baltimore, MD	Weisburg Methodist Episcopal
30 August	1910	Cockeysville, MD	Epworth Methodist Episcopal
6 September	1910	Middletown, MD	Methodist Episcopal
27 November	1910	Alexandria, VA	Methodist Episcopal South
9 December	1910	Washington, D.C.	Garden Memorial Presbyterian
14 September	1911	Staunton, VA	Methodist Episcopal
29 December	1912	Pittsburgh, PA	First Brethren
19 March	1913	Connellsville, PA	Presbyterian
29 February	1914	Clarksburg, WV	St. Paul's Methodist Episcopal
21 June	1914	Clarksburg, WV	Adamston United Brethren
11 July	1915	East Liverpool, OH	Second Presbyterian
12 July	1915	East Liverpool, OH	First Christian
27 August	1915	Ellwood City, PA	Church of God
4 November	1915	New Castle, PA	Free Methodist

28 November	1915	New Castle, PA	Christian Church
6 February	1916	McConnellsburg, PA	Pine Grove
23 February	1916	Altoona, PA	Methodist Episcopal
27 February	1916	Altoona, PA	First Presbyterian
12 March	1916	Altoona, PA	Presbyterian
26 March	1916	Altoona, PA	Pine Street Brethren
27 May	1917	Carlisle, PA	YMCA
17 June	1917	Harrisburg, PA	Epworth Church
15 July	1917	Harrisburg, PA	Harris Street United Evangelical
29 July	1917	Harrisburg, PA	Bethel Church of God
19 August	1917	Harrisburg, PA	United Evangelical
26 August	1917	Harrisburg, PA	Pleasant View Church of God
2 September	1917	Harrisburg, PA	Penbrook Church of God
23 September	1917	Harrisburg, PA	Coxestown Methodist
7 October	1917	Harrisburg, PA	West Fairview Methodist
21 October	1917	Harrisburg, PA	Lemoyne Church of Christ
4 November	1917	Harrisburg, PA	Salem Lutheran
6 November	1917	New Cumberland, PA	Church of God
14 November	1917	Middlesex, PA	United Evangelical
16 November	1917	Enola, PA	YMCA
9 December	1917	Enola, PA	United Brethren
12 December	1917	Harrisburg, PA	Keller Memorial
20 January	1918	Thompsontown, PA	Lutheran
5 May	1918	Tremont, PA	Tremont Reformed
12 May	1918	Newport, PA	St. Samuel's Lutheran

8 June	1918	Selinsgrove, PA	Zion Church
8 September	1918	Enola, PA	Grace Evangelical
9 February	1919	Wellsburg, NY	Baptist
16 February	1919	Elmira, NY	Penn. Ave. Methodist Episcopal
19 February	1919	Elmira Heights, NY	Baptist Church Missionary Circle
2 March	1919	Elmira, NY	Old Time Mission
5 March	1919	Elmira, NY	Franklin St. Presbyterian
16 March	1919	Elmira, NY	Methodist Episcopal
31 October	1920	Connellsville, PA	Reformed Church
28 November	1920	Connellsville, PA	First Christian
23 January	1921	Connellsville, PA	Covenanter
17 April	1921	Monongahela, PA	Presbyterian
17 July	1921	Canonsburg, PA	St. Paul's Lutheran
31 July	1921	Canonsburg, PA	Christian Church
3 May	1922	Ligonier, PA	United Presbyterian
5 April	1925	Louisville, KY	Advent Christian
5 April	1925	Louisville, KY	First United Brethren
26 April	1925	Louisville, KY	Salem Reformed
3 June	1926	Scottsburg, IN	?
10 June	1926	Sellersburg, IN	?
27 June	1926	Seymour, IN	First Methodist
11 July	1926	Seymour, IN	Church of Nazarene
25 July	1926	East Columbus, IN	Methodist Episcopal
1 July	1928	Danville, KY	Providence Presbyterian
11 November	1928	Indianapolis, IN	Hall Place Methodist Episcopal
18 November	1928	Indianapolis, IN	Moravian Episcopal
7 April	1929	Indianapolis, IN	U. P. Church
14 September	1930	Noblesville, IN	Ninth Street Methodist Episcopal

14 September	1930	Noblesville, IN	Cicero Episcopal
21 September	1930	Atlanta, IN	Methodist Episcopal
28 September	1930	Tipton, IN	Methodist Episcopal
12 October	1930	Kokomo, IN	Wayman Methodist Episcopal
2 November	1930	Tipton, IN	Nazarene Church
14 December	1930	Elwood, IN	Methodist Protestant
1 January	1931	Kokomo, IN	Bethel Tabernacle
8 February	1931	Sims, IN	Methodist Episcopal
15 March	1931	Kokomo, IN	Rich Valley
7 May	1931	Kokomo, IN	Fairlawn Mission
17 May	1931	Kokomo, IN	United Christian Revival
12 July	1931	Kokomo, IN	Hopewell Church
13 September	1931	Tipton, IN	Tipton Baptist
17 September	1931	Tipton, IN	Kemp Methodist
2 October	1931	Fairmount, IN	Church of God
11 October	1931	Muncie, IN	Harmony Church of Christ
1 November	1931	Alexandria, IN	Joyce Chapel Methodist Episcopal
27 December	1931	Rushville, IN	First United Brethren
10 January	1932	Muncie, IN	Pleasant Run
31 January	1932	Muncie, IN	Willard Street Church of God
7 February	1932	Muncie, IN	Fountain Square United Brethren
14 February	1932	Muncie, IN	First Brethren
21 February	1932	Muncie, IN	Batavia Avenue United Brethren
28 February	1932	Muncie, IN	Avondale Methodist Episcopal
10 March	1932	Muncie, IN	Christian and Missionary Alliance
13 March	1932	Muncie, IN	Calvary Baptist
20 March	1932	Muncie, IN	Walnut Street Baptist

3 April	1932	Muncie, IN	Industry United Brethren
10 April	1932	Muncie, IN	Union Baptist
17 April	1932	Muncie, IN	First Christian
24 April	1932	Pendleton, IN	United Brethren
8 May	1932	Muncie, IN	Yorktown Methodist Episcopal
25 May	1932	Muncie, IN	Friends Memorial
29 May	1932	Muncie, IN	Free Methodist
5 June	1932	Muncie, IN	Yorktown Christian
16 June	1932	Muncie, IN	Grace Methodist Episcopal
18 September	1932	Richmond, IN	Trinity Methodist
21 September	1932	Richmond, IN	Wesleyan Methodist
16 October	1932	Richmond, IN	Methodist
23 October	1932	Richmond, IN	Whitewater Friends
11 December	1932	Cambridge City, IN	Zion Lutheran
8 January	1933	Muncie, IN	Normal City Christian
5 February	1933	Muncie, IN	Liber Memorial Congregational
12 February	1933	Muncie, IN	DeSoto High School
2 April	1933	Greenfield, IN	Christian Church
7 May	1933	Noblesville, IN	Calvary Baptist
6 July	1933	Noblesville, IN	Lutheran
23 July	1933	Greenfield, IN	Pierson Street Mission
27 August	1933	Greenfield, IN	Roberts Methodist Episcopal
3 September	1933	Indianapolis, IN	Cumberland Methodist Episcopal
17 September	1933	Parker, IN	Windsor Methodist Episcopal
21 September	1933	Parker, IN	Windsor Methodist Episcopal
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